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***CESUR YENİ DÜNYA, DEMİR ÖKÇE VE BİZ* ROMANLARININ DİSTOPİK
BAĞLAMDA ANALİZİ**

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**AN ANALYSIS OF *BRAVE NEW WORLD*, *THE IRON HEEL*, AND *WE*
NOVELS WITHIN DYSTOPIAN CONTEXT**

M.A. THESIS

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ÖZET

Bu tez, Aldous Huxley'in *Cesur Yeni Dünya*'sındaki kapitalizm, hazcılık ve hipnopedi, Jack London'ın *Demir Ökçe*'sindeki sınıf ayrımı ve Yevgeny Zamyatin'in *Biz* adlı eserindeki totalitarizm konularını ortaya çıkarmayı amaçlamaktadır. Distopik öğeler, kapitalizm, sosyalizm, totalitarizm, teknolojik değişiklikler, cinsellik, yüksek kültürün yok edilmesi, sınıf ayrımı, mahremiyet, bireycilik ve insan özgürlüğünün eksikliği, bu çalışmanın temelini oluşturmaktadır. *Cesur Yeni Dünya*, insanların zekâ seviyeleri ve sosyal statülerine göre mühendislikle yapıldığı bir gelecek Dünya Devleti'nde geniş bir şekilde geçmektedir. Kabusumsu bir gelecekteki topluluğun bir temsili olan *Cesur Yeni Dünya*, bugün yaşadığımız dünyadan çok farklı bir topluluğa götürür bizi. Aynı şekilde, distopya türünde olan *Demir Ökçe*, toplumsal sınıf çatışması, işgücü-sermaye çatışması, artı değer, gelir eşitsizliği, sendikalar, grevler, çocuk işçiliği ve meslek hastalıkları gibi endüstrileşme sürecini yansıtmaktadır. London, *Demir Ökçe*'de distopik bir toplum tasvir eder ve sistemi doğrudan hedef alarak eleştirir. Ayrıca, Yevgeny Zamyatin tarafından yazılmış olan *Biz*, George Orwell ve Ayn Rand gibi yazarlar üzerinde etkili olan verimli bir eserdir. *We*, birleşik totaliter bir devlette uyum ve itaatin dünyasını tasvir eder. *We*'nin Orwell ve Huxley gibi İngiliz yazarların romanları üzerinde büyük bir etkisi olduğu, ayrıca distopya adı verilen yeni bir türün gelişimine de katkı sağladığı düşünülmektedir. Bu tez, yukarıda bahsedilen romanlarda yansıtıldığı gibi, zalim bir canavara dönüşen bir insanın elinde dünyanın ne kadar korkunç bir hale gelebileceğini göstermeyi amaçlamaktadır.

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ABSTRACT

This thesis seeks to reveal capitalism, hedonism, and hypnopedia in Aldous Huxley's *Brave New World*, class distinction in Jack London's *The Iron Heel*, and totalitarianism in Yevgeny Zamyatin's *We*. Dystopian elements, capitalism, socialism, totalitarianism, technological changes, sexuality, the annihilation of high culture, class distinction, privacy, individualism, and lack of human freedom constitute the basis of this work. *Brave New World* is broadly set in a futuristic World State in which people are engineered according to their intelligence, level and their social status. *Brave New World*, which is a nightmare form of a future community, takes us to a very different community from the world we live in today. Likewise, *The Iron Heel*, as a dystopian novel, reflects the industrialization process of societal class conflict, labor-capital conflict, surplus value, income inequality, unions, strikes, child labor, and occupational accidents. London depicts a dystopian society in *The Iron Heel* and criticizes the system by directly targeting it. Besides, *We* written by Yevgeny Zamyatin is an influentially productive work that affected authors such as George Orwell and Ayn Rand. *We* depicts a world of harmony and obedience within a united totalitarian state. It is thought that *We* has a great effect on the novels of English writers such as Orwell and Huxley, as well as on the development of a new genre called dystopia. This thesis aims to illustrate how dreadful the world could be rendered in the hands of a

man who also transformed into a cruel monster as reflected in the above-mentioned novels.

Keywords: Science-Fiction, Totalitarianism, Utopia, Dystopia, *Brave New World*, *The Iron Heel*, *We*.

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INTRODUCTION

Aldous Huxley, Jack London, and Yevgeny Zamyatin are well-known novelists. Aldous Huxley's *Brave New World* (1935), Jack London's *The Iron Heel* (1908), and Yevgeny Zamyatin's *We* (1924), the main subjects of this thesis, have attracted great international attention since their publication with their rich content, topics, characterization, and themes. These three writers have shed light on the present day by going beyond the unknown. The common features of these three novels are that they were all written in a dystopian context. In addition to having dystopian features, concepts such as totalitarianism, oligarchy, socialism, capitalism, control of social life, the destruction of the concept of family, ideological control forms, and technological control are explained in detail. Dystopian literature has long been a popular genre, and three of its most notable works are *Brave New World* by Aldous Huxley, *The Iron Heel* by Jack London, and *We* by Yevgeny Zamyatin. These novels share similarities in their portrayal of oppressive societies, but also have distinct differences that set them apart from each other. The genre of dystopian literature has captivated readers for decades, offering an intriguing look into the possible consequences of societal and political upheaval. In this thesis, it is delve into the similarities and differences between three of the most well-known dystopian novels: *Brave New World* by Aldous Huxley, *The Iron Heel* by Jack London, and *We* by Yevgeny Zamyatin. Through a comparative analysis of these works, we will explore how each author presents their vision of a future society that is oppressive, controlling, and devoid of individuality. Despite being written in different time periods and cultural contexts, each of these novels offers a unique perspective on the dangers of totalitarianism, and their relevance in today's world cannot be overstated. By examining the themes, characters, and literary techniques used by these authors, we hope to gain a deeper understanding of the complexities of dystopian literature and its enduring appeal to readers of all ages.

The starting point of this study is to define and explain the concepts of utopia and dystopia in detail. In addition, how the concepts of dystopia and utopia are handled in *Brave New World*, *The Iron Heel*, and *We* are emphasized. In the dystopian world, the effect of dystopian elements on society and the way of thinking of individuals are emphasized. Dystopic novels influenced by different views and social conditions have

emerged in many countries of the world over time. Although there are works in science fiction since their inception, not all dystopic novels are of this type. For example, P. D. James's *Children of Men*, (1992) and George Orwell's *Animal Farm*, (1945) are examples of dystopian novels that are not science fiction. Dystopic novels have become a genre that creates virtual testing grounds for technological and sociological designs. Over time, they have gained a wide readership, especially young people. Written with speculation based on today's problems of media, technology, cosmetics, health, ecology, hunger, and inequality, they stimulate or satisfy the curiosity of the masses about the future of the world.

Generally speaking, dystopic novels can be considered literary reflections of the socio-psychological situation brought about by rapid changes. In other words, dystopian novels often reflect the anxieties and fears of a society undergoing rapid change. These novels typically present a bleak vision of the future in which social, political, or environmental factors have led to a collapse of civilization or a loss of individual freedom. Dystopian literature can serve as a warning or critique of current trends, or as a means of exploring the potential consequences of certain actions or ideas. For example, George Orwell's *1984* depicts a world in which the government has complete control over every aspect of citizens' lives, including their thoughts and emotions. This novel is often read as a critique of totalitarianism and a warning against the dangers of government surveillance and censorship. Similarly, Margaret Atwood's *The Handmaid's Tale* presents a world in which women's rights have been completely stripped away, and they are forced to serve as reproductive vessels for the ruling class. This novel can be read as a warning against the erosion of women's rights and a critique of the patriarchal power structures that allow such oppression to exist. In both cases, these novels reflect the anxieties and fears of their respective societies and offer a cautionary tale about the dangers of unchecked power and oppression. Aldous Huxley's *Brave New World*, Ayn Rand's *Anthem*, Arthur Koestler's *Noon Darkness*, Vladimir Nabokov's *Bend Sinister*, Ray Bradbury's *Fahrenheit 451* are all dystopic novels that relate technology to war during and immediately after the war and reflect the tired inner world of the adventurous masses.

The first part explicates the notion of speculative fiction, science fiction, utopia, and dystopia as well as their roots, development, and roles in literary tradition. The second part gives information about Aldous Huxley and explains dystopic elements in

Brave New World such as control of social life, artificial happiness, hedonism, hypnopedia, and totalitarianism in addition to their roots and developments. The third part gives information about Jack London as well as defines capitalism, class distinction, and dystopic elements in *The Iron Heel*. The fourth part gives information about Yevgeny Zamyatin and explains dystopic elements such as class distinction and totalitarianism in *We*. In general, the differences and similarities between the dystopian novels *Brave New World*, *The Iron Heel*, and *We* are explained. A detailed outline and commentary of each novel is also given to have a better understanding. Through the exploration of dystopian societies in Aldous Huxley's *Brave New World*, Jack London's *The Iron Heel*, and Yevgeny Zamyatin's *We*, it becomes evident that the common theme of control and oppression is used to illustrate the dangers of sacrificing individual freedom and autonomy for the sake of a perceived collective good.

1. A GENERAL INTRODUCTION TO SPECULATIVE FICTION

1.1. Speculative Fiction and Science Fiction

Studying speculative fiction elements, such as science fiction, utopia, and dystopia, provides a new perspective to analyze a text by considering its background. Dystopian novels, such as Aldous Huxley's *Brave New World*, Jack London's *The Iron Heel*, and Yevgeny Zamyatin's *We*, explore concepts such as individualism, totalitarianism, social destruction, caste systems, hedonism, hypnopedia, loneliness, destruction of family structures, socialism, and capitalism. These novels reveal the concerns of the communities in which they were written, and they criticize topics by presenting speculative future scenarios that aim to provoke thought in the reader. Although these novels were written in different times and places, they share similarities in their portrayal of totalitarianism, individualism, and social destruction. The primary objective of dystopian novels is to stimulate the reader's imagination by speculating about the future and providing insights into what the future may hold. These novels often portray a world where the concept of family has been destroyed, and the roles of mother and father have disappeared. However, in today's society, the concept of family and its values are highly regarded. Unlike in dystopian novels, where family and family values are destroyed, they should never be abandoned, regardless of the circumstances. The dynamics that sustain individuals, families, and societies are rooted in the family itself. Therefore, the importance of family should not be underestimated or marginalized. The destruction of the concept of family in dystopian novels leads to various sociological problems. For example, people in the future world are not born but created according to their caste system in a laboratory called the Central London Hatchery and Conditioning Centre, which results in class distinctions that are prevalent in dystopian novels.

Speculative fiction is often used as an umbrella term for a variety of unrealistic genres and sub-genres such as science fiction and fantasy. Sometimes, it is recognized as a specific form of imaginative writing with different characteristics than science fiction or other genres. These inconsistent explanations create difficulties when trying to critically classify these genres. With the idea of blending genre fiction at work, an endless generation of subgenres is emerging, including cyberpunk, steampunk, Gothic horror, dark fantasy, magical realism, and post-apocalyptic. The lines between genres

have become so blurred that precise classifications are almost impossible and often futile. Therefore, it is essential to have a consistent working definition for speculative fiction to avoid misinterpretation when discussing the genre. Speculative fiction is an umbrella term for science fiction, and it is important to note that it refers to a group of genres and not a single medium. These genres are employed in all forms of fiction, including film, literature, and novels, to explore new features of our reality through imaginary and different worlds. In this context, this study is aimed to compare the works on this axis by considering the analysis of *Brave New World*, *The Iron Heel*, and *We* novels in a dystopian context. In addition, this study aims to determine from which point of view the relevant works are tried to be understood to contribute to the previous studies on this subject and to present objective data for future studies. The term speculative fiction was first coined by science fiction writer Robert Heinlein in the 1940s. He used the term to describe a genre of fiction that deals with hypothetical or imagined situations and scenarios, often involving elements of science and technology, and explores the possibilities and consequences of these ideas. The term has since come to encompass a wider range of fiction that deals with futuristic, alternate, or fantastical worlds and elements, including science fiction, fantasy, and horror. The development of speculative fiction can be traced back to the early days of science fiction and fantasy literature in the late 19th and early 20th centuries. During this time, writers like Jules Verne, H.G. Wells, and Edgar Allan Poe were exploring the possibilities of science and technology and imagined futures that were vastly different from the present.

The term speculative fiction has long been defined by various authors and critics. Here are the definition sentences of some well-known writers and critics in the field of speculative fiction: “Speculative fiction is a genre of fiction that deals with imaginative and futuristic concepts involving scientific, social, and technological innovations” (Camille, 1999). “Speculative fiction is a term used to describe a category of fiction that encompasses science fiction, fantasy, and related genres that explore the unknown and the possible” (Gunn, 1988). “Speculative fiction is a broad genre that encompasses many sub-genres, including science fiction, fantasy, horror, alternate history, and utopian/dystopian literature, among others” (Kaveney, 2002). “Speculative fiction is a genre of fiction that encompasses the imagination, with stories that are set in futures or pasts that never existed, in alternative realities, or fantasy worlds” (Jones, 2018). These definitions highlight the different aspects and elements

that are often included in speculative fiction and how the genre encompasses a wide range of sub-genres and styles. As a general definition, speculative fiction is an umbrella term that covers science fiction, horror, and fantasy. It also includes works that do not fall into these categories but still have an imaginative feel. The term speculative fiction was first used by Robert Heinlein in 1947. Although speculative fiction has been largely associated with the science fiction genre in the late twentieth century, it dates back to ancient Greece, where playwrights like Euripides explored alternative versions of truth. For instance, in *Medea*, Euripides speculated that the Earth was a place where a mother killed her children, rather than the other way around. Speculative fiction is a literary super-genre that covers a broad range of genres. In this genre, speculative elements depend on conjecture and do not exist in the real world. It can also be described as a "what-if" genre. However, it can be challenging to define what is and what speculative fiction isn't. Speculative literature challenges the laws of what is real or possible. The term speculative fiction was coined to differentiate some writers and their works from less literary, flying-object science fiction or to push the boundaries of science fiction. Speculative fiction is an incredibly fruitful term that encompasses a great number of writers producing works that draw from multiple subgenres. In general, speculative fiction aims to generate new ideas, expand the reader's mind, and engage with meaning. While it presents the reader with a story set in a world with familiar elements, it also introduces something unfamiliar. It is an imaginative world connected to reality but beyond reality, in which something has been altered. Therefore, it can be said that speculative fiction is a combination of reality and fiction. Speculative fiction includes any fiction in which the laws of that world, whether explicit or implicit, are distinctly different from our world. Therefore, in a broad definition, all kinds of fantasies are considered speculative. Eco-fiction is written by authors all over the world. "A vision of nature as a self-articulating subject refutes the nature/culture dualism inherent in our thinking towards a consciousness of humans valuing both nature and culture in their diversity" (Oppermann, 1999). This quotation suggests that by viewing nature as a subject with its own agency and identity, we can challenge the traditional binary opposition between nature and culture. It argues that this way of thinking allows us to appreciate the diversity of both nature and culture and to value them equally. By recognizing that nature is not simply a passive backdrop for human activity, but an active and dynamic force in its own right, we can begin to see the complex interconnections between human and non-human worlds.

This perspective invites us to move beyond narrow conceptions of nature as a resource to be exploited or a wilderness to be tamed, towards a more holistic and integrated understanding of our place in the world. Speculative fiction is divided into sub-branches such as science fiction, sci-fi fantasy fiction, supernatural fiction, space opera fiction, urban fantasy fiction, utopian fiction, dystopian fiction, apocalyptic fiction, post-apocalyptic fiction, alternate history fiction, superhero fiction, horror, gothic, time slip, magical realism, legend, retold, ghost fiction, and other genres. This evaluation of speculative fiction has progressively become a crucial topic since it was first coined. It is generally used by readers, authors, and scholars. Therefore, speculative fiction became popular as a new mode of literature.

“However, we would argue that many features of Huxley’s speculative language successfully reflect the depicted future. First of all, Huxley uses a plethora of authorial neologisms to portray new technological and scientific inventions, new institutions, new means of entertainment, and the new quasi-religious system” (Pelin, 2021). This quotation is stating that the use of neologisms (newly created words) by Huxley in his writing of the novel *Brave New World* accurately depicts the future world he is portraying. The neologisms are used to describe new technologies, scientific inventions, institutions, entertainment, and a new quasi-religious system, all of which are specific to the world Huxley has created. The use of these new words successfully reflects the unique and futuristic nature of the world Huxley has imagined.

One of the scientific inventions used by Aldous Huxley is the cloning and reproduction of humans in laboratories. Since the concept of the family disappears, concepts such as mother and father disappear. Therefore, the concept of family has been destroyed. People are reproduced in the laboratory environment by using new technological tools and equipment.

Science fiction, also known as sci-fi or SF, is one of the most recent genres but it is also one of the most dynamic, growing out of isolated models in earlier centuries to become, over the half of the 20th century, a virtual industry with its specialized writers, its specialized publishers, its dedicated authors, and an amazingly faithful circle of fans. (Stableford, 2004)

As a subgenre of speculative fiction, science fiction is becoming more popular in world literature. The science fiction genre has become one of the most followed genres in recent years. Science fiction is among the most widely read genres in today's literature. Since it is a popular literary genre, many writers, critics, and editors have

tried to define this genre from different perspectives. Writer and editor Damon Knight has said that “science fiction is what we point when we say it” (Knight, 1967). Basil Davenport, who was a writer of science fiction, critic, and anthologist, defines science fiction as: “Science fiction is fiction based upon some imagined development of science, or the extrapolation of a tendency in society” (Davenport, 1955). Robert Anson Heinlein, who was a science fiction writer, defines science fiction as: “Realistic speculation about possible future events, based solidly on adequate knowledge of the real world, past and present, and a rough understanding of the nature and significance of the scientific method. To make this definition cover all science fiction it is necessary only to strike out the word 'future'” (Heinlein, 1977, p. 9). Kingsley Amis, who was a novelist, criticist, and poet, defines science fiction as: “Science fiction is that class of prose narrative treating of a situation that could not arise in the world we know, but which is hypothesized on the based on innovation in science or technology, or pseudo-science or pseudo-technology, whether human or extra-terrestrial in origin” (Amis, 1960, p. 14). James Blish, who was a vital fantasy and science fiction author, defines science fiction as; “a kind of hybrid in which plausibility is specifically invoked for most of the story but may be cast aside in patches at the author's whim and according to no visible system or principle” (Blish, 1970, p. 100). Frederik George Pohl that was a science fiction author and editor explains identifies science fiction as “Someone once said that a good science-fiction story should be able to predict not the automobile but the traffic jam. We agree” (Pohl, 1968).

There are still many attempts to explain science fiction, however, there is no exact definition of science fiction. There is a list of explanations that have been explained by lots of different writers, critics, and editors for the years since science fiction turned into a genre in the world of literature. Although science fiction and fantasy are confused with each other, in a way, these two concepts differ from each other at some points. “The distinction between science fiction and fantasy is relative rather than absolute. Science fiction and future studies exist on a continuum, overlapping, interactive, and mutually beneficial. Science fiction is revolutionary in that it continually builds upon past ideas within its heritage” (Lombardo, 2015). This quotation suggests that the boundary between science fiction and fantasy is not clearly defined and can vary depending on the perspective of the reader or writer. The quote also argues that science fiction and future studies are not completely separate entities but instead are interconnected and can benefit from each other. Additionally, the quote

implies that science fiction has an evolutionary nature as it continuously develops and expands upon past ideas and influences within the genre. Science is logical, consistent, and empirical. What science reveals is the same for everyone. It does not change from person to person, that is, it is objective. Science is constantly renewing itself. Likewise, technology is constantly evolving and changing. As a result, positive or negative changes and innovations occur. The emergence of innovations means that human beings are constantly wondering about the unknown. The movement of mankind towards the unknown has always kept the interest in this field dynamic and alive. Therefore, science fiction emerged by combining science and technology. Science fiction has operated in various fields such as cinema, theater, stories, and novels.

Along with scientific developments, science fiction has also developed itself. As has been said before, the main reason for the development and progress of science and science fiction has been the curiosity of human beings. It has contributed to science and science fiction as a result of mankind's constant going toward the unknown and the use of imagination more and more. Mankind has contributed to science and science fiction throughout history. Thanks to this knowledge, these developments have been achieved. Scientists, writers, and critics have used the same know-how to develop science fiction. On the contrary, if mankind had not had the necessary knowledge, humanity would not have existed in today's age of information and technology. As a result, humanity would not have been at this level of development and there would have been no technological developments. In light of these developments, mankind has passed through various periods and has come to this day. All these developments and inventions have been carried out due to human curiosity, imagination, and interest. Therefore, the curiosity and imagination of mankind always carry humanity one step further. The main reason for the developments, whether it is science or literature, depends on the imagination of human beings. As a result, science and humanity have developed as a result of emotions such as imagination, curiosity, interest, and the desire to go toward the unknown. In general, although science fiction came to the fore with scientific developments in the 20th century, its foundation dates back to the 2nd century. The basis of science fiction is generally based on mythology. However, the emergence of science fiction as a branch of science dates back to the 20th century.

All branches of science were born out of a need. Therefore, there is a need for science fiction. Science fiction emerged as a result of both a need and a necessity.

Science fiction is needed to shape the future from now on. When we look at the origin of the word science fiction, the term science-fiction was first coined by an American writer and magazine publisher named Hugo Gernsback. It has an important place in the world of science fiction. The name of this important magazine in science fiction literature is *Amazing Stories*. This magazine plays an important role in the development of the science fiction genre and in establishing the building blocks of science fiction. Hugo Gernsback has contributed to the science fiction genre so much that he has been called the father of science fiction. Hugo Gernsback found the contents boring and tiring to read in popular science journals. To save the science fiction contents from this ordinariness, he has chosen to find names for the stories. And the name that he came up with was science fiction.

Science fiction has also been affected by various innovations and new inventions. In light of new developments, journals belonging to science fiction became widespread and attracted great attention in the 1920s. Science fiction covers a lot of topics. The subject range of science fiction is quite wide. Science fiction can be included in any subject that includes science. Among the subjects of science fiction, there are subjects such as soul and thought transfer, environmental pollution, cybernetic systems, and genetic engineering. Science draws lessons from the past and the future. Likewise, science fiction designs the future by taking advantage of the features of the past. While science fiction is designing the future, it does not fail to speculate at the same time. When science fiction talks about the future, it does not fail to benefit from science. Science fiction creates new works by making use of scientific developments and past knowledge. If the work is not based on scientific data, it is never considered a work of science fiction, no matter how much it is powered by imagination. A science fiction writer should consider science as the basis when writing a work. Science fiction writers write their works based on scientific findings and documents. After making the necessary examinations and research, they activate their imaginations. Science fiction does not give any information about possible scientific developments in the world of the future. Therefore, this is another point to be considered while defining science fiction. Science fiction writers make use of scientific findings and scientific facts while writing their works. They bring a series of logical explanations to events by making use of scientific information and documents. Sci-fi and fantasy are often confused with each other, but there are some differences between science fiction and fantasy. If there are elements such as imaginary creatures and

adventures in the work, this work is no longer science fiction and belongs to the fantasy genre. On the other hand, if there are scientific sources and scientific information in the work, it can be said that the work belongs to the science fiction genre.

To make an extra definition of science fiction, it would not be right to make a clear and precise definition of science fiction, since works in this genre are quite rich and diverse. Since it is very difficult to draw the subject boundaries of science fiction, there are different definitions. Therefore, there is no clear and precise definition of science fiction. Even science fiction writers, including science-fiction critics, and science fiction editors, argue the same idea. It is quite difficult to clearly distinguish science fiction from utopian literature. If we compare the world of science fiction with today's world, the places where the events described in science fiction take place are a land of nothing. Science fiction is more than just a genre, it is a fiction that shapes both technology and our lives and shapes our future with alternative ideas. It includes science and technology, and things that have not yet happened and perhaps will never happen. Throughout history, science fiction has also been an intellectual pioneer in literature, cinema, and many types of art. Notable names of the genre include Jules Verne, Isaac Asimov, H.G. Wells, Arthur C. Clarke, Philip K. Dick, and William Gibson can be taken into account.

Science fiction is the creation of stories about the near or distant future using elements of science and technology that are not possible today. Science fiction sometimes can also fictionalize the past. Science fiction can be found in books, artworks, television, movies, computer games, plays, and other mass media. In the structural and marketing context, science fiction can be used to describe creative works that contain fictional elements that cannot be found in current reality. This definition also includes fantasy, horror, and related genres. The difference between science fiction works from fantastic works is that the fictional elements within the scope of the story are mostly possible within the scientific propositions or proofs made on the laws of nature. Exploring the consequences of such differences is the traditional aim of science fiction, which makes it a 'literature of ideas'. Science fiction is mostly based on writing entertainingly and rationally about alternative possibilities within fiction contrary to known reality. These fictions can be the subject of various titles. This fiction can be future, alternative periods, or past time constructions that conflict with known history and archaeological records. Another issue is fiction involving outer

space, other worlds, or aliens. Another issue is the stories that contain technology and scientific rules contrary to the known laws of nature. Finally, there may be stories that involve the discovery or application of new scientific rules such as time travel or new technologies such as psionic, nanotechnology, and travel at the speed of light, robots, or new political or social systems.

Over the years, many different and varied ideas about science fiction have been put forward. Science fiction writers with different opinions have contributed a lot to this field. As ideas diversified, the scope of science fiction expanded. Science fiction ceased to be an ordinary genre. Calling science fiction only science fiction sometimes may not be enough to fully describe this genre. For this reason, science fiction is also divided into subgenres to fully conceptualize and better explain some works. These subgenres are alternate history, apocalyptic and post-apocalyptic, military science fiction, biopunk, dieselpunk, hard science fiction, comic science fiction, cyberpunk, social science fiction, steampunk, superhuman, space opera, space western, soft science fiction, and time travel. Our first subgenre is apocalyptic. It may also be called apocalyptic and post-apocalyptic, but apocalyptic fiction is a more common name. In such works, the subject of the extinction of humanity or most of life as a result of war, disease, meteorite, or ecological events is handled. The second subgenre of science fiction is the military. In this genre, the subject is generally international or interplanetary wars that affect the whole world. Usually, the main protagonists of the story are soldiers or people who take an active part in the war. Conflicts with weapons or spaceships are explained in a detailed way. The next subgenre is social science fiction. The term social science fiction can be used to describe the genre of science fiction literature based on social sciences such as psychology, economics, political science, sociology, and anthropology. “The steampunk aesthetic was initially found in fiction but has moved into film, graphic novels, music, and practices of vernacular craft” (Onion, 2008). This quotation is referring to the aesthetic of steampunk and its evolution beyond its origins in fiction. Steampunk is a subgenre of science fiction that is set in the Victorian era or a fictionalized version of it, and it often incorporates advanced steam-powered technology and alternative history elements. The quotation suggests that while the steampunk aesthetic was initially found in works of fiction, such as novels, it has since expanded into other media and forms of expression, such as film, graphic novels, music, and even crafts made by enthusiasts. This indicates that the influence of steampunk has grown beyond the realm of literature and has become

a cultural phenomenon with a distinct visual and artistic style that is recognizable across various art forms. Steampunk is no longer just a subgenre of science fiction and has been used in books, comics, the movie industry, and many more in addition to the literary genre. While steampunk appeared as a national genre at first, it now emerges as an international literary genre with new developments and different perspectives of writers. With these new developments, steampunk emerges as a genre that has enriched itself in terms of content.

1.2. Utopia and Dystopia

Some basic features exist like human beings and they come to the present day from creation. A few of these features are to wonder, to hope, to dream, and, to desire. With the help of such kinds of human features, human beings do not give up struggling with themselves and life even if they are in the most hopeless times. They go on happily living their lives. Desire is the basis of these human characteristics. Meeting the basic needs of man is never enough to satisfy his desires. Satisfying people only by meeting their basic needs and enabling them to continue their lives in this way is nothing more than a dream. Man is a creature who desires more than he gets. That is why people always wonder what is better and newer. After the curiosity is satisfied, the imagination phase begins. In this phase, a person is always in hope and does his best to achieve what he desires. In this context, there can be no more natural behavior for such a creature than to construct a utopia. Because utopias are based on human characteristics such as wondering, hoping, dreaming, and desiring. Utopias have continued to be fictionalized until today depending on these human beings' characteristics.

Utopia highlights utopian thoughts and ideas by opposing existing social and political elements with ideal goals. In a negative utopia, on the other hand, the existing order is speculated to scare the readers or the audience, and the problems are presented as if they are bigger than normal. The problems that exist in a negative utopia are presented as bigger. In science fiction, on the other hand, a world of possibilities for the future is presented. An existing system or order in science fiction is speculated and the views of the author are added to the readers. Science fiction works are created according to the imagination of the science fiction writers. Science fiction writers do not keep the world of tomorrow away from scientific and technological developments,

on the contrary, they deal with their works in light of these scientific and technological developments. The more the science fiction writer has developed himself in the field of science and technology and the more he uses his imagination, the more his work is suitable for a science fiction work. Utopias are imaginary narratives about how people can live better or what kind of world they would like to live in. However, such a definition can be a restrictive attempt at definitions of utopia or utopianism. Therefore, many critics avoid defining utopia or utopianism and argue that such an attempt is useless. For example, Ruth Levitas, in her book *The Concept of Utopia*, states that “a variety of influential definitions—implicit and explicit—of the concept of utopia” (Levitas, 2010) and that some critics consider utopia as a literary fiction and some as a political view.

“The major problem facing anyone interested in utopian literature is the definition or, more precisely, the limitation of the field. A definition must be usable as a discriminating tool in the analysis of body literature” (Lyman, 1975). This quotation suggests that the main difficulty in studying utopian literature is defining what constitutes utopian literature. The author argues that a clear definition is necessary to distinguish between utopian and non-utopian works and to analyze the specific features of utopian literature. Without a clear definition, it would be difficult to accurately identify and study the unique characteristics and themes of utopian literature. Because utopianism is a phenomenon that needs to be addressed from different angles. Utopianism has a meaning and content that is much more comprehensive than a dream about an ideal. Some critics argue that it is impossible not to include thinkers such as Marx and Rousseau in utopia, which is defined as imaginary fiction. The basis of this question lies in how utopia is handled. “...shifts the focus from literary history and the history of ideas to sociology, and thus also to definitions of utopia principally concerned with function rather than with form or content” (Levitas, 2010). There is no exact definition of utopia. For this reason, we come across different approaches such as describing the ideal society like Thomas More’s *Utopia* or listing the rules for the establishment and preservation of social order like in Plato’s *Republic*. According to some theorists, the reason why these approaches are included or not included in utopia studies is the diversity in utopia definitions.

In this context, the difference between desiring the social order that the imaginary fiction exemplifies and applying rules imposed by the social order should

be taken into consideration. There is a huge difference between the imaginary world that utopia presents to us and the current world that exists. Desires such as going towards the unknown and being more interested in imaginary things are the basic instinct inherent in human nature since creation. Utopian theory and social theory are close to each other in terms of the rules and regulations that they bring forward. In this context, the difference between theories and utopia can be clearly understood from the difference in their expressions. The depictions of material abundance, social cohesion, moral maturity, and order in an imaginary space or time like a distant island are the style of utopia narratives. The utopia narrative style generally has features such as being far from the existing world order, a lack of social cohesion, and the disappearance of the concept of time. When today's dictionaries are examined, two options are encountered for the meaning of the word utopia. The first description is that utopia is an imaginary ideal society which was written by Thomas More. "*Utopia* was written at a time when all the moral, political, and economic institutions of the Middle Ages collapsed and the new ones had not yet been established" (Çörekçioğlu, 2017). The second description is that there is an impossible ideal place, situation, or state in terms of its conditions, laws, and customs. These descriptions in dictionaries embody not only the dilemma of utopia in the context of literary and social theory but also the dilemma that the word has contained within itself since it began to be used. The pun that was designed by Thomas More enables this new genre and word he created to live this dilemma. Thomas More's work, *Utopia*, which was first published in Latin in 1516, gains him the title of both the founder of the utopia genre and the creator of the word. The desire for a perfect social order has always been indispensable for human beings. These imaginary "social projects" that criticize the deficiencies of the current system and describe the perfect lifestyle are called utopia. Questions as to whether utopia is "eutopia" meaning "good place" or "outopia" meaning "no place" makes it difficult to define the concept. The first example of this type is the work of Plato (427-347 BC) named *Republic* (375 BC). The person who calls such texts a "utopia" is Thomas More (1478-1535), a Renaissance thinker. It is composed of the words "ou" meaning "no" in Greek and "topos" meaning "place"; which means "no place".

Using the word utopia only as a good place, and applying it exclusively to utopian works, will cause the word utopia to be used incorrectly. Furthermore, the use of the word utopia as a place that does not exist on its own may cause hope, one of the

basic elements of utopia, to be erased from people's minds, as it may be perceived as a mere dream. Utopias can maintain their vitality and credibility because they have two meanings. In such a context, despite the dilemma, ambiguity, and negativity surrounding utopia, there are common views that utopia reflects a good and desirable society. However, it should not be forgotten that every ideal society is not a utopia. Therefore, it is not easy to describe utopia. While explaining the definition of utopia, it is necessary to approach it from three different angles. First of all, when considered in terms of content, utopia is seen as a good society portrait based on a basic assumption. The variety and richness of the contents create some difficulties in defining utopia. Since the phenomenon of a good society differs according to place, time, and people, determining how such a society should be is a challenging issue. As a result, many works that cannot be considered utopias can be regarded as utopias based on a context-dependent definition. Individual and social differences arise in the perception of utopia since there may be possible differences between the social, economic, political, and moral values of the period in which the utopias were constructed and the place, time, and value judgments of today. For this reason, conducting a preliminary study and evaluation of the content of a utopia helps to resolve a significant problem in selecting the fiction to be considered as a utopia. To classify a work of fiction as a utopia, it is important to focus on how the utopia tells about that thing, rather than what it tells. It is expected that the work of fiction that will be evaluated as a utopia will make comments and judgments on the existing order, and provide examples of the exemplary order it proposes in light of these interpretations and judgments.

Another way to define utopia is by studying it in terms of form. Utopias are generally treated as a literary genre, like Sir Thomas More's *Utopia*. It is very difficult to give a specific shape to utopia, and it is impossible to fit it into a particular time or place. When utopian works are examined, it is challenging to determine the characteristics of utopia or to fit it into a certain time or place. In utopia, extremely different topics can be dealt with, covering all areas of life such as family, sexuality, property, pedagogy, architecture and urbanism, administration, religion, technology, and ecology. However, there is no clear place or time for a utopian work. More's way of narrating the land of utopia caused the texts in which political theories and rules to protect the social order are defined to be excluded from the concept of utopia in terms of shape. Social arrangements constructed before Thomas More do not take into

consideration a literary genre. As a third approach, utopias are often considered in terms of their aims. Some critics argue that utopia has a purpose, and that it is pointless to talk about the content of utopias without considering their aims. According to this approach, utopias are designed to serve a purpose, whether it is to criticize the negatives of society, provide lessons, or offer warnings for the future. In this context, utopias can be classified as a type of ideological writing. For instance, Thomas More wrote *Utopia* to reveal the situation of his society.

As a result, it is seen that these three approaches are evaluated within a consistent cause-effect relationship. While examining the question of 'how should the ideal society be?' which is the basis of the problem when utopias are considered in terms of content, the Marxist approach of utopia is not accepted as utopia as a result of the examination in terms of form is pushed out of the subject. While examining the question of 'how should the ideal society be', which is the basis of the problem when utopias are considered in terms of content, the Marxist utopia, which is not accepted as utopia as a result of the examination in terms of form, is pushed out of the subject. The belief that utopias must have a purpose is never enough on its own. For this reason, studies are being carried out for a new definition that will arise from these three approaches and will cover these approaches. In these studies, many new approaches are proposed, from rejecting some definitions completely to bringing the two definitions together on a common ground. In some studies, utopia is defined as living in a world that is not possible, but where one desires to be. Human's desire and hope to live in such a world are the main elements and factors which feed utopias. That's why utopia begins to lose its popularity if there are other substitutes for hope and desire. Although there are many different definitions of utopia, there is one point on which all critics agree. The point that everyone agrees on is that Sir Thomas More's *Utopia* is the work that led to the emergence of the utopia genre and that new genre is referred to as a literary genre.

Although Sir Thomas More is often credited with creating the genre of utopia, it is important to note that he was not the first to write about it. Many works with utopian features were described long before More's time, and some of these descriptions may have originated from earlier oral traditions. Plato's *Republic* is often cited as a milestone in the history of utopia, but utopian works were written even before his time. For example, Hesiod's *Works and Days*, which dates back to the 7th century

B.C., describes a world where people live without hard work, pain, or sorrow. This didactic poem, which is one of the earliest examples of Greek literature, reflects the author's own life and work, as well as his concerns about agricultural catastrophes and the need for new land. While the term "utopia" had not yet been coined, social and political events played a role in the emergence and development of utopian ideas. Utopias often emerge as a source of hope in times of difficulty and uncertainty.

In utopia, extremely different topics that cover every aspect of life such as family, sexuality, property, pedagogy, architecture and urbanism, management, religion, technology, and ecology can be studied. It can be written in novel form, as well as in narrative type. Utopia can be defined as; the product of modernity and trust in the human mind; a secular one based on world view; 'Passing at a different time and or place than here and now; includes an explicit or implicit critical view of the current order; fictional narrative, the main theme of which is sufficiently detailed to envision an ideal society alternative to this order. This ideal set up in utopia is the ideal of a person or a group and the ideal of the world, which can be accepted as the dream of the writer, has been criticized since the beginning of the twentieth century. Thus, utopias assumed a reverse function over time and thus anti-utopias emerged. It is the opposite of Utopia. While Utopia describes a perfect, good world, there is a world with bad flaws in the Dystopia genre.

Dystopic novels are generally novels that contain elements of contemporary society and warn against the drawbacks of some modern trends. They describe the negative future or situation that awaits modern society. When we approach the subject in terms of literary sociology, we first come across the importance given to the novel as a literary genre in terms of its relations with social developments. The novel has been considered by many authors as the literary genre that holds the pulse of society, designs new worlds, and interprets social reality. For this reason, the novel has always been accepted as a reflective mirror of social reality. In this sense, we think that the sociological structure in dystopic novels should be seen as predictions that are the product of the "innovative" artist sensibility that informs the control potential of technology in the future and its possible effects on human nature. Today, the social change process that continues in parallel with technological developments is the subject of research and criticism. These developments point to the existence of some social problems that the artist cannot remain insensitive to. The techno-social reality,

which makes itself felt more and more every day, has gradually reached a level that will determine all forms of relationships from individual to society. The origin of word 'dystopia' dates back to ancient Greek and is used to describe the negative societies that may be in the future. Also called anti-utopia. Despite the name, dystopia is not simply the opposite of utopia. "A true opposite of utopia would be a society that is either completely unplanned or is planned to be deliberately terrifying and awful" (Jameson, 2010). Although some previous forms are known, dystopia was used as an antonym for utopia by John Stuart Mill while he was giving a Parliamentary speech in 1868 by adding the prefix "dys" to "topia". It was uttered to denounce the government's Irish and land policy.

"Although dystopias are not limited in their occurrence to the dystopic novel, they exist only in the literary works which frame them and have no actual identity in the phenomenon world of people and governments" (Mikesell & Suggs, 1982). Utopia is the ideal society that does not exist but is designed. It derives from the Greek words "ou" meaning "absent", "eu" meaning "perfect" and "topos" meaning "place/land/country". It is the opposite of utopia. While Utopia describes a perfect, good World, there is a world with bad flaws in the Dystopia genre. Dystopian societies are fictional societies in which cruelty, terror, poverty, misery, or too advanced technology reflects negatively on society. Generally, oppressive, authoritarian/totalitarian state systems prevail in these societies. In these fictions, society is mostly under the restriction or control of all personal or general freedoms with overpopulation. Everyone in society lives under surveillance and some laws control rights, such as freedom of speech, thinking, writing, or sexual freedom. People who have lost their freedom struggle to survive under unbearable living conditions. People are under pressure and control in all matters such as class, religion, personality, sexuality, and privacy. Dystopias commonly reverse new sociopolitical phenomenon and predict worst-case scenarios as alerts for crucial social changes or cautions. Dystopic fictions always reflect the concerns and fears of their creators' new culture. Therefore, they can be considered social studies subjects.

"Culture and communication studies also reflect important meta-theoretical differences in epistemology, ontology, assumptions about human nature, methodology, and research goals as well as differing conceptualizations of culture and communication, and the relationship between culture and communication" (Martin &

Nakayama, 2006). This quote suggests that the study of culture and communication involves important differences in theoretical approaches, including the ways in which knowledge is acquired (epistemology), the nature of reality (ontology), assumptions about human behavior and characteristics, research methods, and goals. Additionally, the study of culture and communication involves different ways of conceptualizing culture and communication, as well as how they are related. Overall, this quote highlights the complexity and diversity of the field of culture and communication studies. There are differences between culture and communication, much like class discrimination. They are arranged in a hierarchy, with the best being the Alphas, followed by the Betas, Gammas, Deltas, and the lowest class being the Epsilons. Each class uses a different language within itself, with terms used by Alphas differing from those used by Epsilons. Dystopia explores topics such as politics, economics, class, family, religion, identity, violence, nature, science, and technology. For instance, in *When The Sleeper Wakes* by H.G. Wells, the executive class is portrayed as hedonistic and shallow. However, George Orwell's dystopian world, as depicted in his novel *1984*, is different from Wells' world and more closely resembles the dystopian rulers in Jack London's *The Iron Heel*, who are inhuman and fanatical. The political basis of fictional utopias is idealistic and leads to positive results for the inhabitants. In contrast, the political basis of fictional dystopias often relies on utopian ideals but results in negative outcomes for citizens due to a fatal flaw. Dystopias typically feature pessimistic views of the ruling class or an inhuman and uncaring regime. These dystopian regimes are often governed by a fascist dictator. Protagonists or groups in these dystopian worlds often lead resistance movements to bring about change in their communities. "In the 1980s, this utopian tendency came to an abrupt end. In the face of economic restructuring, right-wing politics, and a cultural milieu informed by intensifying fundamentalism and commodification, science fiction writers revived and reformulated the dystopian genre" (Baccolini & Moylan, 2003). This quotation is discussing a shift in the themes and focus of science fiction writing during the 1980s. Prior to this decade, there was a tendency towards writing utopian stories, which depict a perfect world or society. However, this tendency came to an end in the 1980s due to a number of factors, such as economic changes, the rise of right-wing politics, and a cultural shift towards fundamentalism and commodification. As a result, science fiction writers began to focus more on dystopian stories, which depict a dark and often oppressive world or society. This shift in focus reflects the challenges and uncertainties

of the time, as well as a growing awareness of the potential dangers of unchecked technological progress and social and political upheaval.

As time goes by, the concept of utopia faded, however only a few authors like Joan Slonczewski, Kim Stanley Robinson, and Pamela Sargent kept that dream alive. Coming back to the dystopian direction in the mid-1980s, a contemporary innovative movement of cyberpunk spawned a useful, if nihilistic imagination, as the influence of the conservative turn of the ten years started to be admitted not only in social structure but also in everyday life. By 1984, a more obvious dystopian spin started to appear in the popular imagination of Anglo-American societies. The anniversary of George Orwell's *Nineteen Eighty-Four* helped ignite a general concern about the creative possibilities of dystopian narrative. In 1985, Margaret Atwood's *The Handmaid's Tale* attracted directly from the dystopian narrative of the classic, even while questioning its limits and suggesting innovative and creative directions. The re-release of Katharine Burdekin's 1937 classic *Swastika Night* in the same year added to the dystopian resurgence. Lastly, cyberpunk's second wave, which was written primarily by women like Pat Cadigan, moved beyond nihilistic anxiety to an innovative oppositional consciousness, widening its door to a dystopian narrative. "With these narrative structures and strategies, dystopia negotiates the historical antinomies of Utopia and Anti-Utopia in a less stable and more contentious manner than many of its Utopian and anti-utopian counterparts" (Baccolini & Moylan, 2003). This quote is discussing how the literary genre of dystopia navigates the conflicting ideas of utopia and anti-utopia. It suggests that dystopia is less stable and more contentious in its approach to these ideas compared to other genres. The quote mentions narrative structures and strategies, which likely refers to the way dystopian stories are constructed and how they present their ideas. The use of these structures and strategies allows dystopia to explore the tension between utopia and anti-utopia in a way that is more dynamic and fluid than other genres. Overall, the quote suggests that dystopia is a complex and nuanced genre that engages with the conflicting ideals of utopia and anti-utopia in a way that is both critical and thought-provoking.

Another term included in dystopia is social destruction. One possible interpretation is that social destruction refers to the breakdown or deterioration of social institutions, relationships, or norms. This could occur due to a range of factors, such as political conflict, economic inequality, natural disasters, or cultural shifts.

When social institutions, such as governments, schools, or religious organizations, are weakened or destroyed, people may lose faith in the stability and coherence of society. Similarly, when social norms or values are undermined or ignored, people may struggle to form cohesive communities or cooperate effectively. Another possible interpretation of social destruction is the loss of social capital or trust. Social capital refers to the networks, norms, and relationships that facilitate cooperation and collective action within a society. When these bonds are weakened or destroyed, people may become more isolated or distrustful of others, leading to greater social fragmentation and conflict. This could occur, for example, when economic inequality or political corruption undermines people's confidence in their leaders or institutions. It is possible that social destruction could refer to intentional efforts to disrupt or undermine social systems or institutions. This could include acts of terrorism, political repression, or cultural genocide, among others. These efforts can have devastating consequences for individuals and communities, leading to displacement, trauma, and the loss of cultural identity or heritage. Overall, while social destruction is not a widely used term, it could be used to refer to a range of negative social consequences or outcomes. These might include the breakdown of social institutions, the loss of social capital or trust, or intentional efforts to disrupt or undermine social systems.

In *Brave New World*, written by Aldous Huxley, the term social destruction occurs. Written in the dystopian genre, this novel shows a life quite far from today's society. The term social destruction is used extensively in *Brave New World*. In *Brave New World*, Aldous Huxley presents a dystopian society that has achieved a kind of social stability and control through the use of various technologies and social conditioning. However, this stability comes at a cost and can be seen as a form of social destruction in several ways. The society in *Brave New World* is characterized by a lack of meaningful human connections and relationships. People are conditioned to prioritize their pleasure and comfort above all else and are discouraged from forming close bonds or attachments. This results in a society that is atomized and fragmented, with individuals pursuing their hedonistic pleasures without regard for the well-being of others. This lack of meaningful social connections can be seen as a form of social destruction, as it undermines the capacity for genuine human interaction and empathy. The society in *Brave New World* is based on a rigid social hierarchy that is determined by genetics and social conditioning. The ruling class, known as the Alphas, are genetically engineered and conditioned from birth to be intelligent, rational, and

emotionally stable. Meanwhile, the lower castes are created through various forms of chemical and psychological conditioning and are designed to be docile and content with their lowly status. This extreme stratification of society can be seen as a form of social destruction, as it denies individuals the opportunity to fully develop and realize their potential. It also creates a society in which people are pitted against each other in a never-ending competition for status and resources. Finally, the society in *Brave New World* is characterized by a profound lack of freedom and autonomy. Individuals are conditioned from birth to accept their assigned roles and identities and are discouraged from questioning or challenging the social order. This results in a society that is stagnant and resistant to change, as individuals are unable to imagine or pursue alternative paths. This lack of freedom can be seen as a form of social destruction, as it denies people the opportunity to exercise their agency and make meaningful choices about their lives. Overall, the society depicted in *Brave New World* can be seen as an example of social destruction, in that it undermines meaningful human connections, denies individuals the opportunity to realize their potential, and denies them the freedom and autonomy to make meaningful choices about their lives.

Class conflict is another phenomenon that is seen in dystopia. Class struggle is a concept in social and political theory that refers to the conflict between different social classes in society. According to this concept, there are always tensions and conflicts between different classes in society because of their opposing economic interests and political power. The working class, who do not own the means of production, are often in conflict with the capitalist class, who own the means of production and seek to maximize their profits. This conflict is driven by the fact that the working class seeks higher wages and better working conditions, while the capitalist class seeks to minimize labor costs and maximize profits. Class conflict occurs because different social classes in society have different economic interests and political power, and these interests often conflict with each other. For example, in a capitalist society, the working class is dependent on selling their labor to the capitalist class to make a living, while the capitalist class is interested in maximizing profits by paying as little as possible for labor. As a result, there is a natural conflict of interest between the two classes. Furthermore, the capitalist class tends to accumulate wealth and power over time, which can exacerbate class conflict. This can lead to a situation where the working class becomes increasingly exploited, while the capitalist class becomes increasingly wealthy and powerful. This dynamic can lead to resentment and

conflict between the classes. Finally, class conflict can also occur as a result of broader social and political factors, such as changes in the economy, technological innovation, or shifts in political power. These factors can create new opportunities or challenges for different social classes, which can lead to conflict as they struggle to maintain or improve their economic and political position.

While it may not be possible to eliminate class conflict, there are ways to reduce its impact and prevent it from escalating into more serious problems. The first issue is to reduce economic inequality. One of the primary sources of class conflict is economic inequality. By implementing policies that reduce economic inequality, such as progressive taxation, a minimum wage, or social safety net programs, it is possible to reduce the tension between different social classes. The second issue is to promote dialogue and collaboration. Encouraging dialogue and collaboration between different social classes can help to promote mutual understanding and reduce conflict. This can be done through initiatives such as community outreach programs, cross-class dialogue groups, or other similar initiatives. The third issue is to invest in education and training. Education and training can help to improve the economic prospects of individuals from disadvantaged backgrounds, reducing the potential for conflict. By investing in education and training programs, it is possible to help individuals develop the skills and knowledge needed to succeed in the modern economy. The last issue is to strengthen social safety net programs. Social safety net programs, such as unemployment benefits, food stamps, or housing assistance, can help to reduce the impact of economic hardship on individuals and families. By strengthening these programs, it is possible to reduce the likelihood of class conflict. While it may not be possible to eliminate class conflict, these strategies may help to reduce its impact and promote greater social harmony.

Capitalists can view class conflict in different ways, and these views may differ based on their perspectives and beliefs. The views of capitalists on class conflict may differ in general. Some capitalists may deny the existence of class conflict. This group may argue that the free market is a fair and equal system and that class differences are dynamic. According to them, individuals can move up or down the social ladder through their efforts. Other capitalists may acknowledge the existence of class conflict but place a greater emphasis on individual responsibility. This group may argue that individuals, regardless of their social origin, can improve their economic situation

through hard work and the right choices. Some other capitalists may support limited state intervention to prevent extreme economic inequality. This group may argue that social safety net programs or progressive taxation can reduce poverty and provide greater social mobility without hindering economic growth. Some capitalists view class conflict as a natural consequence of the competitive nature of capitalism. This group might argue that competition between different social classes encourages innovation and growth. In general, capitalists' views on class conflict may differ according to their perspectives and beliefs. While some view class conflict as a necessary part of a capitalist system, others acknowledge its negative effects and support measures to resolve it. Class struggle is often seen as a driving force behind social change and revolution, as the working class seeks to overthrow the capitalist class and establish a more equitable society. The concept of class struggle has been particularly influential in Marxist theory.

As for the explanation and definition of Marxist theory, different writers and critics who are experts in the field have made various definitions of this field. "Marxism is a theory based on the analysis of social and economic structures and the understanding of class struggles based on capitalist production relations" (Althusser, 1971). This quote suggests that Marxism is a theory that seeks to analyze and understand the social and economic structures of society, with a particular focus on the relationship between social classes in capitalist societies. According to Marxism, the capitalist mode of production creates an inherent conflict between the working class and the capitalist class, as their economic interests are fundamentally opposed. This conflict is seen as a driving force behind social change and revolution, as the working class seeks to overthrow the capitalist class and establish a more equitable society. Marxism also seeks to understand the ways in which capitalist production relations shape and influence other aspects of society, such as culture, politics, and ideology. "Marxism, particularly historical materialism, attempts to explain social events with a scientific method, that is, it addresses the causes and consequences of social structures, class struggles, and revolutionary processes" (Gramsci, 1971). This quotation highlights two key aspects of Marxism, specifically the approach of historical materialism. First, it emphasizes that Marxism seeks to explain social events through a scientific method. This means that Marxism aims to use objective and empirical analysis to understand social phenomena, rather than relying on subjective or ideological interpretations. In this sense, Marxism is often seen as a form of social

science, as it aims to use a systematic approach to analyze and understand social structures and processes. Second, the quotation emphasizes that historical materialism is focused on analyzing social structures, class struggles, and revolutionary processes. Historical materialism is a key concept in Marxist theory, which holds that the development of society is driven by changes in the means of production and the resulting class struggles that arise from these changes. According to this view, changes in the mode of production (such as shifts from feudalism to capitalism) are the primary drivers of historical change, and the struggles between different social classes (such as the working class and the capitalist class) are the primary engines of social transformation. Thus, historical materialism is a framework for understanding the underlying causes of social events, and for analyzing the role of class struggle and revolution in shaping the trajectory of history.

"Marxism is a theory that examines the relationship between the economic and political dimensions of capitalism and how this relationship fuels contradictions between classes" (Burawoy, 2000). This quotation suggests that Marxism is a theory that focuses on analyzing the relationship between the economic and political aspects of capitalism. According to Marxism, capitalism creates a system where there is a natural conflict between different social classes, specifically between the capitalists who own the means of production and the working-class who provide labor. This conflict arises because capitalists aim to maximize their profits by keeping wages low, while the working class aims to improve their living standards by demanding higher wages and better working conditions. As a result, Marxism views capitalism as an inherently contradictory system that inevitably leads to class struggles and social tensions. By analyzing these contradictions, Marxism aims to explain the causes and effects of social events and revolutionary processes.

Marxist theory is a social and political theory developed by Karl Marx and Friedrich Engels in the mid-19th century. It seeks to clarify the dynamics of capitalist societies and to provide a framework for understanding social, economic, and political change. Marxist theory is based on the idea that economic and social systems are shaped by the forces of production and class struggle. According to this theory, history is characterized by a series of stages, each of which is defined by a particular mode of production and the corresponding social relations of production. "Marxism attempts to understand the social forces that can pave the way for revolutionary change by

focusing on the analysis of the capitalist mode of production and the contradictions inherent in it” (Harman, 1983). This quote highlights the key focus of Marxist theory on understanding the social and economic forces that drive change, particularly revolutionary change. Marxism posits that the capitalist mode of production has inherent contradictions, such as the exploitation of workers by the capitalist class, which ultimately lead to social unrest and the potential for revolutionary action. By analyzing these contradictions and forces, Marxist theory seeks to identify the conditions that can create a favorable environment for revolution and change. In short, Marxism seeks to understand the underlying social and economic structures that shape society and to use this understanding to bring about a more equitable and just society through revolutionary means. In capitalist societies, the dominant mode of production is based on private ownership of the means of production such as factories, land, and resources. This creates a distinction between those who own and control the means of production, known as the bourgeoisie; and those who sell their labor to the bourgeoisie, known as the proletariat, to survive. The Marxist theory claims that the inherent contradictions and conflicts between the interests of the bourgeoisie and the proletariat will eventually lead to a revolutionary struggle, resulting in the overthrow of the bourgeoisie and the establishment of a classless society based on communal ownership and democratic control of the means of production.

Marxist theory has been instrumental in shaping political movements and social change around the world, particularly in the form of communism and socialism. It has also been a subject of criticism and controversy, arguing that some scholars fail to adequately explain the complexity of social and economic systems and the diversity of human experience. Marxist theory has had a significant effect on the development and practice of totalitarianism. While many critics have argued that these regimes distort or betray the original goals of Marxism, totalitarian regimes have often claimed to be based on Marxist principles. In Marxist theory, the state is seen as an instrument of class domination used by the ruling class to maintain its power and control over the working class. Totalitarian regimes claiming to be based on Marxism often used this idea to justify their oppressive policies and practices, arguing that they were necessary to protect the revolution from counter-revolutionary forces and build socialism. However, critics of Marxist-based totalitarianism argue that the concentration of power in the hands of a small ruling elite, as seen in these regimes, contradicts the principles of democracy and worker control advocated by Marxist theory. They also

point out that the use of repression and violence by these regimes often leads to widespread human rights violations and social injustice. Despite these criticisms, the Marxist theory continues to inform debates and debates about totalitarianism, particularly about issues of economic inequality, class struggle, and social change. However, it is important to note that not all Marxist theories support or endorse totalitarianism, and there are various interpretations and applications of Marxist ideas in contemporary political thought.

When it comes to totalitarianism, it is a form of government in which the state has total control over all aspects of society and the lives of its citizens. In a totalitarian system, individual freedom and civil liberties are restricted or completely abolished, and the government exercises total control over the economy, education, media, religion, and culture. A totalitarian state is characterized by a single ruling party or leader who exercises absolute power and is not accountable to the people. The government uses propaganda, censorship, surveillance, and violence to maintain its grip on power and suppress dissent. Citizens are not allowed to criticize the government or express their opinions freely, and those who do are often punished or even imprisoned. Totalitarian regimes often employ secret police forces, concentration camps, and other forms of repression to control the population. The government may also use mass surveillance and information technology to monitor the activities of citizens and suppress dissent. Totalitarianism has been associated with some of the most repressive and brutal regimes in history, such as Nazi Germany, Soviet Russia, and Communist China. In these regimes, millions of people were subjected to extreme forms of violence, persecution, and oppression, often resulting in mass imprisonment, torture, and genocide. Totalitarianism stands in stark contrast to democracy and the rule of law, which emphasize individual freedoms and the protection of civil liberties. While totalitarianism has been largely discredited in the modern world, some countries continue to be ruled by authoritarian regimes that suppress dissent and deny basic rights to their citizens. When it comes to the question of why totalitarianism occurs, there are several reasons for this. Totalitarianism can arise for a variety of reasons, and the specific causes can vary depending on the historical, social, and political context of a particular country or region. However, some common factors that may contribute to the emergence of totalitarianism include political instability, ideological extremism, economic crisis, weak institutions, nationalism, fear and propaganda, and foreign intervention.

Political instability, which is the first factor in this study, refers to a situation where a government or political system is unable to provide stable governance or maintain law and order within a country. Political instability can take many forms, including political violence, social unrest, protests, strikes, and civil wars. In countries that are experiencing political turmoil, economic crisis, or social unrest, a strongman or authoritarian leader may emerge who promises to restore order and stability through force and repression. In the context of totalitarianism, political instability can create conditions in which a strongman or authoritarian leader may emerge and use force and repression to restore order and stability. Totalitarian regimes often emerge in situations of political instability and chaos, where the population is desperate for stability and willing to accept a leader who promises to restore order through any means necessary. In some cases, political instability can also be caused by the repression and violence of a totalitarian regime itself. When a government uses force and violence to suppress dissent and opposition, it can create a cycle of violence and instability that ultimately undermines its legitimacy and stability. Overall, political instability is a key factor that can contribute to the emergence of totalitarianism. Governments and political systems need to address the underlying causes of political instability, such as economic inequality, social unrest, and weak institutions, to prevent the rise of authoritarianism and maintain a stable and democratic society. Totalitarian regimes often promote a particular ideology, such as communism, fascism, or religious fundamentalism, and use that ideology as a justification for suppressing dissent and opposition. These ideologies often emphasize the importance of the state or ruling party over individual rights and freedoms and view dissent and opposition as a threat to the stability and unity of society. Ideological extremism can also create conditions in which violence and repression become normalized and accepted as necessary for achieving the goals of the regime. In some cases, ideological extremism can also lead to the dehumanization of certain groups or individuals, such as political dissidents, ethnic or religious minorities, or other perceived enemies of the state.

Ideological extremism, which is the second factor in this study, refers to the adherence to a set of extreme political or social beliefs and the willingness to use violence or force to impose those beliefs on others. In the context of totalitarianism, ideological extremism can be a key factor that drives the rise of authoritarian leaders and regimes. Totalitarianism can also be driven by extreme political ideologies that seek to impose a particular vision of society on the population, often through violent

means. Chiefly, ideological extremism is a key factor that can contribute to the emergence of totalitarianism. It is important for societies and political systems to promote pluralism, tolerance, and respect for individual rights and freedoms, and to reject extremist ideologies that seek to suppress dissent and opposition through violence and repression. Economic crises, which is the third factor in this study, can have different implications in the context of totalitarianism, depending on the specific political and economic system in place. In a totalitarian regime, the government typically has complete control over the economy, including ownership of businesses, allocation of resources, and distribution of goods and services. Economic crises can threaten the stability of the regime by causing shortages, inflation, unemployment, and social unrest. Economic hardship and inequality can create social and political tensions that can be exploited by authoritarian leaders or parties. One possible response of a totalitarian regime to an economic crisis is to increase repression and control over the population. The government may use force to suppress dissent and opposition, restrict access to information, and scapegoat minorities or foreign entities for economic problems. Another possible response could be to pursue policies of economic isolationism, which could further worsen the crisis by cutting off access to trade and investment. Alternatively, the government may try to implement reforms to address the underlying causes of the crisis, but this could be difficult in a system that is resistant to change and lacks accountability. Chiefly, economic crises in a totalitarian context can exacerbate the already oppressive and authoritarian nature of the regime, potentially leading to further violations of human rights and political freedoms.

Weak institutions, which is the fourth factor in this study, in the context of totalitarianism point to the lack of independent and effective governance systems such as an independent judiciary, free press, civil society, and democratic processes. Totalitarian regimes often maintain power by suppressing these institutions and concentrating power in the hands of a small ruling elite or party. In a totalitarian system with weak institutions, the ruling elite or party may go unpunished and make decisions that are not subject to meaningful checks and balances. This can lead to corruption, abuse of power, and human rights violations, as there is no mechanism to hold those in power accountable for their actions. In countries with weak democratic institutions, such as independent courts, free media, and civil society organizations, authoritarian leaders may be able to consolidate power and suppress dissent more easily. For example, a weak judiciary may not protect individuals from arbitrary arrests, unfair

trials, or violations of due process. The absence of a free press can limit access to independent sources of information and prevent citizens from holding those in power accountable for their actions. A weak civil society can limit opportunities for civic engagement and limit citizens' ability to organize and act for change. And the lack of democratic processes can limit opportunities for meaningful participation and representation in decision-making. Overall, weak institutions in a totalitarian context can strengthen the concentration of power in the hands of a small ruling elite or party, lead to a lack of accountability and transparency, and contribute to the continuation of regime power.

Nationalism, which is the fifth factor in this study, can play a significant role in the emergence and maintenance of totalitarianism. Nationalism is a political ideology that emphasizes the importance of national identity and promotes the interests of a particular nation-state above all others. In the context of totalitarianism, nationalism can be used as a tool to mobilize support for a regime by appealing to a sense of national pride and unity, and by portraying the regime as the only legitimate representative of the nation's interests. Nationalism can be used as a tool to mobilize support for totalitarian regimes, particularly when combined with an aggressive foreign policy or expansionist agenda. Totalitarian regimes often use nationalism as a means of legitimizing their rule and suppressing dissent. For example, Nazi Germany under Adolf Hitler promoted a virulent form of nationalism based on the idea of Aryan superiority, which was used to justify the persecution of Jews and other minority groups. Similarly, in the Soviet Union under Joseph Stalin, nationalism was used as a means of promoting loyalty to the Communist Party and suppressing dissent from minority groups such as Ukrainians and Kazakhs. Nationalism in the context of totalitarianism can also be used as a means of pursuing aggressive foreign policies and territorial expansion. For example, fascist Italy under Benito Mussolini pursued a policy of territorial expansion and conquest in the name of promoting Italian national interests. In summary, nationalism can be a powerful force in the emergence and maintenance of totalitarianism, by providing a means of mobilizing support for a regime and justifying its rule, suppressing dissent, and pursuing aggressive foreign policies.

Fear and propaganda, which is the sixth factor in this study, are often used by totalitarian regimes as tools to maintain control over the population and suppress

dissent. Totalitarianism is a political system characterized by the centralized control of all aspects of society by a single party or individual, and fear and propaganda can play a significant role in achieving this control. Totalitarian regimes often use propaganda and fear to maintain control over the population, using tactics such as mass surveillance, censorship, and state-controlled media to suppress dissent. Fear is used to create a sense of insecurity and vulnerability among the population, which can be exploited by the regime to justify its repressive policies and maintain social control. Totalitarian regimes often use tactics such as mass surveillance, secret police, and imprisonment or execution of political dissidents to instill fear in the population and prevent the opposition from forming. Propaganda, on the other hand, is used to manipulate public opinion and control the flow of information. Totalitarian regimes typically control the media, using state-controlled outlets to disseminate a narrative that reinforces the legitimacy of the regime and demonizes its opponents. Propaganda can take many forms, including speeches, posters, radio broadcasts, and television programs, and is often used to promote a cult of personality around the regime's leader. In addition to controlling the media, totalitarian regimes often use education and cultural institutions to promote their ideology and suppress dissenting views. This can include the rewriting of history, the suppression of artistic expression, and the promotion of a single, state-approved ideology. Overall, fear and propaganda are important tools for totalitarian regimes in maintaining control over the population and suppressing dissent. By creating a climate of fear and manipulating public opinion, totalitarian regimes can maintain power and control all aspects of society.

The last factor in this study is foreign intervention. In the context of totalitarianism, foreign intervention refers to the interference of external characters, like foreign governments or international organizations, in the internal affairs of a totalitarian regime. Foreign intervention can take many forms, including economic sanctions, military intervention, diplomatic pressure, and support for opposition groups. Motives for external intervention may vary but may include concerns about human rights violations, security threats, or geopolitical interests. In some cases, foreign intervention can contribute to the weakening or overthrow of a totalitarian regime, such as the collapse of the Soviet Union. In other cases, however, foreign intervention can backfire and strengthen the regime's control over power, as the regime may use it as a rallying point for nationalist or anti-imperialist sentiments. Totalitarian regimes can also be supported or propped up by foreign powers, either to advance their

strategic interests or to contain rival powers in the region. Finally, the emergence of totalitarianism is a complex and multifaceted phenomenon, and its causes can be deeply rooted in a country's history, culture, and political traditions. It is important to recognize the warning signs of authoritarianism and to defend democratic institutions and individual rights to prevent the rise of totalitarianism. Totalitarian regimes often try to limit outside interference by controlling access to information and limiting the activities of foreign organizations and individuals within their borders. However, foreign intervention can still have a significant impact on the internal dynamics of the regime and contribute to power shifts or policy changes. Overall, foreign intervention in the context of totalitarianism can be a complex and controversial issue as it raises questions about sovereignty, interventionism, and the role of external actors in promoting or hindering human rights and democracy.

Capitalism is another important issue in dystopian literature. National borders and nations have been destroyed by the universal influence of capitalism. This results in a complete transformation of the world order, and the entire globe becomes a single World State, fulfilling the globalist vision of the ruling powers. Capitalism is an economic system characterized by private ownership of the means of production and distribution of goods and services, and the economy functions based on the laws of supply and demand in a market economy. In a capitalist system, individuals and businesses are free to produce, purchase, sell, and invest in order to maximize profit. Under capitalism, goods and services are produced for profit, rather than for the benefit of society as a whole. The system is driven by competition, with producers striving to maximize profits by reducing costs and increasing productivity, while consumers seek the highest quality goods and services at the lowest prices. One of the defining features of capitalism is the accumulation of capital, which represents ownership of reserves that can be reinvested to generate additional wealth. This can take the form of profit, interest, rent, or other forms of income. Capitalism has been a dominant economic system in many parts of the world since the Industrial Revolution and is known for encouraging innovation, technological progress, and economic growth. However, it has been criticized for creating economic instability through inequality, environmental deterioration, and exploitation of workers, as well as boom and bust cycles and financial crises.

2. **BRAVE NEW WORLD**

Aldous Leonard Huxley, who was born in 1894, is one of the most important and influential English writers of the 20th century. Besides being a writer, he is also an influential philosopher. Aldous Huxley was born in 1894 in one of England's richest families in terms of literature and science. The Huxley family occupies a very large place in the scientific world. Aldous Huxley is the grandson of the famous biologist Thomas Henry Huxley, and Thomas Huxley is one of Darwin's foremost proponents. Thomas Henry Huxley is an English biologist. British biologist, who is known as Darwin's bulldog, one of the most important proponents of Darwin's theory of evolution, first introduced the concept of agnosticism in philosophy. Aldous Huxley is also the brother of the famous biologist Sir Julian Huxley. Sir Julian Huxley is a British evolutionary biologist and humanist. Huxley, who defended the theory of natural selection, is regarded as one of the leading Neo-Darwinists of the 20th century. Aldous Huxley's mother is the niece of poet and literary critic Matthew Arnold. In the 1900s, when it was thought that girls would not go to school, she graduated from a quality university like Oxford. Huxley's father, Leonard Huxley, is the owner and director of *Cornhill* Magazine, one of the important literary magazines of that time. Moreover, Huxley's aunt Humphrey Ward is one of the important writers of the Victorian era. Of course, the fact that Huxley was born in such a scientific and literary environment takes him one step further. One side of Huxley's family was interested in science and the other side was in the literary world, which positively affected Huxley. Huxley blended science and literature and reflected this situation in his works. Born into an important and famous family, Aldous Huxley graduated from Balliol College which is located in Oxford, with an undergraduate degree in the field of English literature. Huxley's family was considered among the noblest and most aristocratic families in England. The Huxley family is involved in both literature and science. Therefore, the expectation of success from Aldous Huxley remained high. Huxley has produced high-quality and impressive works against great expectations. In this process, of course, he encountered difficulties and was able to withstand these difficulties.

Huxley's education began in his father's well-equipped botanical laboratory, and he later attended Hillside School. He received a good education at the school, but his mother became terminally ill and had to homeschool him. Sadly, she passed away

when Huxley was only fourteen years old. At a young age, he also had a serious problem with his eyes and underwent surgery in 1911. As a result, he had to live with blindness for two to three years and had to postpone his dream of becoming a doctor. Although he was eager to join the British Army, he could not due to his eye problem. Instead, he became active in anti-war organizations. Once his eyesight improved, he pursued his studies in English Literature. In 1916, he tried to join the army but was rejected due to his health. Despite needing tools such as a magnifying glass to read, he surprised everyone with his knowledge and continued to publish poetry and prose books. Although his eyesight partially healed, he struggled to make a living after graduating from Oxford. He even had to borrow money from his father, which led to strained family ties until the end of his life. The difficulties Huxley faced with his family may be the reason why he questioned family ties in *Brave New World*.

To understand *Brave New World* more closely and logically, it is inevitable to know the characteristics of the period in which Huxley wrote the novel. It was not a bright period but rather a dark one that prompted Huxley to write this book. While writing, he was also contemplating the inevitable acceleration of US world domination, which he considered one of the worst consequences of World War I. Huxley expressed the phrase that the future of the USA is the future of the world in several places. We can say that Huxley's main purpose in writing *Brave New World* was to criticize people as if they were gods and the culture of California. Huxley's desire to parody a fictional future is mixed with his fearful and different view of the urgent non-fictional problems of the present. The decline in the US economy in 1929 and the First World War caused global problems. As a result, unemployment increased rapidly, and the economic problems of the country increased day by day in the following years. In a country going through such bad times, Huxley predicted much later years and dealt with it in a dystopian context. Huxley visited coal mines like Durham and saw with his own eyes that unemployment was at its peak. With the deepening economic crisis, Huxley's pessimism deepened. In *Brave New World*, the author's weakening of family ties, or even complete rupture, is perhaps due to the rupture of family ties he experienced in his own family. In *Brave New World*, apart from the fact that family ties are broken, the concept of family has completely disappeared because the child is produced not by birth as it is today, but by experimentation in a laboratory environment with advanced technologies.

Aldous Huxley, who went into writing step by step over the years, created work by blending his literary and scientific knowledge. Huxley's first work was *Chrome Yellow*, published in 1921. In this first novel of Huxley, the writer's satire on fashion and fads of the time commonly stands on real people and places. Huxley, who is now a writer, has started to produce different literary works over the years. His novels are respectively: *Crome Yellow* (1921), *Antic Hay* (1923), *Those Barren Leaves* (1925), *Point Counter Point* (1928), *Brave New World* (1932), *Eyeless in Gaza* (1936), *After Many a Summer* (1939), *Time Must Have a Stop* (1944), *Ape and Essence* (1948), *The Genius and the Goddess* (1955), *Island* (1962). Huxley has also produced works in non-fiction and poetry. *The Perennial Philosophy* (1945), *Grey Eminence* (1941), *The Devils of Loudun* (1952), and *The Doors of Perception* (1954) are all non-fiction works of Huxley. And *The Burning Wheel* (1916), *Jonah* (1917), *The Defeat of Youth and Other Poems* (1918), *Leda* (1920), *Arabia Infelix and Other Poems* (1929), *The Cicadas and Other Poems* (1931), *Collected Poetry* (1971) are the poetries that Huxley wrote. Huxley has produced very successful and high-quality works, but *Brave New World* is one of the most popular and admired works he has produced. Huxley is a well-known writer in his own country. However, it was *Brave New World*, written in 1932, that made Huxley famous worldwide. In this study, *Brave New World* will be examined in a dystopian context.

Huxley states that he represents an anxious view of the second half of the 20th century. The author, who made heavy criticisms of the situation in society in his lifetime, clearly reveals the heavy burden that the abuse of science will bring to human life. According to Kumar, Huxley was influenced by H.G. Wells' utopian work *Men Like Gods*, and wrote this work as a reflection of his despair in the face of Wells' hopeful expression of the future. Huxley argues that mass production and conditioning shape society, and that capitalism is an inevitable end result. This materialist doctrine is also destructive, leading to alienation. *Brave New World* appears as a warning to people about the future, and is considered one of the most important works of the dystopian genre. In today's world, the five sense organs are considered the only valid means of perception. However, in *Brave New World*, a medicine called soma is required to experience things that are beyond the five senses and cannot be perceived in the real world. After taking this drug, the person enters into a state of extreme happiness and hallucination. Huxley's interest in drugs is a prominent theme in *Brave New World*, as well as in his other works such as *The Doors of Perception*, where he

describes the effects of various drugs. Over time, Huxley started to write articles criticizing the British bourgeoisie, and this helped him to form his literary identity. Although Huxley produced works in different genres, he is best known for his dystopian novels, which have influenced writers who came after him. Huxley began writing poetry while he was at university, and he went on to become one of the most important and well-known writers in the dystopian genre. Unfortunately, Huxley died of cancer at the age of 69 in 1963 in Los Angeles. It is worth noting that the news of Huxley's death was overshadowed by the assassination of American President John F. Kennedy, which happened on the same day and received more media coverage.

2.1. Dystopic Elements in *Brave New World*

Brave New World by Aldous Huxley is a classic dystopian novel that portrays a future society that is controlled and manipulated by advanced technology and scientific methods. There are some dystopian elements in the novel. These elements are respectively social stratification, loss of individuality, dehumanization, totalitarian control, and exploitation of science and technology. The first element is social stratification. The society in *Brave New World* is divided into castes, with each individual born into a predetermined class. This rigid caste system ensures that people remain in their designated roles, and any attempt to rise above one's station is met with disapproval and punishment. Social stratification is a term used to describe the hierarchical arrangement of individuals or groups within a society. It refers to how society is divided into different levels or class based on various criteria, such as wealth, income, education, occupation, or social status. In a stratified society, individuals are grouped into different social classes or castes, and their opportunities, resources, and privileges are often determined by their social position. "District 12. Where you can starve to death in safety" (Collins, 2008, p. 5). This quotation comes from the dystopian novel, *The Hunger Games* by Suzanne Collins. District 12 is one of the poorest districts in the novel, and the quote highlights the paradoxical nature of the district. On one hand, the district is safe from the violence that plagues the other districts in the novel. On the other hand, the district's poverty and lack of resources mean that people are at risk of starvation and other forms of deprivation. The quote suggests that the people of District 12 face a difficult choice between safety and basic survival needs, highlighting the harsh realities of life in a dystopian society. It also

reflects the theme of inequality, where certain districts and social groups have access to resources and safety while others do not.

One example of social stratification in dystopian literature can be found in George Orwell's *1984*. In this novel, society is divided into three classes: the Inner Party, the Outer Party, and the Proles. The Inner Party represents the ruling class, while the Outer Party serves as the bureaucratic middle class. The Proles, on the other hand, are the lower class who are kept in poverty and ignorance to prevent them from rising against the government. Orwell writes:

The essential act of war is destruction, not necessarily of human lives, but of the products of human labour. War is a way of shattering to pieces, pouring into the stratosphere, or sinking in the depths of the sea, materials that might otherwise be used to make the masses too comfortable, and hence, in the long run, too intelligent. Even when weapons of war are not actually destroyed, their manufacture is still a convenient way of expending labour power without producing anything that can be consumed. A Floating Fortress, for example, has locked up in it the labour that would build several hundred cargo-ships. Ultimately it is scrapped as obsolete, never having brought any material benefit to anybody, and with further enormous labours another Floating Fortress is built. (Orwell, 2008, p. 241)

Another example can be found in Aldous Huxley's *Brave New World*. In this novel, society is divided into five classes: Alphas, Betas, Gammas, Deltas, and Epsilons. Each class is created through genetic engineering and conditioning, with Alphas being the most intelligent and powerful and Epsilons being the least. The ruling class uses this system to maintain control and stability, with the lower classes being conditioned to be content with their lot in life. Huxley writes:

People are happy; they get what they want, and they never want what they can't get. They're well off; they're safe; they're never ill; they're not afraid of death; they're blissfully ignorant of passion and old age; they're plagued with no mothers or fathers; they've got no wives, or children, or lovers to feel strongly about; they're so conditioned that they practically can't help behaving as they ought to behave. And if anything should go wrong, there's soma. (Huxley, 2007, p. 219)

"The aim of the High is to remain where they are. The Middle aims to change places with the High. The aim of the Low, when they have an aim is to abolish all distinctions and create a society in which all men shall be equal" (Orwell, 2008, p. 114). This quote from George Orwell's novel *1984* describes the different aims and motivations of the different social classes in the society depicted in the book. The "High" refers to the ruling class, who seek to maintain their power and privilege. The

"Middle" refers to the bureaucratic middle class, who aspire to move up the social ladder and take the place of the ruling class. The "Low" refers to the lower class, who desire to abolish all social distinctions and create a society of equality. The quote illustrates the struggle for power and status between different social classes and the inherent inequality and stratification of society. It also highlights the ideal of equality and the desire for a more just and fair society that is present in the lower classes.

Social stratification can have a significant impact on an individual's life chances, including access to education, healthcare, employment, and political power. It can also shape their social identity, attitudes, and beliefs, as well as their interactions with others. In many cases, social stratification can lead to inequality and social conflict, as those in higher positions may seek to maintain their status and privileges at the expense of those in lower positions. Examples of social stratification include the caste system and the class system in *Brave New World*. In the context of *Brave New World*, social stratification refers to the caste system that exists in the novel's society. The citizens of this dystopian world are divided into five distinct castes, ranging from the highest Alpha caste to the lowest Epsilon caste. Each individual is predetermined to be born into a specific caste, based on genetic engineering and conditioning, and their position within society is fixed from birth. This quote shows how the characters in *Brave New World* are conditioned from birth to fit into their assigned social roles and to accept their place in the social hierarchy. Bernard Marx, who questions this system, is punished and ridiculed by his peers, who have been conditioned not to think critically about their lives and their place in society. The Alpha caste is considered the most intelligent and attractive, and they are given the best jobs and opportunities in society. In contrast, the Epsilon caste is viewed as the least intelligent and attractive, and they are assigned menial and unpleasant jobs. This rigid caste system ensures that people remain in their designated roles, and any attempt to rise above one's station is met with disapproval and punishment. "Ending is better than mending. The more stitches, the less riches" (Huxley, 2007, p. 77). Social stratification in *Brave New World* serves to maintain the stability of society, as the conditioning and genetic engineering used to create the different castes ensure that each person is suited to their assigned role. However, it also results in a lack of individual freedom and choice, as people's opportunities and life chances are determined by their caste.

Alpha children wear grey. They work much harder than we do, because they're so frightfully clever. I'm really awfully glad I'm a Beta because I don't work so hard. And then we are much better than the Gammas and Deltas. Gammas are stupid. They all wear green, and Delta children wear khaki. Oh no, I don't want to play with Delta children. And Epsilons are still worse. They're too stupid to be able to read or write. Besides they wear black, which is such a beastly color. (Huxley, 2007, p. 52)

This quote highlights the social hierarchy in the world of *Brave New World* and how people are identified and defined by their roles and positions in society. This quote highlights the social hierarchy in *Brave New World* and how people are identified and defined by their roles and positions in society. With this quote, it is understood how much the class difference is. Before people are born, their duties and powers are determined and limited. The roles, duties, and powers of individuals in society are determined by conditioning before and after birth. Therefore, people's wishes and feelings are disabled. People are constantly kept under pressure with a drug called soma and artificial happiness is offered. "No civilization without social stability. No social stability without individual stability" (Huxley, 2007, p. 65). This quote shows that social classification has negative effects on all segments of society and restricts individual freedom, especially the freedom of lower-class people. At the same time, this quote reveals that in a dystopian society, individual stability is seen as more important than individual freedom, and therefore destructive social policies such as assigning people to a particular class are adopted.

The second element is the loss of individuality. In this society, individuality is discouraged, and conformity is expected. People are conditioned from birth to think and act in a specific way, which results in a lack of diversity and creativity. The loss of individuality refers to a situation in which people are no longer able to express themselves as unique individuals with their thoughts, feelings, and desires. In a society that emphasizes conformity, uniformity, and sameness, individuals may feel pressure to suppress their individuality and conform to social norms and expectations. In the context of *Brave New World*, the loss of individuality is a key theme of the novel. The citizens of this dystopian world are conditioned from birth to think and act in a specific way, to eliminate any individual differences or deviant behavior. The government uses advanced technology and scientific methods to create a society that values efficiency, productivity, and stability above all else, resulting in a lack of diversity and creativity. As a result of this conditioning, the people in *Brave New World* are largely unable to

think for themselves, make their own choices, or form meaningful relationships with others. They have no real sense of personal identity or purpose, as their lives are predetermined and controlled by the government. The loss of individuality in *Brave New World* highlights the dangers of a society that prioritizes conformity and efficiency over individuality and freedom and underscores the importance of preserving the unique qualities and perspectives of each individual. Here is another quotation that is related to the loss of individuality. “The Party seeks power entirely for its own sake. We are not interested in the good of others; we are interested solely in power. Not wealth or luxury or long life or happiness: only power, pure power” (Orwell, 2008, p. 145). This quotation is from George Orwell's novel *1984*, and it is about the ideology and goals of the ruling Party in the dystopian society depicted in the novel. The Party's sole purpose is to maintain complete control over every aspect of society, and the pursuit of power is the ultimate goal. The Party is not interested in the well-being of the citizens, but rather in exerting its power and authority over them. The Party seeks to eliminate any dissenting voices or thoughts and enforce strict conformity and obedience to the Party's ideology. This quotation highlights the Party's ruthless pursuit of power and control, even at the expense of the citizens' freedom and happiness.

In the context of a totalitarian regime, the loss of individuality refers to the suppression or elimination of the individual's freedom of thought, expression, and action. Totalitarian regimes seek to control every aspect of their citizens' lives and to mold them into conforming to the regime's ideology and goals. In a totalitarian regime, the government uses various methods to suppress individuality, such as propaganda, censorship, and surveillance. Citizens may be forced to conform to a particular ideology, religion, or political view, and dissent or opposition may be met with punishment or even imprisonment. “Ninety-six identical twins working ninety-six identical machines! The voice was almost tremulous with enthusiasm. You know where you are. For the first time in history” (Huxley, 2007, p. 10). This quotation comes from the novel *Brave New World* by Aldous Huxley. It is spoken by one of the characters, who is expressing excitement at the level of uniformity and conformity in the society they live in. The speaker is describing a factory or workplace where there are 96 identical twins operating identical machines. This level of sameness and efficiency is seen as a great achievement in their society, and the speaker's voice is described as almost tremulous with enthusiasm. The speaker seems to be proud of the

fact that they have reached a new level of control over human beings, where they are able to create perfect, identical workers who perform their jobs flawlessly without question. Overall, this quotation highlights the theme of conformity and the dangers of valuing efficiency and productivity above individuality and diversity. The speaker's excitement at the level of sameness and uniformity suggests that the society in *Brave New World* values conformity and efficiency above all else, even at the expense of individuality and creativity.

Individuals under a totalitarian regime may be denied the freedom to express themselves creatively, pursue their interests or careers, or associate with whomever they choose. They may be coerced into accepting the regime's beliefs and values, or face consequences for dissenting or questioning the regime. The loss of individuality in a totalitarian regime is a fundamental characteristic of such a system, as it is necessary for maintaining the regime's power and control over its citizens. However, it also leads to a lack of diversity, creativity, and innovation, and can result in social and economic stagnation. "I don't want comfort. I want God, I want poetry, I want real danger, I want freedom, I want goodness. I want sin" (Huxley, 2007, p. 238). This quotation is from the character John in Aldous Huxley's novel *Brave New World*. John is expressing his dissatisfaction with the society he finds himself in, which is characterized by stability and pleasure at the expense of individuality and freedom. John rejects the artificial and shallow forms of happiness and comfort that are provided to him and yearns for something deeper and more meaningful. He desires a connection with God, which represents a spiritual and transcendent experience that is beyond the reach of the society's materialism and hedonism. John also wants poetry, which represents the beauty and complexity of the human experience, and real danger, which represents the risks and challenges that are necessary for growth and development. He wants freedom, which represents the ability to make choices and to express oneself without restriction, and goodness, which represents a moral and ethical framework that is absent from the society he finds himself in. Finally, John also desires sin, which represents the freedom to make mistakes and to experience the consequences of one's actions, rather than being shielded from them by the society's control and conditioning. Overall, John's words express a deep longing for a more authentic and meaningful existence, free from the constraints and limitations of the society in which he lives. Since there are no real feelings and thoughts, artificial happiness pervades life. This is done both by the conditioning system and by giving people drugs called soma.

"In a word," said the Director, "we haven't any use for old things here" (Huxley, 2007, p. 150). The quote reflects society's disregard for tradition and history, which is a common theme in *Brave New World*. The people in this society are conditioned to value efficiency and stability over individuality and creativity. This is achieved through various means, including the elimination of old-fashioned customs, beliefs, and values that might encourage independent thinking and behavior. The loss of individuality is a prominent theme in *Brave New World*, where people are genetically engineered and conditioned to conform to the expectations of their respective social classes. Their thoughts, desires, and even physical appearances are predetermined by the World State, leaving little room for personal choice or self-expression. This loss of individuality is further exacerbated by the use of a drug called Soma, which numbs people's emotions and reinforces their loyalty to the state. Ultimately, the novel portrays a society where the pursuit of happiness is prioritized over the search for truth and meaning, resulting in a world where people are dehumanized and reduced to mere cogs in a machine.

"Community, Identity, Stability" (Huxley, 2007, p. 31). This phrase is the motto of the World State in Aldous Huxley's novel *Brave New World*. It serves as a summary of the State's priorities and goals, emphasizing the importance of conformity, social order, and predictability over individual freedom and creativity. In the context of the novel, "Community" refers to the collective identity and unity of the citizens, who are conditioned from birth to embrace and perpetuate the values and customs of the World State. "Identity" refers to the stable and predictable nature of the citizens, who are genetically engineered and psychologically conditioned to fit specific roles in society, resulting in a lack of individuality and diversity. "Stability" refers to the overall harmony and order of the society, which is maintained through the suppression of dissent and the control of human behavior and emotions through technology and conditioning. Throughout the novel, the phrase "Community, Identity, Stability" (Huxley, 2007, p. 31) is repeated as a reminder of the World State's ideals and as the costs of these ideals, including the loss of individual freedom, creativity, and emotional depth. The motto thus serves as a warning against the dangers of sacrificing individuality and freedom in the pursuit of social stability and order. The phrase Community, Identity, Stability (Huxley, 2007, p. 31) is the motto of the World State in Aldous Huxley's novel *Brave New World*. It reflects the three pillars of the society that the World State seeks to create and maintain. The first term is community. It refers

to the collective society and the idea that the needs of the group are more important than the needs of the individual. In the novel, this is achieved through the conditioning of individuals to conform to the expectations of their caste and to see themselves as part of a larger whole. The second term is identity. It refers to the individual's sense of self and how they fit into society. In the World State, individuals are conditioned to accept their caste and place in society and to see their purpose as serving the needs of the community. It also refers to the uniformity of the individuals within a society. The World State uses techniques like conditioning and genetic engineering to create a society in which individuals have predetermined roles and characteristics. The third term is stability. It refers to the maintenance of social order and the avoidance of conflict or disruption. In the novel, this is achieved through the use of various technologies and social conditioning techniques, such as sleep teaching and the drug soma.

In the novel, the phrase Community, Identity, Stability (Huxley, 2007, p. 31) is often repeated by characters as a way of reinforcing the values of the World State and the importance of maintaining social order. However, the phrase can also be seen as a critique of the dangers of sacrificing individual freedom and autonomy for the sake of societal harmony and stability. In the book, the phrase is repeated frequently by the characters, and it serves as a reminder of the World State's goals and values. The slogan suggests that the ultimate goal of the World State is to create a society that is free of conflict and individuality but at the cost of personal freedom and individual expression. The third element is dehumanization. The novel's world is characterized by a dehumanizing atmosphere, in which people are treated like machines. People are conditioned to view sex as a casual act, and emotions are suppressed with the use of a drug which is called soma. This leads to a loss of empathy and a reduction of human connection. The fourth element is totalitarian control. The government in *Brave New World* exercises complete control over every aspect of people's lives, including their thoughts and actions. The government enforces its policies through a combination of propaganda, surveillance, and violence. The last element is the exploitation of science and technology. The society in the novel relies on science and technology to maintain social control. However, this reliance on science and technology has led to the exploitation of the natural world, the destruction of individual freedoms, and the loss of human values. Overall, these elements contribute to the dystopian nature of the

novel, highlighting the dangers of a society that prioritizes conformity and efficiency over individuality and freedom.

From the beginning of its publication in 1932, *Brave New World* by Aldous Huxley has maintained its popularity and significance. Its portrayal of a World State in which citizens are consumed by hedonism and controlled through scientific findings and totalitarianism is particularly relevant in today's world. Huxley's fictional community introduces many new concepts, including innovative forms of entertainment and technological advancements that contribute to the creation of his diverse world. Aldous Huxley is a prominent writer, not only in English literature but in world literature as well. His dystopian work, *Brave New World*, is an important example of world literature. In the new world order, individuals lack individuality and are forced to conform to a mechanized and fixed way of life. Conditioning is frequently used to enforce conformity. However, this social structure was not created to satisfy the desires of all individuals. Throughout history, humanity has endured various wars, famines, and epidemics. In order to prevent a return to those hardships, society has chosen to remain constant, sacrificing human values. Living without class discrimination is a fundamental right of all individuals. However, in the World State depicted in *Brave New World*, hope and dreams have been erased from people's lives. From prenatal to old age, individuals follow a predetermined path, with little control over their own lives. They are conditioned to obey rules and maintain order, rather than pursue their own desires. Although the citizens are deemed happy, this happiness is artificial, achieved through the use of a drug called soma. In this way, people are controlled and deprived of true emotional experiences. Without the ability to think and feel freely, individuals lose their individuality and become like robots. Huxley uses reflective language, quoting Shakespeare's *The Tempest*, to emphasize the dystopian nature of the World State.

In a dystopian future, in the 1932 novel, which is among the most important works of the literary world, phenomena such as monogamy, marriage, parenthood, and individuality are removed, and the people who are designed in a laboratory are classified into castes while they are at the embryo stage. At the top of the caste system are Alphas and Betas, seen as the most intelligent and distinguished layer of society. They are followed by the lower-class Delta and Gamma. At the lowest level of the caste system, there are Epsilons, which are not even seen with human eyes; and are used to do chores. This new world, called New London, is seen by its citizens as a

utopia. Here everyone is happy, everyone belongs to each other. Thanks to a supercomputer called Indra, everyone is always connected. “Everybody belongs to everyone else—don’t they? Don’t they?” she insisted, tugging at Lenina’s sleeve” (Huxley, 2007). In the context of the book, the quote refers to the society's view that everyone belongs to everyone else. This idea is ingrained in the citizens from birth through conditioning and reinforced through the use of the drug soma. It represents the society's rejection of individuality, monogamy, and traditional values such as marriage and parenthood. The character speaking, Lysenko, is attempting to persuade Lenina to embrace this idea and let go of her reservations about sleeping with multiple partners. Lysenko's insistence and tugging at Lenina's sleeve show the pervasive nature of this belief in society and the pressure placed on individuals to conform to it. Overall, the quote highlights the oppressive and dehumanizing nature of the society depicted in *Brave New World*, where personal relationships and individuality are sacrificed for the sake of stability and uniformity. It can be easily understood that there is no privacy in this world called New London.

In *Brave New World*, Aldous Huxley explores the theme of technology and its impact on society. The state uses technology to mass-produce people, to condition them to conform to society's norms, and to keep them content through the use of drugs like "soma." The novel is set in a dystopian World State where advanced technology is used to control and manipulate the population. The novel critiques the idea of a utopia built on technology, showing instead the dangers of a society that values efficiency and control over individuality and free will. The characters struggle with the limitations imposed by technology, as well as with the dehumanizing effects of a society that prioritizes technological progress over individual well-being. Technology is depicted as a double-edged sword in the novel, with its benefits, such as increased efficiency and stability, offset by its negative consequences, such as the suppression of individuality and the loss of personal freedom. Through its portrayal of a highly controlled, technologically advanced society, *Brave New World* serves as a cautionary tale about the dangers of unchecked technological progress and the importance of considering the ethical implications of innovations. The novel is a warning about the dangers of a society that values efficiency and control over individual autonomy and personal freedom, and it serves as a reminder of the importance of considering the impact of technology on society. In *Brave New World* the abuse of technology is the state's aim to control and manipulate its citizens. The state aims to control the behavior

and thoughts of citizens by limiting the natural development and choices of people. For this purpose, a drug called "soma" produced by the state is given and the emotional balance of citizens is disrupted and their thoughts are controlled by using this drug. The state also controls and directs people's natural birth and upbringing by artificial means. Humans are created by design and genetically manipulated so that they have the traits that the state wants. The state abuses the power of technology to control the lives and behavior of citizens. The book emphasizes that the abuse of technology restricts people's freedom and personal choices and leads to a meaningless life.

Aldous Huxley represents the horrible picture of the future which is nothing but the conclusion of the tendency of our present society. He strongly attacks future society on the grounds of its progressivism in the field of science and technology but at the same moment, there is destruction and eradication of religion, art, and sex. He put the dystopian frame of future society which he wished to call the technocratic hell. (Satpute & Mathpati, 2013)

This quotation is discussing Aldous Huxley's novel *Brave New World* and its portrayal of a dystopian future society that is driven by progress in science and technology. The quote suggests that Huxley is criticizing this society because it comes at the cost of destroying religion, art, and sex, which are important aspects of human life. The speaker also suggests that Huxley is warning that if society continues on its current path, it will ultimately lead to a technocratic hell. This interpretation suggests that Huxley is cautioning against the unbridled pursuit of technological progress at the expense of human values and individual freedom.

While it is expected that better days will come by combining science and technology, the worse days are depicted by the author for the future world. Science and technology will come together to take the direction of humanity forward in a positive way. However, the world which the author describes is a worse world than current life. Aldous Huxley has portrayed the future much worse than the present. For example, the family life he talks about in his novel has been destroyed and future generations are being developed in a laboratory environment. Babies are categorized before they are born. Therefore, there is a caste system, which is one of the negative aspects of the future. In addition, it is determined in advance which class the babies will belong to. Another phenomenon is that people's thinking, dreaming, and similar feelings have been destroyed and they live like robots, which is another negative element that the authors see in the future. While the development of technology and science is a positive development, it has been the subject of dystopia due to its negative

use. As a result of the negative developments in technology and science, the elements that constitute the building blocks of society such as religion, art, literature, and gender has been destroyed and even disappeared.

Knowing the full background of *Brave New World* in no way invalidates the dark utopian premise of the novel. Like one of the book's main characters, Mustafa Mond, he argued that stability is generally needed if civilization is to survive the current crisis. "Stability," said the Controller, "stability. No civilization is without social stability. No social stability without individual stability. (Huxley, 2007)" For the author, it would of course be a priority to personalize a strong and intelligent central authority to bring wisdom, order, and stability to England. Margaret Atwood, a fellow dystopian writer, wrote the introduction on the first pages of the book. The foreword to the book was written by David Bradshaw. The main characters of the book are Bernard Marx, Helmholtz Watson, Lenina, the Hatching and Conditioning Manager, Linda, John (Savage), and Mustafa Mond. *Brave New World* is set in the year 632, which is referred to as the year of stability. Ford is mentioned as a milestone in the book. However, today the birth of Jesus is considered a milestone. There are terms such as 'Before Ford' and 'After Ford.' The main reason why Gregorian is referred to as 'Ford' in the novel is because the world is based on the principles of Henry Ford. In many places in the book, some expressions can be seen for the first time, such as 'our Ford' and 'for the sake of Ford.' This is because 'Ford' is referred to as 'My Lord' in the novel, as explicitly stated. Therefore, Ford's deification is often used throughout the book. In the work, the existence of one state in the society which was created by Henry Ford 600 years ago, the conflicts of individuals are explained through two basic characters. Therefore, to talk about the characteristics of this new world, the motto of *Brave New World*, which was established after the great post-war economic depressions is "Community, Identity, Stability" (Huxley, 2007, p. 31).

Managers employ various scientific methods to ensure and maintain these three elements. They pursue these three factors to attain the society they desire. Hence, they have resolved the issue of happiness, which is one of the most significant problems of the future, by introducing a drug called soma. In conjunction with these drugs, individuals are compelled to perform tasks they dislike, akin to slavery, and made to enjoy it. The world depicted in *Brave New World* is the World State, a standardized place with a population of two billion, infinite resources, and a contented population.

No one in this world is restless or unhappy. Even in minor disputes, people are given soma, which induces happiness. To elaborate on this world further, at the Hatchery and Conditioning Center in London, people are born with predetermined roles even before they are created. These people, who are created in a laboratory environment, are exposed to various conditions before they are born. Therefore, people do not exhibit undesirable behaviors through these conditionings. In other words, society never rebels against the existing system or the administrators. Before people are born, their roles and classes in society are clear. Therefore, there is a class distinction in this world. Society is divided into five different classes. These are; Alphas, Betas, Gammas, Deltas, and Epsilons. No genetic or social characteristics are left to chance for people who create them in a laboratory environment. People are exposed to some conditioning both before and after they are created. Thus, people do not or cannot exhibit undesirable behaviors such as rebellion and provocation. Everyone's class is obvious. No one can step outside his class and behave as in another class. Since there are differences between classes, everyone's conditioning has been different. Since people are exposed to both genetic and social conditioning, they behave in the same way as the society style and norms required by that class should. Individuals not only carry the genetic characteristics of the class they belong to, but also willingly and lovingly fulfill the social elements and norms of that class. Members of the class go through processes by scientists. It is predetermined who will be intelligent, who will be of normal intelligence, and even who will be of lower intelligence. People's height, eyes, and even skin colors are determined in advance. According to the characteristics of the classes, the height and skin of the people are determined and action is taken accordingly. After going through various conditioning, they are subject to rigorous education. Each class has its social class. The way of teaching each class is naturally different. The education given to the alpha class and the education given to the beta class is different. Naturally, the concept of class difference emerges here. The World State decides how each individual will behave and how he will react to events. Therefore, each individual is governed as the World State wants to shape. Therefore, the concept of totalitarianism emerges here. People's free will has been taken away; because individuals who go through a continuous conditioning mechanism cannot use their own free will. Therefore, whatever the World State wants, individuals display the same behavior. Individuals are created in a laboratory environment to serve the world state.

Individuals who go through various conditions are made ready for society. In the World State, everyone is given a special job. They have no other duties other than this job and duty. Although individuals in the World State do not have full free will, they have original ideas in line with conditioning. They cannot have other ideas and thoughts outside of this conditioning. Children who were created in a laboratory environment do not have parents because they are created in glass tubes in a laboratory environment. Each individual created in the laboratory is raised in children's rooms belonging to the World State. There is no special area; every place belongs to the World State, and nobody owns private property. There is a concept that everybody belongs to everyone. At the peak of the class pyramid in *Brave New World* are the Alphas, and the Betas come second. The Alphas are the community's most intellectuals, such as scientists, professors, and prominent leaders, while Betas are skilled workers who back up Alphas' achievements in intelligent roles. Alphas and Betas are at the highest level of the pyramid. However, it should not be forgotten that each class is also divided into subclasses within itself. All human life in the World State is planned and people's futures are designed and their future tasks are determined in advance before they are created in the laboratory. These children, created in a laboratory environment, pass through various stages and are brought to life.

People always go through some conditioning. People are exposed to such conditioning. In this conditioning, the concept of "hypnopedia" emerges. With this concept, the sleep learning method emerged. People are exposed to this system. Children are exposed to conditioning even while they are asleep. The children were exposed to conditioning with repeated phrases throughout the night through voice recorders on their pillows. People exposed to these conditions were able to adapt more easily to the class they belonged to. Although this situation seems positive for these people, it is a negative situation because people do not act by their wishes and opinions. They make people do the desired behavior with voice recorders. Conditioning was increased to the desired level with these repeated sentences. These people, who adapt more easily to social classes and groups through various conditionings, fulfill the duties and responsibilities given to them by the World State.

2.2. Social Destruction and Caste System in *Brave New World*

Brave New World is a dystopian novel written by Aldous Huxley, published in 1932. The book depicts a society in the future, where scientific advancements have led to the creation of a caste system, which is used to control the behavior and thinking of the people. The caste system in the novel is a hierarchical system, where individuals are predetermined and conditioned to belong to one of five castes: Alphas, Betas, Gammas, Deltas, and Epsilons. Each caste has specific physical and intellectual attributes, with Alphas being the most intelligent and physically attractive, and Epsilons being the least. The caste system is used to maintain social order, and individuals are conditioned to accept their place in the society. The conditioning is done through a process called hypnopedia, where individuals are exposed to repetitive messages while they sleep, which help to shape their beliefs and behaviors. The social destruction in the novel is a result of the caste system, which has led to the loss of individuality, creativity, and critical thinking. The people in the society are conditioned to conform to social norms and to suppress their emotions and desires. The society is devoid of any genuine human connection, and the relationships between individuals are superficial and transactional. Furthermore, the caste system has led to the exploitation of the lower castes, with the Epsilons being used for menial labor and treated as subhuman. This has led to the dehumanization of individuals, where people are valued based on their usefulness to the society, rather than their inherent worth as human beings. The caste system in *Brave New World* has led to the social destruction of the society, where individuality and creativity are suppressed, and relationships between individuals are superficial and transactional. The lower castes are exploited and treated as subhuman, which has resulted in the dehumanization of individuals. *Brave New World* by Aldous Huxley is generally considered one of the two important dystopian works written in English during its period. When examined in general terms, *Brave New World* is similar to George Orwell's *1984* as both are considered dystopian. The state of silence against truth in Orwell's *1984* is taken one step further in *Brave New World*, where the denial of truth or breaking of all ties with truth also plays an important role in the dystopian tradition. The significance of this point for our subject is the distortion of reality or, in other words, the fact that the control of reality assumes a very significant function in social control.

Individuals belonging to society can only come into contact with reality as much as the government wants, and this reality is often the reality that power offers them, and it does not have to be real in the full sense. Going out of this frame or any

attempt to go out of the frame often results in a perception of a threat to the power's existence. Although the responses of governments to such threats vary, they can be defined into two main groups; preventive measures and punishment. Many of the social control mechanisms we encounter in *Brave New World* are initiatives that can be considered in the first group. One of the top priorities of these initiatives is that the consciousness of individuals is completely controlled and directed by the government. The necessity of becoming unconscious to be an individual compatible with society, which Huxley discussed in various parts of the work; it is also clearly expressed in the sentence "the less they know, the better if they are to be good and happy members of society" (Huxley, 2007, p. 24). Similarly, the next sentences refer to the same point: Minds without consciousness. "One hundred repetitions three nights a week for four years thought Bernard Marx, who was a specialist on hypnopedia. Sixty-two thousand four hundred repetitions make one truth. Idiots!" (Huxley, 2007, p. 74). This quotation is from the dystopian novel *Brave New World* by Aldous Huxley. In this passage, the character Bernard Marx, who is an expert on hypnopedia (a method of sleep-teaching used in the novel), is reflecting on the power of repetition to shape people's beliefs and perceptions of reality. He calculates that if someone were to hear a message 100 times, three nights a week, for four years, they would have heard it a total of 62400 times - enough for it to be accepted as truth. The word "idiots" at the end of the passage seems to express Marx's frustration and contempt for a society that could be so easily controlled and manipulated through conditioning and repetition. This is the most fundamental point of social control in Aldous Huxley's work. Humans are perfectly conditioned. For individuals belonging to society to be happy and cheerful, their brains must be anesthetized in a way. The consciousness of individuals is under control. The main reason for this control is to prevent possible chaos and maintain a functioning system. Through extensive conditioning, individuals are so well-controlled that no further intervention is necessary. Conditioned individuals act and live exactly as they were designed to. This makes it easier to manage and direct them without the need for any additional tools. Conditioned individuals are unlikely to cause chaos or disrupt the existing system. The main focus of this section will be on conditioning mechanisms, as they are the most significant control mechanism in the novel. The other control mechanisms, such as the use of synthetic pills and isolation, will be discussed briefly.

The motto of the World State which was discussed in *Brave New World*, "Community, Identity, Stability" (Huxley, 2007, p. 31), is a summary of many of the

analyses that the work offers on the subject of social control. As it is revealed in the work, it is necessary to maintain communion, identification, and stability to establish and maintain social control. Thus, one of the easiest ways to manage and direct societies will be to use such concepts. As a matter of fact, among these three elements especially stability is the most significant one. The first and probably the most significant step which is taken to ensure stability is the Hatchery and Conditioning Centre. These centers are centers where people are grown like plants or produced like any product. While cars of different models are produced in Ford's factories, in these centers, people belonging to various classes are produced and conditioned. The first step of human production is a process called the Bokanovsky Process. Although this is a similar process to today's cloning, it is a form of cloning in which a large number of clones are created, and then separate processes are run for different social classes. The director of the center conveys the opportunity offered by the bokanovskification process with great excitement and enthusiasm.

"One egg, one embryo, one adult-normality. But a bokanovskified egg will bud, will proliferate, and divide. From eight to ninety-six buds, and every bud will grow into a perfectly formed embryo, and every embryo into a full-sized adult. Making ninety-six human beings grow where only one grew before. Progress" (Huxley, 2007, p. 28). The Bokanovsky Process is seen as one of the most important instruments of social stability. "If we could bokanovskify indefinitely the whole problem would be solved. Solved by standard Gammas, unvarying Deltas, and uniform Epsilons. Millions of identical twins. The principle of mass productions at last applied to biology" (Huxley, 2007, p. 29).

Podsnap's Technique had immensely accelerated the process of ripening. They could make sure of at least a hundred and fifty mature eggs within two years. Fertilize and bokanovskify in other words, multiply by seventy-two-and you get an average of nearly eleven thousand brothers and sisters in a hundred and fifty batches of identical twins, all within two years of the same age. And in exceptional cases, we can make one ovary yield us over fifteen thousand adult individuals. (Huxley, 2007, p. 29)

As humans were created in the Hatchery and Conditioning Centre, the concepts of siblings and fraternity disappeared along with the concept of siblings, and notions such as mother, father, sister, and brother also vanished. On the other hand, since the concept of siblings is non-existent, people are not born, and therefore, the idea of belief also fades away. When analyzing the etymology of the word sibling, it is a term that

denotes the relative status of people who have at least one parent in common. Since more than one sibling can be created from a single egg, not only the concepts of mother and father disappear, but also the concept of kinship vanishes. However, the emptiness of brotherhood leads to the belief that there is no creator, and belief in God becomes completely absent. In this society, Ford is viewed as a creator, and the family institution, along with many other social institutions, has been abolished. Since humans were created in a laboratory environment, individuals are categorized. In the conditioning center, people are not only conditioned, but their fate is also predetermined. As a result, concepts such as destiny, belief, and God have disappeared, and there is no belief system in place. "We also predestine and condition. We decant our babies as socialized human beings, as Alphas or Epsilons, as future sewage workers or future..." (Huxley, 2007, p. 21). This quotation is from Aldous Huxley's novel *Brave New World* and it highlights the extreme form of control that the government has over the lives of the citizens in the society depicted in the novel. The quote suggests that humans are no longer born in the traditional way, but are instead "decanted" or manufactured through a process of predestination and conditioning. The babies are not seen as unique individuals with their own potential and talents, but rather as products to be molded into specific roles based on their pre-determined class or social status. The use of the terms "Alphas" and "Epsilons" suggest a strict class hierarchy where individuals are ranked based on their intelligence and abilities, with some being designated as low-level workers like sewage workers. The quote highlights the extreme level of control and dehumanization present in the society, where people are not allowed to develop their own identity or choose their own path in life. Here, what is meant by socialization is to ensure compliance with the class hierarchy. In *Brave New World* there is no clear distinction between rulers and masses, but instead, a rigid class hierarchy in which social stability is ensured by scientific conditioning. Class distinction begins with the bokanovskification process, and physical class characteristics are determined, especially during the bottling and hatchery periods. After the person is taken out of the bottle, mental uploads related to class consciousness are carried out. At this point, it would be appropriate to address the issue of gaining class qualifications both physically and mentally.

"Nothing like oxygen-shortage for keeping an embryo below par" (Huxley, 2007, p. 22). First of all, if we evaluate the class qualities in the physical sense; the method used for this is to affect the physical development of the embryos while they

are in the hatchery period, that is, while they are in the bottles. Embryos have to be subject to development to be appropriate for the class they will be included in the future. While the normal development of those who will be members of the upper class is allowed, their physical development deteriorates as they go down the class hierarchy. To do this, methods such as adding alcohol to the artificial blood while in the bottle and reducing the amount of oxygen going to the embryo are used. The lower the class, the less oxygen is given. "The first organ affected was the brain. After that the skeleton. At seventy percent of normal oxygen you got dwarfs" (Huxley, 2007, p. 22). This quote is from Aldous Huxley's novel *Brave New World*, in which the character Mustapha Mond is explaining the process of conditioning embryos to a group of students. The quote suggests that if an embryo is not given enough oxygen during development, it will negatively affect the growth of the brain and the skeleton, potentially leading to physical deformities such as dwarfism. This demonstrates the extreme measures the society takes to control and engineer the physical characteristics of individuals to fit their predetermined social hierarchy. To give an example there is no need for human intelligence in Epsilons; therefore, the amount of oxygen given to Epsilons is kept very low. Naturally, Epsilons cannot be intelligent. Another application related to physical conditioning is heat conditioning. Embryos can be conditioned to love the heat and hate the cold, depending on the task assigned to them and the place where they will live. In the face of any situation, individuals cannot act on their feelings, because their feelings have been destroyed. Therefore, since individuals do not have their feelings, they act according to whatever conditioning was done before birth. Another example is that embryos that will live and work in the tropic areas are exposed to X-rays in the cold tunnel which comes after the hot tunnel, thus creating a fear of cold in the embryos when they are taken out of the bottle. Then their brains were processed to reinforce their body's choice. According to the center director, "that is the secret of happiness and virtue-liking what you have got to do. All conditioning aims at that: making people like their unescapable social destiny" (Huxley, 2007, p. 25). Concepts such as being happy and being virtuous are based on conditioning. Conditioning is an important process to becoming happy and virtuous. To be happy with what one does, first of all, one has to love what he does and is conditioned to it. One has to love what he does because emotions and thoughts are conditioned accordingly.

Physical conditioning has different qualities for each class and each worker group. Chemistry workers of the future are conditioned to resist lead, charred lime, tar, and chlorine, while missile engineers are conditioned to develop their sense of balance and be comfortable when repairing outside of a hovering missile. As we mentioned before, all of these physical conditionings are followed by mental conditioning, which is just as effective. One of the places where mental conditioning is carried out is in the Special Conditioning Rooms in kindergartens. Here, for example, babies belonging to the delta class, which are identified as such by the color of their khaki clothes, show us that there are differences in the clothing of the classes as well as their physical characteristics. These differences are seen in all areas where people are distinguished. Both the way people are created and the colors of their clothes reveal which class they belong to. People are generally conditioned to hate books and flowers. The main reason why books are hated is to prevent society from wasting precious time on books and to eliminate the risk of reading, which may disrupt reflexes. The main reason why society is conditioned to hate flowers is economic. "We condition the masses to hate the country, concluded the Director. But simultaneously we condition them to love all country sports. At the same time, we see to it that all country sports shall entail the use of elaborate apparatus. So that they consume manufactured articles as well as transport. Hence those electric shocks" (Huxley, 2007, p. 36). This quotation from Aldous Huxley's *Brave New World* highlights the theme of consumerism and how the ruling party manipulates the masses through conditioning. The Director is stating that the masses are conditioned to hate the country, but at the same time, they are conditioned to love country sports that require the use of manufactured equipment and transportation. By doing so, the ruling party creates a need for the products they produce, thus promoting consumerism. The mention of "electric shocks" also implies that the conditioning is enforced through punishment and reinforcement, further emphasizing the control that the ruling party has over the masses.

It should be noted that in such a society, great importance is placed on continuously increasing consumption because consumption is deemed to be everything. People are conditioned to consume in almost every field. For instance, in this society, "allowing people to play complex games that do nothing to increase consumption" is considered "foolish behavior," and therefore administrators do not permit any games that do not require tools that are at least as complex as existing games. Similarly, in the "Introduction to Class Consciousness" lessons in

kindergartens, children are taught to say, "I love flying, and I love getting new clothes. But old clothes are terrible. We always throw away old clothes. It is better to throw them away than to fix them. The more patches, the worse it looks." They are subjected to hypnopaedic conditioning, so that they will always prefer to buy new clothes and new items. As clothes are patched, they are humiliated and described as terrible. In this way, children who are constantly filled with new clothes, plane travel, and similar consumption desires become the ideal consumers of the future. The more they consume, the happier they are, because consumption is the key to happiness for them. "Did you eat something that didn't agree with you?" asked Bernard. The Savage nodded. "I ate civilization" (Huxley, 2007, p. 382). This quotation is from the novel "Brave New World" by Aldous Huxley. In this context, the Savage's response is a metaphorical way of saying that he is disgusted and overwhelmed by the excesses and emptiness of the civilized world he has just encountered. The Savage, who was raised outside of this civilization, is not accustomed to its ways, such as the use of drugs, the casual sex, and the lack of emotions and individuality. By saying "I ate civilization," he is expressing his revulsion and disappointment with the world he has just experienced. In this society, everyone must conform. If people disagree, they are ostracized, despised, and considered dangerous. Thinking differently is not only prohibited but also perilous. Furthermore, no experience remains to prompt people to think differently, since conditioning is so deeply ingrained in their minds that it is a fantasy to expect them to think differently. Thus, people must think as a whole, and it is crucial to have a uniform opinion. Everyone should support and back each other because they are conditioned accordingly. Conditioning begins long before babies are born since they are created in a laboratory environment, not in the mother's womb. Therefore, conditioning takes place much earlier than birth.

"No social stability without individual stability" (Huxley, 2007, p. 66). This quote suggests that in order to maintain social stability, it is necessary for individuals to be stable themselves. In other words, the stability of the society depends on the mental and emotional stability of its individual members. This could mean that the society needs to ensure that its citizens are mentally and emotionally healthy, and that they have their basic needs met, such as food, shelter, and healthcare. It could also imply that individuals need to be able to regulate their own thoughts, emotions, and behaviors in order to contribute to the overall stability of the society.

The main thing to emphasize here is social stability because individuals make up society. One of the important points here is the maintenance of social control. Maintaining social control is essential because one of the main factors in dystopian works is the seizure of social control. Here, individual stability is also important to seize social control and ensure the continuity of this control. However, the main reason for the formation of individual stability is to ensure social order and stability. The importance given to individuals is to manage society and provide social control. Since individuals feel more important, they work more and produce more for the benefit of society. “And that,” put in the Director sententiously, “that is the secret of happiness and virtue — liking what you’ve got to do. All conditioning aims at that; making people like their unescapable social destiny” (Huxley, 2007, p. 25). In this quotation, the Director is explaining how the conditioning process in their society aims to make people content with their predetermined roles and duties, ultimately leading to their happiness and virtuous behavior. The Director argues that liking what one is meant to do is the key to achieving this happiness and virtue. The conditioning process is designed to make people feel like they have a choice in their destiny while simultaneously shaping their beliefs and desires to align with their predetermined social roles. The ultimate goal of this conditioning is to create a stable and obedient society, in which everyone is content with their predetermined position and performs their duties without question. The secret of happiness and virtue is closely linked to conditioning, which people undergo both before and after birth. The goal of this conditioning is to make people enjoy their inescapable social destiny, and thus to ensure the continuity of their happiness. However, this happiness is artificial, as people do not genuinely enjoy their work but rather feel happy due to the conditioning they have received. In addition to conditioning, the drug soma plays a crucial role in people's happiness. Soma causes individuals to forget their unhappiness and not think about it, allowing them to feel happy. Although people do not actually enjoy what they do, they act as if they do because of the strict conditioning they have received. These conditions are so stringent that it is nearly impossible to surpass them.

“We don’t want to change. Every change is a menace to stability” (Huxley, 2007, p. 157). This quote highlights the dystopian society's aversion to change and emphasis on maintaining social stability at all costs. The statement implies that any alteration in the established system may lead to uncertainty, chaos, and disorder, and that is something that the ruling power wants to avoid at all costs. This mindset is a

characteristic of a totalitarian government, where the state seeks to preserve the status quo and eliminate any perceived threats to its authority. The quote suggests that the society is stagnant and lacks innovation, progress, and evolution, which are essential for growth and development. It also implies that the society values conformity over individuality, and any deviation from the norm is seen as a threat to the established order. Change is never wanted. Just as concepts such as family, and parents have been destroyed, and the concept of change has been erased from minds. Change is viewed as a bad concept because there is no room for change in totalitarian systems. Standardized stereotypical norms and things that are not subject to change are prioritized. Change in totalitarian regimes is a concept that should never be brought up. Because totalitarian regimes are closed to change. Totalitarian regimes want to take full and rigid control of language, culture, and society. Totalitarian regimes have to monitor suppress and control every individual in the society. All individuals under control are told to follow the rules and not to do the opposite of what they are told. To keep individuals and society under control, people are kept under control with a strategy called sleep learning or hypnopedia. Another strategy used to keep people under control is the conditioning system. This conditioning, which is presented in a laboratory environment, is given to people with frequent frequencies. Conditioning is given frequently and at certain frequencies. Conditioning is tailored to the specific classes and groups to which individuals belong. Naturally, the conditioning given to each class will be different, as well as any accompanying sleep learning strategies. In the World State, only Alphas and Betas work in the government, with those at the highest levels training future rulers. There is a caste system in the World State, with Alphas and Betas being less populous than other classes. Children in the World State are created based on their genetic makeup, which is determined by the perceived strengths and weaknesses of their respective classes.

The number of Alphas, Betas, and Gammas to be produced in the World State is predetermined, and children are then produced in the laboratory according to the predetermined number. Epsilons form the lowest stratum of society and work in simple, unintelligent jobs. They are produced to meet the specific requirements of the job they will perform. Conditioning plays an important role in ensuring that individuals behave as desired. It also aims to make them happy, as happiness is a requirement in the World State. Social lives of individuals are taken under control through repeated conditioning, which partially takes away their free will. As a result, individuals cannot

fully use their free will and are under the influence of conditioning when making decisions. The main purpose of conditioning is to ensure that people do not behave undesirably, and individuals cannot escape the destiny assigned to them. "All conditioning aims at that; making people like their unescapable social destiny" (Huxley, 2007, p. 25). This quote means that the main purpose of conditioning is to ensure that people are happy and content with their predetermined social status in life. Conditioning refers to the process of training individuals to behave in certain ways, and in this case, it aims to make individuals accept their place in society and not try to change it. By conditioning people to accept their social destiny, those in power can maintain the status quo and prevent social upheaval or rebellion. In essence, the quote suggests that the goal of conditioning is to create a society where people are content with their lot in life and do not question the status quo, even if it is unfair or unjust.

Another important point is the issue of consumption. The social lives of individuals are kept under control, and they are encouraged to buy new products by promoting them as if it is a bad thing to repair, fix, or patch an old one. This creates a society that constantly consumes, which is the desired form of society in the World State. Capitalism plays an important role in this system. Even if individuals do not want to consume, they are conditioned to do so. For example, the World State conditions people to love nature and also forces them to consume transportation through nature. In *Brave New World*, Aldous Huxley depicts a society that is obsessed with consumption and pleasure. The World State's economy is based on mass production and mass consumption, and its citizens are conditioned to desire material goods and instant gratification. Huxley portrays this culture of consumption through the characters and their actions. For example, the character of Lenina Crowne is depicted as a model citizen who enjoys casual sex and the use of the drug "soma" to escape reality. She also takes pleasure in buying new clothes and accessories, demonstrating her desire for material possessions. Furthermore, the citizens of the World State are conditioned from birth to value consumerism over other aspects of life. The Hatchery and Conditioning Centre uses sleep-teaching to instill in them the idea that "ending is better than mending," (Huxley, 2007, p. 77) meaning it's easier and more desirable to replace something than to repair it. This encourages a culture of wastefulness and disposable products. Additionally, the World State's caste system is based on consumption. The higher castes are assigned higher-status jobs, which come with more privileges and access to luxury items. For example, the upper castes are

allowed to consume higher-quality food, live in more spacious and luxurious housing, and have access to better medical care. Overall, Huxley's portrayal of a society that is consumed by materialism and instant gratification is a criticism of the dangers of consumer culture and the impact it can have on society.

“Gammas, Deltas, even Epsilons, had been conditioned to like flowers - flowers in particular and wild nature in general. The idea was to make them want to be going out into the country at every available opportunity, and so compel them to consume transport” (Huxley, 2007, p. 35). This quote refers to the conditioning of people in the World State to like and appreciate nature and flowers, even those who are in the lower classes of society, such as Gammas, Deltas, and Epsilons. The conditioning is done to encourage people to consume transportation to the countryside, which is a desired behavior in the World State. The quote reveals how the government controls people's desires and behaviors through conditioning, even when it comes to something as seemingly innocent as liking flowers. In the World State, citizens are conditioned to love nature and nature sports. However, individuals will not do outdoor sports in the forest. A new environment is provided for them to do nature sports. Naturally, this environment will be artificial. This will be an environment where industrial products are widely sold. As a result, industrial products are sold to individuals who want to do sports, and transportation consumption arises to access these products. “We condition the masses to hate the country,' concluded the Director. But simultaneously we condition them to love all country sports. At the same time, we see to it that all country sports shall entail the use of elaborate apparatus. So that they consume manufactured articles as well as transport” (Huxley, 2007, p. 36). This quotation is from Aldous Huxley's *Brave New World*, in which the Director of Hatcheries and Conditioning is explaining the process of conditioning to a group of students. In this particular quotation, the Director is highlighting how the people in the World State are conditioned to love country sports but hate the country itself. The conditioning process is designed to create a society that constantly consumes manufactured products and transportation. The use of elaborate apparatus in country sports serves to further this goal, as it encourages the consumption of even more manufactured articles. This quotation highlights the manipulative and consumer-driven nature of the World State, and how the conditioning process is used to perpetuate this society.

Consumption has become a necessary element in the World State. Without consumption, there would be no World State. Conditioning also includes the acquisition of consumption habits by individuals. People are encouraged to buy new products, either through pressure or conditioning. Since people are made to feel like repairing or fixing a product is bad, they buy a new one instead of repairing it. Consumption is an important element in the World State, where individuals are both encouraged to consume products and where desired industrial products are sold. One of the most critical factors in the World State is the continuous realization of consumption. Factories keep working through consumption because, without it, they would stop working. Keeping factories open and maintaining continuity depends on the continuation of consumption. In the World State, factories must maintain their continuous industrial production. Citizens of the World State are encouraged to consume excessively to sustain the stability of the existing economic system.

“Ending is better than mending. The more stitches, the less riches; the more stitches ...” (Huxley, 2007, p. 77). This quotation is from the novel *Brave New World* by Aldous Huxley, and it is a slogan used by the World State to discourage repairing and encourage buying new products instead. The phrase suggests that it is more efficient to replace something than to fix it, and that the more something is repaired, the less valuable it becomes. The second phrase in the quotation reinforces the idea that repairing something is a waste of time and money, and that it is better to consume and buy new products instead of repairing or mending old ones. Overall, this quote reflects the importance of consumption in the World State and the devaluation of repairing and maintenance. To the citizens of the World State, it would not make sense to patch it when any product deteriorates or wears out. In *Brave New World*, worn or damaged products are not repaired, but instead, a new product is purchased, thus continuing consumption. One of the important points here is that repairing, fixing, or patching is presented as a bad thing. Instead of repairing, fixing, or patching, a new product is bought and thus the consumption frenzy continues. The World State distracts people from reading books. Ignorance of people is a positive factor for Alphas and Betas at the top of the pyramid. Informing the Epsilons, the class at the bottom of the layer, could have been the first steps of provocations and uprisings. The task of Epsilons is to complete the jobs that require labor as soon as possible and move on to the next job. Epsilons are just simple subjects for the World State, just like other people. All of the people in the World State are simple subjects for the World State.

Children who undergo multiple stages of conditioning are trained to hate flowers. These individuals, who do not have the habit of reading books, are ideal citizens for the World State because they are not well-informed and therefore less likely to engage in any provocation or uprising. It is believed that reading and learning could replace conditioning, so the citizens of the World State are kept away from books and information as much as possible. Conditioning occurs both before and after a person is formed, and the primary purpose is to keep individuals loyal to their social class. The citizens of the World State are conditioned to feel closer to the group they belong to. Conditioning takes place before the formation of individuals. The citizens of the World State are also discouraged from engaging with flowers and books as they may become more informed and therefore more likely to revolt or rebel. Any book that provides information is strictly prohibited.

All World State citizens go through all this conditioning and expect them to be used to this situation. There is a system here and the name of this system is stability which is a very important keyword for the World State. Such conditions are necessary for the continuation of this stability system. In these conditions, it is taught that history and the past are not important at all, and the past of people is erased. Alphas and Betas, who are at the top of the pyramid, strive for the continuation of this existing system. The World State continues to condition as much as it can so that history is erased and humanity learns nothing. All kinds of books were banned and books published in previous years were destroyed. The aim here is that people should not know the past and should not have any idea about the future. It is said that history is an empty and unnecessary thing. "History is bunk" (Huxley, 2007, p. 54). The quote is a famous phrase from the novel *Brave New World* by Aldous Huxley. In the context of the novel, the quote reflects the attitude of the World State towards history and the past. The World State seeks to maintain stability and control over its citizens, and one way it does this is by erasing the past and conditioning people to focus only on the present and the future. The phrase suggests that the past is irrelevant and unimportant. The World State believes that by erasing history, it can create a new society without the problems and conflicts of the past. The World State's focus on the present and the future allows it to maintain control over its citizens by keeping them ignorant of the past and the potential for change. Overall, the quote represents the World State's desire for stability and control, and its rejection of the value of history and the past. It suggests a dystopian society in which people are conditioned to ignore the lessons of the past

and focus only on the present and the future. It is an important detail that history and information are not passed on to people. Knowledge and books were hidden from people and even books were banned. All books that were universal to all, such as religious books and poetry books, were banned. The existence of a society that does not know its past would only benefit the World State. "That's why you're taught no history" (Huxley, 2007, p. 55). This quote implies that the reason why a certain individual or group is not taught history is because it is not beneficial for them to know it. It suggests that there may be certain parties who benefit from keeping people ignorant about their past, possibly to maintain their power or control over them. This quote may also suggest that history has the power to influence people's beliefs and actions, and those who seek to maintain the status quo may see it as a threat.

Actual happiness always looks pretty squalid in comparison with the overcompensations for misery. And, of course, stability isn't nearly so spectacular as instability. And being contented has none of the glamour of a good fight against misfortune, none of the picturesqueness of a struggle with temptation, or a fatal overthrow by passion or doubt. Happiness is never grand. (Huxley, 2007, p. 151)

In *Brave New World*, "history is bunk" (Huxley, 2007) is a phrase used by the Director of Hatcheries and Conditioning, who is one of the leaders of the dystopian society. The phrase is used to dismiss the value of history and its teachings, as society has completely abandoned the past and its traditions to create a new world order. The Director explains that history is no longer important because society has achieved social stability and individual happiness through the use of technology and conditioning. He argues that there is no need to look back to the past, as it has nothing to offer to the present. The phrase "history is bunk" (Huxley, 2007, p. 54) reflects society's disregard for the past and its emphasis on the present and the future. The leaders of the society believe that they have created a perfect world and that there is no need to learn from the mistakes of the past. However, the phrase also suggests that society has lost its sense of identity and purpose, as it has no connection to its history or its cultural heritage. This is a common theme in dystopian literature, as it shows the dangers of creating a society that is wholly disconnected from its past and its traditions.

The World State conditions its citizens to align with its ideologies, wishes, and desires. The state expects its citizens to behave as they are told and not to revolt. Totalitarianism emerges as the state does not accept any ideology or idea other than its own. The history provided to citizens is the state's history, which is tailored to their

needs. Religion has been removed from the lives of the citizens of the World State, and churches exist only to remind them of Henry Ford. Throughout the work, Ford is deified as the greatest person in history. He is seen as the father of mass production and mechanization, and the Model T is an important step towards the mass production of cars. With the acceleration of mass production, machines, engines, and cars have become commonplace, especially among Americans. The invention of the assembly line by Ford revolutionized mechanization and mass production. The citizens of the World State are conditioned to see Ford as a god through his inventions.

“The case of Little Reuben occurred only twenty-three years after Our Ford's first T-Model was put on the market” (Huxley, 2007, p. 39). This quote is from Aldous Huxley's *Brave New World* and refers to the concept of time in the novel's society. In this society, the year is no longer measured by the traditional calendar, but by the number of years since the birth of their deity, Henry Ford. The quote means that the incident involving Little Reuben happened only 23 years after the first T-Model car was introduced by Ford. The use of "Our Ford" is a religious reference, as Ford is revered as a god-like figure in this society. The quote highlights how the society has completely replaced traditional concepts of time and history with a new one centered around the worship of Ford and his technological advancements.

The world's stable now. People are happy; they get what they want, and they never want what they can't get. They're well off; they're safe; they're never ill; they're not afraid of death; they're blissfully ignorant of passion and old age; they're plagued with no mothers or fathers; they've got no wives, or children, or lovers to feel strongly about; they're so conditioned that they practically can't help behaving as they ought to behave. (Huxley, 2007, p. 151)

Brave New World has been discussed from many different perspectives in terms of world literature. *Brave New World*, which is generally evaluated in the dystopia category, has attracted great attention since the date it was published. The person referred to as Ford in *Brave New World* is deified. Ford has been deified in such a way that his name is mentioned on religious holidays. Concepts such as For Ford's sake, Ford knows, ford nibs are derived in the work. “Bibles, poetry- Ford knew what” (Huxley, 2007, p. 55). This quotation is spoken by Mustapha Mond, one of the World Controllers, in the novel *Brave New World*. Here, Mustapha Mond is dismissing the value of religion and literature, including the Bible and poetry, by saying "Ford knew what" in reference to Henry Ford, the founder of Ford Motor Company who is deified in the society of *Brave New World*. This quote suggests that the people in the World

State prioritize consumption, conformity, and happiness through means such as drugs, rather than the intellectual and spiritual pursuits found in religion and literature.

“Controller! What an unexpected pleasure! Boys, what are you thinking of? This is the Controller; this is his fordship, Mustapha Mond” (Huxley, 2007, p. 52). This quotation is spoken by a character named Bernard Marx in the novel *Brave New World*. In the context of the story, Bernard Marx and his guests are surprised by the sudden appearance of Mustapha Mond, who is one of the top leaders of the World State. The phrase "Controller!" is a way of addressing Mond and indicating his position of power within the World State. The use of the word unexpected suggests that Mond's appearance is not a common occurrence, and perhaps indicates that he is a more reclusive or enigmatic figure within the society. The phrase "his fordship" is a reference to Henry Ford, who is deified in the novel as the inventor of mass production and the founder of the World State's ideology. This quotation therefore highlights the power and authority of Mustapha Mond within the World State, as well as the religious-like reverence with which Ford and his ideas are treated. “His fordship Mustapha Mond! The eyes of the saluting students almost popped out of their heads” (Huxley, 2007, p. 53). This quotation describes a scene in which the character Mustapha Mond is being introduced to a group of students who are saluting him. The term "His fordship" is used to refer to Mustapha Mond, which is a title given to him in the world of the novel, where the character Henry Ford is worshipped as a god-like figure. The students' reaction of having their "eyes almost popped out of their heads" suggests that they hold Mustapha Mond in high regard, possibly due to his status and authority within the society.

“We are not our own any more than what we possess is our own. We did not make ourselves, we cannot be supreme over ourselves. We are not our masters. We are God's property. Is it not our happiness thus to view the matter?” (Huxley, 2007, p. 158). This quote illustrates how in the world of *Brave New World*, history and the past are seen as irrelevant and unimportant. The focus is on the present and the pursuit of pleasure and stability. The idea of individuality and personal expression is seen as disruptive and unnecessary. Instead, the citizens of this society are conditioned to value conformity and passivity. The phrase “history is bunk” (Huxley, 2007, p. 54) represents the attitude of this society towards the past and its dismissal of anything that does not contribute to its goal of maintaining a stable and content population. The

concept of Ford is so important that it is used with almost every concept. The name Ford is often used with religious concepts. The Ford person is deified. Again, to give a similar example; the name Ford is used as a milestone. Concepts such as pre-Ford and post-Ford are used in the work. "SYRUP OF CORPUS LUTEUM, Lenina read the names aloud. OVARIN, GUARANTEED FRESH: NOT TO BE USED AFTER AUGUST 1ST, A.F. 632." (Huxley, 2007). With this sentence in the work, the importance of the name Ford is revealed once again. The concept of Ford was not only used with religious concepts but also used as a milestone. In addition, the deification of Ford represents great admiration for his contribution to mass production and solidifies his position as a revered figure.

Religion does not exist in the World State, and Ford's Day celebrations have replaced religious practices. Soma, a drug given to citizens during rituals and daily life, has taken the place of religion. When citizens feel unhappy, they take soma to feel happy and avoid problems. Soma, a narcotic, instantly relaxes and puts people in a dreamlike state. The World State's conditioning of citizens is similar to the use of soma, as both aim to prevent revolt against the state. Free access to soma ensures all citizens remain under control to maintain stability and order, preventing revolts. The conditioning and use of soma allow for control over citizens. The main reason for establishing the hatchery and conditioning center is to keep all citizens of the World State under control. The medicine called soma is given to the citizens of the World State at regular intervals to prevent any disruption in the functioning of the World State or any rebellion. Thus, citizens are kept under control through conditioning and soma. After taking the soma drug, the citizens of the World State feel extremely happy, as a kind of happiness formula has been found. However, this happiness is artificial. In *Brave New World*, research has led to solutions against both happiness and old age, with people always seeming to be of the same age physiologically. This has eliminated the diseases of old age and made citizens of the World State never get sick, despite their advancing age. Therefore, they always appear young.

2.3. Happiness and Hedonism in *Brave New World*

In *Brave New World* by Aldous Huxley, happiness is the primary goal of society, and it is achieved through the use of genetic engineering, conditioning, and a drug which is called soma. The society in the novel is divided into different classes,

ranging from the intelligent and physically fit Alphas to the intellectually limited and physically weak Epsilons. Each class is conditioned from birth to accept their role in society and to be happy with their lot in life. They are taught to believe that their job is to be happy and to enjoy the pleasures of life. People in society are encouraged to engage in recreational sex, take drugs, and participate in various forms of entertainment to achieve happiness. They are also conditioned to avoid negative emotions, such as sadness, anger, and frustration, and to accept their situation in life without question. Using soma helps reinforce this behavior by providing an escape from negative emotions and promoting feelings of pleasure and contentment. However, the happiness that is presented in the novel is superficial and shallow. People are not encouraged to think critically or to challenge authority, and their happiness is ultimately dependent on the control of the government and the suppression of individuality. Personal relationships and emotional connections are discouraged, and people are conditioned to see others as objects rather than as individuals. Despite the apparent happiness of society, there are characters in the novel who question the value of this happiness. The protagonist, Bernard Marx, feels dissatisfied with his life and longs for something more meaningful. He becomes interested in a woman named Lenina, who shares his sense of discontent and his desire for personal connection. Generally, the novel suggests that true happiness requires a balance of pleasure and pain and that meaningful experiences and personal growth are necessary for a fulfilling life. The society in the novel may be able to provide a simple form of happiness, but it comes at the cost of individuality, personal connection, and critical thinking.

In the novel, happiness is presented as the ultimate goal of society. The people in the novel are conditioned from birth to believe that their primary purpose in life is to be happy, and they are taught to equate happiness with pleasure and the absence of pain or discomfort. People are genetically engineered to fit into specific social classes, and they are conditioned from birth to accept their place in society and to conform to social norms. They are also taught to seek pleasure and avoid pain, and the use of soma helps to reinforce this behavior. The novel raises important questions about the nature of happiness and whether it is possible to create a society where everyone is happy all the time. It suggests that true happiness requires a balance of pleasure and pain and that meaningful experiences and personal growth are necessary for a fulfilling life. "If one's different, one's bound to be lonely" (Huxley, 2007, p. 214). This quotation suggests that being different from others can lead to loneliness. In many societies,

people who deviate from the norm or are considered different in some way may find it challenging to fit in and connect with others. This could be due to a variety of factors, such as personality traits, cultural differences, or physical appearance. The quote implies that loneliness is an almost inevitable consequence of being different, suggesting that society tends to reject those who don't conform to its norms. It also highlights the pressure to conform to societal standards in order to avoid social isolation. People who leave their group, community, or society are forced to live alone because they have no connection to the new world they find themselves in. In *Brave New World*, the society offers artificial happiness, and leaving society is not welcomed because everyone is considered important and useful. In this philosophy, people should not leave society, and even thinking about it is not encouraged. When people are connected and interlocked, they are useful. Humanity has always struggled to be a part of society since its creation. In *Brave New World*, people connect to feel valued and to be useful, and their happiness is due to a kind of drug called soma. When people use soma, they continue to live as if there are no problems. Soma numbs the brain and does not remind people of any past problems, and it reinforces people's desire to have a place in society. Those who try to leave society are given soma to ensure the continuity of the existing order in the society.

“In the carceral of *Brave New World*, autonomy has been sacrificed for stability and happiness, the ultimate goal of its World State” (Chamberlain, 2020). This quote is discussing the concept of autonomy, which refers to the ability of an individual to make independent decisions and govern themselves. In the context of *Brave New World*, the quote is suggesting that the society depicted in the novel has sacrificed individual autonomy in order to achieve stability and happiness for all citizens. The term "carceral" refers to a prison-like environment or structure, indicating that the society of *Brave New World* is oppressive and restrictive. The sacrifice of autonomy is seen as necessary in order to maintain the stability and happiness of the society, which is considered to be the ultimate goal of the World State. Overall, the quote is highlighting the tradeoff between individual freedom and societal stability, with the implication that the society of *Brave New World* has prioritized the latter at the expense of the former. *Brave New World* is described as a prison because its people cannot use their free will and do whatever they want whenever they want, wherever they want. Therefore, people have to act in line with the goals of the World State. What

matters is not the happiness of individuals, but the continuation of the stability of the World State.

“It is natural to believe in God when you’re alone– quite alone, in the night, thinking about death” (Huxley, 2007, p. 372). This quote suggests that belief in God is a natural human tendency when one is alone and contemplating their mortality. It implies that in moments of solitude and introspection, the idea of a higher power and an afterlife can offer comfort and provide meaning to life. The quote also suggests that thoughts of death and the fear of the unknown can lead people to seek solace in the idea of God's existence and the possibility of an afterlife. People are conditioned to dislike being alone because being alone means they might think about God. Therefore, people are constantly and systematically occupied with various activities. They are kept from being alone and left to ponder the existence of a Creator by the established social order, which discourages such reflection. “A physical shortcoming could produce a kind of mental excess. The process, it seemed, was reversible. Mental excess could produce, for its purposes, the voluntary blindness and deafness of deliberate solitude, the artificial impotence of asceticism” (Huxley, 2007, p. 105). This quote suggests that a physical deficiency or limitation can lead to the development of mental abilities or strengths. On the other hand, a surplus of mental ability can result in intentional isolation and self-denial. The idea is that mental and physical abilities are not always directly correlated and can interact in complex ways. It also implies that individuals can choose to use their mental abilities to suppress or limit their physical desires and impulses, which can result in self-imposed limitations or asceticism. People naturally desire to have a place in society and connect with others, rather than living in isolation. This desire for social interaction is deeply ingrained in our brains and often goes unquestioned. However, in *Brave New World*, Huxley argues that by eliminating negative emotions and pain, citizens are also robbed of the most profound and meaningful experiences life has to offer. They are denied a deeper, more mysterious form of happiness that cannot be achieved through pharmacological means alone. Although some citizens may experience an ill-defined sense of discontent, it is clear that true happiness and fulfillment require a balance of positive and negative experiences. By accepting and embracing the challenges and difficulties of life, individuals can discover their own sense of purpose and meaning.

When it comes to the definition of hedonism, it is a philosophy that places the pursuit of pleasure and happiness as the highest goal of human life. It suggests that the ultimate purpose of human existence is to experience pleasure and avoid pain and that happiness can be achieved through the pursuit of sensual pleasure, material possessions, and other forms of gratification. There are two main types of hedonism; ethical hedonism and psychological hedonism. Ethical hedonism is the belief that pleasure is the only intrinsic good and that actions should be judged based on the amount of pleasure they produce. Psychological hedonism, on the other hand, is the belief that all human behavior is motivated by the desire for pleasure and the avoidance of pain. While the pursuit of pleasure and happiness is a natural and universal human desire, some argue that the pursuit of pleasure as the ultimate goal of life can be dangerous and ultimately unfulfilling. Critics of hedonism argue that the pursuit of pleasure can lead to a shallow and superficial life, and that true happiness requires a more meaningful and purposeful existence. In the context of *Brave New World*, hedonism refers to society's belief that pleasure and the avoidance of pain are the ultimate goals of human life. The people in the novel are conditioned to seek pleasure and avoid discomfort, and they are taught to equate happiness with the absence of negative emotions. The society in *Brave New World* is designed to maximize pleasure and minimize pain. People are genetically engineered to fit into specific social classes, and they are conditioned from birth to accept their place in society and to conform to social norms. They are also taught to seek pleasure and avoid pain, and the use of the drug soma reinforces this behavior. However, the hedonistic society depicted in the novel is ultimately unsatisfying and unfulfilling. The pursuit of pleasure and the avoidance of pain are not enough to provide a meaningful and purposeful life. The characters in the novel who question the value of this hedonistic society are the ones who desire personal connection, emotional depth, and individuality.

The novel raises important questions about the nature of happiness and whether it is possible to create a society where everyone is happy all the time. It suggests that true happiness requires a balance of pleasure and pain and that meaningful experiences and personal growth are necessary for a fulfilling life. The pursuit of pleasure alone is not enough to provide a sense of purpose or to create a truly happy and fulfilling life. In the context of *Brave New World*, the process of hedonism is portrayed as one of the primary ways in which the society maintains stability and control over its citizens. From birth, the citizens of this society are conditioned to seek pleasure and avoid pain.

This conditioning is done through a combination of genetic engineering, hypnopaedia (sleep-teaching), and the use of the drug soma. People are conditioned to accept their place in society and to conform to social norms, which include participating in promiscuous sexual behavior and consuming "soma" to suppress negative emotions. These activities are presented as pleasurable and enjoyable, reinforcing the idea that happiness is directly tied to the absence of negative emotions. The conditioning process is so effective that many citizens of this society do not question the value of this hedonistic lifestyle. They are content to live in a world where they are constantly entertained, sexually satisfied, and free from emotional pain. However, the novel also portrays the dangers of this hedonistic lifestyle. The characters who question the value of this lifestyle, such as John the Savage, desire personal connection, emotional depth, and individuality. They realize that a life of constant pleasure and the avoidance of pain is ultimately unsatisfying and unfulfilling. Ultimately, the novel suggests that a truly happy and fulfilling life requires a balance of pleasure and pain and that meaningful experiences and personal growth are necessary for true happiness. The hedonistic process in *Brave New World* ultimately fails to provide a sense of purpose and meaning, and the novel raises important questions about the nature of happiness and the dangers of a society that prioritizes pleasure above all else. *Brave New World* by Aldous Huxley explores the theme of hedonism, which is the pursuit of pleasure and happiness as the highest goal in life. In the novel, the World State uses the concept of hedonism as a means of control, conditioning its citizens to seek pleasure and happiness above all else. The state provides citizens with an abundance of entertainment and leisure activities, as well as drugs like soma to dull their sense of discomfort and keep them feeling happy.

However, the novel critiques the idea that hedonism can lead to true happiness and fulfillment. The characters in *Brave New World* are portrayed as shallow and unfulfilled, despite their access to unlimited pleasure and entertainment. They lack genuine human connections and meaningful relationships, and their lives lack depth and purpose. The novel suggests that true happiness and fulfillment come not from hedonism, but from more meaningful and fulfilling pursuits, such as individuality, personal freedom, and creativity. In *Brave New World*, Huxley critiques the idea that a society built around the pursuit of pleasure and happiness can lead to a utopia. The novel shows instead the dangers of a society that values pleasure over individuality and free will and serves as a warning about the dangers of hedonism as a way of life.

The novel is a cautionary tale about the limitations of hedonism, and it serves as a reminder of the importance of considering the long-term consequences of prioritizing pleasure over more meaningful and fulfilling pursuits.

2.4. Hypnopedia in *Brave New World*

In this section, basic explanations about the term hypnopedia will be made and how the term hypnopedia is explained in the *Brave New World* book will be examined. The term hypnopedia is used in many parts of the work. The hypnopedia technique is one of the dominant tendencies in the work. Hypnopedia is one of the most important factors in *Brave New World*. Hypnopedia is a sleep-teaching technique that involves playing recorded messages or sounds during a person's sleep with the goal of imparting knowledge or altering behavior. In the context of dystopian literature, hypnopedia is often portrayed as a tool used by authoritarian governments or regimes to control the thoughts and actions of their citizens. For example, in Aldous Huxley's novel *Brave New World*, hypnopedia is a key tool used by the ruling World State to condition its citizens from birth to accept and conform to their predetermined social roles. In the novel, hypnopedia is used to instill a sense of uniformity and obedience in the citizens, and to discourage independent thought or dissent. Similarly, in George Orwell's *1984*, the ruling Party uses a form of hypnopedia called "doublethink" to train its citizens to accept contradictory statements and beliefs without question. The use of hypnopedia in these dystopian novels highlights the dangers of authoritarian control over information and knowledge, and underscores the importance of critical thinking and independent thought in resisting oppressive regimes.

The hypnopedia technique involves playing recorded messages or sounds during sleep to subliminally teach or condition individuals. In the World State, hypnopedia is used to instill values of consumerism, social stability, and conformity in its citizens. For example, children are conditioned to hate nature and prefer technology through the repetition of phrases such as "I love new clothes" and "I love the smell of chemicals." The use of hypnopedia in *Brave New World* highlights the extent to which the government controls the thoughts and behaviors of its citizens. It also underscores the dangers of a society in which independent thought and individuality are suppressed in favor of social conformity. Hypnopedia serves as a powerful tool for the World State to maintain its grip on power and enforce its social

order. In Aldous Huxley's novel *Brave New World*, hypnopedia is used as a means of social control by the ruling World State. The government uses hypnopedia to condition citizens to accept their predetermined social roles and to conform to the values and norms of the society. Hypnopedia is seen as a way to create a docile and compliant population. By subliminally implanting ideas and values into the minds of citizens while they sleep, the government can ensure that individuals are conditioned to accept the status quo and do not question the ruling authority. Moreover, hypnopedia serves to perpetuate the values of consumerism and social stability that are central to the World State's ideology. By teaching individuals to desire material possessions and to value conformity over individuality, the government can maintain a stable and controlled society. Overall, the use of hypnopedia in *Brave New World* reflects the dangers of a society in which individuality and critical thinking are suppressed in favor of social conformity and control. The novel warns against the use of technology and propaganda to manipulate individuals and shape society to fit the interests of those in power.

With the sleep learning technique, information is given to people's subconscious minds. The World State and the One State are both scientific societies, but the former places biology and psychology, including manipulative cloning, conditioning, and hypnopedia (sleep learning), at the center of its socio-cultural basis, while the latter centers on mathematics and engineering. In both systems, people are deprived of their humanity. *Brave New World* portrays a future in which the Hatchery and Conditioning Center is the clearest manifestation of dehumanization. The totalitarianism of the World State, which uses conditioning techniques and processes, differs from the strict and imposing laws of the One State. The first stage of conditioning involves mass human production through cloned embryos, which determines people's physical and mental characteristics in a way suitable for the triple hierarchical structure of society. The second stage involves psychological conditioning and hypnopedia during infancy and childhood, reinforcing the hierarchical order of the World State. The hypnopedia technique is constantly repeated until the ideas completely cover the child's mind, purifying it from all kinds of judgment and criticism functions. Finally, cultural conditioning aims to reinforce genetic and psychological conditioning to maintain the existing order and monitor any deviations that may arise among adults.

The main purpose of hypnopedia is to ensure the continuity of the existing order and to prevent thoughts of system change. It is essential not to disturb the existing order and to maintain the current state. Marriage is a very important phenomenon in our daily social life, as people go through certain stages throughout their lives, such as being born, growing, developing, marrying, having children, and dying. Moreover, marriage is one of the most important and longest-lasting phenomena here, and therefore its place is undeniably significant. However, in *Brave New World*, which is the subject of this discussion, this situation changes. Another important factor is the family institution, which plays a vital role in our social life. Family dynamics occupy an essential place for everyone, and the place and importance of the family in our social life are undeniable. However, in *Brave New World*, family and its language appear as invalid and outdated terms. Words such as family, mother, and father have lost their meanings. Since people are produced in a laboratory environment, concepts such as family and parents have disappeared, and it has nothing to do with today's world. In the World State, the conditioning and hypnopedia methods are present in every aspect of life, including the institution of marriage. Although the family institution is extremely important in today's world in terms of sociability, cooperation, and solidarity, the concept of family is not used in the World State, and efforts are made to destroy it. The concept of family is presented as a bad thing, and new generations are created in laboratories to destroy the family institution. The concepts of mother and father are also destroyed together with the concept of family. The cultural conditioning strategies of the World State are to devalue the institution of marriage and family, make the love relationship meaningless, encourage people to unlimited sexual freedom where "everyone belongs to all", propagate excessive and luxurious consumption, organize sexual worship rites against excessive individualization, give people official drugs called soma against daily worries, and finally instill the official ideology through virtual cinema and advertising.

In the world of *Brave New World*, which is vastly different from today's world, terms such as marriage, motherhood, breastfeeding, illness, and old age are not used and are even considered disgusting. In *Brave New World*, there are significant differences between people, as they are not born, but rather created at the Central London Hatchery and Conditioning Centre through systematic processes that classify them based on their knowledge and skills. As a result, there is no single concept of happiness that applies to everyone, as it evokes different phenomena for each

individual, and what constitutes happiness varies from person to person. Therefore, it would be incorrect to say that happiness has only one meaning. “There are different views on what ‘satisfaction’ with life is precisely” (Veenhoven, 2010). This quotation suggests that people have different definitions and perceptions of what it means to be satisfied with life. The meaning of satisfaction can vary from person to person based on their values, beliefs, goals, and personal experiences. For some individuals, satisfaction may mean having financial stability, achieving career success, or having a happy family life, while for others, it may mean living a simple and peaceful life without materialistic desires. Ultimately, the definition of satisfaction is subjective and can be influenced by a wide range of factors.

Brave New World explores the concept of satisfaction with life through the lens of a dystopian society where individuals are engineered to be content and happy with their predetermined social status and roles. The novel critiques this kind of superficial satisfaction, showing that it is achieved at the expense of individuality, creativity, and free will. In the world of *Brave New World*, people are conditioned to consume goods and services without questioning their own desires or the consequences of their actions, leading to a shallow and empty existence. Therefore, the novel can be seen as a warning against a society that prioritizes external measures of satisfaction over genuine human fulfillment.

The perception of happiness is greatly underlined in many parts of the novel by lots of characters. The notion of happiness is highlighted throughout the novel which reveals the attachment and love of the state and characters to the state of being happy in this hedonistic, pleasure-centered community. “If one’s different, one’s bound to be lonely.” (Huxley, 2007)

This quotation seems to suggest that in the novel, the idea of happiness is emphasized by many characters. The society depicted in the novel is portrayed as one that places great value on pleasure and the pursuit of happiness. The characters are shown to be deeply attached to this idea, and to view it as a fundamental aspect of their lives. The second part of the quotation, “If one's different, one's bound to be lonely,” (Huxley, 2007) suggests that there may be a downside to this emphasis on happiness and conformity. The novel may be suggesting that in a society where happiness is so highly valued, anyone who does not conform to the norms of the society is likely to be excluded or ostracized. This could lead to feelings of loneliness or isolation for those who do not fit in with the dominant culture. Overall, this quotation seems to be

highlighting the complex relationship between happiness, conformity, and social exclusion in the society depicted in the novel. While happiness is clearly a desirable goal for the characters, there may be negative consequences for those who do not conform to the norms of the society.

2.5. Totalitarianism in *Brave New World*

Totalitarianism is a political system in which the government has complete control over all aspects of its citizens' lives, including their thoughts, feelings, and behavior. In the novel *Brave New World*, the society depicted can be seen as a form of totalitarianism. In this society, the government, known as the World State, exercises complete control over every aspect of its citizens' lives. This includes controlling their reproductive processes, conditioning their behavior and beliefs from a very young age, and using a variety of social and psychological techniques to ensure that everyone remains content and obedient. The World State uses a system of genetic engineering and conditioning to create a society in which everyone is happy and productive, but also complacent and lacking in individuality. The citizens are taught to value stability and conformity above all else, and any deviation from the norm is strongly discouraged. The government in *Brave New World* is depicted as being all-powerful, with no real opposition or dissent allowed. Any individual who does not conform to the norms of the society is either eliminated or sent to live in exile. The novel thus serves as a warning against the dangers of totalitarianism and the loss of individual freedom and autonomy that can result from such a system.

The novel *Brave New World* presents a dystopian vision of a society in which the government has complete control over all aspects of its citizens' lives. The World State exercises this control through a system of conditioning, genetic engineering, and social engineering, which aims to create a society in which everyone is happy, productive, and obedient. One way to interpret the totalitarianism depicted in the novel is as a critique of the dangers of a society that values conformity and stability above all else. The citizens of the World State are conditioned from birth to accept their place in society and to value the collective good over individual desires and aspirations. This leads to a society that is highly efficient and productive, but also lacks individuality, creativity, and critical thinking. Another interpretation is that the novel is a warning against the dangers of technology and science being used to control and manipulate

human behavior. The World State uses advanced technology and scientific techniques to create a society in which people are conditioned to behave in specific ways, and to value certain things above all else. This can be seen as a warning against the misuse of technology and the potential for it to be used to control and manipulate people in dangerous ways. Overall, the totalitarianism depicted in *Brave New World* can be seen as a critique of the dangers of a society that prioritizes conformity, stability, and efficiency above all else. The novel warns against the loss of individuality, freedom, and autonomy that can result from such a society, and calls for a revaluation of the values that underpin it.

The use of totalitarianism in *Brave New World* serves a number of purposes. First and foremost, it is used as a cautionary tale, warning readers of the dangers of a society that values conformity and stability above all else. The novel presents a vision of a society that is highly efficient and productive, but also lacks individuality, creativity, and critical thinking. This can be seen as a critique of the dangers of totalitarianism and the loss of individual freedom and autonomy that can result from such a system. In addition, the use of totalitarianism in the novel is also used to explore the relationship between science and society. The World State uses advanced technology and scientific techniques to create a society in which people are conditioned to behave in specific ways, and to value certain things above all else. This can be seen as a warning against the misuse of technology and the potential for it to be used to control and manipulate people in dangerous ways. Finally, the use of totalitarianism in *Brave New World* is also used to explore the theme of individuality versus collectivism. The citizens of the World State are conditioned from birth to accept their place in society and to value the collective good over individual desires and aspirations. This leads to a society that is highly efficient and productive, but also lacks individuality and creativity. Overall, the use of totalitarianism in *Brave New World* serves as a powerful critique of the dangers of a society that prioritizes conformity and stability over individual freedom and autonomy, and raises important questions about the role of science and technology in society.

“Regarded as anti-totalitarian fantasy, or perhaps more accurately as fantasy anti-totalitarian in its anticipations, *Brave New World* represents a strange mixture of desire and revulsion on the part of its author” (Schmerl, 1962). It can be observed that the dominant theme of *Brave New World* is the totalitarian regime that controls the

various desires and wishes of the people. This domination of the totalitarian regime raises debates about whether it is positive or negative, especially when considering the apparent freedom of the people who do not want to be governed by sleep learning or hypnopedia. By combining different concepts and structures, the author has presented a unique perspective on the totalitarian regime. In such regimes, the state strictly monitors and controls all aspects of people's lives and collects their information. Therefore, surveillance and control of individuals are considered routine. In addition, people are rehabilitated as a last resort in this established order, with the state focusing on caring for its individuals and institutions in detail. The important aspect of totalitarian regimes is that the state seeks to think and redesign all aspects of society before individuals commit a crime.

“Orwell’s overriding political obsession is an intense anxiety over the concept of totalitarianism, which is to say a political system, movement, or practice that claims or aspires to total control” (Ayres, 2013). The concept of totalitarianism is also extensively used in George Orwell's *1984*. In a totalitarian regime, the state desires to exercise complete control over everyone. Totalitarianism refers to a way of governing or a political issue that suppresses opposing views, thoughts, beliefs, religions, and individuality. Even though it argues that carrying out an extremely high degree of control on community and private life is an inevitable necessity, it is considered the highest form of authoritarianism. In totalitarian republics, political power has generally been held by tyrants who apply propaganda campaigns announced by the state-controlled mass media. Totalitarian systems are characterized by high political pressure, meaning the absence of democracy, extensive cult of personality, precise control of the economy, powerful censorship, extensive use of state terrorism, and restricted freedom of movement. Other aspects of a totalitarian regime include the influence of religious pressure and state atheism, executions, rigged elections, and genocides. The term totalitarianism was first used in the 1920s by Weimar and then Nazi academic Carl Schmitt. Benito Mussolini, an Italian fascist, also supported the idea of totalitarianism. Totalitarian systems are distinct from other authoritarian regimes, as an authoritarian regime usually indicates a state with a single power holder, generally a dictator or a committee, that monopolizes political power. In contrast, a totalitarian regime tries to dominate all forms of social life, including private life, art, science, literature, education, economy, and even citizens’ morals. A totalitarian government seeks complete control over the thoughts, beliefs, ideas, and actions of its

citizens. “An efficient totalitarian state would be one in which the all-powerful executive of political bosses and their army of managers control a population of slaves who do not have to be coerced because they love their servitude” (Huxley, 2007). This quotation is from Aldous Huxley's book *Brave New World* and suggests a dystopian vision of a totalitarian society. It implies that a society can be so effectively controlled and conditioned that the people within it would voluntarily accept their servitude and be content with their lack of freedom. The totalitarian state described in the quotation would be run by a small group of powerful individuals, who would control all aspects of the society and its people, including their thoughts and desires. The people would be so conditioned to their servitude that they would not question it or even desire freedom, and the state would not need to resort to overt coercion or violence to maintain control. The quotation is a warning about the dangers of giving too much power to a centralized authority and the potential consequences of allowing individual freedoms to be curtailed in the name of efficiency and stability. One of the most fundamental characteristics of a totalitarian state is the creation of a submissive population. The people do not resist or object to any situation, but rather accept their conditions without question. In an efficient totalitarian state, the workers and slaves are already content with their situation, so the state does not need to force them to comply.

Brave New World by Aldous Huxley is a dystopian novel that explores the theme of totalitarianism. The novel is set in a future World State where the government exercises complete control over every aspect of citizens' lives. The state uses a variety of means, such as drugs, conditioning, and manipulation, to control the population and ensure their conformity to the norms of society. Individualism is suppressed, and people are divided into castes based on intelligence and physical abilities, with each caste being conditioned to perform specific tasks. The novel depicts a society where personal freedom is limited and individuals are encouraged to conform to society's norms, rather than pursue their desires and ambitions. The state is depicted as all-powerful and all-knowing, with its leaders viewing dissent as a threat to stability and control. The use of drugs, such as the happiness-inducing soma, further limits the characters' ability to exercise their free will and control their own lives. Through its portrayal of a society where individual freedom is suppressed and personal autonomy is limited, *Brave New World* serves as a warning about the dangers of totalitarianism and the importance of individual liberty. The novel critiques the idea of a utopia built

on conformity and control and shows instead the importance of free will and personal autonomy in allowing individuals to shape their own lives and pursue their desires. The novel is a cautionary tale about the dangers of a future totalitarian society, and it serves as a reminder of the importance of protecting individual rights and freedoms.



3. *THE IRON HEEL*

The Iron Heel is a dystopian novel by Jack London, first published in 1908. It is set in the distant future, in the year 2600, and tells the story of a fictional socialist revolution in the United States, which is ultimately crushed by a fascist oligarchy known as *The Iron Heel*. The novel is notable for its portrayal of a future society divided into the wealthy ruling class and the oppressed working class, as well as for its exploration of the political and social dynamics that lead to revolution and authoritarianism. It is also notable for its critique of capitalism and its prediction of the rise of fascism in the 20th century. The story is narrated by Avis Everhard, the wife of a prominent socialist leader named Ernest Everhard. Avis recounts the events leading up to the revolution and the subsequent rise of the Iron Heel, as well as her own personal struggles as a woman in a male-dominated society. The novel is structured in a series of "Documents," including newspaper articles, government reports, and personal letters, which give the story a sense of historical authenticity. This style of narration is similar to that of epistolary novels, which use letters or diary entries to tell the story. *The Iron Heel* is a cautionary tale about the dangers of unchecked capitalism and the need for social and political revolution to create a more equitable society. It is a powerful critique of the oppressive systems that have dominated human history and a call to action for those who would seek to build a better world. In the novel, the Iron Heel is portrayed as a fascist oligarchy that takes over the United States. This regime is characterized by its complete control over all aspects of society, including the economy, the media, and the military.

The iron heel uses violence, propaganda, and surveillance to maintain its power and crush dissent. The Iron Heel's propaganda is particularly insidious, as it is used to manipulate and control the masses. The regime creates an artificial sense of unity and patriotism, while demonizing its enemies and portraying itself as the defender of the nation. This is similar to the techniques used by real-life totalitarian regimes such as Nazi Germany and Stalinist Russia. The novel also portrays the Iron Heel's surveillance state, which closely monitors its citizens and punishes any dissenters. This is another hallmark of totalitarianism, where the state uses surveillance to maintain its control over the population. Overall, *The Iron Heel* can be interpreted as a warning against the dangers of totalitarianism. London suggests that when a government has too much power, it can become corrupt and oppressive, leading to the loss of freedom

and individual rights. The novel calls for vigilance against the rise of totalitarianism and the need to fight for democracy and freedom.

John Griffith Chaney, alias Jack London (born January 12, 1876, in San Francisco, California, USA; died November 22, 1916, in Glen Ellen, California) was an American journalist, novelist, and short story writer, best known for works such as *The Call of the Wild* (1903), *White Fang* (1906), and *The Iron Heel* (1908), which depict key struggles for survival. His works were translated into many languages, making Jack London one of the most important and greatest authors of the 20th century. The man who is believed to have been his father, William Chaney, was a journalist. After being abandoned by his father, Jack London was raised in California by his mother and stepfather, whose surname he took later. He dropped out of school at the age of fourteen to escape poverty and seek adventure. He explored San Francisco Bay in his gondola, sometimes stealing oysters and sometimes working for the government's fish patrol. London had to move to another state, where he became involved in a socialist circle and began to question belief systems. He started using the concepts of reversal, solipsism, and infantilism, and eventually became an atheist. Some of the American writers and socialists of his time included Morris Hillquit, William James Ghent, George Herron, Victor Berger, and Eugene Debs.

As an essential sub-genre of speculative fiction, science fiction is not necessarily meant to be a predictor, even though it can speculate about future advancements based on calculation. While some ideologies may have negatively influenced and blinded Jack London, he eventually gained an understanding of power and figured out the nature of socialism. "The socialists were revolutionists, he said, struggling to overthrow the irrational society of the present and out of the material to build the rational society of the future" (London, 2006, p. 53). In general, the novel portrays socialism as rational and freedom as irrational. Jack London's aim is to illustrate the unjust growth and development of the oligarchy through the exploitation of the working class. He describes this situation through the character of Jackson, who works like a slave in a factory for an extremely low salary, just like other factory workers. Jackson, drawing from his own difficult childhood and youth, observes and captures his bad experiences in his works. His experiences in the Yukon Territory and the State of California contributed greatly to his writing and allowed him to create many enduring works. The inhumane working conditions were becoming worse day

by day for workers, and they did not want to continue living in such harsh conditions. Therefore, their struggles and hardships led to an uprising. Living in such inhumane conditions would, of course, eventually lead the workers to revolt. “Woe to *The Iron Heel*! Soon shall it be thrust back from off prostrate humanity? When the word goes forth, the labor hosts of all the world shall rise” (London, 2006, p. 9).

Worn out by life at an early age, London gave up working in dangerous jobs and started working in a cannabis factory when he returned to his hometown. Here, he worked for extremely low wages and began to struggle against the intense work schedule. However, over time, he grew tired of it and wrote articles for various magazines. Thus, London took great strides towards authorship. During his years as a sailor, he was caught in a very big typhoon in Japan. He wrote about this event that he experienced and participated in a literary competition, winning first place and a prize of twenty-five dollars. When he wrote down this event that he experienced and lived through, he became more aware of his ability to write. He was getting stronger day by day. But the truth was that he needed a job that could generate a steady income. Finally finding a job, London started working in the coal business. Like everyone else, he worked overwhelmingly and strenuously. The occupational group he worked in was quite tiring, and the workload was quite high. Moreover, the wage he earned was much less than that of other occupational groups. He decided to quit this overwhelming and tiring job and went on train journeys, later writing a book about these experiences. He later published his book, *The Road*, in which he described the working conditions in factories, the negativities of the industrial revolution, and working life.

3.1. Dystopic Elements in *The Iron Heel*

Generally, a dystopian work describes a perfectly ordered community of the future. *The Iron Heel* (1908) is considered a dystopian novel, yet its writer, Jack London, intended to reflect the bad conditions and problems of his time. In *The Iron Heel*, the true dystopia, controlled by the oligarchical system known as the Iron Heel, is still a concept of the future. Instead, *The Iron Heel* is usually associated with the recent past and the very near future. Jack London prefers to describe his book with socialism rather than using concepts like utopia or dystopia. Therefore, although the novel is considered a utopia or dystopia, it actually describes the effect of socialism on society. Rather than exploring the concepts of utopia or dystopia, he prefers to follow

a political path. There is still obstruction and fierce resistance to the dominant power structure. Rather than perfect order, there is still a distinct disorder that is not dystopian. When Jack London's *The Iron Heel* was published in 1908, the idea of a future community in which prosperous capitalists banded together to create an inclusive oligarchy or plutocracy might have seemed logical. Jack London was able to predict how much capitalism would develop and grow from those years. In the growing and developing world, capitalism became an inevitable reality. Therefore, Jack London discusses the relationship and differences between capitalism and socialism in *The Iron Heel*. *The Iron Heel* is one of Jack London's most controversial novels, which is based on class distinction. The story follows an American young woman, who is the daughter of a physics professor at the University of California, Berkeley. She develops an emotional attachment to a socialist leader and, with his help, explores the sociological realities of capitalism. She discovers the daily struggles of the working class and is torn between the two doctrines of socialism and capitalist oligarchy. *The Iron Heel* is an early dystopian novel, published in 1908, and is generally considered a departure from Jack London's usual output of human versus nature novels, such as *The Call of the Wild* and *White Fang*. *The Iron Heel* is written from the first-person perspective of a heroine and includes Jack London's socialist political thoughts, which were unusual for their time. The book highlights Jack London's ideals that a collaborative labor and socialist political evolution will rise to challenge the traditional capitalist power structure. Later authors, such as George Orwell, generally refer to *The Iron Heel* as an influence on their work.

The novel begins with a foreword written by Anthony Meredith in the 27th century. He presents the Everhard Manuscript as a factual account written by Avis Everhard, which details the events of the years 1912 through 1932. Although he warns that the manuscript contains errors of fact, he emphasizes its value as a direct document of those troubled times. However, because Avis Everhard wrote the manuscript about her husband, it cannot be considered entirely objective, as she was too close to the events she describes. In the manuscript, Avis recounts her first meeting with Ernest Everhard, her future husband, who is a socialist activist. At first, she finds him irritating, self-righteous, and annoying, and there is a class distinction between them. While Ernest supports socialism, Avis, like her father, who is a physics professor at the University of California at Berkeley, is wealthy and supports capitalism. Ernest argues that the American economic system is built on the exploitation of workers, who

are paid low wages and subjected to poor working conditions. Although they work long hours, sometimes up to sixteen hours a day, they receive low wages because there are no better-paying jobs available. Initially, Avis disagrees with Ernest's ideas, but after conducting her own research, she discovers that he is right. As she becomes closer to Ernest, her father also begins to agree with his socialist views.

Four major characters start working for socialist matters. Subsequently, the oligarchs who possess and rule the entire country under the guise of democracy and capitalism take action to destroy them all. It is revealed that Bishop Moorehouse was clinically insane and placed in a mental institution. Ernest wins the election to Congress as a Representative but is framed as a terrorist in a plot and sent to jail with Avis. Avis is released a few months later, followed by Ernest. The two go into hiding and begin planning a revolution. Before action is taken, the authorities and the oligarchs, collectively referred to as *The Iron Heel* by Ernest, form a private army, authorized by a weak government. The private army, also known as the Mercenaries, forcibly suppresses the rebellion, killing many of its members and using brutal tactics. Escaping captivity, Bishop Moorehouse is killed in the uprising. The struggle of the proletariat and the heroes of labor grows harder every day, and as Jack London puts it, the Social Revolution is etched in people's minds with blood. The working hours of heavy laborers, who work only to survive, are increased and wages are reduced. While the proletariat's fearful dream suffocates small businesses, it turns into a bloodbath when it starts to feel the day when it will be in the position of the victim with the brutality of sacrificing its gears.

Although she did not believe at first how the Proletariat, whom Jackson likened to "invertebrate reptiles" in her research on her life, spends people to prevent the machine from stopping, she will see these lower-class people by approaching them. She figures out everything about the lower class's situation when she approaches them. Her passion for faith and purpose in her thoughts begins to increase with the feeling of being with Ernest. In these meetings, which are the scene of fierce debates, the hand of capital on justice and the press is so long that it punishes even the slightest danger to itself most heavily. Avis' father is fired because of his book on economics. He finds himself in the company of people who are underfoot from his higher life. Avis marries Ernest Everhard. Ernest enters parliament with the support of the workers' communes. Capitalist society will not leave him alone here either. A relentless journey leads him

from here to prison. He is now an anarchist target rather than a hero. Titans have no mercy. Labor and human capital mean nothing to them. For Ernest and his friends, prison life is no obstacle. It is more important to wait for the right time. Ernest understands that the war of values he believes in by being on the side of the workers cannot be resolved in parliament. An inhumane war will begin with the strike and then the mercenaries of the Oligarchy. Jackson, who has nothing to lose, suddenly finds himself in the resistance. Jackson, whose life is just a makeshift room, is ready to sacrifice himself for his thoughts. He has nothing but a solid arm that can be considered successful other than the case. He will march into the proletariat with explosives to make death meaningful. He will give up on himself to avenge what the capital has taken away from him. The civil war between intelligence and mercenaries breeds chaos. Ernest is constantly on the run. Titans, who are no different from wild animals, do not miss a single moment of their bullets on the workers. The luxurious and untouchable life of the capital has built an inaccessible paradise by drinking its blood. Workers die in the streets like a hunting day. In Ernest's words, capital, whose clothes and dishes are with the blood of the workers, eliminates all problems one by one with all its inaccessibility.

Jack London masterfully described the struggle between oligarchy and socialism in his book *The Iron Heel*. The struggle continues without losing any of its brutality and power. Jackson and Ernest are being reborn and the sociological war continues by changing its roles from time to time. Capital swallows new people, and this natural portrait still lives on in all its realism. The bar of Jack London years ago still maintains its validity at very high levels and competes with his other books. Jack London, in his book *The Iron Heel*, reveals the ignorance of the rules of capital. London can't help revealing how ruthless capital and capitalism are. "Jack London's *The Iron Heel* (1908) is an arguably more fruitful text within which to locate the emergence of the dystopian form" (Moylan, 2018). This means that the novel is particularly significant for understanding the development of the dystopian genre, which is a type of literature that presents a negative vision of the future or a society. The word "fruitful" here suggests that the novel is especially rich or productive in terms of its exploration of dystopian themes and ideas. In other words, *The Iron Heel* is a particularly insightful or innovative example of the dystopian form. The quotation also suggests that the Iron Heel is not the only text that is significant for understanding the emergence of the dystopian form, but that it is one of the most important. This

implies that there are other texts that are also important for understanding the development of the dystopian genre, but that *The Iron Heel* is a particularly significant example. Overall, the quotation is highlighting the significance of *The Iron Heel* as a key text in the development of the dystopian genre, suggesting that it is a particularly insightful and productive example of the form.

The Iron Heel is one of the most influential and important works. *The Iron Heel* has been an effective and productive work in the writing of other utopia and dystopia genres in terms of the year it was written. It shed light on *We* and *Brave New World*, which were written after *The Iron Heel*. It means that it presents an idealized vision of society that is based on socialist principles. The quotation further suggests that the novel both continues and breaks away from the nineteenth-century utopian tradition. The phrase "continuation of" indicates that *The Iron Heel* builds on previous works of utopian literature from the nineteenth century. This implies that London was influenced by earlier utopian writers and ideas, and that he was continuing a tradition of imagining ideal societies that began in the nineteenth century. However, the quotation also suggests that *The Iron Heel* is a "break away from" this tradition. This implies that London's work is not simply a rehashing of earlier ideas, but represents a new and original approach to the genre. The novel may challenge or critique earlier utopian visions, or it may present a new vision of what a socialist society could look like. Overall, the quotation is highlighting the significance of *The Iron Heel* as a work of utopian socialism that both builds on and breaks away from earlier traditions. The novel may be seen as a continuation of the utopian tradition of imagining ideal societies, but it is also a new and original work that presents a unique vision of a socialist future. By building on earlier ideas and presenting a unique vision of a socialist future, London's novel offers a rich and complex exploration of utopian themes that continues to resonate with readers today. Such a kind of utopian view was a popular thought in the literary world. Authors like Wells, William Morris, and Charlotte Perkin Gilman provided great works to good-established utopian literature. Looking Backward which was written by Edward Bellamy, who was one of the most popular, important, and influential American writers, was another influential utopian work.

3.2. Capitalism vs Socialism in *The Iron Heel*

Capitalism is an economic system based on private ownership of the means of production and their operation for profit. It emerged as a free market economy in the 16th century. Features at the heart of capitalism include private property, capital accumulation, wage labor, voluntary barter, a price system, and competitive markets. In a capitalist market economy, decision-making and investment are determined by the owners of the factors of production in the financial and capital markets. Prices and distribution of goods are predominantly determined by competition in the market. The practice of capitalist economics was institutionalized in Europe between the 16th and 19th centuries, but some of its features can be found in Antiquity, with early forms of merchant capitalism emerging in the middle ages. Since feudalism ended, capitalism has been the dominant system in the Western world, and capitalism has spread to the whole world from Europe, especially England. There are two distinct definitions of capitalism, one focusing on the production of goods solely for profit and the other emphasizing its reliance on wage labor as a mode of production. The other definition emphasizes that capitalism is an economic system based on wage labor, a mode of production.

Capitalism was adjudged by the sociologists of the time to be the culmination of bourgeois rule, the ripened fruit of the bourgeois revolution. And we of today can but applaud that judgment. Following upon Capitalism, it was held, even by such intellectual and antagonistic giants as Herbert Spencer, that Socialism would come. Out of the decay of self-seeking capitalism, it was held, would arise that flower of the ages, the Brotherhood of Man. (London, 2006, p. 5)

Freedom is in the background here, because people are working in factories for extremely low wages of 90 cents a week. It would be out of place to talk about the concept of freedom in a place where capitalism reigns. Therefore, capitalism emerges as an anti-freedom concept. For the wheels of capitalism to continue and be sustained, people need to work 16 hours a day. As the laborer and working class worked, the big capitalists at the head of the capitalist order were earning huge sums of money. As the working class worked, capitalism won. There is an explanation in the book which is about the concept of freedom and it says: “As I was saying, no one today is a free agent. We are all caught up in the wheels and cogs of the industrial machine” (London, 2006, p. 40).

When it comes to socialism, it will be useful to make a different definition in order to understand what socialism is. According to the Oxford Dictionary of Sociology, socialism is “an economic and political system in which the means of production are socially owned and controlled, and in which the goal is to eliminate exploitation and oppression, promote social and economic equality, and achieve a more just and equitable distribution of wealth and resources” (Giddens, 2014). Another definition comes from the International Encyclopedia of Social Sciences, which defines socialism as “a social and economic system in which the means of production are owned and controlled by the state or by the workers themselves, with the goal of achieving a more equitable distribution of wealth and resources, eliminating poverty and inequality, and ensuring social justice” (Darity, 2008). As Einstein also stated about socialism that “Socialism is the theory that the means of production and distribution are owned and operated by a democratically organized society” (Einstein, 1949). This quotation defines socialism as a political and economic theory that advocates for the ownership and operation of the means of production and distribution by a democratically organized society. The means of production refer to the resources, tools, and materials used to produce goods and services. In a capitalist system, these means of production are privately owned and operated for profit by individual or corporate entities. In a socialist system, the means of production would be owned and operated by society as a whole, rather than by private individuals or companies. The term "democratically organized society" refers to a society that is governed by the people, rather than by a small group of elites or a single authoritarian leader. This means that decisions about the operation and distribution of the means of production would be made through a democratic process, rather than being dictated by a small group of people. Overall, this quotation provides a concise and straightforward definition of socialism as a theory that advocates for the collective ownership and operation of the means of production and distribution by a democratically organized society. It highlights the contrast between socialism and capitalism, and emphasizes the importance of democratic decision-making in a socialist system.

Socialism is a political and economic ideology that is famous for its emphasis on social and economic equality, collective ownership of the means of production, and the redistribution of wealth and resources in order to reduce inequality and promote the common good. Socialism is often contrasted with capitalism, which is characterized by private ownership of the means of production, competition for profits,

and an emphasis on individualism and self-interest. Socialism is well-known for its role in the history of labor movements and the fight for workers' rights. The ideas of socialism were first developed in the 19th century by thinkers such as Karl Marx and Friedrich Engels, who argued that the exploitation of workers by capitalists was inherent in the capitalist system. They proposed that workers should take control of the means of production and establish a society in which the economy was based on cooperation and the needs of the many rather than the profits of a few. Socialism has also been associated with the struggle for social justice and the protection of vulnerable and marginalized groups. Socialists argue that capitalism leads to inequality, poverty, and exploitation, and that socialism is necessary to create a more just and equitable society. Socialists have often been at the forefront of movements for civil rights, women's rights, and environmental justice. While socialism has taken many different forms throughout history, it is often associated with a commitment to social justice, equality, and collective action. Today, socialism continues to be a major force in political and social movements around the world, with socialist parties and movements active in many countries. Socialism is a political and economic system that advocates for collective or government ownership and control of the means of production, distribution, and exchange of goods and services in society. The aim of socialism is to create a more equal and fair society by reducing economic inequality and providing equal opportunities to all members of society. In a socialist system, the government plays a central role in managing the economy and ensuring that resources are allocated based on the needs of society as a whole, rather than the interests of individuals or corporations. Socialism can take many forms, ranging from democratic socialism, where the government is democratically elected and has a limited role in the economy, to more authoritarian forms, where the government has greater control over the economy and society. Socialism is often contrasted with capitalism, where the means of production are owned privately and operated for profit, and where the role of government in the economy is limited.

Karl Marx is one of the foremost theorists of socialism and has played an important role in the development of socialism. Marx believed that in the capitalist system, the working class is exploited and as a natural result, the proletariat must initiate the struggle for liberation. Marx and Friedrich Engels summarized these ideas in the Communist Manifesto, which they co-authored in 1848. Marx's relationship with socialism was further strengthened by the adoption and implementation of his ideas by

socialist movements. Marx led the establishment of the International Workingmen's Association in 1864, which fought to strengthen the international solidarity of the working class. The connection between Marx and socialism continues through the significant influence of his works on modern socialist thought. Marx's book *Capital* has a prominent place in the history of socialist thought and remains at the center of contemporary debates. Karl Marx is often considered to be the founder of socialism as a political ideology. He developed a theoretical framework for socialism that came to be known as Marxism. Marx's ideas and writings have had a profound influence on the development of socialist movements around the world. Marx believed that capitalism was inherently exploitative and unjust, and that socialism was the only way to achieve true economic and social equality. He believed that the working class should seize control of the means of production and establish a socialist society, in which the economy would be based on cooperation and the needs of the many rather than the profits of a few. Marx's most famous work, *The Communist Manifesto*, outlines the basic principles of communism, which is a form of socialism that calls for the abolition of private property and the establishment of a classless society. Marx also developed the concept of dialectical materialism, which is a way of understanding historical development and social change. Marx's ideas have been a major influence on socialist and communist movements around the world, including the Russian Revolution, the Chinese Revolution, and the Cuban Revolution. While there are many different forms of socialism, Marx's ideas remain a key part of socialist theory and continue to inspire socialist movements today.

The relationship between Karl Marx and socialism can be explained as follows: Marx is considered to be one of the most influential thinkers in the development of socialist thought. He developed his theories based on the idea that in a capitalist system, the working class is exploited by the ruling class. Marx believed that the only way to overcome this exploitation was for the working class to unite and seize control of the means of production. Marx's ideas were influential in the formation of socialist movements and political parties. For example, the Russian Revolution of 1917 was largely influenced by Marx's ideas of revolution and class struggle. In addition, Marx's ideas continue to be an important source of inspiration for many socialist and communist parties and movements around the world. In general, the relationship between Karl Marx and socialism is a close one, as Marx's theories have played a

significant role in shaping the development and evolution of socialist thought and practice.

The Iron Heel is a dystopian novel written by American author Jack London, published in 1908. The novel explores the rise of a brutal oligarchy in the United States and the eventual revolution that overthrows it. Throughout the novel, London portrays socialism as the only viable alternative to the oppressive capitalist system that dominates the society depicted in the novel. In *The Iron Heel*, London portrays the capitalists as a powerful and corrupt group who exploit the working class for their own gain. The novel follows the story of a socialist revolution led by a group of intellectuals who seek to overthrow the capitalist oligarchy and establish a socialist society. London depicts the socialist revolution as a struggle against the oppressive capitalist system, which is described as *The Iron Heel*. The socialist movement is portrayed as a force for justice, equality, and freedom, and the capitalists are portrayed as ruthless oppressors who use violence and coercion to maintain their power. London's portrayal of socialism in *The Iron Heel* is one of hope and liberation, contrasting with the oppressive and exploitative nature of the capitalist system. The novel presents socialism as a viable alternative to capitalism, offering a vision of a more just and equal society. In *The Iron Heel*, socialism plays a central role in the novel's exploration of political and economic systems. The novel is a dystopian story that depicts a future United States under the control of a brutal capitalist oligarchy. The rise of this oligarchy is contrasted with the rise of the socialist movement, which seeks to overthrow the capitalist system and establish a more just and equal society. London portrays socialism as the only viable alternative to the oppressive capitalist system that dominates the society depicted in the novel. The socialist movement is depicted as a force for justice, equality, and freedom, and the capitalists are portrayed as ruthless oppressors who use violence and coercion to maintain their power. The novel presents a critique of the capitalist system, which is depicted as inherently exploitative and oppressive, and argues that socialism is necessary to create a more just and equal society. London's portrayal of socialism as a positive force for change reflects his own socialist beliefs and his commitment to social justice. The importance of socialism in *The Iron Heel* lies in its role as a critique of the capitalist system and as a vision of a more just and equal society. The novel presents socialism as an alternative to the oppressive and exploitative nature of capitalism, offering hope for a better future. There are several notable authors who are often associated with the ideology. Two of

the most influential socialist authors are Karl Marx and Friedrich Engels. Marx is often considered the father of socialism, having developed the theory of Marxism. His most famous work, *The Communist Manifesto*, outlines the basic principles of communism and has been a major influence on socialist and communist movements around the world. When it comes to Engels, Engels was a close collaborator of Marx and co-authored several works with him, including *The Communist Manifesto*. He also wrote several influential works of his own, including *The Condition of the Working Class in England*, which examined the exploitation of the working class in industrialized countries.

Jack London's novel *The Iron Heel* explores the struggles between capitalist and socialist ideologies in the early 20th century. The novel presents a dystopian vision of a future society where a small group of capitalists, known as the Oligarchy, has complete control over society and brutally suppresses the working class. In terms of its relationship with Karl Marx, *The Iron Heel* can be seen as a critique of capitalism that is similar to Marx's own critiques of capitalism in his works, such as *Capital* and *The Communist Manifesto*. Marx argued that capitalism leads to the exploitation of the working class by the bourgeoisie, the wealthy capitalist class. In *The Iron Heel*, London portrays a future society where the Oligarchy has complete control and the working class is brutally oppressed, which can be seen as a warning of the dangers of unrestrained capitalism. However, it should be noted that *The Iron Heel* also presents a unique vision of socialism that is distinct from Marx's ideas. While Marx envisioned a revolution that would lead to the complete overthrow of the capitalist system, *The Iron Heel* presents a more gradualist approach to socialism, where the working class slowly builds power and ultimately defeats the Oligarchy through a combination of political organizing and armed resistance. Overall, *The Iron Heel* can be seen as a work that critiques capitalism and presents a vision of a socialist future, but it also presents a unique approach to socialism that is distinct from Marx's ideas.

3.3. Class Distinction in *The Iron Heel*

Class distinction refers to the idea that societies are divided into different social classes based on factors such as wealth, occupation, education, and social status. These classes are typically defined by their relative access to resources and opportunities, as well as the prestige and power associated with different positions in society. In most

societies, there are usually several different classes, each with their distinct characteristics and values. For example, in a capitalist society, the upper class might be comprised of wealthy business owners and investors, while the working class might include blue-collar workers and service industry employees. The class distinction can be seen as a form of social stratification, in which individuals are sorted into different groups based on their perceived worth or value to society. While some argue that class distinctions are natural and necessary for the functioning of society, others argue that they can lead to inequality and social injustice, particularly if certain classes are excluded from access to essential resources and opportunities. “Class struggle is the motor force of history” (Zedong, 1967, p. 95). This quotation is a key tenet of Marxist theory, which argues that throughout history, societal progress has been driven by the conflict between different social classes. According to Marx, society is divided into different classes based on the ownership of the means of production, and the dominant class uses its power to exploit and oppress the working class. This leads to a constant struggle between the ruling class and the working class, which Marx called the class struggle. This quotation means that the ongoing conflict between different classes is the driving force behind historical change. Marx believed that the ruling class maintains its power through the control of political and economic institutions, but that the working class has the potential to overthrow this system and establish a more just and equitable society. This struggle between the ruling class and the working class is what propels history forward. The idea that class struggle is the motor force of history is a fundamental principle of Marxist theory, and it underscores the importance of understanding the role that power and oppression play in shaping society. By recognizing the importance of class struggle in driving historical change, Marxist theory seeks to empower the working class and challenge the existing power structures that maintain the status quo.

Class distinction is a complex concept that has been studied by sociologists and economists for centuries. Here are some types of class distinctions. The first term is types of classes. Sociologists often divide society into three main classes: upper, middle, and lower. These are sometimes further subdivided, depending on the specific society being studied. For example, in some societies, there may be a working-class or a merchant class in addition to the three main classes. The second term is social status and class distinction. Social status is closely related to class distinction. Individuals in higher social classes are often accorded greater respect and prestige than those in lower

classes and may have access to certain privileges and opportunities that are not available to those in lower classes. The third term is inequality and social justice. Class distinction is often seen as a source of social inequality and injustice. In many societies, there are significant disparities in wealth and opportunity between different classes, and those in lower classes may be marginalized and excluded from full participation in society. The last term is class conflict. Sociologists have long recognized that class distinction can lead to conflict between different classes. This can take the form of protests, strikes, and other forms of collective action by those in lower classes who feel they are being exploited or oppressed by those in higher classes. Overall, class distinction is a complex and multifaceted concept that is closely tied to issues of inequality, social justice, and power dynamics within society. “The oppressed are allowed once every few years to decide which particular representatives of the oppressing class are to represent and repress them” (Lenin, 1918, p. 62). This quotation is a critique of representative democracy, which is a form of government where citizens elect representatives to make decisions on their behalf. The quotation suggests that although citizens have the right to vote in elections, this does not necessarily lead to true democracy or freedom. The phrase "the oppressed" refers to those who are marginalized or disadvantaged in society, such as the working class, minorities, and women. The quotation suggests that even though they are allowed to vote in elections, this does not fundamentally change their situation. The election merely allows them to choose from a limited set of representatives, all of whom are part of the same oppressing class. The quotation implies that the oppressed are given a false sense of empowerment through the act of voting, but in reality, their lives are still controlled and dominated by the ruling class. Overall, this quotation can be interpreted as a criticism of representative democracy as a system that gives the illusion of choice and freedom, but ultimately serves to maintain the power of the ruling class. It highlights the need for true democracy and freedom, where all members of society have an equal say in the decisions that affect their lives, rather than just choosing from a limited set of options presented to them by the ruling class.

In *The Iron Heel* class conflict refers to the struggle between the working class and the ruling class, who are represented by the Oligarchy. The novel portrays a society in which the working class is oppressed and exploited by the wealthy elite, who use their political and economic power to maintain their position of dominance. The conflict between the classes is driven by the unequal distribution of resources and

opportunities in society. The working class is forced to toil long hours in dangerous and exhausting jobs, often for meager wages and with little hope of advancement. Meanwhile, the ruling class enjoys a life of luxury and privilege, with access to the best education, healthcare, and social opportunities. Throughout the novel, the working class is shown to be organizing and mobilizing in response to their exploitation. The revolutionary movement, led by Ernest Everhard, seeks to overthrow the Oligarchy and create a more just and equitable society. The Oligarchy, in turn, uses its power to suppress the revolutionary movement and maintain the status quo. The conflict between the classes is portrayed as inevitable and ultimately irreconcilable. The novel suggests that the ruling class will stop at nothing to maintain their power, including the use of violence and repression. However, the working class is also shown to be capable of great courage and sacrifice in their struggle for justice and equality. Overall, class conflict is a central theme in *The Iron Heel* and the novel can be seen as a critique of the capitalist system and the inequalities it creates. “The state is nothing but an instrument of oppression of one class by another - no less so in a democratic republic than in a monarchy” (Engels F. , 1880). This quotation is suggesting that the state, or government, is essentially a tool that is used by one group or class of people to oppress another. It implies that this dynamic exists regardless of the form of government, be it a monarchy or a democratic republic. The idea behind this quote is rooted in Marxist theory, which views society as divided into classes that are in conflict with one another. According to this theory, the ruling class uses the state to maintain their power and suppress the interests of the lower class. In the context of a democratic republic, the quote suggests that even though the people have the right to vote and participate in the political process, the state is still controlled by a certain class or group, and they use it to maintain their power and suppress the interests of others. Overall, this quote reflects a skeptical view of government and highlights the importance of being aware of power dynamics in society.

In *The Iron Heel*, class conflict is a major theme that permeates the entire novel. The story takes place in a dystopian future where society is sharply divided into two classes: the oligarchy, which controls the government and the economy, and the working class, who toil in factories and mines for low wages and little recognition. The conflict between these two classes is the driving force behind the story, and it is depicted as a struggle for power, resources, and ultimately, survival. The oligarchy represents the ruling class, and they are portrayed as small, privileged elite who are determined to

maintain their hold on power at any cost. They are ruthless, calculating, and willing to use violence and repression to suppress any threats to their authority. The working class, on the other hand, represents the oppressed and exploited masses, who are struggling to assert their rights and gain some measure of control over their own lives. “The class which has the means of material production at its disposal has control at the same time over the means of mental production” (Marx, 1859, p. 56). This quotation suggests that the class which possesses the resources necessary for creating material goods also has control over the means of creating ideas, knowledge, and culture. In other words, those who control the production of physical goods also have the ability to shape the values, beliefs, and ideas of society. The concept expressed in this quote is central to Marxist theory, which sees society as divided into classes that are in conflict with one another. According to Marx, the ruling class controls the means of production and uses this power to maintain its dominance over the lower classes. By extension, the ruling class also controls the means of mental production, such as the media, education systems, and cultural institutions, which shape the way people think and perceive the world around them. In general, this quote highlights the importance of understanding the relationship between economic power and cultural influence. It suggests that those who control the economy also have significant influence over the culture and ideas that shape society.

Throughout the novel, the conflict between the classes plays out in several ways. The oligarchy uses its economic and political power to exploit the working class, while the workers organize and resist this exploitation through unions, strikes, and protests. The oligarchy responds with increasingly violent repression, leading to a cycle of escalating conflict and struggle. The novel depicts the working class as capable of great courage and sacrifice in their struggle for justice and equality. They are shown to be organizing themselves into a revolutionary movement led by the character Ernest Everhard, who seeks to overthrow the oligarchy and create a more just and equitable society. However, the oligarchy is also shown to be determined and powerful, with the ability to use its resources and influence to maintain its grip on power. Overall, the theme of class conflict in *The Iron Heel* reflects the author's critique of the capitalist system and the inequalities it creates. The novel suggests that the struggle between the ruling class and the working class is inevitable and will only be resolved through a revolutionary transformation of society. “The history of all hitherto existing society is the history of class struggles” (Engels & Marx, 1848, p.

14). This quotation is one of the most famous and influential statements from Karl Marx and Friedrich Engels' *Communist Manifesto*. It suggests that throughout human history, society has been characterized by struggles between different social classes. According to Marxist theory, society is divided into classes based on the ownership of the means of production, such as land, factories, and other resources. The ruling class, which owns and controls these resources, exploits the labor of the working class, who do not have access to the means of production. The quote implies that throughout history, these two classes have been in conflict with each other, with the ruling class using their power to maintain their dominance over the working class. Marx and Engels believed that this conflict was the driving force behind historical change and the development of different societies. By highlighting the role of class struggle in shaping history, this quote emphasizes the importance of understanding power dynamics and social inequality. It suggests that social progress is only possible when the working class is able to overthrow the ruling class and create a more just and equal society.

4. *WE*

We is a dystopian novel by Yevgeny Zamyatin, first published in 1924. The story takes place in a future society called One State, where individuality and free will have been eliminated, and people are known only by numbers. The protagonist, D-503, is a mathematician who works on a spacecraft called the Integral, which is designed to spread One State's ideology to other planets. As D-503 begins to fall in love with a woman named I-330, he begins to question the society he lives in and starts to rebel against its constraints. One of the key themes of the novel is the danger of a totalitarian state that seeks to control every aspect of its citizens' lives. One State is a highly regimented society that values efficiency above all else, and where personal relationships and emotions are strictly regulated. Citizens are subjected to constant surveillance, and any deviation from the norms of the society is met with punishment. Another theme is the importance of individuality and free will. The citizens of One State have no names and no personal identities, and are expected to follow the rules of the society without question. However, D-503 begins to rebel against these constraints as he falls in love with I-330 and becomes more aware of his own desires and emotions. The novel also explores the role of science and technology in society. The Integral, the spacecraft designed by D-503, represents the ultimate expression of scientific progress and the power of the state to control other worlds. However, the novel also suggests that science and technology can be used to enslave people and limit their freedom. In general, *We* is a powerful critique of totalitarianism and a call for greater individual freedom and autonomy. Through the character of D-503, Zamyatin challenges the reader to question the limits of state power and the importance of personal liberty.

Zamyatin's philosophy is often characterized as being critical of both capitalism and communism, and he was particularly concerned with the dangers of totalitarianism. He believed that the individual should be free to make their own choices and that the state should not have the power to control people's lives. He was also critical of the idea of progress, arguing that it often came at the cost of individual freedom and creativity. In his writing, Zamyatin often explored themes of individuality and rebellion against oppressive systems. His most famous work, *We*, is a dystopian novel that criticizes the totalitarian state and emphasizes the importance of individual freedom. Zamyatin's philosophy can be seen as a precursor to later critiques of authoritarianism, including those by George Orwell and Aldous Huxley. Zamyatin was

a member of the Bolshevik Party and initially supported the Russian Revolution, but he later became disillusioned with the Soviet regime and was eventually forced into exile in Paris.

Yevgeny Ivanovich Zamyatin was a Russian writer, born on February 1, 1884, in Lebedyan, Tambov, Russian Empire. He is famous for his novel *We*, which depicts a dystopian future. After graduating from Voronezh High School in 1902 with a commendation, he graduated from the Naval Engineering Institute in Petersburg in 1908. During his student years, he took part in the revolutionary movements during the 1905 Russian revolution and lived as an outlaw from 1906 to 1911. His first story *Alone* was published in the journal *Education* in 1908. Zamyatin achieved his first great literary success with *District Tales*, a collection of travel stories, which was published in 1911. However, he was prosecuted, arrested, and tried for his anti-war story at the end of the World, published in 1914, and the relevant issue of the magazine in which the work was published was confiscated. These two works also received compliments from the famous Russian writer Maxim Gorky. Zamyatin's work *The Islanders*, which focused on British life, was published in 1918. He had the opportunity to observe British life while working on Russian icebreaker ships in the United Kingdom in 1916-1917. He returned to Russia in the autumn of 1917 and served as a member of the editorial board responsible for English and American literature in the World Literature Society, to which he was invited by Maxim Gorky. Yevgeny Zamyatin was always productive and hardworking. He continued to work as a naval engineer, mainly in shipbuilding, while producing stories and novels continuously. As he saw success, Zamyatin became more ambitious and wrote more stories and novels.

In 1920, he wrote the novel *We*, which was considered the most popular and the first dystopian novel in Western literature. The novel, which was not allowed to be published because it was seen as inappropriate in the Soviet Union, was first published in the United Kingdom in 1924. While writing George Orwell's famous work *1984*, comments were made that he was influenced by the novel *We*. Zamyatin's works were never published in the Soviet Union until *We* published them in 1988. A novel that was banned at the time has survived to the present day. Yevgeny Zamyatin gained a great reputation with the work titled *We*. Yevgeny Zamyatin influenced many crucial and world-famous writers such as Aldous Huxley, George Orwell, and Ray Bradbury during his writing period. Russian literary and playwright Zamyatin was one of the

bright cultured writers of the post-revolutionary period. He is one of the first apostles of the dystopian genre. The writer, who started to write at a very young age, was followed by the Tsar of the time. He joined the Bolshevik party and took part in some propaganda. He was then arrested, tortured, and spent months in a cell. This bad experience was reflected in the author's work *Alone*. The publication of *We* was banned. A Czech version was published in the Czech Republic by fellow writers. The book was also published in French. It began to attract attention in the West with the study of great writers such as George Orwell. *We* by Zamyatin was the first of its kind to be among the earliest examples of prophecy with a dystopian or nightmarish future rather than science fiction. Zamyatin's works continued to be studied and published in the following years. He has been called one of the most brilliant Russian writers of the 20th century. Zamyatin has always been a different writer than other writers. What makes him different from other writers is that he is a writer who changes his perceptions of utopia. While the terms utopia and dystopia were still very fresh, Yevgeny Zamyatin wrote a novel about dystopia. Yevgeny Zamyatin became world-famous with this novel. This book, which was translated into many languages, has become one of the most acclaimed novels among dystopian books. The name of this novel, which was written and translated into many languages, is *We*. Zamyatin, who changed his perceptions of utopia, clearly embodied that he changed his perceptions of utopia in *We*, which he treated as a dystopia.

To fully understand Yevgeny Zamyatin's perception of utopia and dystopia, it is necessary to examine not only the beginning of his novel *We*, but also the beginning of his writing period and his whole life. Zamyatin witnessed the collapse of Tsarist Russia, the Russian Civil War, the establishment of the Union of Soviet Socialist Republics, and other wars and provocations during his lifetime, making him one of the most influential and important writers of his time. Zamyatin's father was a priest and his mother a famous pianist. In November 1917, the Bolshevik revolution took place in Russia, an event that held significance for Zamyatin as he attended a meeting of the Bolsheviks in 1905 and was imprisoned for a year because of it. After his release, he left the Bolshevik party. *We*, a Russian novel that directly influenced many other books such as *Brave New World* by Aldous Huxley, *Anthem* by Ayn Rand, *Nineteen Eighty-Four* by George Orwell, *Player Piano* by Kurt Vonnegut, and *The Dispossessed* by Ursula Kroeber Le Guin, was written by Zamyatin in 1920. In 1931, Zamyatin settled

in Paris with permission to leave the Soviet Union granted by Stalin upon his request. He lived there as an immigrant until his death, while retaining his Soviet citizenship. Zamyatin died of a serious illness in Paris in 1937.

4.1. Dystopic Elements in *We*

As *We* by Yevgeny Zamyatin is a dystopian novel, it will be beneficial to start with the definition of dystopia. “Where dystopia is addressed, it is generally by way of contrast with utopia to bring the outline of the latter more clearly into view, rather than as a distinct topic meriting sociological consideration in its own right” (Seeger & Vecchione, 2019). This quote is referring to the way that dystopia and utopia are often discussed in sociological and literary contexts. The speaker is suggesting that, in general, dystopia is not treated as a separate topic deserving of its own analysis, but rather is discussed primarily in contrast to utopia. The idea here is that utopia, or the perfect society, is often used as a reference point for discussing the negative aspects of society that are found in dystopian fiction. By depicting a society in which everything has gone wrong, dystopian writers are highlighting the flaws and problems of our own society, and suggesting ways in which we might improve it. In this way, dystopia is seen as a kind of negative mirror image of utopia, rather than a topic worthy of analysis in its own right. This approach can be useful in highlighting the importance of striving for a better society, but it can also be limiting, as it fails to fully explore the causes and consequences of dystopian societies. In general, this quote is suggesting that while utopia is often the focus of discussions about social and political ideals, dystopia is often relegated to a secondary role as a cautionary tale. However, dystopia also deserves to be studied and analyzed on its own terms, in order to fully understand the social and political conditions that can lead to such a society. Since there is still no clear description of dystopia, the definition of dystopia can be considered in different dimensions. Experts on this subject have handled dystopia in different ways. “the dystopia is seen from the point of view of someone living under the regime in question and whose subjectivity has been shaped by that form of life, rather than by a ‘tourist’ from a distant time or place” (Seeger & Vecchione, 2019). This quote refers to the perspective from which a dystopian story is told. The speaker suggests that the most effective way to portray a dystopian society is to tell the story from the point of view of someone who is actually living in that society, rather than an outsider looking in. By telling the story from the perspective of someone who is intimately familiar with

the dystopian society, the author can give the reader a sense of what it feels like to live under such oppressive conditions. The narrator's subjectivity, or their personal experiences and feelings, has been shaped by the society in question, and therefore they can offer a more nuanced and realistic portrayal of life under such a regime. In contrast, a "tourist" perspective, or an outsider looking in, may not capture the full complexity of life in a dystopian society. Such a perspective may reduce the society to a set of superficial features, without fully exploring the underlying causes and effects of the regime. Overall, this quote emphasizes the importance of using a first-hand perspective to convey the full impact of a dystopian society. By doing so, the author can create a more powerful and meaningful portrayal of life under oppressive conditions.

We, written by Yevgeny Zamyatin in 1920, is one of the most important and greatest dystopias of the 20th century. The novel serves as an important masterpiece written against Soviet totalitarianism and technocratic social engineering. Through the characters, Zamyatin reveals a defense of freedom. Although the novel was completed in 1921 and published in the USA in 1924, it was not published in its homeland, the Soviet Union, until 1988. *We* was banned by the censorship office soon after its completion in 1921, making it the first novel to be banned by the institution. The Czech adaptation of the novel was published in a Prague newspaper in 1927, leading it to the attention of Eastern European literati. After a very short time, it was published in Russian in the magazine *Volya Rossii*, which caused significant political pressure on Zamyatin. Half a century after its publication, in 1988, it was finally published and distributed in the Soviet Union, following the changing of the government and the decrease in government censorship. The novel examines the government's tendency to suppress dissent and promote stability over human freedom. Like the other dystopian books examined in the study, *We* focuses on the restriction of freedom. Much of the One State culture, including the suppression of emotions, was inspired by Zamyatin's time in England, where feelings and thoughts were suppressed. Many critics recognize *We* as a response to H.G. Wells, whose novels Zamyatin translated into Russian. His critique of Wells' utopianism can be seen in his oppressive and barren portrayal of a "great" community. *We* has influenced many dystopian writers, including George Orwell, the author of *1984*, and Aldous Huxley, the author of *Brave New World*.

The author begins by including a copy of an announcement published in the State Gazette in the First Record. The announcement declares that the Integral's structure will be completed in one hundred twenty days and that the One State will go into space to take control of the entire world. The One State fears anonymous other civilizations adopting different, unknown lifestyles that could lead to confrontation with foreign powers and rebellion. The proclamation addresses readers directly and declares it is their duty to subject alien civilizations living in savage freedom to the useful yoke of reason. According to the State Gazette, such civilizations can only achieve mathematically infallible happiness through reason. The State Newspaper makes this announcement on behalf of the Benefactor and concludes by praising the One State, the codes, and the Benefactor. The One State denounces freedom as brutal because it allows people to make destructive choices that harm both themselves and the collective whole. If people have freedom, they may move in unpredictable, harmful ways. Submissiveness to reason frees people of free will, but it also releases them from the capacity to move negatively and irrationally. The author talks about a dystopia where freedom is limited and even tried to be destroyed.

The writer announces himself as D-503, the constructor of Integral, and one of the most important and influential mathematicians of the One State. D-503 explains that his recordings will be proof of what they think, and that they will be the topic of his recordings as well. What is meant to be explained here is the records kept by D-503, and that these records will be delivered to the One State. The events progress through the records he keeps. D-503's position as a mathematician indicates that he was particularly adapted to and favored the One State's strict faithfulness to rationality and efficiency. The idea of putting the title of "we" on his records shows his wholehearted commitment to the single state system, demonstrating that he is a strict worshipper of the One State. In fact, in his individual journals, he believes he is speaking in the name of the collective "we." D-503 often uses colors to transmit facts about the world; for example, blue brings to mind clarity and precision. When the sky is blue, there is no room for doubt and pain, everything is clear. The blue skies and the sterile, flawless architectural structures of the One State are beautiful for D-503 because they are wonderful statements of mathematical equality, having no allowance for misconstruction and subjectivity. "On days like this you see the bluest depth of things, their hitherto unknown, astonishing equations- you see them even in the most familiar everyday objects" (Zamyatin, 2019, p. 6). Machines are sweet and nice for D-

503, since their actions are easily predictable, programmed in advance, and pre-planned. In the beginning chapters of *We*, D-503 finds beauty in affection and disturbance, but disappointment in freedom and changeability. The color pink is associated with pink ticket codes required before engaging in government-approved sex days, scheduled with other partners. As D-503 describes O-90's muzzle as pink, he indirectly associates it with being subject to the institutions and arrangements of the One State. It is crucial to consider that O-90 is 10 centimeters below the Maternal Norm throughout *We*. She expresses a deep desire to have a baby, but she cannot act on that desire as the One State forbids it. Having a baby is strictly prohibited in the One State, a totalitarian regime that bans reproduction.

There is a so-called personal hour given by the government in the One State. However, it should be taken with some irony. Even though the One State presents it as free time for the citizens, it is actually arranged and monitored by the government itself. In totalitarian regimes, there are restrictions and surveillance of people. This is clearly seen in *We*. Citizens in totalitarian regimes are constantly monitored and put under pressure. The One State provides a time for its citizens to be released, but this personal hour does not truly exist in practice, only in words. The One State continuously monitors and tracks its citizens. Therefore, it can be said that the personal hour is merely a symbolic statement. Order and reduction are considered good, while disorder and coincidence are viewed as ugly. Totalitarian regimes do not welcome randomness. The One State plans and thinks everything in advance, and anticipates and puts into action anything that might occur. Therefore, randomness does not exist in totalitarian regimes. The One State is not concerned with unplanned and unforeseen events, as the totalitarian regime oppresses society because it does not want to face the unpredictable. Benefactor is one of the most important characters in *We*. The character of Benefactor is deified throughout the novel, similar to the way the character of Ford is deified in *Brave New World*. The world in *We* is being reshaped after the great wars, with a large wall dividing it. The country in *We* is enclosed in a glass bell jar, and every minute and even every second of the people's lives within it has been calculated in millimeters. The state system in *We* is based entirely on mathematics and logic, with concepts like individuality and emotionality completely eliminated. In today's world, the most basic emotions and feelings essential to people have been destroyed. Everyone wakes up and goes to bed at the same time, and they have to sleep for eight hours a day, obeying the hours determined by the state. After ten thirty, no one can

stay on the streets and avenues, as everyone has to sleep at that hour. This prohibition was imposed by the state itself. Actions and movements are usually collective, meaning that any action taken is considered as a whole. All the people eat and go for a walk together. Thus, the concept of we is explained in detail in the novel.

The characters in *Brave New World* lack individuality. No events or situations are observed in the name of individuality, and no one living in this society can truly be alone. Everyone can be seen at any time because people live in glass structures. What should be noted here is that family life and the principle of privacy have been destroyed. Everyone can be involved in each other's lives, and there is nothing that remains private or confidential to the family. Therefore, it can be said that life is transparent. There are no emotional events such as falling in love or happiness, and concepts such as mother and father have been removed from the work. Therefore, the idea of family, which is the most important building block of society, has been dismantled. Individuals can still give birth, but they must comply with certain standards set by the state. The state decides who is allowed to give birth and who is not.

In *Brave New World*, one remarkable point is the use of numbers instead of names for people. No one has names like those used today; instead, people are referred to by numbers. As can be understood from this naming system, everything in this society proceeds on a mathematical basis, emphasizing the importance given to mathematics and logic. The state determines the time when people can spend two hours together in glass bells, and it also decides who will be with whom and for how long. People need a pink ticket issued by the state to start this union, and they must first notify the state if they wish to have relations with someone. The state checks whether these people are compliant or not, and if so, they are given the necessary pink ticket. People can only have relations with each other through this required ticket, and no one can have relations with anyone without it. The idea that everyone is for everyone is also present in *Brave New World*, another dystopian work examined in this research. Therefore, concepts such as belonging and jealousy are not found in dystopian works. Since the concept of motherhood has been eliminated, the idea of family has also disappeared. Children are given to the state as soon as they are born, and not all women have the right to give birth as they have to meet certain standards. Everyone in *We* society is extremely happy, and they believe that this happiness should be shared with

others. First, this idea should be explained to others in a pleasant way to encourage them to adopt it. However, if necessary, this idea will be imposed on others by force. For this reason, the construction of the INTEGRAL ship is desired, and D-503, one of the mathematicians of One State, is working with his crew to finish the ship.

An important aspect of dystopian works is that music is often prohibited. In the dystopian world of *We*, having musical instruments or making music is viewed as strange, and being inspired by music is seen as a sign of mental illness. The concepts of sensuality, love, and affection are also absent in this society. Everyone is required to work and has specific duties assigned to them. In this capitalist society, people who do not work or have poor financial situations are excluded. Wearing old clothes is also frowned upon. Uniforms are mandatory, and those who do not comply are subjected to Benefactor's machine and disappear as smoke. Another important point is that smoking and consuming alcohol are strictly prohibited in the country. People who consume such things are killed. The most talked-about thing in the work is that freedom is parallel to unhappiness. People shouldn't be free if they want to be happy. There is a belief that we come from divinity, and there is a belief that uniqueness and individuality come from the devil. The aim here is to completely destroy sin. Zeroing out sin is seen as one of the main purposes. People are purified from sin by being made *We*. Therefore, the main goal is to create a sin-free society. Freedom is projected as a negative concept. Since no one living in society is free, there is a form of government in which it is said that everyone is happy. People are very happy in this environment, and they want to spread this happiness. Therefore, the aim here is to spread this thought and idea.

People living in *We* society have no choice whatsoever. Individuals belonging to this society do not have the right to choose to be unhappy or commit sins. They have been deprived of all their freedoms and lead a robotic life. People's lives are the biggest indicator of how advanced mechanization is. Taking away people's freedom makes them happier, and they enjoy it. Those living in the *We* society speak negatively about their ancestors. It is considered strange for them to travel wherever they want and do whatever they want because they cannot freely do what they want today. They have distanced themselves from nature, animals, trees, and flowers, in short, everything. People are not allowed to have relationships with nature, animals, and forests because individuals are asked not to be emotional. *We* is similar to *Brave New World* in this

sense. In both works, individuals are urged to remove themselves from the natural environment of forests and flowers. The One State does not require individuals to act on their emotions but rather to do what is desired.

In his novel *We*, Yevgeny Zamyatin deals with an authoritarian state structure in which no one has the opportunity to go beyond the established borders. It is evident that the One State can intervene effectively in all areas of people's lives. The authoritarian regime of the Single State system grants the state the right to interfere in everything, from people's sexual lives to determining who can bear children. The structure of social relations and even the definitions of abstract concepts become uniform and mechanized. People's efforts to legitimize this situation and their conservative attitudes toward preserving the system's structure demonstrate that the state uses reason and rationality as effective tools. Like other dystopian novels examined in this study, *We* also exhibits uniformity and mechanization, and there are studies conducted to categorize individuals according to their classes and to exhibit desired behaviors. In *Brave New World*, this was achieved through a drug called soma, while in *We*, it was done through the totalitarian regime.

One of the most important tools for people to accept the uniformity in the system and the order in the universe is mathematics. In the novel *We*, the language of mathematics reflects the relationship between man and order. People are required by the One State to follow the rules in the existing system and never go beyond them. The language of mathematics is extensively used in *We*, and Yevgeny Zamyatin uses it to emphasize that the reader should accept the uniformity of the universe. Along with mathematical formulas, the author wants to convey that these rules should not be violated. Just as we use mathematical formulas to solve a mathematical problem, if we want to live in this system and order, we must apply these mathematical formulas to our lives. Mathematics is functionally used to show standardization and regularity. The author shows that authority cannot destroy human nature, and he uses the language of mathematics to reflect this. The authority is so mighty that this situation is further strengthened with mathematical formulas. Therefore, human beings will not be able to destroy this existing system and order. The main reason for using the language of mathematics in *We* is to emphasize the standardizing feature of the existing order. The author's choice and use of this language indicate his focus on authority.

Of course, it's clear: to determine the true value of a function it is necessary to take it to its ultimate limit. And it is clear that yesterday's preposterous "dissolution in the universe," brought to its ultimate point, means death. For death is precisely the most complete dissolution of self in the universe. Hence, if we designate love as "L" and death as "D," then $L=f(D)$. In other words, love and death... (Zamyatin, 2019, p. 13)

As the author states in his book, there are various mathematical formulas in the book. He likens every area of life to a mathematical formula and shows that nothing can be done except formulas. The formulas used in mathematics and the rules to be followed in life are matched with each other. Numbers are accepted as inputs and output is created from them. Therefore, as stated in the quoted sentence, mathematical formulas define concepts such as love and death in a fixed and clear way. The main thing to be told and emphasized in the novel with mathematical formulas is the tendency to keep life under control. Therefore, the author tried to keep nature, people, and social life under control by matching mathematical formulas with nature. Each value, such as respect and tolerance, exists in a certain order in society. Most references to these values have been implemented on a mathematical plane. The analysis of the existing universe is based on mathematical and logical foundations. The existing system has been mechanized to create uniformity and eliminate differences. In the context of dystopia, where individual differences are not allowed in the work called *We*, it is inevitable that individuals become standardized. The events are told through the diaries kept by the character D-503. The author blends emotional concepts about life with mathematical knowledge and formulates them in a way that is suitable for life.

All kinds of feelings and thoughts about life can be expressed using mathematics. Thus, mathematics makes everything in the universe solvable. In such a world, everything adheres to logical principles, making everything under control and traceable. The feelings and ideas that exist in life can be combined with mathematical formulas to achieve desired values at an optimum level. In the system of the One State, people are always kept under control, and the formulation system aims for moral values and social life to exist on a desired level. Since the day they were born, human beings have been exposed to various emotions and thoughts, including sadness, joy, happiness, and grief. However, in the context of dystopia, such feelings are ignored and rejected. Individuals in such a society lack fundamental emotions belonging to human beings, which makes it easier for them to accept authority. The author adopts

mathematical expression to stabilize events and situations by mechanizing abstract facts of the existing system.

Yevgeny Zamyatin bases everything on a mathematical foundation and rejects concepts and phenomena that cannot be quantified or calculated. In this work, the author effectively uses the language of mathematics to reject irrational concepts and reveal the underlying logic of abstract concepts and facts. While explaining concrete concepts is relatively straightforward, the author evaluates even abstract concepts and facts within the framework of logic. The author firmly states that the system will never be open and bases everything on a mathematical foundation to avoid any problems in mechanizing the existing system. Thus, mathematics and mathematical formulas can solve any problem an individual may encounter in life. The author likens life not only to mathematical terms but also to geometric terms, associating every aspect of life with both mathematical and geometric terms. Everything about life is transformed into a mathematical or geometric form to fit within this logical framework.

4.2. Totalitarianism in *We*

The term state is an important issue in the normalization of social life. The actions and the attitude of people are approved by the coding normalized by the state. When social control may be expressed as an action that happens at an individual level “when an individual intentionally alters the behavior of other individuals.” (Gibbs, 1977), it is generally the resolution that is done by the state appliance which creates a larger effect on society. In a totalitarian regime, the ruling party or government seeks to maintain control over society by regulating the behavior of its citizens. This can be achieved through various means, including propaganda, censorship, surveillance, and the use of force. By altering the behavior of individuals, the government can exert greater control over society and prevent opposition to their rule. In addition, the quote can be interpreted as highlighting the power dynamics that exist in a totalitarian society. The individuals who hold power are able to manipulate the behavior of others to their advantage, while those who are subject to such manipulation are often powerless to resist. In general, the quote can be seen as pointing to the ways in which totalitarian regimes seek to control and manipulate the behavior of their citizens, and the consequences of such control for individuals living under such regimes. The concept of totalitarianism found intense usage area after the Second World War and after the necessity of explaining the common features of fascist and socialist

dictatorships with a single concept. The concept of totalitarianism is used to explain the common characteristics of the political regimes implemented in Germany, Italy, and Russia. The main purpose of giving these three countries is as follows; there was the Hitler era in Germany, the Mussolini era in Italy, and the Stalin era in Russia. The common features of the political regime implemented in these three countries are evaluated. Together with the common features of the political regime implemented in the three countries, totalitarianism is spoken about and criticized everywhere in daily life. The work named "We", whose original name is *Мы* in Russian, both gave information and made various warnings about totalitarian forms of government and ideology for future societies.

The essence of a totalitarian regime lies in the state's power to control all aspects of individuals' lives. The state monopolizes and controls everything from art to science, from religion to culture, and scrutinizes every behavior of the individual. Totalitarianism refers to the unity of the state, ideology, political party, and leadership, which seek to transform society as a whole and regulate it with a complete control system. The most distinctive feature of totalitarianism is the desire to seize the society as a whole, politically and economically. The totalitarian system forces the state and society to be compatible with each other, imposing a common worldview on society. In totalitarian regimes, society is subject to a certain plan and program, constantly living under pressure and surveillance. Totalitarianism is a form of government that is featured in various works, including *Animal Farm* and *1984* by George Orwell. This method of governing is used to manage people more easily and comfortably. In 1984, a totalitarian regime dominates both socially and politically, affecting every aspect of life in the country. Totalitarianism is evident in everything from the government to opposition groups and even ordinary people. In the novel, Big Brother is one of the main characters and has a position of supervising and controlling all party members. It is believed that he exists and his power is unquestionable. He has more influence than anyone else, making him the country's most mysterious and unquestionable person. This illustrates the depths of the totalitarian regime. Totalitarian governments rely on pressure and force to control individuals' lives. The depth of the totalitarian regime is portrayed in *We* as well as in *1984*. These regimes impose rules and restrictions that are unprecedented. Equality cannot exist in such oppressive and coercive societies. Individuals living in totalitarian societies feel constantly oppressed

and pressured, leaving no room for happiness or joy. Therefore, concepts such as happiness and joy cannot be attributed to totalitarian regimes.

One of the most distinctive features of totalitarian regimes is class differentiation. In general, it is divided into two classes: the upper class and the lower class. While the upper-class members lead a luxurious life, the lower class works constantly. Each class can socialize only with their own members. People from the upper class cannot talk, chat, or spend time with people from the lower class. Furthermore, people cannot be left alone, because if they are left alone, they start to think, and this is a dangerous situation for the upper society. Additionally, inter-communal marriage is prohibited. The class referred to as the proletariat is the working class, which is the lower class. They can live among themselves as long as they do not go against the wishes of the upper class. In totalitarian regimes, the upper class generally benefits from all the luxuries of life, while the lower class struggles to survive under very limited conditions. Moreover, each class is forced to live under equal conditions within itself. The appearance that emerges in totalitarian regimes is as follows: very strict rules, a caste system, and a hereditary social order. In totalitarian regimes, the upper class is traditionally ruled. Totalitarian regimes have a principle of seeing everything as legitimate to achieve their goal. Everything is seen and shown as legitimate to preserve and maintain the efficiency of the existing power. In totalitarian governments, there is oppression and famine. The image that emerges as a result of the brutal policies of such regimes is not a happy and peaceful picture. In general, issues such as war, the abolition of the family structure, and the lack of freedom of thought are discussed in totalitarian regimes.

In most totalitarian regimes, there is a class distinction and a disappearance of equality. In Yevgeny Zamyatin's novel *We*, neither freedom, democracy, nor the individual are important. Only the reign of mathematics and logic is valid. In a structure with a totalitarian management approach, concepts such as rights and freedom are out of place. There is nothing to fear for the proletariat. The working class works, reproduces, and dies within itself for centuries, categorized within its own class. They never engage in revolt against the upper class, regardless of how heavy and difficult their living conditions are, and low living standards and happiness levels do not push them towards rebellion. Such thoughts do not even cross their minds, nor do they have an understanding that the world they live in could be different. In such a

society, what the working class thinks is unimportant to the upper class. The freedom provided for the proletarian class is not provided for the upper class, because in the understanding of the totalitarian regime, it is seen as very dangerous for people to think. In totalitarian regimes, everything from how the lower class should live and think is predetermined, and they are expected to carry out the orders and duties given to them. There are many impositions on how the lower class should live and think, and they cannot take on any other jobs other than the ones assigned to them. The lower class can never put forward ideas and opinions on issues such as how the country is run, how social and economic guidelines are determined, and how the workforce is used. The upper class thinks about all of these for themselves and implements them. People in the upper class consider what is necessary both for themselves and for the people in the lower class. In totalitarian regimes, individuals cannot have their own thoughts and opinions, because in oppressed societies, it is not possible to freely express their thoughts and ideas.

4.3. Class Distinction in *We*

In the novel *We* by Yevgeny Zamyatin, there is a clear class distinction between the members of the society. The society is divided into two classes: the "Benefactors" and the "Numbers". The Benefactors are the ruling class, and they live in luxurious surroundings, have access to the latest technology, and enjoy various forms of entertainment. They are also allowed to have individual names, while the Numbers are only referred to by numbers. On the other hand, the Numbers are the working class, who perform manual labor and are required to wear identical clothing. They live in barracks and are subject to strict rules and regulations. They have no access to individual names or personal possessions and are only allowed to engage in activities that are deemed necessary by the state. The class distinction in *We* is stark, with the Benefactors enjoying all the benefits of a privileged life while the Numbers are treated as cogs in a machine, with no individuality or autonomy. The novel explores the consequences of this extreme social order, highlighting the dangers of a society where the ruling class has complete control over the masses.

Class distinction, also known as classism, is prejudice or discrimination based on social class. It includes individual attitudes, behaviors, policy systems, and practices that are made for the benefit of the upper class and to the detriment of the

lower class. Social class refers to the grouping of individuals in a hierarchy based on wealth, income, education, occupation, and social network. Social class is a whole formed by people who are similar to each other in terms of characteristics such as the level of society, lifestyle, education, and dignity are aware of this. Social class refers to the hierarchical difference between individuals or groups within societies or cultures, in other words, stratification. Generally, individuals are grouped according to their economic position within the class and similar political and economic interests within the stratification system. It is seen that most societies, especially nation-states, show social classification characteristics. But class is not a universal phenomenon. Many hunter-gatherer societies lack social class, often do not have permanent leaders, and avoid dividing their members into hierarchical power structures.

In totalitarian regimes, neither the increase in wealth nor the reforms and the concepts such as revolution made people more equal to each other. Since the oppressed class, in general, is always the working class, that is, the lower class, there is not much change in the situation. The only thing that changes for the lower class is the name of the administrators in the upper class. With the emergence of the totalitarian regime, concepts such as individuality and individual relations were eliminated. Naturally, the family structure has deteriorated, its structure and shape have been changed, and even the concept of family has been eliminated. The formation of a structure called a family is not allowed. It is a crime to go against the existing system and regime, and people are punished when they do something other than the duties assigned to them. In general, in totalitarian regimes, people in the lower strata constantly fulfill the tasks assigned to them, and people have become working slaves. The action of every human being is regulated and controlled in an orderly manner. With the understanding of the One State system, people are always kept under control. In such societies, people are made mechanical. The main purpose of keeping people under control in totalitarian regimes is to eliminate any possible rebellion before it happens. Individuals have suppressed feelings and thoughts. Because citizens under pressure can never convey their feelings and thoughts. The oppressed citizens were thus silenced and enslaved. In these societies, there is extreme suppression, with many situations being controlled, from citizens' meal times to when they can walk. Repression and slavery are necessary conditions in totalitarian regimes, and citizens are controlled by the upper class. The morning, noon, and evening routines of people are kept under control. Citizens living in such a society are naturally under pressure. However, only a very small part of

society is not under pressure, and these are the people who direct the society. In totalitarian regimes, people are mechanized. The characters mentioned in *We* - D-503, I-330, and O-90 - are mechanical. Workers, also known as slaves, are under extreme oppression. Everything they do is predetermined and pre-controlled by the upper class. Workers cannot do any other job apart from the task assigned to them because they cannot express their opinions or thoughts in the society they live in. Therefore, workers can be easily integrated into assembly lines.

In totalitarian societies, inequality is a major issue that reaches dangerous levels. The lower class of society struggles to eliminate the differences between classes and create a fairer and more egalitarian society. The social order is based on a strong political power, leaving citizens alone and powerless. According to the totalitarian regime, the stronger the government, the more easily it can govern the people. In other words, the government should be as strong as possible to control the people. As a result, concepts such as belief and religion are often sidelined. The ultimate goal is to maintain strong political power and keep the people under control. In totalitarian regimes, inequality occupies a very wide place. Among the inequalities are concepts such as social inequality, economic inequality, and social inequality. "Ideas about human frustration and responses to grievances are inescapably part of the rationale for believing that there is a relationship between inequalities and political violence" (Østby, 2013). This idea, which emerged as a result of inequalities, has some justification. Social inequality occurs when resources in a given society are unequally distributed through socially defined categories. It refers to the preferential differentiation of access to social goods in society brought by power, religion, kinship, prestige, race, ethnicity, gender, age, sexual orientation, and class. In a totalitarian society, individuals who lack the understanding of equality are created because as long as the individuals in the society do not know their rights and freedoms, this will turn into an advantage for the government, making their reign much easier. Stratification is a sociological reality that has vital importance in understanding the social structure and mechanism of change. With stratification, each class lives within itself and cannot be transferred to another class because there is a concept called the difference between classes. Therefore, stratification leads to the emergence of class differences and the concept of inequality.

There are many reasons why inequality exists. It is possible to talk about various inequalities created by different problems in totalitarian regimes. These inequalities are not generally known concepts such as religion, language, and race. Areas of inequality are in all social communication and people's relationship with nature. But from a political perspective, people's management must also be taken into account. There are also inequalities between the people and the administrators. It is not possible to consider stratification separately from social differentiation and inequality. Because stratification is an extremely important phenomenon that exhibits the feature of being the reproduction process of social inequalities as well as being an institutionalized form of the compulsory division of labor observed in social life. Naturally, with the emergence of stratification, the concept of inequality also emerges. Stratification is a phenomenon that is crucial to comprehend the social structure and mechanism of change. It is a reality that there is a certain stratification order in all societies, from the most primitive human societies to the most complex human societies. In the case of stratification, social inequality will emerge. Stratification has a non-negligible relationship with social inequality. With stratification, a significant amount of both material and moral inequality will occur in society. With stratification, severe and definite lines begin to enter people's lives. With this phenomenon, concepts such as social class separation, social differentiation, and inequality will emerge in communities. With this concept, facts such as prestige, authority, and status will take place in the life of societies hierarchically. To sum up in general; Social stratification brings social inequality. Some critics, such as sociologists, have focused on different types of stratification and the various factors that give rise to these different types of stratification. Historically, these types of stratification range from widespread slavery in primitive societies to the caste system in India, the extensive landed feudal system in medieval Europe, and the present status stratification and social class system. The most distinctive form of stratification seen in *We* is undoubtedly class distinction. Social classes and stratifications have always played an active role in the formation of societies and social structures. Undoubtedly, social segregation also plays an important role in *We*. Stratification is the division of society into classes of people with unequal social influence and life chances. The working class and the elite never have equal opportunities and chances.

With the division of society, differentiation categories such as power, prestige, wealth, and status will emerge, and naturally, an unequal distribution will occur. The

people in the stratum to which they belong have different social effects that these differentiation categories present to them. That is, a person belongs to a social class, and they are included in that class with the advantages and disadvantages brought by that class. Wherever there has been differentiation in the history of humanity, the occurrence of stratification has been inevitable and even necessary. It can be said that stratification is not a phenomenon brought about by history, but a phenomenon revealed later by people. So why does stratification continue to exist? It will be extremely difficult to comprehend the concept of stratification without understanding the causes of inequality among people. Apart from the factors of inequality and differentiation from the past to the present, the effects and causes of stratification have become more complex, making it difficult to understand the phenomenon of stratification.

CONCLUSION

In this study, three different novels that are important in terms of dystopia are examined. These works are *Brave New World*, *The Iron Heel*, and *We*. Utopia and dystopia, which have been a part of literature since ancient times, enhance literary productions thematically and develop new points of view for critics and authors. Furthermore, utopia and dystopia are crucial parts of the literature. Writers such as Aldous Huxley, Jack London, and Yevgeny Zamyatin play an important and key role in dystopia. Aldous Huxley, who is one of the most important writers of his period, is known for his use of dystopia and utopia in his works. While making use of dystopia, Huxley applies dystopia to create some of his characters and also for some of his settings. These three books are dystopian novels written by different authors and focus on different themes. *Brave New World* explores the impact of technology on human nature and the consequences of a controlled society. *Brave New World* depicts a future dystopian world where human nature is controlled by technology in a society that is based on efficiency, pleasure, and conformity. Society is divided into social classes, and citizens are conditioned to be content with their assigned roles in society.

Brave New World presents a terrifying dystopian future where individuality is suppressed and happiness is prioritized over freedom. The society in the book is one of complete control and oppression, where citizens are brainwashed from birth to conform to a predetermined way of life. As the character Mustapha Mond explains, "Stability isn't nearly as spectacular as instability. And being contented has none of the glamour of a good fight against misfortune" (Huxley, 2007, p. 143). In other words, the government prioritizes stability and contentment over personal growth and struggle. One of the most unsettling aspects of the dystopian society in *Brave New World* is the use of technology to control citizens. This is exemplified in the creation of the "soma" drug, which numbs emotions and helps individuals escape from their problems. *Brave New World* presents a chilling vision of a dystopian future where conformity and contentment are prioritized over individuality and freedom. The novel serves as a warning against the dangers of a society that uses technology and propaganda to control and manipulate its citizens.

The Iron Heel portrays the rise of a fascist state and the result of class struggle, leading to an oppressive society. *The Iron Heel* portrays a dystopian world where the

capitalist ruling class has created an oligarchy that oppresses the working class. The story follows the protagonist's involvement in the labor movement and the rise of a socialist revolution against the ruling class. *The Iron Heel* presents a future where the ruling class has absolute power and the working class is oppressed and exploited. The novel portrays a society where the government is controlled by a wealthy oligarchy and the working class is kept in check through violence and propaganda. In this dystopian society, the working class is denied any political power, and their only option is to rebel against the ruling class. One of the most chilling aspects of the dystopian society in *The Iron Heel* is how the ruling class manipulates the working class through propaganda. This manipulation of information is a powerful tool for controlling the masses, as it allows the ruling class to shape public opinion in their favor. Overall, *The Iron Heel* presents a chilling vision of a dystopian future where the ruling class has absolute power and the working class is oppressed and exploited. The novel serves as a warning against the dangers of a society where power is concentrated in the hands of a few and the masses are denied any political power.

We by Yevgeny Zamyatin examines the consequences of eliminating individuality in a totalitarian society. *We* describes a dystopian world where individuality and emotions are suppressed in a society based on mathematical precision and efficiency. The government, known as the One State, monitors all aspects of citizens' lives through the use of surveillance and propaganda. The story follows the protagonist's awakening to his individuality and his subsequent rebellion against the One State. *We* presents a dystopian society where individuality is suppressed and the government has complete control over every aspect of citizens' lives. *The Iron Heel* portrays a society where people live in a state of constant surveillance and are stripped of their freedoms. In this dystopian society, the government enforces strict conformity and punishes any deviation from the norm. One of the most striking aspects of the dystopian society in *We* is the suppression of individuality. The citizens are referred to by numbers instead of names and are conditioned to believe that their desires are unimportant compared to the needs of the collective. This extreme emphasis on conformity is a powerful tool for the government to maintain control over the population. Another disturbing aspect of the dystopian society in *We* is the government's use of surveillance to maintain control. The citizens are constantly monitored through a system of glass walls and are required to report any deviant behavior they observe in others. This constant surveillance creates a sense of

paranoia among the citizens and reinforces the idea that individuality is dangerous and must be suppressed. Overall, *We* presents a chilling vision of a dystopian future where individuality is suppressed and the government has complete control over every aspect of citizens' lives. The novel serves as a warning against the dangers of a society where personal freedoms are sacrificed for the sake of maintaining social order.

The common theme among these three books is the impact of societal control on people's lives and how human nature can be shaped. However, each book approaches the topic differently and draws different conclusions. *Brave New World* suggests that individual liberties can be sacrificed for the sake of manipulating human nature, while *The Iron Heel* illustrates the rise of an oppressive regime due to class struggle. *We* argues for the prioritization of societal welfare to achieve human happiness, even at the expense of individual freedoms. All of these books address potential problems and dangers that people may face in a future world. However, each book presents a unique perspective and draws different conclusions. These three books offer different examples of dystopian literature and examine the impact of human nature on the societal structure. These three books explore totalitarian regimes and each offers a different perspective. *Brave New World* examines what a totalitarian regime might look like in a future society. Every aspect of society is controlled through the use of technology and individual freedoms are eradicated. People are forced to live under conditions dictated by the state and their thoughts and behaviors are closely monitored and controlled. *Brave New World* is a dystopian novel that explores the dangers of a totalitarian regime. The society depicted in the novel is one in which individual freedoms have been replaced by all-encompassing state control. In this society, the government has eliminated emotions such as love, passion, and even grief, to create a perfectly stable society. The people are conditioned to accept their social status and are encouraged to consume and enjoy themselves without questioning the status quo. The government controls every aspect of the citizens' lives, including their professions, their romantic partners, and even their thoughts. Children are artificially created and conditioned from birth to fit into specific social classes, reinforcing the government's control over the population. Those who challenge the status quo or show any signs of individuality are labeled as deviants and are either exiled to distant islands or sent for reconditioning to conform to the norms of society. *Brave New World* serves as a warning against the dangers of a society that prioritizes stability and conformity

over individual freedoms and free thought. It shows how a totalitarian regime can suppress individuality and creativity in the pursuit of control and stability.

The Iron Heel portrays an oligarchic totalitarian regime. The story follows the rise of a socialist revolution against the ruling class due to the oppression of the working class. The government uses oppression and violence to restrict people's freedoms and control them. *The Iron Heel* is a dystopian novel that explores the rise of a totalitarian regime and the resulting impact on individual freedoms and society as a whole. The novel portrays a society that is controlled by a small, wealthy oligarchy that uses its power and influence to manipulate the government for its benefit. The oligarchy maintains control through the use of violence, oppression, and propaganda, and they suppress any dissenting voices. The working-class population is oppressed and kept in poverty, with no hope of upward mobility. The government uses military force to crush any attempts at rebellion, effectively denying the people their right to freedom of speech and assembly. Despite the oppressive regime, the novel offers hope through the portrayal of a socialist revolution that attempts to overthrow the oligarchy and establish a society that values individual freedom and equality. The novel highlights the dangers of a totalitarian regime and the importance of resisting oppression and fighting for individual freedoms. Overall, *The Iron Heel* serves as a warning against the dangers of totalitarianism and the importance of resisting oppressive regimes to ensure that individual freedoms and human rights are protected.

We examines a totalitarian regime built upon mathematical precision. Individual freedoms are restricted, and emotional lives are suppressed. The government uses constant surveillance and propaganda to control every aspect of citizens' lives. All three books examine the destructive nature of totalitarian regimes and their impact on individual freedoms. Each book approaches these ideas from a different perspective, providing readers with a better understanding of the nature of totalitarian regimes. *We* is a dystopian novel that explores the impact of a totalitarian regime on individual freedoms and society as a whole. The novel portrays a society in which the government has absolute control over all aspects of life, including the emotions and thoughts of the citizens. Society is based on mathematical precision and is designed to eliminate any form of individuality, creativity, or dissent. The government maintains control through constant surveillance and propaganda, with citizens being constantly monitored and subjected to propaganda through state-

controlled media. Any form of rebellion or dissent is ruthlessly suppressed, with dissidents being subjected to torture, imprisonment, or execution. The protagonist of the novel, D-503, begins to question the regime and the strict rules governing his life, leading him to embark on a journey of self-discovery and rebellion against the regime. The novel ultimately offers a message of hope, suggesting that even the most oppressive regimes can be overthrown if individuals are willing to resist and fight for their freedoms. Overall, *We* serves as a warning against the dangers of totalitarianism and the importance of protecting individual freedoms and human rights. The novel highlights the importance of resistance and rebellion against oppressive regimes and serves as a call to action for individuals to fight for their freedoms and the freedom of society as a whole.

After analyzing the three dystopian novels, *Brave New World* by Aldous Huxley, *The Iron Heel* by Jack London, and *We* by Yevgeny Zamyatin, it can be concluded that there are both similarities and differences among them. One common theme among these novels is the critique of totalitarian regimes and the dangers of oppressive governments. Each novel depicts a society in which individual freedom and autonomy have been sacrificed for the sake of collective order and stability. The ruling authorities in these societies maintain their power through tactics such as censorship, propaganda, and the suppression of dissenting voices. Another shared aspect is the use of technology as a tool of control and manipulation. In each novel, technological advancements have been harnessed to shape and mold individuals into compliant members of the society. The use of hypnopedia, for example, is seen in both *Brave New World* and *We*, while *The Iron Heel* explores the use of propaganda and the manipulation of information. Despite these similarities, there are also notable differences among the novels. For example, the portrayal of the protagonist and their role in the story varies greatly. In *Brave New World*, the protagonist initially accepts and participates in the society's norms before ultimately rebelling against them. *The Iron Heel*, on the other hand, features a revolutionary protagonist who actively opposes the oppressive government. In *We*, the protagonist initially embraces the society's values before being exposed to alternative perspectives that challenge their beliefs. Furthermore, the societies depicted in each novel differ in their level of technological advancement and the degree of control exerted by the ruling authority. *Brave New World* portrays a highly advanced society with complete control over the lives of its citizens, while *The Iron Heel* depicts a society on the brink of revolution and collapse.

We portrays a society that is technologically advanced but ultimately flawed in its pursuit of order and conformity. In conclusion, despite their differences, these dystopian novels share a common concern with the dangers of oppressive regimes and the ways in which technology can be used to manipulate and control individuals. However, they differ in their portrayal of protagonists and the societies they depict, providing unique perspectives on the complex issues of power, control, and individual autonomy.



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Kişisel Bilgiler



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Yabancı Dil

İngilizce, Almanca

Yayınlar

Postmodern Collapse of Family in *Freedom* by Jonathan Franzen (INTERNATIONAL TOKYO CONFERENCE ON INNOVATIVE STUDIES OF CONTEMPORARY SCIENCES-II)

Hobiler

Masa tenisi, Doğa yürüyüşü, Fotoğrafçılık, Kamp yapmak.



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