

**T.C.
ISTANBUL AYDIN UNIVERSITY
INSTITUTE OF SOCIAL SCIENCES**



**A TRANSHUMANIST APPROACH TO BRAVE NEW WORLD AND WE:
SYNTHETIC HAPPINESS**

THESIS

Eda ÇAYIR

**English Language and Literature
Department of English Language and Literature**

Thesis Advisor: Asst. Prof. Dr. Timuçin Buğra EDMAN

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İSTANBUL AYDIN ÜNİVERSİTESİ
SOSYAL BİLİMLER ENSTİTÜSÜ MÜDÜRLÜĞÜ



YÜKSEK LİSANS TEZ ONAY FORMU

Enstitümüz İngiliz Dili ve Edebiyatı Anabilim Dalı İngiliz Dili ve Edebiyatı Tezli Yüksek Lisans Programı Y1612.020016 numaralı öğrencisi Eda ÇAYIR'ın "A Transhumanist Approach to "Brave New World" and "We" Synthetic Happiness" adlı tez çalışması Enstitümüz Yönetim Kurulunun 29.05.2019 tarih ve 2019/12 sayılı kararıyla oluşturulan jüri tarafından oybirliği/oyçokluğu ile Tezli Yüksek Lisans tezi 20.06.2019 tarihinde kabul edilmiştir.

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DECLARATION

I hereby declare that all information in this thesis document has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that, as required by these rules and conduct, I have fully cited and referenced all material and results, which are not original to this thesis.

Eda AYIR

FOREWORD

I would first like to thank my thesis advisor Assist. Prof. Dr. Timuçin Buğra EDMAN. The door to Prof. Edman office was always open whenever I ran into a trouble spot or had a question about my research. He consistently allowed to be my own work, but steered me in the right direction whenever he thought I needed it.

Besides my advisor, I would like to thank the rest of my thesis committee: Assist. Prof. Dr. Nur Emine KOÇ, Assist. Prof. Dr. Dilek ÖNDER, Prof. Dr. Türkay Bulut and Assist. Prof. Dr. Şahin GÖK.

It is privilege to express my very profound gratitude to my husband Yusuf ÇAYIR , for his constant encouragement and support my research period. In addition, I thank my pretty sons İnanç and Uras for their endless love motivating me to complete my paper.

Last but not the least,I would like to thank my family; to my siblings ,especially to my mom Arife TÖK for taking care of my kids in the period of composing my thesis.

July, 2018

Eda ÇAYIR

TABLE OF CONTENT

	<u>Page</u>
FOREWORD	iv
TABLE OF CONTENT	v
ABSTRACT	vi
ÖZET	vii
1. INTRODUCTION	1
2. A CONCEPTUAL FRAMEWORK	6
2.1 Utopia	6
2.2 Dystopia	9
2.3 Science Fiction	11
2.4 Transhumanism	16
2.5 Panopticon	21
2.6 Simulations and Simulacra.....	24
3. AN ANALYSIS OF BRAVE NEW WORLD AND WE FROM THE PERSPECTIVE OF TRANSHUMANISM	27
3.1 The Politics, Power and Order in Brave New World and We.....	27
3.2 The Social Structures of Brave New World and We	31
3.3 The People and Individuality in Brave New World and We.....	36
4. A LOOK AT THE UNIVERSES OF BRAVE NEW WORLD AND WEUSING THE SIMULATION THEORY	38
5. THE INSPECTION-BASED SOCIETIES OF BRAVE NEW WORLD AND WE	41
CONCLUSION	44
REFERENCES	47

A TRANSHUMANIST APPROACH TO BRAVE NEW WORLD AND WE: SYNTHETIC HAPPINESS

ABSTRACT

“A Transhumanist Approach to Brave New World and We: Synthetic Happiness”(AYDIN University 06, 2019) discusses the concepts of happiness and unquestionability influencing literature, cinema and the world of philosophy, and points out the “passivation” phenomenon.

The purpose of this thesis study is to use the Brave New World and We novels to examine transhumanism’s dystopic elements by the connections between the technology and literature which have a great impact on humanity. In the world entering a mechanical process with technology, people have become increasingly unhappy in the passivated world, as explained by theories such as simulation theory and the unhappiness surrounding all of humanity.

In the context of the Brave New World and We novels’ mechanization in a dystopian perspective, the novels’ politics, power, sociologies, and philosophies, as well as their concepts, including utopia and dystopia, have been analysed and discussed in this report within the frameworks of transhumanism and the simulation theory after reviewing their conceptual frameworks and correlated historical background.

Keywords: *Dystopian Literature, Transhumanism, Simulation*

CESUR YENİ DÜNYA VE BİZ' E TRANSHÜMANİST BİR YAKLAŞIM: SENTETİK MUTLULUK

ÖZET

“Cesur Yeni Dünya ve Biz ‘e Transhümanist Bir Yaklaşım: Sentetik Mutluluk” sinema ve felsefe dünyasına etki eden mutluluk ve sorgulanmazlık kavramlarını tartışır, ve ‘’ passivize etme olgusuna dikkat çeker.

Bu çalışmanın amacı insanoğlu üzerinde büyük bir etkisi olan teknoloji ve edebiyat nezdinde transhümanizmin distopik unsurlarını incelemek için Cesur Yeni Dünya ve Biz romanlarını kullanmaktır. Teknolojiyle mekanik bir sürece giren dünyada, insanlar, simülasyon teorisi gibi teoriler tarafından açıklandığı gibi, giderek daha çok mutsuz hale gelmişlerdir.

Distopik bir açıdaki Cesur Yeni Dünya ve Biz romanlarının mekanikleşmesi bağlamında, bu romanların politikaları, gücü, sosyolojileri ve felsefeleri, yanı sıra genel kavramları, ütopya ve distopya dahil olmak üzere, transhümanizm ve simülasyon teorisi çerçeveleri bünyesinde onların kavramsal yapıları ve tarihle ilintili alt yapısı değerlendirildikten sonra bu raporda analiz edilmiş ve tartışılmıştır.

Anahtar Kelimeler: *Distopya Edebiyatı, Transhümanizm, Simülasyon*

1. INTRODUCTION

Since the earliest times, humanity has always wondered about the origin of its existence and questioned its future. In the future, questions about what kind of a world awaits it, and the level of consciousness and abilities of human beings are the questions that people will ask themselves in every age. Humanity observes the environment in which it lives, and that it is affected by the variables in its environment; humans are living beings who judge the situations and events they encounter. As a result of these judgments, the process of deciding what is good and what is bad is a process that takes place in the interests of both itself and their societies.

The imagination has a great place in the thoughts of humans. In fact, the importance of imagination is better understood when we think of how the current technological devices and developments were dreamed up and structured in the past. Literature is also highly influenced by the imagination of humans. The first example of utopias where the supreme ideals of humanity take place was within a book by Thomas More.

Thomas More was the thinker who conceptualized the word “utopia” for the first time. This concept, derived from his book, *Utopia*, which was written in 1516, became widespread, and later became the general name of a type of literature. Although More was the first to put the concept of utopia into literature for the first time, Plato was the first to systematically reveal an imaginary ideal order in the history of utopias. Considering the history of utopian thought, the utopian fantasy in the nineteenth century brought about concepts of change, evolution and progress in European thought in the light of scientific developments and minds. Utopian thought has always given power to the dream to live in a society in which mankind would be happy, peaceful, and equal. The utopian ideas of humanity have been further developed with the development of technology. In a plot setting where scientific and technological developments are taking place, the science fiction novels of Jules Verne were

pioneers in this sense. The fictions of Verne's novels have inspired science fiction novels in later periods. Verne's novels emerged at a time of significant technological developments and had a significant impact. The creativity of the human mind is exemplified in the works, which have marked the beginning of the nineteenth century and the beginning of the twentieth century.

It is no coincidence that the human imagination has reached higher levels in the twentieth century with technological developments. However, the assumptions that the development of technology and science will have absolute good results and that people will be happier is still questioned by some people. The idea that the future development levels of technology may not have the best results as people expect, and that there may be many negative consequences, has been increasingly debated for.

The emergence of dystopic ideas was from the pessimistic view of the future against utopic ideas highlighting the potential good aspects of the future. Especially because of the devastating consequences of the first and second world wars in the twentieth century, and the negative effects of technological and scientific developments, utopic dreams of both thinkers and writers, and of the ideal social order of mankind, began to disappear. In addition to the features that facilitate human life, the idea that technology could enslave a person if it reaches a level that can dominate human life has been one of the subjects which are frequently handled in the dystopias.

At the end of the 20th century and the beginning of the 21st century, technology has become an indispensable part of human life, and along with the introduction of artificial intelligences into human life, the visibility of dystopic thoughts, along with utopian thoughts, has increased. Dystopian works, including Yevgeny Zamyatin's *We*, Aldous Huxley's *Brave New World*, George Orwell's *1984*, Ray Bradbury's *Fahrenheit 451*, William Golding's *The Lord of Flies*, and Anthony Burgess's *A Clockwork Orange*, are a road map of how social structures change.

The fact that the subjects in these novels are becoming more and more realistic in today's world is the main reason for why this type of novel should be kept up-to-date. In addition to these novels, the image of the panopticon, which was at the center of Jeremy Bentham's 18th-century prison model, inspired the theories

of social control and a surveillance-based society, especially in the 20th century.

In the theory of a surveillance-based society, which was theorized by the French philosopher Foucault in a similar manner to the novels *Brave New World* and *We*, the theme regards the development of surveillance tools as a means of control over humanity and securing their obedience to order. In discussing surveillance, Foucault referred to Jeremy Bentham's *Panopticon*, which was based on the state's control over its individuals by a watchful gaze all of the time. In the chapter called "Panopticism", in *Discipline and Punish* (1977), Foucault maintained the idea of a controlling gaze, "Each street is placed under the authority of a syndic, who keeps it under surveillance; if he leaves the street, he will be condemned to death" (pg. 195). Keeping people under a panopticonic gaze is a way to maintain stability and order. Under it, people are not allowed to act according to their own needs or will; instead, they have to stay within the determined borders of the state. Along with the development of artificial intelligence and smart devices, the effects of these technologies on human life and on the human body have been the main factors that have brought forth the concept and theory of transhumanism. As a reflection of the ideal of immortality that humanity has pursued throughout its existence, the desire for more durable organs and a more durable body structure has, in one sense, been one of the factors motivating transhumanism. Although the idea of combining intelligent robots and artificial intelligence with human beings has not yet taken place, it is predicted that this will happen in the future.

On the other hand, the theory of simulation, which was theorized by the French philosopher Baudrillard, suggested that the distinction between reality and virtuality is becoming increasingly ambiguous with the development of artificial intelligence and the widespread perception of virtuality. According to this, everything is becoming increasingly like simulacra by breaking away from its own reality. As we have seen, the transhumanism, panopticon and social surveillance theories, and the simulation theory can be read together with the dystopias in the novels *Brave New World* and *We*. By attributing these two dystopias with the function of social criticism (because they are derived from the actual problems of the era), and by indicating that they deal with the

political problem of stability with a warning against an obsession with it, we will consider these two dystopias as texts related to the tradition of political theory. It will be much longer discussed whether technology and artificial intelligences are placed in the center of human life, if the results will be positive, or if the dynamics of these developments, such as those in the dystopic novels and in the theories mentioned, will control or even enslave human beings.

The aim of the thesis is to interpret the dystopic elements in the novels *Brave New World* and *We* from the perspective of transhumanism. These novels will also be discussed in terms of the simulation theory and theoretical perspectives, such as the panopticon and similar surveillance-based societies.

Within the scope of this thesis, the main question is of how happiness can be possible by considering that the dystopian worlds discussed in both novels are catastrophic scenarios. In this context, the concept of synthetic happiness will be explained and interpreted.

In the first part of this thesis, conceptual frameworks will be formed. The concepts that form the basis of this thesis will be evaluated by taking into account their explanations in the literature. The concepts of utopia and dystopia will be explained, and their historical and literary background will be revealed. The conceptualization of a panopticon theory will be explained and examined within the framework of the theory of a surveillance-based society and will be linked to the novels. The concept of transhumanism, which has a central place in this thesis, will be explained; the emergence and development of this concept will be revealed and analysed. Science fiction as a genre will be explained and interpreted in the context of the literature. The concept of a simulation, which is another central concept for this thesis, and the concept of simulacra in relation to it will be explained. All of these concepts, theories and their meanings will be used throughout the thesis, explained, and clarified. In the second part of this thesis, the novels *Brave New World* and *We* will be evaluated from the perspective of the transhumanism theory. The question of how transhumanism works as a contemporary theory in the aforementioned novels will be answered. In their contexts, the themes of politics, power and order, the place of

individuals in a social order, and the themes of social life and social change will be analysed in detail.

In the third part of the thesis, those novels will be discussed from the perspective of the simulation theory. Regarding both novels, the question of how the simulation theory displayed itself with the theory of transhumanism will be answered. The themes of virtuality and reality distinctions and the transformation of reality, which form the basis of the simulation theory, will be examined within the framework of the topics covered in both novels. Regarding both novels, the question of what the cognizance of “real” is in their worlds will be answered.

In the fourth chapter of this thesis, the novels’ universes will be looked at within the framework of a surveillance-based society, and specifically, from a panopticon perspective. The question of the extent to which the two novels’ dystopias can be examined from a panopticon perspective will be answered. The assumptions that constitute the basis of the theory of a surveillance-based society will be examined with their projections in the novels *Brave New World* and *We*.

In the conclusion of this thesis, the question of the level of effects of technology on humanity in this world of the 21st century will be answered in detail. The thesis will conclude by making general evaluations.

2. A CONCEPTUAL FRAMEWORK

In this part of the thesis, a conceptual framework will be formed. The concepts that form the basis of this thesis will be evaluated by taking into account the explanations in the literature. The concepts of utopia and dystopia will be explained, and their historical and literary backgrounds will be revealed. The conceptualization of a panopticon will be explained and examined within the framework of the theory of a surveillance-based society, and will be compared to the novels.

2.1 Utopia

Almost every nation had its own mythology and universal fictions in ancient times. Before the monotheistic religions, mythologies that shaped individual lives and societies have had a great impact on the future of nations. Mythological elements intertwined with wisdom in many societies have an effect even today. When we look at the texts in antiquity, we see that there is no perfect life. The lack of a perfect life has developed people in this direction, and some of those types of ideas are idealized. In this context, the process of a transition to philosophy has begun with philosophical examinations pre-thought before philosophy. People's confidence was reduced in humanized gods and mythological elements before the process of transition from mythology to philosophy; as a result, examinations about individuality and social structures have developed through philosophers. The examinations of Socrates disturbed his society and caused him to be executed. At this point, Plato, who was a philosopher and student of Socrates, provided a cited example of a utopia.

The origin of the utopian concept is based in ancient Greece. For the first time in history Thomas More thought of the word "utopia", which means "non-place" in ancient Greek, by combining the words "ou" and "topos". Even though an Englishman came up with the term several centuries later, its origin and conceptual frame was based on Plato (Omay, pg. 2). Today, the origin of many

terms and formations were based on Plato's philosophy. At this point, Plato's *Republic* made him one of the most influential philosophers of history, as, in this book, he wrote the first example of the conceptual framework of a utopia. The most important detail in Plato's utopian theories is that he proposed a utopic representation of a class-based society. The biggest reason for Plato doing this was his fear of the utopic society being occupied by the “barbarian tribes” and the “tyrants”, who would, in theory, constantly prevent philosophical and scientific studies. For this reason, in *Republic*, Plato deemed himself to be the person who would manage the state as a philosopher, systematize the utopian thoughts, and form a basis for the application of a utopia. Plato's state-society theories were the first known scientific study to carry the action to an application, however, it was prevented by the tyrants of the period.

Plato's theories have influenced many philosophers until today, but Plato has been described as the father of ideas for fascist dictatorships by many philosophers because, according to many post-structuralist philosophers, Plato's theories restrict humans' individual freedoms. Only the system would be important in Plato's utopian state. The situation would turn into a dystopia after a while for people who would serve the system. Plato handled societal aspects from the treatment of women to marriage, from military service to the economy; in short, the details in every aspect of life, but soldiers were especially important for Plato. If ancient Greek sites were invaded by “barbarians”, this situation would have been bad, not only for the ancient Greek world, but for all of humanity.

There are many reasons why the idea of the first utopia appeared in ancient Greece. The search for a perfect society led Plato to the utopian idea, because ancient Greek art, philosophy, trade, and economics were far ahead of their age compared to other societies. Improvements in wars and philosophy have been the source of utopian ideas in Plato's experiences.

Lastly, Plato's utopia was built within strict rules. Idleness, especially in the utopian society, was unacceptable for Plato, to the extent that idleness was not acceptable even within the highest social class, because if some classes were permitted more idleness than others, the “slackers” would be useless to the utopian system, or would operate against the system if they slacked off too

many times. Love and freedom were also among the unacceptable terms for Plato. The partnership between the people and the government would be essential in his utopian system; that is, absolute authority would form the basis of his utopia. (Alver, pg. 145)

Thomas More was one of the key names in utopian studies after Plato. He was highly influenced by the Renaissance and built his utopian theories on the social line, just like Plato. He systematized the utopic phenomenon and idealized it by giving it a new meaning, philosophy and new sociology literature. By changing the conceptual frame of the word “utopia”, Thomas More has influenced many branches, such as philosophy, sociology, psychology, literature, feminism, and has installed other meanings without changing the original definitions. (Koçak, pg. 121-122)

When we compare the utopia of Plato and the utopia of Thomas More, there is almost no similarity between the two. More's utopia was not built with strict rules, contrary to Plato's utopia, which was totalitarian and closed. More's model was open to improvements, and was not independent of the world. Even though Plato established his utopia on his perceptions of happiness, apparently More's utopia was one of completely happiness. While war was praised in Plato's utopia, war was hated in More's utopia - More thought that the main barbarity is the military order, and that the hostile attitude is self-enclosed instead of part of his imagined society.

Thomas More designed a utopia being on an island country, and there was no social class structure in More's utopia. There would have been only two slaves on his island of Utopia. Utopia had several rules and disciplines in its social life and economic field, but there were never strict ones. More had observed that economy is the basis of everything and had planned his economy very cleverly, thus left the managers in the background because the economy was so perfectly constructed. Even if a manager was a philosopher, the philosopher would be defeated by his weaknesses and ambitions. In this context, when managers are needed within the framework of simple rules, already the society which has a high level of economic prosperity will move towards happiness by developing art, poetry and philosophy. (Yücedağ, 2016, pg. 204)

In having prohibited private property in his utopia, people's ambitions, fighting and bullying would be further prevented, and people's perceptions would shift to another place. More had paid attention to not create private property, and at this point, he had influenced socialist and communist-based utopias.

Socialist and communist theories have influenced the world intensively for a period. During World War I, Russia attempted to implement utopian systems through revolution and its expansionist policies. A ground for the Cold War had been prepared because of opposing forces against these systems. The effect of an ideal utopia is very intensive for the formation of socialist and communist system countries.

2.2 Dystopia

The concept of dystopia was created by combining the word “dys / dis”, meaning “bad”, with the word “topos”, which means “soil, homeland” in Greek. Dystopia, defined as “bad place”, is used in conjunction with anti-utopia. Dystopia and counter-utopia are frequently used in literature. The concept of anti-utopia is often used in a context that is counter-utopian and critical of utopias. Anti-utopia is compiled in the context of the critique of the “perfect world” fantasies idealized by utopias. In an anti-utopia, the criticisms of utopia and anti-utopia are generally considered as independent and to oppose facts. In a dystopia, rather than just a utopian critique, the idea of perfection at the center of the utopias is reversed. Dystopia is therefore not just an anti-utopia. A dystopia carries the notion of “a very bad future” in connection with its utopia. In a way, a dystopia is the mirror of its utopia. For when the concepts of good and bad are examined, the question “good for whom” comes up. (Gordin et al., 2010, pg. 13)

Utopias are usually thought to be “good for the majority, good for order”. In fact, the idea that this might be bad for some people is an important part of the dystopias. As a result, dystopias are “bad worlds”. Being bad is usually due to the idea of “good for society or authorities”. The preservation of a social order in a dystopia depends on its stability. Once perfection has been reached, change is seen as a threat. At this point, the past gains importance. The past does not matter in a dystopia. It is not allowed to question the past. There are differences

between the past and present. Change is seen as a threat because it can cause people to criticize the practices (Claeys, 2010, pg. 110).

Despite all of the repressive attitudes of the state and the controllers in dystopias, some characters may try to rebel. But the uprisings result in disasters. In other words, it is not possible to change the order. Such resistance is in vain (Fitting, 2011, pg. 138). In fact, the resistances are limited to the extents allowed by the society and the state. *Erewhon*, which Samuel Butler derived from the word “nowhere”, was considered to be one of the first important dystopian science fiction examples of Darwinism's influence (Claeys, 2010 pg. 111). The novel apparently reflected a perfect country, however, the effects of civilization were considered to be a contradiction to that, and the possibility of machines seizing people in the future was discussed.

The dystopia of Yevgeny Ivanovich Zamyatin, in *We*, is considered to have been the first of modern examples (Booker, 1994 , pg. 25). Zamyatin's novel wasn't able to be published in his own country until 1988. In the pre-Stalin period, *We* drew attention to the totalitarian structure that the revolution could go into (Claeys, 2010 pg. 114).

Jack London's socialist dystopia, within the *Iron Heel*, was one of the first dystopias of the 20th century. In this dystopia, London described the oppression of oligarchic tyranny in the United States on the working class, the petty bourgeoisie, and the farmers. The novel foretold a rise of imperialism and oligarchy, which were described as an “iron hell”, along with the arrival of racism, fascism and the Great War (between the United States and Germany), being as a result of the pressure of the trusts on the oppressed sector (Booker, 1994, pg. 45).

Aldous Huxley's “Brave New World” was an early bourgeois societal dystopia. In his novel, the American car manufacturer Henry Ford was deified as a god, which described events in the year 632 After Ford. Arthur Koestler's dystopia portrayed in *Darkness at Noon* was a criticism of the period of Stalinism.

After 1945, it was seen that the imagined dystopias consisted mainly of examples of hopelessness, and individuals were generally prevented from thinking of fiction, and the records proceeded through constructs of truth, and

those truths were questioned in the perspective of society or state in which the authors lived. The most striking example of this was Orwell's *1984*. In that novel, Orwell derived his dystopia's power from the early years of Stalinism, and from the most terrifying years of Nazism (Booker, 1994, pg. 69). An example of a dystopia in which the of dictatorial societies' moral weakness was criticized was in Bradbury's *Fahrenheit 451*. In Bradbury's dystopia, people's books were burned and brainwashing programs were released on large televisions to numb people in their homes (Vieria, 2011, pg. 24). The common feature of all of these mentioned dystopias is that everyone was happy. In order to neutralize the "enemies of happiness", techniques were used such as brain surgery in *We*; drugs and hedonism in *Brave New World*; torture and brainwashing in *1984*; in *Fahrenheit 451*, entertainment programs and concealing flames. If the deviants were to be reintegrated into the system, the mentioned techniques required for them to be "happy" again were resorted to, or the deviants were punished and expelled from the system. An expulsion from the system meant being executed in some dystopias. One of the highlights of utopias and dystopias is their technological developments. The dimensions of scientific and technological advancements in the future also play an important role in literature. In this context, it is useful to look at the concept of science fiction.

2.3 Science Fiction

Science fiction is a technique that has emerged in many areas, and it is a tool that affects people in many points. Science fiction has emerged in the design-fiction axes and is constantly appearing in literature, music and cinema. There are many reasons why science fiction has been so effective since the day it first started to emerge; one reason being that science fiction has metaphoric elements away from a currently realistic point of view and is designed in terms of design-fiction axes. There are other cases regarding it. A fiction and design can be created for each different ideology and idea, but the science fiction style has started to occur with the effect of science from concepts such as utopias and dystopias.

The future world in the science fiction style is designed with imagined images, but the important point here is the inclusion of science and technology. A use of science and technology in parallel with imagined images provides the opportunity to interpret the future and inspire more dreams and thinking.

Dreaming is a concept that has existed in our lives since the early days of humankind. Every person dreams and at this point, every person has the imagination to be different from other people. Science fiction is loved by people because it affects people's imagination style. Imagination is one of the most important vital functions of people, and the effects of science fiction on it is gradually increasing nowadays.

Technological developments in the future and the progression of science are one of the most important features of science fiction with the technological developments that emerged today and developments awaiting us in the future. On the other hand, time, place and obscurity are among the three most important components of science fiction.

Time can be designed independently of this world because there is no definite era designated in science fiction, so the years 2100 or 2300 are both available for a setting, and numerous samples can be produced at this point.

In science fiction, the place is the most important component of the three components, because the perception of the place is one of the building blocks of the depiction. When we evaluate the term “depiction”, it is a wide range from literature to philosophy, from art to cinema; through these, we see that depiction is one of the most important functions of a human for supplementing the imagination. While designing place perception in science fiction, all future events and message processes are explained according to the place. Therefore, in science fiction, it is often necessary to design the setting perfectly.

As another aspect of the setting, many science fiction novels are futuristic; the future is always unknown, obscure, and is being constructed by humans, who often want to know what it will entail and want to interfere with it. This makes them more ambitious and passionate for the future. However, these ambitions and passions can lead to the destruction of human beings and societies. The

subject of destruction is frequently mentioned generally in dystopic novels and films.

For the last point, humans who cannot cope with reality, imagine. Science fiction helps them to dream, and inspires them to realize their dreams. The best example of this exposition is science fiction works which focus on politics and the concept of utopia. In addition, these kinds of science fiction elements influence a direction of humans' beliefs because the aims of science fiction are to give faith to them in a certain direction, and to motivate them through that faith in realizing their dreams.

Supernatural powers and events had a very serious effect on the emergence of science fiction. The fact that people have believed in polytheistic religions for many years is proof of how effective supernatural powers and events are. When we examine the first epics in history, we see concrete examples of this situation. *The Iliad* and *The Odyssey* epics are two of the most important epics in ancient Greek mythology, and in the world. In reality, seeking supernatural things is refusing the real world in disguise and encouraging people to believe in polytheistic religions and/or supernatural metaphors. The countless gods and metaphors in the *Iliad* and *Odyssey* epics are proof of that. In addition, before the universal religions, the existence of many gods and supernatural events (in anthropomorphic gods, for example) and the special epics of almost every nation signal the same phenomena.

Science fiction has been limited to literature in its initial process from ancient times to the New Age. The world had entered a completely different process with the Renaissance and Enlightenment Ages, and with the impact of the French Revolution on the whole world. Technology had developed in incredible dimensions and has led people to dream and design for the future. We encountered the first examples of science fiction in these ages.

The British bishop Francis Godwin wrote *Man In The Moon* in 1638, a book which is considered to be the beginning of science fiction works for a new stage of its history. Science fiction developed in parallel with modernity to have a close relationship with technology. The first modern science fiction work was Mary Shelley's *Frankenstein*. In her work, the author created her creature by using technological elements. To be a life-fabricating scientist, as a special

ambition of science, can be interpreted as a dystopic element. (Başaran, 2007, pg. 43)

When science fiction began to occur, it had been used in many fields and had many components. We can show these fields and components with a thematic and periodic ranking:

- the Age of Victoria and passion for discovery
- the emergence of fantastic literature
- the emergence of modern concepts, such as futurism with the progression of technology
- the sharp separation in science fiction literature from the fantasy genre and science fiction developing its own style
- the transition of science fiction from utopian elements to dystopic elements
- the emergence of dystopic science fiction works with criticisms of power and status quo in its political axis
- nanotechnology and space sciences beginning to take part in science fiction works
- seeing themes related to the extinction and rescue of humanity at the latest point in science fiction works

Moving from the thematic and periodic ranking above, the general framework of the field and components affected by science fiction are from its first appearance to the present. Jules Verne should be examined regarding the emergence of science fiction.

Jules Verne is one of the leading names in science fiction. Jules Verne had a great influence on science fiction which affected the whole world. The glorification of engineering and technology has increased in the science works because of him. Jules Verne's goal was to influence people to learn history, the mysteries of the earth, and to discover places that have not been discovered by blending these objectives with the knowledge of physics and astronomy. Travellers in the works of Jules Verne were always dragged into adventures.

They always made discoveries and often get into trouble. (Başaran, 2007, pg. 45) When Jules Verne published his works, Verne's style had never been compared to any style, because the writer had created a different style by describing people and characters and also places in his own imagination.

Changing the quality of science fiction in a positive and utopian line after Jules Verne coincides with the period before the Second World War and the beginning of the Cold War, because in that age, which is considered to be an industrial age, human life changed completely.

The Industrial Era accelerated the tempo of everyday life and has been great material for science fiction. Computers have evolved very quickly, and their impact has greatly increased their role in everyday life - they have become a very important part of our lives. (Uyanusta, 2015, pg. 89) The theories about the end of humanity, the scenarios created by diseases and wars leading the world into chaos have been great material for science fiction in the early 1900s. Computers and robots have taken over the world scenarios after the 1980s.

Criticisms about the development of technology with political criticisms have been the most widely used cases for science fiction in the course of time. Unemployment has increased worldwide, and war has caused serious losses in every sense after the Second World War. The science of psychology and philosophy has investigated the causes of this situation and has produced theories about the future. The works of dystopic science fiction have shown a rapid impact after World War II, which had been perceived by science fiction as almost dystopian.

After World War II, especially in the 1950s, European societies have become paranoid and always exhausted. Science fiction works featured philosophical and psychoanalytical problems. Zombies, invasive animals, primitive desires and people's brutality and aggression have become dystopic fantasies; especially cinema has influenced this change in science fiction. (Uyanusta, 2015, pg. 89)

After the 2000s, nanotechnology and genetic scenarios were included in science fiction, and the dystopic point of view has decreased slightly. More positive works, and works that provide a fresh perspective for the future were made on

the future of space and the world. Cinema has been at the forefront, and is in a position ahead of literature in science fiction works at this point.

All the cases in this section can be related with transhumanism because science fiction and transhumanism have common components at many points, so transhumanism will be investigated in the following section.

2.4 Transhumanism

Humanity has always had a desire to progress throughout history. Particularly, the ideas based on humanity and psychology were widespread during the Enlightenment Era. With the scientific and technological developments after the Enlightenment Era, the idea of progression has further developed. Especially the Industrial Revolution has been very effective in this sense. Advances in science and technology have also started to be considered in the context of human evolution. In this context, humans have brought about the process of a further radicalization of humanism, and into the process of transhumanism. Transhumanism, understood as an ideology of extreme progress, is a future-compatible movement.

Nick Bostrom, one of the pioneer theorists of transhumanism, took the historical roots of transhumanist ideas to the ancient Sumerian *Epic of Gilgamesh*. But the truth is that the Renaissance of the 16th century, the Scientific Revolution of the 17th century and the Enlightenment of the 18th century were the periods which mainly constituted the historical roots of transhumanism (Bostrom, 2005, pg. 3).

The concept of transhumanism was first notably used by J. Huxley in *New Bottles for New Wine*. Transhumanism was summarized as the achievement of immortality or the prolongation of life by the power and opportunities of modern science and technology. According to both Bostrom and Bainbridge, transhumanism, a secular alternative to religion, can take place on the eschatological fantasies of religion (Mahootian, 2005, pg. 144). Esfandiary, in his lectures at The New School, described “transhuman” as “the first manifestation of newly evolving beings” (Esfandiary, 1989, pg. 14).

Transhumanism is considered to be an intellectual and cultural movement that uses the mind, especially by improving human intelligence, physical and

psychological abilities, and by using technology that removes aging, improving people's situations and finding the positive possibilities and desires (Raulerson, 2010, pg. 42). Thus, transhumanism is a movement that advocates the development and use of new technologies to improve human capacities and life. Transhumanism has its roots in secular humanist thinking, which considered it to be a radicalization of humanism, and encouraged this process to happen without further radicalizing the traditional means of developing human nature, nor with educational and cultural dilution. Nanotechnology, biotechnology, information technology, and cognitive science (i.e. NBIC {Nano, Bio, Info, Cogno}) are believed to increase the capabilities and capacities of people (Sorgner, 2016, pg. 42).

The idea of transhumanism is linked to three technological advances so far. The first is a kind of radical nanotechnology. The second is to extend the life span and find a solution for aging and death. The third is to achieve the upper human level through artificial intelligence and advanced nanotechnology with the changes from the power of the computer (Jones, 2014, pg. 70).

Transhumanistic thoughts give us an expanded sense of the 19th-century happiness of hedonism. Because they focus on personal satisfaction, transhumanists do not consider the connection between pre-modernism and accepted happiness and virtue (Hansell and Grassie, 2010, pg. 38). Transhumanists speak of issues such as having satisfaction with life, self-satisfaction, and self-realization. They do not seek to analyse the relationship between the objective or the subjective aspects of happiness, and their main objective has been to extend the human life span in the best possible way, and to postpone death, in a sense (Hansell and Grassie, 2010, pg. 39).

Since ancient times, humanity has been adapting to nature, the material world, but also adding material elements to its own life, or even to itself. Humanity has come to the point of developing the bionic hand, arm, heart, and eye since making simple tools made by carving stone. New tools are being developed to improve the performance of humanity, and as extensions of the human body. Today, people are spending a lot of money to look younger, to live longer. On the one hand, humans pursue miracle formulas while maintaining harmful habits. Transhumanists offer genetic wonders to humanity at this point, saying

that it is even possible to not age, to have a very long life, and even to beat death (Roden, 2015, pg. 16). Through nanotechnology and genetic science, medical issues such as viruses and accidents resulting in severe injury will no longer be a problem. According to the transhumanists, the modified genetic material and the nanobots attached to the body will make affected humans almost unharmed. Also, if a human body dies, it is an idea of transhumanism to ensure that the mind is transported to other bodies (Crow, 2005, pg. 15).

Transhumanism is effective in a wide range of fields, such as cinema, novels, philosophy, artificial intelligence studies and robots. In addition to religious or agnostic-based approaches on the origins of transhumanism, there are approaches that base it on Nietzsche. Sorgner thought that there are fundamental similarities between “posthuman” approaches of transhumanism and Nietzsche's “over human” concept (Sorgner, 2016, pg. 45). M. More argued that there is not only a similarity between them, but also that transhumanist ideas are directly influenced by Nietzsche (More, 2010, pg. 1).

The influence of transhumanism in novels is seen in ones such as *Beggars in Spain*, *Down and Out in the Magic Kingdom*, *Posts, Llan*, *The Windup Girl*, *Upload*, *Dune*, *Accelerando*, *Revelation Space*, and *Look to Windward*. In the movies *The Terminator*, *The Matrix*, *Avatar*, *Gattaca*, *Wall-E*, *Metropolis*, 2001: *A Space Odyssey*, *X-Men*, *Brainstorm*, *Eternal Sunshine of the Spotless Mind*, and the series *Black Mirror*, the effects of transhumanism were displayed. In particular, transhumanistic themes have been the subject of science fiction novels, a field of literature that deals with fantastic changes of people and their environment. These novels, where human life and its environment are developed in a utopian style, reflect utopian chaos in terms of luxury, conformism, harmony and practical facilities. They also have dystopic contents in terms of mechanization, hence the monsters and the dehumanization.

The first novel example of transhumanism was *Frankenstein or Modern Prometheus*, written by Mary Shelley when she was only 18 years old. This novel, written before the first steam locomotive in the century of industrialization, can be characterized as the first known novel of modernity, mechanization, and transhumanism collectively. In this respect, the first transhumanist novel can be considered as the first example of its kind in the

context of producing a human body from machines, electricity and artificial means. The shape of Prometheus's fire in the *Frankenstein* novel is electricity. The most important aim of transhumanism is the desire to eliminate death, aging, and disease, and is a theme in this novel. Influenced by the power of electricity, Victor, the protagonist of the novel, combined this energy with the dead limbs of corpses collected from the graveyard and the abattoir. At the end of two years, he exposed a tall and wide-ranging person, but he himself was disgusted by the freak he had revealed (Shelley, 2013, pg. 55).

One example of transhumanism in a novel is *Neuromancer*, written by W. Gibson. The cyberpunk novel (which is the first book of the Sprawl trilogy) tells the story of a computer hacker hired by a mysterious employer. The novel takes place in Chiba, the dystopian underground city of Japan, the “home of technologicalization” - the attractive force of transhumanism. In this novel, Sprawl is the place of a complete transhumanist design, with a pale, pessimistic, soulless, artificial sky in which a night and day distinction was removed and replaced by holographic depictions. There are such elements as a bartender with an artificial arm, artificial nails on ladies, artificial Nikon prosthetic eyes, artificial intelligence, robots, prosthetics for soldiers, neons, cyber space, organ transplantation, implanted beings, interfaces, new technological applications, microbiological studies, genetic engineering and the elimination of old age (Davidson, 1996, pg. 190).

The *Blade Runner* film, by H. Fancher and D. Peoples and directed by R. Scott, based its plot on Philip K. Dick's novel, *Do Androids Dream of Electric Sheep*. The film dealt with current facts and problems (globalization, dense population, climate change, ecology degradation) as well as prospective phenomena and problems (technological development, genetic engineering and robot-android type assets). In the movie, which depicted Los Angeles in 2019 in a dystopian style, the subject was a police officer who had copies / replicants connected to the Blade Runner police unit. The copies were the result of today's genetic engineering technology, i.e. genetically-engineered androids. The copies, which were synonymous with human beings, or even stronger than human beings, were created in the Tyrel Corporation. Holden tried to find them through the Voight-

Kampff test, which helped to distinguish copies from people (May, 2014, pg. 47).

Short stories and novels were written in the late nineteenth century, which included technology and techno-culture, and contributed to the intellectual formation of the posthuman situation in the Western world. In most dystopian science fiction novels, there is a sub-text of utopian characters who direct their readers to the visions of the post or transhuman world (Pordzik, 2012).

After the explanations about transhumanism, it is seen that there is a very significant connection between this theory and dystopias. The ideas of immortality and longevity, which are the basis of transhumanism, have also been very prominent in a dystopia. Descriptive and sterilized life depictions in dystopias are compatible with the ideals of transhumanism. It is also an issue in dystopias to make the human body more powerful by various means, which is very important in transhumanism. Strengthening the weakly seen human body with technology is a fundamental goal in both dystopias and transhumanism.

Esfandiary, one of the leading advocates of transhumanism, changed his name to FM-2030, and explained the choice of the number 2030 as being his predicted time when death and aging would not happen for people (Esfandiary, 1989, pg.18). It is quite similar in this case to the fact that people in dystopias have numbered names rather than private names. In a sense, the realization of ideas advocated by transhumanism is reflected in the dystopias. From then on, ideals such as stronger bodies and immortality, which most can't see in a negative way, have been revealed in dystopias to not be as good as they are actually thought. Therefore, there are many similarities between the theories of transhumanism and the utopias and dystopias. Dystopian writers were influenced by the ideals put forward by transhumanism. Similarly, theorists of transhumanism were also affected by the subjects in the dystopias. We can see this influence in two novels that make and create the subject of the research. These investigations, which are also related to the concept of panopticon, are a precursor for the study of dystopic novels in this thesis.

2.5 Panopticon

The social control concept and social control processes emerged from the concepts of utopia and dystopia because the concept of social control is equally related to them. However, the concept of social control is more emphasized in a dystopia and dystopic novels.

Social control is an inclusionary micro-macro plane in the context of politics, anthropology and sociology in connection with fiction and the supervision of life, regulation of social relations and ensuring a continuity of order, thus the concept of social control has appeared since the beginning of the first states. On the other hand, the categorization of social control as a concept and formation of basic systems started in the process of the formation of modern states.

Social control mechanisms have developed a distinct character with the emergence of modern states, and their scope has been expanded with private institutions. The differentiation of social control mechanisms is an important turning point for world history. The mechanisms that provide social control have become the only power, and it increasingly created pressure on social life, therefore, both concepts related to the adaptation process, and in response, many political, philosophical and sociological concepts and doctrines have been formed. Between such concepts, a panopticon is one of the most important ideas that arose as a form of a social control mechanism. A panopticon is perceived as a metaphor in sociology, art, philosophy and many other fields. The most prominent point of the concept of the panopticon is its relationship with power.

The concept of power is a notion that has survived to the present day in the adventure of human life. Power should not be perceived only politically at this point. The scope of power extends from the unbalanced relationship between men and women in some countries to many components of social life. We see that hundreds of theories, cases, concepts and components as part of power in this context.

The concept of the panopticon, which is directly related to the concept of power, is based on the concept of political and philosophical power, and it is a metaphor at the same time. (Özdel, 2012, pg. 23) The inventor of the concept

was the British philosopher Jeremy Bentham. The word “panopticon” means “to observe”.

A panopticon is a fictional, highly developed and technologically designed prison. At this point, however, the philosopher appears to be the person who reveals the concept of the panopticon. The concept was originally theorized in the 20th century; technology and science have progressed very quickly since then, and the scope of the concept has been expanded. In this, a fictional prison has been considered to be a society in general. This fictional prison, which is advanced and highly technological is a simulated society. This situation has opened a new era in the history of philosophy and literature.

The concept of the panopticon is considered to be a metaphor, however, many events and practices in everyday life are likened to this fictional prison. States became a prison in the process of history. This situation attracted the attention of philosophers and literature to *Panopticon*. “Panopticon” developed a meaning beyond its definition throughout the course of time. It has a meaning that expresses the totality of supervision and control mechanisms of power apart from the prison’s fiction. Power and its mechanisms will increase pressure and supervision with modernity, no matter how far the technology will go. The concept was initially perceived as an artificial and fictional metaphor, but reality and artificiality and fiction intermingled with modernity. (Vural, 2011, pg. 12)

Bentham described the panopticon as follows (Vural, 2011, pg.13): “There is a supervisor in the central tower. Since each cell looks both indoors and out, the look of the supervisor can go through the entire cell; there is no dark point there, and consequently, everything man does is open to the eyes of a supervisor; the observer observes through the windows of the half-open partition so that he can see everything, and that no one can see him.” Based on the philosopher’s description, the society was constantly being observed and kept under control.

Each panopticon prison had a plan, program and disciplinary system under normal conditions. The system mentioned by Bentham was specially designed. It was associated with the general structure of power. The supervisors are interpreted as the power and observation mechanisms of governments. The fact

of supervisors watching everything reveals that societies are constantly being watched. The message to be given here, actually is a general message to people living in society. The message is that it is impossible to escape from power, and its mechanisms and freedom is just a dream.

The point of the prison concept designed by the philosopher is the mechanism of perception, because there was a very important detail in the prison's fiction. The windows located in the observer's tower were specially designed in fiction. The most important detail here is that when the prisoners were watching through the windows, they could not be sure whether the guard was watching or not, nor could they be sure to be watching through a window. It proves to be realistic fiction through the example of the incredible advancements of the mobile camera.

Although the concept of the panopticon is the material of many philosophers and writers, Foucault had taken the concept, and constructed it as a whole and made the concept a theory. Foucault defined the concept of a panopticon as follows (Foucault, 2015, pg. 297): "Panopticon is reintroducing someone to society by rehabilitating the bodies and minds and fictionalization of power internalization system." People excluded from society are people who have been rehabilitated, thus, in this concept, the influence of one's power on the body is strengthening. Techniques used by power are not only associated with a single point. These techniques are spread to other institutions of power. Governments prefer to create an efficient and effective, disciplined society. Virtual maps, the internet, social media, and mobile cameras are techniques for accessing power nowadays. Regarding this, the concept of the panopticon was theorized by Foucault.

The concept of bio-power emerged from Foucault's definition of power, and was aimed at Western societies. Bio-power would intervene in many aspects of life; the most important ones are the discipline for the human body, making people more productive and peaceful, and exposing people's abilities so the body is like a machine and trained and used as a machine (Foucault, 2016, pg. 16).

Foucault's *Birth of Prison* was the most important work on the concept of a panopticon after Bentham's. The most important point of Foucault's theory was

the concept of punishment. The philosopher expanded the concepts of power and prison, and explained the extent of punishment. The philosopher theorized the concept of a panopticon as sociological, philosophical and psychological with schools, hospitals and other government agencies.

Panopticon systems were used in many dystopic novels. George Orwell's *1984* had many elements related to the Panopticon theory. It was a very comprehensive and rich novel on power and its mechanisms. One of the most important elements in that novel was the observation element, which is also the most important element in the concept of a panopticon. This novel influenced many writers and filmmakers for their own works. The concept of a panopticon has had many effects on cinema. The film in which Charlie Chaplin worked as a factory worker was a panoptic one, and has led to the emergence of more panoptic elements in cinema. *V for Vendetta* and *Fahrenheit 451* were also panoptic and dystopic films in many ways. We have many items in the *We* novel that were from the panoptic point of view. Also, in the frame of Aldous Huxley's influence on Zamyatin, the Incubation Center Manager can be shown as the largest panoptic element in the novel. The prison items in the two novels externalize panoptic framework. The fact that the novel characters live in their own simulation world is also a separate subject of the research. We need to examine the theory of simulation in this context.

2.6 Simulations and Simulacra

A simulation is artificially reproduced by means of a model or a computer program for the purpose of examining, displaying or explaining the operation of a tool, a machine, a system or a case (Baudrillard, 1999, pg. 7). According to the French philosopher Baudrillard, who is the theorist of simulation theory, the simulation, deriving from an origin and without reality, by means of models, is called “hyperreality” or “simulation” (Baudrillard, 1999, pg. 11). The purpose of developing this concept is to show that today's society is not a real society, the reality is replaced by symbols, images, and the concrete is replaced by virtual reality (Baudrillard, 1999, pg. 14). According to Baudrillard, modern societies initially saw technology as a collective economic development and a useful tool, and therefore, they described it as something that contributed to the

development of human relations and human values. However, in the course of time, technology has lost these qualities attributed to it, or it has moved away from them and resembles a phenomenon that completely serves the consumption order (Baudrillard, 2006, pg. 87).

The phenomenon of technology being consumed by taking a form of fetishism has also caused the disconnection and regression in human relations. Because the basis of consumption is not the fulfilment of individual needs, but the motivation of determining the social status through the indicator/values carried by the objects consumed (Baudrillard, 2006, pg. 85). Therefore, it is now a step into a social structure dominated by images, simulations, and simulations. The modern individual, who imprisons themselves into a universe of images, now evaluates everything related to reality through images. Knowing how images are arranged in simulation theory is important to understanding the theory. According to Baudrillard, images are listed in four different ways (Baudrillard, 2017, pg. 19):

- as a reflection of deep reality
- images that change and hide deep reality
- images that hide the absence of deep reality
- images that are pure simulacra of their own, not related to reality

It is important that Baudrillard enumerated the images in this way because it also points to the distinction of a simulacrum, which has a fundamental place in its philosophy. For what hides the truth is not simulacra, because a simulacrum becomes the truth itself (Baudrillard, 1999 pg. 13). A simulacrum is not a simple copy of reality. It is a kind of hyperreality that takes the place of truth and distorts reality. Baudrillard described simulacra in three ways (Baudrillard, 1999, pg. 168):

- Natural simulacra are built on imagination, optimism, and imagination, imitation and copying, which aim to create the identical nature of God's created nature.

- Productive simulacra are based on energy and power covering the entire production system, which are embodied by machines and productive. They are simulacra that aim at believing in universal dimensions, in people, in a constant tendency to spread, and in the pursuit of emancipating energy with an unclear start.
- Simulation simulacra consist of information, models and cybernetic games, aiming at total operability, hyperreality, and absolute control.

Baudrillard mainly focused on simulacra of the third type in the simulation theory. Simulacra are the result of the insistence of human beings on perfection and the desire to improve. This fundamental issue that reveals utopias and dystopias is decisive in the simulation universe. The loss of reality in dystopias constitutes the main criticism in simulation theory. The phenomenon of dystopias' mechanization, resulting from humans' perfectionism desire, is an important component of the simulations in the simulation theory. The most important symptoms of the desire to be perfect are seen in the *We* novel. In it, the monitoring of people is a good example of this. Elements such as production lines, Delta-type human models, hypnopaedia, and the prevention of aging of modern people are the greatest examples of simulacs in Huxley's novel. At this point, dystopic elements in these two novels show the main points of the simulation theory.

3. AN ANALYSIS OF BRAVE NEW WORLD AND WE FROM THE PERSPECTIVE OF TRANSHUMANISM

3.1 The Politics, Power and Order in Brave New World and We

The events described in *Brave New World* took place in London in A.F. 632. The general characteristics of its described society were expressed by the narrator, and sometimes by the conversations between the characters. In that society, which had a totalitarian governance structure, individuals worked for the stability of society. First of all, the people were very happy to pass through a series of mechanical stages and to be produced and raised as the administrators desired. However, the situation was different for the main character John, who was not produced in the society and came to the society from the “savage reservation”, like where the Indians lived in America. Huxley made comparisons between John's portrayed residences as civilized depictions of London and the non-civilized Savage Reservation because of his experience of both spaces (Kumar, 1991, pg. 386).

The first part of *Brave New World* began with the depiction of the building with the slogan, “Community, Identity, Stability”, written on the Central London Hatchery and Conditioning Centre (Huxley, 2006, pg. 5). In the first chapter, it is no coincidence that space was denoted as London representing the modern world as a dystopian example. London is the capital of England, which is the home country of the Industrial Revolution, and thus was the centre of industrialization, technology, consumption and the modern problems that they bring with them (Kumar, 1991, pg. 390).

Huxley's *Brave New World* included a “world state” as a utopian political order. It is possible to state that this “world state” was a reference to the globalization and communication-informatics revolutions, as well as an effort to become a single world state with the influences of people in different regions of the world. In this context, the phenomenon of a global state referring to the shaping

of social relations under a single world state around the world is in parallel with the “new world state” in Huxley's “Brave New World” (Giddens, 1991, pg. 66). This new world state was a state founded after the great economic collapse A.F. 632, and was formed by the unification of all of the world states at the end of the Nine Years War (Huxley, 2006, pg. 31). In this state, institutions such as family, art, religion, philosophy, literature, and beliefs had been destroyed.

The philosophy of Fordism, or Industrialism, demanded humanity to be sacrificed to the machine. According to Huxley, who ironically defined Fordism as a kind of belief and a religious system, Fordism demanded the cruellest changes in the human spirit within religions, and offered the smallest spiritual equivalent. If practiced for several generations, this terrible machine religion would end by destroying the human race (Berdyayev, 2008, pg. 118). A calendar in the World State revolving around Henry Ford, the symbol of the era of technological developments, mass production, specialization, standardization, had been arranged and the date went ahead with the distinction of Before Ford and After Ford. Thus, Henry Ford, Fordism's founding father, was deified as a god in the book. Everything in the world state before Ford was erased; its history had been rejected. All political and cultural heritages, books and records had been destroyed because all of these values were seen as elements that threaten people's obedience to order.

The use of the island in *Utopias*, which was used as an image of the ideal order of happiness, was also very important in *Brave New World*. The phenomenon of the island in the “Brave New World”, which was in a dystopian atmosphere, depicted a different island phenomenon away from the happy imaginary island environment in accordance with the fiction of the novel. In the novel, people who were not happy with the new world order, people who had independent thoughts, questioned the system, and created a danger for the system were sent to an island where other people were living outside of the order.

In this sense, there was the phenomenon of an island, in which the people who were different in “Brave New World” were forced out of the order and sentenced to loneliness, in other words, they were exiled. In fact, the island, which was a punishment and perceived as a place of exile, was actually a reward for people who were not satisfied with the order and enabled them to

have a sense of free will. Citizens betraying the trust in the world state system, where excellent facilities were offered by the system and where great services were expected, were doomed to be excluded from the so-called flawless civilization (Ben-Tov, 1995, pg. 74). The fact that the island had different meanings for different people also gives an idea for the dystopian viewpoint underlying “Brave New World”. Happiness and good, as well as the fact that things can actually have other meanings, were described in this way. These show that the things that the rulers of the order give as good can actually be evil things, and that an offer seen as evil can actually be good.

When we examine *We* in terms of its politics, power and order, it can be seen as one of the most comprehensive novels in terms of future-based, dystopic fictions. The reason why the novel has a great impact on people is that the novel offers concrete sections from the world we live in today. There were no person names from the beginning to the end of the novel. Not only people, living and non-living, everything was coded with numbers, and all life referred to a single system created by numbers.

One of the greatest features of tyrannizer and totalitarian regimes is that they have a slight effect on the system, but capture all system in time. Based on this, tyrannizer and totalitarian regimes played a part in almost every period of history. *We* focused on a dystopic future and showed the dimensions of oppression and totalitarianism, and signalled some potential dangers about the future.

The beginning of a socialist regime revolution as the beginning of the novel had drawn a reaction from the author's own country and therefore caused the author to go to prison, which proves how effective it is. This issue reveals the impact of politics, power and order on human life, thus we see the theoretical background of transhumanism through this event. The theoretical background of transhumanism consists of many components, but power mechanisms and oppressive, totalitarian regimes can interpret transhumanism in many contexts from their perspective: a systematization of transhumanism as the interests of political powers by the power mechanisms; if we suppose the advancement of technology, it takes the regimes to a definite dystopian world. When we examine the latter effect of transhumanism, we see how artificial intelligence

systematizes the dystopia in the future, not only artificial intelligence, but also nanotechnology will systematize the dystopia. The fact that nature can be controlled, even when depicted in fiction (such as *We*), is the dystopic dimension of transhumanism.

The novel's setting being after the socialist revolution reveals the concrete pressures of socialist regimes on human life. The author had solidly written of his country's politics, power and order within the fictional system because he began to write the story shortly after the Soviet Revolution.

Politics, power and order were centralized in the novel, *We*. The centralization of these three phenomena greatly increased the effects of oppression and totalitarianism, which is revealed in the novel. The centralization of policy, power and order in one centre makes individuals insignificant. This is the most concrete example in this novel. A dystopia where people live as numbers and are invoked with numbers like any object is an example of a centralization of policy, power and order. Many researchers pointed out the identification numbers, the numbering of banks' numbers with their customers, and to the fact that many works in daily life are made with numbers representing people. These facts indicate the correctness of the points emphasized by the author.

In the novel, the central oppressive system focused exclusively on its own purpose because individuals were considered to be insignificant. The numbers could not have individual purposes and it was prohibited; only the objectives of the system were important and sacred in these terms. People who did not want to serve the system's purpose would have been more insignificant.

Centralized power does not like uncertainty. That's why everything in utopias/dystopias have been thought to need mathematical precision and stability. In the diaries of the main character of *We*, D-503, the elements of mathematical precision and stability were one of the indicators of how centralized power effectively uses mathematical propaganda. (Carr, 2009, pg. 9) From this point of view, the novel's name is one of the most important points of the novel. D-503's elimination of "we", and its focus on "I" in the course of time, the influence of the state, doctrines of politics, power and order were all in line with transhumanism.

All of these explanations show that only the objectives of the system, politics, power and order, are important, while individuals are insignificant in the social life structure. There is no reality of social life in framework of social control mechanisms. In this context, the social life structure in the mentioned novels will be examined.

3.2 The Social Structures of Brave New World and We

The social life structure in the “Brave New World” was completely under control. Both the private lives and social relations were kept under constant surveillance, as in other dystopias. As in the totalitarian regimes of the twentieth century, power had a presence in every aspect of life. There was no reality of social life under the surveillance of power. To go beyond the framework determined by a power often results in a perception of threat to the existence of the power itself. Many of the social control mechanisms that emerged in “Brave New World” were attempts to be taken as preventive measures. One of the most important tools of social control is conditioning mechanisms. These mechanisms allow people to live in the way they are conditioned. The determination of human behaviours’ means that one’s social life is taken into strict control. On the other hand, synthetic pills and the isolation of different people also serve as social control mechanisms (Gannon, 1997, pg. 5).

The motto of the World State, “Community, Identity, Stability” was actually a summary of the many analyses that the novel presented on social life and social control. For the continuity of social life, as set forth in the *Brave New World*, community, identification, and the preservation of stability were essential. One of the most important issues for social life, the provision of stability, was provided by the “Hatchery and Conditioning Centres”. These centres were where people were raised as plants or produced as any product (Herald, 2000, pg. 58).

The glorification of the production of humans in reproductive farms is as follows in the book:

“[Having] standard Gammas, invariant Deltas, and uniform Epsilons solves the problem. Millions of identical twins. The principle of mass

production could eventually be adapted to biology. Even though this point has not been reached, it is possible for all employees of a small factory to be the products of a single egg that is bokanovskified.” (Huxley, 2006, pg. 28).

As it is displayed in the passage, the principles of production were applied to biology. In this way, the distinction between different fields and disciplines of the social life structure was blurred. The society was divided into different classes. However, this classification was not based on economic principles, but on the basis of biological principles. The classes of social life in the “Brave New World” were classified as Alphas, Betas, Epsilons and Gammas. There were no clear distinctions between the rulers and masses in the “Brave New World”, but instead, there was a strict class hierarchy in which social stability was provided by scientific conditioning (Johnson, 2011, pg. 3).

The class distinction began with the Bokanovsky’s process, in particular, the class qualifications were determined physically in the manufacturing stage of bottling and hatching, and after a person was removed from their bottle, mental loads related to class consciousness were integrated. Embryos were developed in accordance with their future classes. While the usual development of the upper-class members was allowed, lower-classed people’s physical development was purposefully deteriorated and restricted. For this purpose, alcohol was added to the artificial blood in their bottles, and the amount of oxygen to the embryos was limited. There was no better method than an oxygen restriction for an embryo to remain in the subclass (Huxley, 2006, pg. 39). For an example of the effect, there was no need for human intelligence in the Epsilon class; therefore, the amount of oxygen given to the Epsilons was kept very low. Naturally, the Epsilons could not be intelligent (Huxley, 2006, pg. 40).

Another application for physical conditioning in the “Brave New World” was the heat conditioning. Embryos could be conditioned to like the heat according to their duty and where they would live, to hate the cold, or vice versa - to hate the heat and like the cold. Physical conditioning was different for each class and for each group of workers. Future chemical workers were conditioned on lead, burnt lime, tar, and chlorine resistance, while missile engineers were conditioned to improve their sense of balance and to make them comfortable

when repairing outside a standing missile. All of these physical conditioning were followed by mental conditioning (Martinez, 2009, pg. 11).

One of the places where mental conditioning was carried out was the “New Pavlovian Conditioning Rooms” in the kindergartens. For example, babies of the Delta class were conditioned to hate books and flowers (Huxley, 2006, pg. 42). The reason they were conditioned in this way was to avoid them being engaged with such things other than their works, and to ensure the continuity of social life by not interrupting their work. In the “Brave New World”, the social institutions were under control, as all stages of social life were kept under control. In addition to social obedience, consumption was encouraged in all social institutions (McGiveron, 1998, pg. 28). Allowing people to play complex games with no contribution to increasing consumption was considered a foolish behaviour in society. Therefore, administrators did not permit any games that did not prove to be at least as complicated as the existing games. In education, which was very important for social life, consumption was continuously encouraged (Huxley, 2006, pg. 44).

In the “Elementary Class Consciousness” class, children were conditioned by the words "I love to fly; I love to buy new clothes. But old clothes are terrible. We always dump old clothes. It's better to get rid of them. The more patches, the less prosperity" (Huxley, 2006, pg. 79). In this way, new clothes were constantly taken, aircraft travels were frequented, and children who were filled with desires of similar consumption became ideal future consumers. For them, consuming was the magic key that opened the door to happiness. In the “Brave New World”, the courses in the education system were arranged according to the children's classes. The main purpose of the education system was to adopt the class to which children belong. In this way, obedience was provided in social life. For example, for children in the Beta class, classes about class consciousness were as follows:

“Alpha kids wear gray. They work harder than we do because they're smart enough to be scared. I'm really glad I'm a Beta. Because I'm not working so hard. Moreover, we are much better than Gammas and Deltas. Gammas are stupid. They all wear green.” (Huxley, 2006, pg. 53)

The concept of family, which is an important institution for social life, was eliminated in the “Brave New World”. In it, a family was considered to be

dysfunctional, and in many cases, even harmful. In the novel, the following lines of the Supreme Ford character summarized the family position:

“The world was full of fathers, so it was full of unhappiness. The world was filled with mothers, that is, it was filled with a thousand different kinds of perversions, from sadism to honour. It was filled with brothers and sisters, uncles and aunts, full of madness and suicide.” (Huxley, 2006, pg. 62).

Sexual relations in the “Brave New World” were also important for social life. Therefore, monogamy and emotional relations were not tolerated. Instead of monogamy, there was a sense of sexuality that involved everyone being with everyone (Huxley, 2006, pg. 69). The social life structure in *Brave New World* causes some reservations when thought of as a transhumanistic possibility. The methods of using scientific methods in the “Brave New World’s” social life structure are parallel with transhumanism. The developed reproductive methods in “Brave New World ”were almost similar to the known transhumanistic methods. Babies being regularly produced outside of the mother's abdomen are expected to occur in the near future. The fact that people did not age in the “Brave New World” is one of the basic promises of transhumanism.

The social life structure of the novel *We* was examined over the narratives of the main character D-503. D-503 revealed almost all social life aspects in its own examinations. D-503 fell in love with an opponent, I-330, and from this case, we see the impact on the social life in a concrete way.

There was no such thing as privacy in the social life structure of the novel *We*. The people were far from having privacy even in their private lives. The people lived in places with transparent walls where everything was seen, so this situation showed the unimportance of the individual and privacy. The people's love was also shaped according to the central power mechanism, and every sexual intercourse was supervised and recorded. The curtains were interposed only during sexual intercourse, and the only indicator of privacy were those curtains, though they were only a façade.

All concepts in the social life structure, such as beauty and happiness, were under state supervision. In this context, the author described the last point of dystopia and transhumanism, and this chain is endless. There is no limit to the

impact of the centralized power mechanism on a social life structure, because centralized power mechanisms and totalitarian regimes want to prevent individuals from thinking and questioning. D-503 falling in love with the opposer I-330 caused the character to begin questioning itself with system, the mechanism, and concepts such as love and happiness. In this context, the idea of love being the most concrete vital activity in life was emphasized by being at the centre of the questioning and self-recognition and the character. D-503 became an opposition to the system from this viewpoint.

Alcohol and smoking were described as prohibited and dangerous in the novel because they “cause chaos and uncertainty”. Drug-active substances, such as alcohol and cigarettes, confused the people who served the system. The record of every moment in the citizens’ social life showed that there was no limit to which the dystopia could go.

The majority of the social change phenomena in the novel, *We*, included sociological processes because social change had a mechanism that involved many different sociological processes (Carr, 2009, pg. 10-35). Social changes in *We* had been constructed over totalitarianism and transhumanism societal themes, and also included additional elements of them.

Government policies and institutions are the two most important components of social change. In the novel, the institutions that constantly control people have created a very large control mechanism from making love to people to drinks and food, even their feelings about their houses, and this reflected the total superiority of totalitarianism in relation to social change.

Situations like developing technology continually increase the impacts of control mechanisms and the insignificance of the individual; the system ideology covers everything, which creates many problems in social change. All of these situations meet a counter-reaction by many groups and institutions in society. The opposition of D-503 and the beginning of independent inquiry were very good examples of counter-reactions to social change in the novel. All social relations and statuses also change with a process of social change. In particular, the movement of transhumanism progresses technology and uses it to control and manage people by systems and control mechanisms, which leads to many people having negative thoughts about technology being used in the

process of social change. Social changes in *We* showed that people generally accepted the point reached within the framework of totalitarianism and transhumanism, but there were still people who were opposed to it because the system could not exactly achieve the process of social change.

3.3 The People and Individuality in Brave New World and We

Individuality and the role of a person in society is an important subject in the dystopias. In the “Brave New World”, individuality had been exterminated. In the World State, the interests of society were more important than anything. Therefore, individuals were not allowed to have private spaces. People were conditioned to hate loneliness since infancy. All life activities of the individuals were expected to occur in public. Class distinctions were determined before birth, and conditioning in childhood allowed individuals to live a harmonious life with their society (Derbyshire, 2007, pg. 39). In the conditioning center, not only were they hatching embryos, but they also determined and conditioned their fates. Babies came out of bottles as socialized people (Barr, 2010, pg. 850). Therefore, they were expected to live according to these social norms throughout their lives. Individuals did not have the willpower to choose their work, or even the persons with whom they would have relations. "As Alphas or Epsilons, as future sewerage workers or managers of the future Hatchery Center... ” (Huxley, 2006, pg. 38).

Sexuality in the “Brave New World” was not individual and private. Sexual relations between individuals were polygamous, but the social norms, rather than the desire and will of individuals, were decisive here. Hedonism was encouraged in the society of the World State (Burgmann, 2009, pg. 63). Another factor that destroyed individuality in the “Brave New World” was a drug called “soma”. With soma, individuals were prevented from being alone and questioning society. “Half a gram half-holiday, one gram one weekend, two grams a trip to the Magnificent East” (Huxley, 2006, pg. 83). Individuals were kept in the system by being numbed with counterfeit tastes. All these practices served to destroy individuality.

In *Brave New World*, there were some characters who showed individual traits. For example, Bernard was small for an Alpha, and he liked solitude. Helmholtz

was too intelligent to do his job. John was genetically a member of the World State, but he was not conditioned to be one since he was born on the Savage Reservation. So, he was completely the opposite of what the World State wanted him to be. Mustapha Mond was also different because he was a leader, and thus had some privileges. However, they all paid for their differences. Bernard and Helmholtz were exiled to the island. John committed suicide. Mustapha Mond “suppresse[d] his own individuality in exchange for the power he ha[d] in hand”, and paid the price by serving to ensure other people’s happiness, though not his own (Mencütekin, 2010).

A standardized human model was featured in *We*. The emphasis was on this model by denying individuality; this situation showed us that the social relations disappeared, which showed that only the thoughts and ideas of the system were important. When this topic was evaluated in the context of dystopic transhumanism, we see that increasing the abilities of humans, all diseases that could have a negative impact on human development, and the desires and primitive impulses were forbidden in the novel. The destruction of individuality and creation of a standardized human model destroyed all social status constructs. The destruction of social status constructs also showed that there was only one social status (Healy, 1998, pg. 10- 30). Pleasure-giving substances, such as cigarettes and alcohol, were considered to be potentially dangerous, as mentioned in the previous section. If we generalize about pleasure-giving substances regarding the book, these substances may have been capable of revealing thoughts against the system. Therefore, these were constantly blocked by the system.

All social statuses, rules of the laws, laws, civil liberties, and family lives were restricted by the system. Destruction was the method of punishment in this case, because improving or healing was the damage of core ideologies, and naturally, to the system, these were also considered to be a waste of time. The fact that D-503 was in love was one of the breaking points of the novel. D-503 had been speculating everything, about all of life, under favour of many types of relationships with I-330. This was what the system was trying to prevent. (Healy, 1998, pg. 10- 30).

4. A LOOK AT THE UNIVERSES OF BRAVE NEW WORLD AND WEUSING THE SIMULATION THEORY

It is possible to analyse the *Brave New World* and *We* novels with the simulation theory. The distortion or destruction of reality shown in both novels also play an important role in the simulation theory. According to the theory, especially in the development of technology, the images produced in the upper dimensions occupy every place. These images, called simulacra, replace the reality after a while and create hyperreality. There is no longer any known reality in hyperreality. The simulacra have become reality itself (Baudrillard, 1999, pg. 11).

The World State in the “Brave New World” was a hyperreality and universe of simulation in this sense, because, in the World State, images were in the place of reality, and the reality had completely disappeared. “Reality is supreme, but from a practical point of view, the more sublime is to remain silent about the reality” (Huxley, 2006, pg. 18). In the “Brave New World”, the distortion or control of reality played an important role in social control and obedience. It is decisive here that power sees reality as a threat to it. In the simulation theory, the destruction of reality ultimately serves consumer society and governments.

The process of simulacra in the “Brave New World” had spread from the artificial production of babies to every aspect of life. Production and consumption were constantly encouraged in the society, meaning the production and consumption of images. Encouraging consumption, creating a hedonistic society and encouraging drugs such as soma deepened the hyperreality. In the “Brave New World”, conditioning centres enabled people to behave in the desired manners. The humans were perfectly conditioned; their consciousnesses were under control. Once this had been done, no further application was required; all people would live in the way they were conditioned, they would behave as they were designed. “If they [we]re good and happy members of society, the less they kn[e]w, the better” (Huxley, 2006, pg. 24). Similarly, in

simulation theory, the manipulation of people is criticized. According to the simulation theory, the role played by the conditioning centres was similar to that of mass media. Especially the digital world directs the human mind with the images it produces. For example, ads that cover every aspect of today are, in a sense, conditioning humans to consume, as in conditioning centres (Kenneth, 2011, pg. 253). In *Brave New World*, the universe where the people lived had been controlled and constructed. In the simulation theory, the universe is designed as a matrix with simulacra.

When we evaluated *We* in terms of the theory of simulation, many details about the modern world order were drawn to our attention. The modern world order has changed many things in our lives irreversibly. Many of Zamyatin's dystopic thoughts had fictions which may have been a basis for simulation theory. Examples of these fictions are as follows (Zamyatin, 2012, pg. 45): " No longer organic chemistry wiped the border between the living and the dead matter. It is wrong to separate people as living and dead. There are live-dead people and live-live people. Live-dead people can write, navigate, talk, do things, but they can't do it wrong. Machines also can't do wrong, but they only do things that are dead. "

The expressions in his fiction were clear. The author described many people as dead. People are actually dying from continuing vital activities; the souls of people have died. People live outside their own existences on other planes imposed by the system and the mechanisms of power. These people have been trained as machinery. There are no luxuries to make mistakes. At this point, the author evaluated the distinction between real and artificial human in terms of making mistakes.

The perceptions of the reality of living-dead people have changed. As Baudrillard pointed out, the facts have been replaced by artificial facts. Live-dead people think that these artificial realities are their realities. Live-dead people do not have ideals, but they believe that they have an ideal. The live-dead people have adopted these ideals as their true ideals and are dedicated to this. The modern world order continues its system by creating living-dead people. The increase in live-live people will be a negative situation for the modern world order. (Weiss, 2011, pg. 8 and 11)

The author wrote about the modern world order and people (Zamyatin, 2012, pg. 98): "They were the same and one and only: humanized machines, perfected people." When these ideas are evaluated in terms of the simulation theory, the modern world order has succeeded in many respects.

The modern world has eliminated the difference. Live-dead people operate perfectly like a machine because being an individual, difference, originality is in conflict with the profits of modern world order. *We* was based on a simulacrum created by the modern world order, and in the framework of simulacra, everyone must be the same.

The novel focused on the loss of meaning in terms of the simulation theory. Artificial things not related to reality have been the realities of living-dead people. There are degrees of the simulation theory. Within the framework of these degrees, after "natural" and "productive" degrees, the degree of simulation comes. The loss of meaning in the novel covered the simulation, which is the final degree of simulation theory (Erlevent, 2004, pg. 19-30). The concept of a simulation is artifactitious, but within the framework of social classification, people from all levels are affected by this process. The increase of simulacra and the virtualization of reality require even more growth and development. For example, today, many companies that stand out with their artificial intelligence studies and applications have become one of the largest companies in the world in favour of these applications.

5. THE INSPECTION-BASED SOCIETIES OF BRAVE NEW WORLD AND WE

The inspection-based society theory, developed by French thinker, Foucault, is important in analysing *Brave New World* and *We* novels. There are great similarities between the social constructs in the dystopias and the inspection-based society theory. Permanently and constantly monitoring people, as in the inspection-based society theory, was often seen in “Brave New World”. The first issue violated in an inspection-based society is the privacy of individuals. The social control, which is very important in an inspection-based society, stems from the necessity of taking different measures in every period of history in order to ensure the safety of communities and to maintain their existences.

Social control means that the actions of individuals who are members of the society are guided and continuously monitored, and practices are developed to ensure social continuity. These practices are defined as social control. There are two forms of implementation on the basis of social control: to orient individuals to a position that is believed to harm the social order, and therefore, in a position to prevent them from making unwanted movements, or to encourage the desired movements to be made (Bauman, 1989, pg. 18). In “Brave New World”, the conditioning of people in conditioning centres was a perfect example of social control.

Adaptation incentive policies and legal sanctions are developed for mismatches in an inspection-based society. Similarly, in “Brave New World”, incompatible people are exiled and isolated from the society. In the inspection-based society theory, the Panopticon image plays an important role. Panopticon emerged as a prison design, but over time, it spread to all social processes. A Panopticon keeps people under control by making them feel the continuous surveillance. Foucault explained the effect of the Panopticon on people:

“Visibility is a trap. Those inside the cell cannot see who does what in the side cell. The essence of inspection here is to be visible, but not to see. Invisibility is

the guarantee of order. In this way, where surveillance is carried out, there will be no movement outside the rules” (Foucault, 1991, pg. 295).

In “Brave New World”, visibility provided inspection. People were constantly being watched for what each other does, which kept people under constant control. People who were divided into strict classes, and whose behaviours were predetermined, were each other's inspector. In this way, individuals acted in the ways they were constantly conditioned, and did not go beyond the social norms with the idea that they were being watched. It was a good example of how people's private lives and the people they interacted with were constantly known, and the people were directed (Spierings & Houtum, 2008, pg. 902).

When the novel *We* is considered within the framework of inspection-based society components, many details stood out here. The project of collecting the planets under a single roof through Integral was certainly a concrete example in terms of an inspection-based society. Not only humans and nature, but also the planets in the universe, have not survived beyond the inspection-based society. This example in the novel showed that the degree of control and control of mankind was infinite.

The author also evaluated the relationship of the inspection-based society through belief. He said about faith (Zamyatin, 2012: 40): "They worshipped a God they did not know, but we are in the service of a God we know." Here, legitimate despair stands out. The influence of the inspection-based society had increased so much that the author had fictionalized the perception of dystopia in another context.

The author described D-503 with the method of the flow of consciousness. D-503's inquiries clearly indicated the effects and violence of the inspection-based society. "If they say to you, ‘your shadow sees you every time’, can you understand? And here's the weird feeling all of a sudden: foreign hands are bothering you - I am catching myself with my ridiculous steps, shaking my arms. Or suddenly you feel the need to look back, but you shouldn't look back for anything, your neck has been chained. And running, running faster, and feeling behind me that the shadow runs faster than me and there is no escape from the shadow. " (Zamyatin, 2012, pg. 92) As seen in the passage, D-503 indicated that it was constantly monitored and that there was no escape. The

demands of the system and power mechanisms are also to constantly monitor, punish and supervise people.

In today's modern societies, the influence of inspection has reached an extreme level. Increases of disease, violent events, and psychological disorders are indicators of this. This is the dystopic phenomenon of Zamyatin. The opponents and live-live people; if they question and criticize the system, they are either punished or become lonely by exclusion.

The author mentioned the inspection-based society with the clearest statement in this passage (Zamyatin, 2012, pg. 14): "The government does not allow the death punishment, but it is tolerating the slow killing of millions of people every day. This is how the system of inspection mechanisms works. It's functionless to execute people, but it is more useful to kill every day, exploiting them with the effect of inspection further increasing with the development of technology. The author's determination was extremely concrete.

CONCLUSION

Components composed of dystopias and transhumanism have become part of our lives. Philosophical, sociological, political and anthropological discussions on many axes occurred many years ago; when evaluated with the historical background, the negative atmosphere of the philosophy and literature have been justified.

Literature and philosophy are constantly interacting with each other. The dystopia concept in literature and dystopic studies directly influenced the field of philosophy, and as a result of the work of the philosophers, many concepts and current considerations emerged. We can see examples of the transhumanism and simulation theories.

Within the scope of this thesis, the *Brave New World* and *We* novels were evaluated as dystopic, and evaluated in that context as well as that of transhumanism. The selected novels have been analysed and examined in a very comprehensive manner in terms of their politics, powers, sociologies, and philosophies.

In the thesis study, first the conceptual framework was emphasized. Utopias, dystopia, science fiction, transhumanism, panopticon and the simulation theory have been associated with many areas. These areas were analysed in depth and formed a basis for this thesis' hypothesis. These concepts and movements affect our daily lives in every field, especially with the current of transhumanism developing day by day and its dimensions expanding. Good examples, the *Brave New World* and *We* novels, have been selected for an investigation of the philosophical and sociological study of transhumanism, which has a close relationship with dystopia and searched effects of art, philosophy, trade and economy in our daily life.

Two important novels have been examined parallel to many contexts and planes regarding transhumanism at this point. Politics, power and order were concepts that were most linked to these two novels. For this reason, the section "The

Politics, Power And Order In *Brave New World* and *We*” is considered to be one of the most important parts of the thesis study and examined profoundly. Mechanisms that hold politics, power and order were collected under a general title and analysed with dystopic components related to the future of the world. The theoretical background of transhumanism has been analysed in the mentioned section, and it has been observed that transhumanism reaches dangerous dimensions.

Social structures and social change were analysed in the following chapters. The content has been enriched by quoting from two novels. How centralization and control have increased totalitarianism have been studied using both the words of authors and theories of philosophers. Many examples from our daily lives were given: politics, economics and the individuals’ role, and the defined hypotheses are supported.

Individuality has been examined from a different perspective in parallel with social structures and social change issues. Sometimes from the individual to the society, sometimes from the society to the individual, analyses were done, so the thesis study was not reduced to a single method. The simulation theory and inspection-based society's relationship with two novels were examined at the end of the thesis study. The subject of the simulation theory and inspection-based society are not topics that can be gathered under one section. These cover many things in human life and society. Therefore, the conceptual frameworks have been concluded from general to final. Although technology facilitates human life, it has been drawn to other dimensions due to the desire to manage and control people. Technology gives synthetic happiness to people within the framework of simulation theory. This happiness can actually be considered an illusion, but when the effects of the illusion pass, humanity confronts a constant reality. Although the novels were written long ago, the justification of the philosophers and the writers have been proven due to the fact that the pessimistic and dystopic items in Huxley and Zamyatin's novels are to be almost real nowadays.

Artificial happiness forces people to live in the universe of simulation. In fact, individuals who are extremely unhappy think that they are happy but the situation is not as it appears. Fooling yourself, playing roles, having social

masks are the symptoms of artificial happiness. In this context, artificial happiness is making people more unhappy. The individual who realizes the simulation becomes depressed.

The global world is rapidly drifting towards the simulation universe. The rise of social media, the advancement of technology at an incredible level, artificial intelligence, digitalization are indicators of the simulation universe. All these indicators lead societies to artificial happiness. Research on social media, in particular, confirms this hypothesis. Technology addiction also supports this hypothesis. People think they have everything with all the indications. But all these indicators are hollow. It brings instant happiness to people and is fully simulation. Increasing psychological diseases and the use of antidepressants and suicide cases in the world support the hypothesis of the simulation universe. The fact that everything is composed of images and lifeless and the lack of depth of happiness is one of the factors that create synthetic happiness. For example, in the simulation universe, social media makes people asocial; artificial happiness also makes people more unhappy.

As we mentioned in the first chapters of the study, synthetic happiness shows a different interpretation of Plato's cave allegory. Someone who has synthetic happiness supposed that it is real happiness. In this case, people create a simulation universe by his own hand and they are only deceiving themselves. Examples of artificial happiness in the present support the hypotheses of the study.

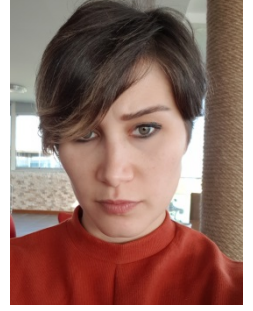
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Tarih : 20.06.2019