THE KNOWLEDGE AND IDEOLOGY IN NEGATIVE UTOPIAS

Pamukkale University
Social Sciences Institution
Master of Arts Thesis
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August 2019
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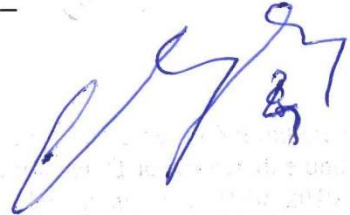
YÜKSEK LİSANS TEZİ ONAY FORMU

İngiliz Dilli ve Edebiyatı Anabilim Dalı öğrencisi Hatice Serap Yıldıztepe tarafından Doç. Dr. Cumhur Yılmaz MADRAN yönetiminde hazırlanan "The Knowledge and Ideology in Negative Utopias" başlıklı tez aşağıdaki jüri üyeleri tarafından 01/08/2019 tarihinde yapılan tez savunma sınavında başarılı bulunmuş ve Yüksek Lisans Tezi olarak kabul edilmiştir.

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Prof. Dr. Ahmet BARDAKCI
Müdür

Bu tezin hazırlanması, araştırmalarının yapılması ve bulgularının analizlerinde, bilimsel etiğe ve akademik kurallara özen gösterildiğini; bu çalışmanın doğrudan birincil ürünü olmayan verilerin ve bulguların bilimsel etiğe uygun olarak kaynak gösterildiğini ve alıntı yapılan çalışmalara atıfta bulunulduğunu beyan ederim.

Hatice Serap YILDIZTEPE

ACKNOWLEDGEMENTS

This dissertation is another turning point in my life after my BA degree, which helps me to enlarge my vision not only in academic life but also in my personal life. It was a long journey worth taking for me. While arriving at the destination, I have always known that I am not alone to accomplish this study.

First and foremost, I should like to express my gratitude and thanks for my wise supervisor Associate Professor Dr. Cumhur Yılmaz MADRAN for all his excellent guidance, everlasting patience, encouragement and trust for long years. I feel very fortunate to have a chance to know him, be his student and benefit from his intellectual accumulation of knowledge for such a long time. His wisdom and positive attitude enable me to complete this dissertation. With my best regards, thank you for all.

I would also like to thank for all my reverend lecturers whose intellectual vision I have profited during my BA and MA degrees; especially, Professor Dr. Mehmet Ali ÇELİKEL, Associate Professor Dr. Meryem AYAN, Associate Professor Dr. Şeyda SİVRİOĞLU and Lecturer Nevin USUL.

I am deeply indebted to Prof. Dr. Mehmet ÖZCAN and his reverend wife Fatma ÖZCAN for their promotive attitudes and inestimable advices throughout my life.

Furthermore, I am very grateful to my MA classmates; particularly, Ebru TÜRK, Derya ARSLAN YAVUZ and Seda ŞAHİN, whose spiritual supports are valuable for me to accomplish this study. Also, my BA classmates, Nilay ÇIRAKOĞLU, Fatma CAN ÖÇAL and Filiz CİN always trust me and make me feel their presence all the time during the process of writing my MA thesis, I would like to thank them for their amicability.

I owe my special thanks and gratitudes to my caring parents, Meryem DEĞİRMENCİ and Mustafa DEĞİRMENCİ who always believe in my success along with their love, patience and encouragement throughout my life. I am also very grateful to my elder brothers Hüseyin DEĞİRMENCİ and Serkan DEĞİRMENCİ who help me to recognise my abilities in foreign language, follow my dreams and realise them.

Finally, my beloved son, Sefa YILDIZTEPE gave me strength to go on writing my thesis with his smile whenever I felt exhausted and I gave up struggling; I am indebted to his immense love and patience while looking forward to see the completion of this thesis. I am also deeply indebted to my dear husband, Fatih YILDIZTEPE for his spiritual supports and advices all the time. This dissertation would not have been achieved without their assistance and motivations.

ABSTRACT

THE KNOWLEDGE AND IDEOLOGY IN NEGATIVE UTOPIAS

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Master Thesis
Western Languages and Literatures Department
English Language and Literature Programme
Advisor of Thesis: Assoc. Prof. Cumhur Yılmaz MADRAN
August 2019, V + 60 Pages

The aim of this study is to scrutinise the knowledge and ideology in negative utopian works of Zamyatin's <u>We</u>, Aldous Huxley's <u>Brave New World</u>, George Orwell's <u>Nineteen Eighty Four</u> and to explain how Foucault's ideas on knowledge and ideology are shaped in these novels. In the introduction part of the thesis, the main purpose of the thesis is given. The first chapter, at first, deals with the concepts of utopia and negative utopia in a chronological order. Then, knowledge and ideology are explained from Foucault's perspective in a detailed way. In the following chapters, the concepts of the knowledge and ideology are analysed in <u>We</u>,<u>Brave New World</u> and <u>Nineteen Eighty Four</u> with the help of the striking quotations from the novels. The conclusion part of the study gives a general view of the knowledge and ideology in the studied novels, and emphasises the aim of this study.

ÖZET

KARŞI ÜTOPYALARDA BİLGİ VE İDEOLOJİ

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Tez Danışmanı:Doç. Dr. Cumhur Yılmaz MADRAN
Ağustos 2019, V + 60 Sayfa

Bu çalışmanın amacı Zamyatin'in <u>Biz</u>**, Huxley'nin** <u>Cesur Yeni Dünya</u> **ve Orwell' ın** <u>Bin Dokuz Yüz Seksen Dört</u> **karşı ütopya romanlarında bilgi ve ideolojiyi detaylı bir şekilde incelemek ve Foucault'nun bilgi ve ideoloji ile ilgili düşüncelerinin bu romanlarda nasıl şekillendiğini açıklamaktır. Tezin giriş bölümünde, tezin başlıca amacı verilmiştir. Birinci bölüm öncelikle ütopya ve karşı ütopya kavramlarını kronolojik bir şekilde ele almıştır. Daha sonra bilgi ve ideoloji Foucault'nun bakış açısıyla detaylı bir şekilde açıklanmıştır. Sonraki bölümlerde** <u>Biz</u>**,** <u>Cesur Yeni Dünya</u> **ve** <u>Bin Dokuz Yüz Seksen Dört</u> **romanlarındaki bilgi ve ideoloji kavramları romanlardan çarpıcı alıntılarla incelenmiştir. Çalışmanın sonuç bölümünde, çalışılan romanlardaki bilgi ve ideoloji genel bir bakış açısıyla verilmiş ve bu çalışmanın amacı vurgulanmıştır.**

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INTRODUCTION

This thesis intended to analyse the concepts of knowledge and ideology in Negative Utopias of Zamyatin's <u>We</u>, Huxley's <u>Brave New World</u>, Orwell's <u>Nineteen Eighty Four.</u> First of all, these negative utopian novels reveal the fact that utopia and negative utopia are intermingled. They both represent the ideals for a better life in different ways. Negative utopia is accepted as a disappointment of the utopian ideals. Utopia promises a perfect world in an optimistic way whereas negative utopia turns this optimism upside-down. In utopias, knowledge and ideology seem to have reformative role whereas in negative utopias, they are used to show false consciousness in the modern life in which people are free to acquire the true knowledge but do not strive to reach it. Ideology allows states to follow some certain principles determined by some strong powers. In negative utopias, knowledge and ideology are seen to be used as a manipulative deception. This is ascertained in the novels, <u>We</u>, <u>Brave New World</u> and <u>Nineteen Eighty Four</u> as the struggles in these novels gain liberty and knowledge result in disappointment.

Knowledge and ideology gain different meanings in the totalitarian states of these novels. The citizens of these states have no right to live independently although they are made to believe that they have the highest standards of life. All these novels display how people are kept away from the true knowledge or in other words, how they are prevented from seeking knowledge. Instead, they are forced to believe that true knowledge resides only in the doctrines of the totalitarian regime.

Totalitarian states of <u>We</u>, <u>Brave New World</u> and <u>Nineteen Eighty Four</u> depict perfect utopian worlds in the eyes of the citizens. However, these worlds are turned into hells when some of the individuals come to recognize that they are made to sleep throughout their lives. States have total power and control over their citizens. As long as the individuals are asleep, everything is perfect; nevertheless, whenever some of the citizens wake up and want to rid of the chains of the state in order to become individuals, everything is turned upside down.

Everything which is against the state should be abolished in negative utopias. Otherwise, the states may lose the power and the control over the individuals. Individual cannot be more powerful than the state and free to do anything s/he wants according to the ideologies of the three different fictional states of <u>We</u>, <u>Brave New World</u> and

Nineteen Eighty Four. Humanly feelings such as love, fear, unhappiness, joy and humanly rights such as freedom, thinking, rebellion, expressing opinions and emotions are strongly opposed, even abolished in these states. These things may be the lights for the individuals to escape from the control of the state over their lives and rid of the herd psychology in which they are forced to live.

'Herd' is the most appropriate word in order to describe the aim of totalitarian regime in Negative Utopias. The aim is to make everyone to be a part of a herd, namely the state. The so-called leaders of Negative Utopian States are only the herdsmen of their citizens. Zamyatin, Huxley and Orwell display how this totalitarian dream of stability and happiness turns out to be a nightmare.

Before the analysis of three negative utopian novels, it will be useful to highlight the definitions of the terms utopia, negative utopia, knowledge and ideology. For this reason, the first chapter of this study is devoted to definitions and backgrounds of these concepts. In the first chapter, firstly, the concepts of utopia and negative utopia will be discussed in a historical context. The concepts of knowledge and ideology are also scrutinised, and their voices in negative utopias are analysed in the light of Karl Marx and Michel Foucault's works.

Foucault and Marx have complicated views of knowledge and ideology. Foucault's works allow a wide range of different views on knowledge and ideology. Foucault does not belong to any certain approach or theory. He is able to provide various kinds of perspectives which help people to think broadly. Marx's ideas about the negative type of ideology also open a window to negative utopias. His ideas make it clear that negative utopias are the direct results of negative ideologies.

As twentieth century novels, We (1921), Brave New World(1931) and Nineteen Eighty Four (1949) emerge in a time in which people need something new to express the chaos, desolateness, isolation and mechanization of their age. Authors depict the chaotic results of dreaming of an ideal state and ideal life. They do not only reflect their times but also warn us about the future.

 These three novels appeared in the chaotic atmosphere of the twentieth century in which people became the slaves of the machines and were deprived of all humanely values. By the end of 19th century, a lot of religious, cultural, social and economic changes had

appeared which led the writers to seek for something more in literature. In the 20th century, the preindustrial economy was almost lost, which caused people to break connections with their lands. Most of the people began to live in the urban centres. The sense of local community was gradually lost, and society gained a fragmented outlook. In the face of economical and social changes radical doubts about the stability of order occurred, which resulted in the growing pessimism among the writers of the time.

The dominance of middle-class ideas and values was challenged by the intellectual circles in the 20th century. Modern novelists ignored the limitations of the Victorian subject matter and the style; instead, they enlarged the scope of subject matter, and they introduced their own styles and techniques because the society gained a new outlook which traditional manners do not correspond to the new ways of living.

With modernism, religion, social stability and ethics began to be questioned. These questions led the novelists of the time to turn their faces to individual realities by examining the conscious and unconscious mind of their characters. They explored the psychological and intellectual development of their characters. Traditional forms began to lose their places. The characters became lonely individuals, alienated from the society because questioning of religion, culture and ethics led people to a chaotic atmosphere in real life. In addition, the developments in science and technology caused people to deal less with themselves and even to forget about themselves and be mechanized.

Loss of spiritual and individual identity was a total catastrophe for the modern man. He was led to a lonely and meaningless life. Loss of identity and fear of loneliness made people feel depressed. Modern life provided everything for people and improved their living conditions; on the other hand, they lost every humanely values and their occupations; namely, productive power of human beings was replaced by the power of machines. Modernist writers tried to focus on reminding people of the humanely values and warning them against the mechanisation which is one of the results of the modern world. People lost faith in established rules and traditional manners. As a result, men of literature turned their attention to the new ways of representing grim conditions of the individuals. They expected freedom, equality, justice, brotherhood and knowledge from what they called modernism, but they found themselves isolated, uneasy than before becoming more mechanized, dehumanized and depressed.

On the whole, there were many social and psychological reasons which paved the way for experimental literary movements such as shattered beliefs, loss of faith and decline of the significance of religion. Up to that time, people were following the laws of religion, traditions and customs. Whenever modernism was introduced, people began to forget about such values. They constructed a new way of life for themselves. Religious, traditional and spiritual values were replaced by the materialistic and capitalistic values. The people were gradually deprived of their natural surroundings and ties. They became lonely and helpless creatures who found themselves in a struggle between life and death.

Social, political and literary conditions make it easy for negative utopia to rise in 20th century. Values are changed, and traditional forms are turned upside-down in both real life and fictional life of literature. Fictional worlds of Zamyatin, Orwell and Huxley open new windows to the lives of modern people who are repressed by the totalitarian regimes of their states. For this reason, this study is devoted to the knowledge and ideology and the way how they are embodied in these novel

CHAPTER ONE

NEGATIVE UTOPIA, KNOWLEDGE AND IDEOLOGY

1.1. The Idea of Utopia and Negative Utopia

Knowledge and ideology have a long standing background in literature. These concepts have been studied throughout history in various works. Some of these works are utopias and negative utopias in which knowledge and ideology can find fertile ground to penetrate into communities' lives. That is why before dealing with knowledge and ideology in negative utopias such as Zamyatin's <u>We</u>, Huxley's <u>Brave New World</u> and Orwell's <u>Nineteen Eighty Four</u>, it is inevitable to analyse the meanings, roots and historical background of utopia and negative utopia. On the whole, this chapter is intended to give some background information about utopian and negative utopian worlds beginning from their meanings and passing through their historical, etymological, philosophical backgrounds and the examples from both earlier times and modern times in a chronological continuum.

Although the terms utopia and negative utopia seem to be the opposites of each other, negative utopia bears resemblance to utopia. The main resemblance is that they are both the products of imagination and nothing to do with reality. Besides, they both emerge as a result of the need for something new and more acceptable than the existing situations. They can be thought as saviors of their ages in which a chaotic atmosphere exits. If their backgrounds are examined, it will be clear that negative utopia has followed utopia chronologically, but it is necessary to note that before the emergence of negative utopia, the term dystopia was commonly used. However, the term dystopia is not enough to explain the atmosphere of negative utopia. In dystopias, it is possible to see the impacts of ideology, but negative utopias go beyond dystopias, and ideology is seen under the control of power. In other words, negative utopia has emerged when utopia and dystopia have become insufficient. The foremost difference is that negative utopia is a "warning" for humankind as it is stated in the introduction of the <u>Nineteen Eighty Four</u> (Orwell, 2000: xxiv) whereas utopia is humankind's dream.

An overall view of the idea of utopia and negative utopia reveals a process beginning in the eighth century B.C. and keeping on henceforth. In this process, there

appear various kinds of definitions and uses which are put into practice historically. First of all, it is useful to define the uses and meanings of utopia and negative utopia. The term utopia is used to describe people's dreams, hopes and wishes which are almost impossible to be realized since those are too perfect to come true. On the other side, the world of negative utopia is too bad to be actualized. Both utopia and negative utopia include human desire for the happiness in a better world. However, in negative utopia, it turns out to be a chaos rather than a salvation. It will be true to claim that negative utopia is pessimistic version of utopia. Though utopia has an optimistic point of view, negative utopia, as befits the name, depicts a negative and pessimistic world. In a way, negative utopias include hidden utopias in themselves, so their roots will be scrutinised together.

The origins of the word utopia reveal its meaning as 'no place'. It is an imaginary place which exists only in the minds of human beings. It is impossible to reach or live in a utopian place. Utopia is only a wish to live in a perfect world. In this perfect world, everyone is optimistic as if their wishes could be realized. Utopia is constructed upon a good life so that everyone can lead an easy life without any poverty, arguments or battles. On the other hand, negative utopia which seems to be constructed upon the utopian values has negative consequences of utopian life. There is an inevitably high technological atmosphere in which technology becomes a foe rather than a friend in negative utopias. Everything is developed in order to make people's lives easier in negative utopias as in utopias, but nothing is as perfect as it is imagined in these worlds.

The word 'utopia' is rooted in the name of the ideal state which was described by Thomas More in the sixteenth century. In fact, the content and the meaning of the word go back to the previous centuries. As a term, utopia was introduced with More's imaginary ideal society. Later, it has become an umbrella term which describes the imaginary ideal societies which live in peace and comfort without any difficulty or problem. Therefore, the sixteenth century can be accepted as a kind of turning point for literary works which make use of the idea of utopia. However, it is not enough to know only the sixteenth century utopias since utopia has deeper roots in various kinds of works such as Plato's Republic (380 BC) and Augustine's City of God. There are both religious and secular utopias which have been written throughout history. Before Plato's Republic, Hebrew Prophets dealt with the utopian thought religiously.

Hebrew Prophets' literary experiences were passed from generation to generation verbally about eight century BC. This includes such a large scale that it should be limited as Joyce Oramel Hertzler stated in his <u>History of Utopian Thought:</u>

But we must even limit our field here. So we have decided to consider the works attributed to the six most important prophets of this group, namely, Amos, Hosea, Isaiah, Jeremiah, Ezekiel, and Deutero-Isaiah, who have been called the beacon lights of prophecy (Hertzler, 2008: 8).

This frame is so broad that it should be restricted to the significant ones. Their utopianism can be accepted as the summary of the concept of utopia in those times. All these prophets tried to find a solution to the social problems. While doing this, they made use of the thought that is called as utopia today. They wished a happier life without immorality, discontent and perversion of religion.

 The Hebrew prophets were not desperate about their fate; instead, they believed in the possibility of justice. Amos stated that "Let justice flow like a river and righteousness like a perennial stream" (Hertzler, 2008: 12). He denounced the social sins and the wrongs among the people who lived together. Later, "Hosea had to call a broken, troubled, corruption-ridden society back to its religious loyalty as the only hope of political and social salvation" (Herztler, 2008: 17). Isiah had also the intention to reconstruct the corrupt society in order to make people to reach salvation with the hope that "If you have faith, a perfect life lies before you"(Hertzler, 2008: 23).

The aim of all these prophets was that they "cared for the world about them with its perplexing social and political, national and international problems"(Hertzler, 2008: 47). They believed in the possibility of realisation of an ideal society. They constructed their theories on the basis of the conditions under which the people lived. Their messages were based on the goodness of people, the ethical circle and the concept of righteousness. "This centred about an ethical, social, political and cultural rehabilitation" (Hertzler, 2008: 48). What they wanted from the society was spontaneous righteousness and freedom from social corruption. These utopias had a religious point of view, but after that period, secular utopias also appeared in the literary world.

In the fourth century, the history of utopia came across with Plato's <u>Republic</u>, in which Plato dealt with the idealism in politics, literature and philosophy. Compared with the previous prophets, Plato displayed a secular depiction of the ideal state although it praised some virtues of mankind. The roots of the current concept of utopia were hidden in Plato's <u>Republic</u>. "The Republic was a combination of politics and dialectics; at the

same time a philosophical estimate of the highest good, and a treatise on communism and the theory of the state; but above all, its main argument was the search after justice" (Hertzler, 2008:100). Plato described his ideal state as existing nowhere; "exists in our reasoning, since it is nowhere on earth, at least, as I imagine. But in heaven, probably, there is a model of it" (Book ıx, 135). It is impossible to reach such a perfect state in the material world as Plato emphasized. He sought the perfection behind the apparent material world.

Plato's ideal state, like the prophets' states as mentioned above, had a universal characteristic. His aim was to construct a total happiness in the universal scope. "We are forming a happy state, not picking out some few persons to make them alone happy, but are establishing the universal happiness of the whole"(Plato, 1997:118). Plato's ideal state aimed at establishing perfect conditions for all humankind. And if a state has once started well, it exhibits a kind of circular progress in its growth. Adherence to a good system of nurture and education creates good natures, and good natures, receiving the assistance of a good education, grow still better than they were, their breeding qualities improving among the rest, as is also seen in the lower animals (Plato, 1997: 118).

Education is important to be reasonable men for Plato. These reasonable men will be able to find responses to the questions of sexes, marriage and procreation of children. Therefore, the reason has a significant role in an ideal state. In fact, the state which was depicted by Plato exists only in appearance, not in reality. In other words, it is not the real perfect state but the idea of the perfect state.

There are many different kinds of knowledge in this ideal state of Plato. To Plato, there should be knowledge of something in the state that proves wisdom. Hence, there was a totalitarian regime in which ruling class had wisdom. As ruling class had wisdom, it also had knowledge and power. Plato stated that wisdom resided in the ruling class, which made it compulsory to choose the rulers among philosophers. The State should be ruled by philosophers.

The totalitarian regime which was depicted by Plato formed a basis for later utopias and negative utopias as the states of the later utopic and negative utopic works. In Republic, Plato gave the example of a thirsty man who wants to drink something. However, the soul sometimes contains two principles, one of them commands and the other forbids drinking. This situation is also seen in totalitarian regime which forbids

people even the instinctual needs such as freedom. For instance, freedom is forbidden and the state promises happiness without freedom for its citizens although those people need to have freedom to have happiness. However, there are so-called happy citizens in both utopia and negative utopia. This has become one of the significant characteristics of utopia and negative utopia. People have souls not only to be free individuals but also to be total obedient individuals of the State. As Plato mentions in his <u>Republic</u>:

Whenever the authority forbids such indulgences grows up in the soul, is it not engendered there by reasoning; while the powers which lead and draw the mind towards them, owe their presence to passive and morbid states (Plato, 1997: 137).

It is possible to see the impacts of Plato's <u>Republic</u> even in the utopias and negative utopias which appeared centuries after him. The people in utopias and negative utopias are forced to give up their desires as the states forbid them to realize. Bernard Shaw's sentences in <u>Man and Superman</u> summarise this situation in an impressive way: "There are two tragedies in life. One is not to get your heart's desire. The other is to get it" (Shaw, 1903: 174).

There are two different realms in utopias and negative utopias: the visible realm and the intellectual realm of the world. In one of these realms, there is a ruling class which knows everything and controls the citizens. In the other realm, there are citizens who are forced to lead the life which is imposed upon them. Ruling class has the real knowledge and power. In negative utopias, somebody keeps an eye on the citizens, and she/he has the power to control the others.

After the emergence of <u>Republic</u>, there is a period which can be accepted as a transition period between the antiquity and the early modern period, namely the sixteenth century. This period includes the time of Apocalyptists and Christianity. Apocalyptists followed Plato's <u>Republic</u> historically. "The Apocalyptists are generally thought to be a class of almost entirely unknown Jewish and Christian writers whose works appeared between 210 B.C. and 1300 A. D., most of them, however, appearing during the first four centuries of the period mentioned and serving to fill that gap in the history of Jewish thought between the prophetic teachings and the acceptance of Christianity" (Hertzler, 2008: 50). The conditions under which they lived had an impact upon their ideas of utopia. The significant thing about Apocalyptists was that it was the period which came with Christianity.

Jesus' time was accepted as the summit of utopianism. His contribution was to change the abstract conceptions to the concrete, realizable and actual practices. The purpose of Jesus' utopianism was "the attainment of a definite ideal—the Kingdom of God" (Hertzler, 2008: 70). The Kingdom of God was seen as a process of social and spiritual progress. It suggested perfectness in every field of life; "this means no war, no oppression in state, no injustice in industry, any constant struggle and enmity and exploitation anywhere" (Hertzler, 2008: 72). "Love, in its Godward and in its manward aspect; love of God and humanity, is the basis of Jesus' utopianism" (Hertzler, 2008: 76). This religious idea of utopia goes beyond the humanity and indicates the love and the power of God. In the fifth century (AD), there appeared Augustine's City of God as a result of the turmoil which was lived within the society. Augustine believed that humankind was not evil by nature and stated: "There is a nature in which evil does not or even cannot exist; but there cannot be a nature in which there is no good" (Hertzler, 2008: 88). In order to be a perfect one, one should get rid of all her/his sins and come back to a sinless position.

In the sixteenth century, Thomas More's Utopia appeared. In Utopia, everything is in peace and under control. "They detest war as a very brutal thing, and which, to reproach of human nature, is more practised by men than by any sort of beasts" (More, 2004: 122). There is no need to an outside control of the people because everyone knows his/her duty and act according to it without going beyond the borders. Compared to Plato's Republic, More's Utopia can be thought more concrete one. As Guthrie, in his Socialism before the French Revolution, explains; "Plato had a more general abstract end in view, he was seeking an explanation of abstract justice; More was interested in the practical solution of actual and present social problems and busied himself with plans to alleviate existing unfortunate conditions" (Guthrie, 1907: 65). More depicted a society in which his utopian thoughts were realized while Plato explained his ideal state in general terms. However, it is an undeniable fact that both of these works achieved to create a tremendous impact for the following utopias and negative utopias for the following centuries. As Thomas More suggested in Utopia the society has equal social opportunities for everyone in every field. Everything is so well designed in the state that people do not need to work hard:

But among the Utopians all things are so regulated that men very seldom build upon a new piece of ground, and are not only very quick in repairing their houses, but show their foresight in preventing their decay, so that their buildings are preserved very long with but very little labor, and thus the builders, to

whom that care belongs, are often without employment, except the hewing of timber and the squaring of stones, that the materials may be in readiness for raising a building very suddenly when there is any occasion for it (More, 2004: 70).

Thereby, everything is well designed and peaceful in the state of Utopia which lays the foundations of the following utopias and negative utopias. The people in later utopias and negative utopias live under the control of some binding powers. Although the people in utopias and negative utopias seem to be free, they are exposed to so many rules that they cannot make their own decisions or choices.

In the seventeenth century, Francis Bacon's New Atlantis was seen as a good example of utopia. New Atlantis suggested a land of freedom and justice. Bacon aimed at rebuilding of the society in the light of knowledge and discovery. He expressed his optimism about the future of secular science. As in any other utopia and negative utopia, New Atlantis has also a leader whom the citizens follow beyond all questions:

There reigned in this land, about nineteen hundred years ago, a king, whose memory of all others we most adore; not superstitiously, but as a divine instrument, though a mortal man; his name was Solamona: and we esteem him as the lawgiver of our nation. This king had a large heart, inscrutable for good; and was wholly bent to make his kingdom and people happy.….Therefore amongst his other fundamental laws of this kingdom, he did ordain the interdicts and prohibitions which we have touching entrance of strangers; which at that time (though it was after the calamity of America) was frequent; doubting novelties, and commixture of manners. It is true, the like law against the admission of strangers without licence is an ancient law in the kingdom of China, and yet continued in use. But there it is a poor thing; and hath made them a curious, ignorant, fearful, foolish nation. But our lawgiver made his law of another temper. For first, he hath preserved all points of humanity, in taking order and making provision for the relief of strangers distressed; whereof you have tasted (Bacon, 2000: 13).

In utopias and negative utopias, citizens depend on some powerful people for the sake of the state's stability. The citizens are depicted as happy people whose happiness stems from their emperor. It is their emperor who provides a happy and peaceful atmosphere. This characteristic also comes to life with the other examples of utopia and negative utopia following New Atlantis.

Seventeenth century   also saw the works of Tomasso Campanella. His City of Sun reveals his idea about gaining knowledge by sense perception. This work provides both philosophical expression and radicalism in social reform. Like Plato, More and Bacon, Campanella also depicted a state which was under the control of some powerful people.

We, indeed, are more certain that such a very learned man has the knowledge of governing, than you who place ignorant persons in authority, and consider them suitable merely because they have sprung from rulers or have been chosen by a powerful faction. But our Hoh, a man really the most capable to rule, is for all that never cruel nor wicked, nor a tyrant, inasmuch as he possesses so much wisdom. This, moreover, is not unknown to you, that the same argument cannot apply among you, when you consider

that man the most learned who knows most of grammar, or logic, or of Aristotle or any other author (Campanella, 2009: 8-9).

Following this century, there were some significant events. The eighteenth century was a period which witnessed the important revolutions such as the Declaration of American Independence (1776) and the French Revolution (1789). These events provided social and political novelty. Antoine-Nicholas de Condorcet (1743-1794) and Jean Jacques Rousseau (1712-1778) were two important thinkers prominent in this century. Rousseau's Social Contract (1762) revealed his disturbance about the existing systems of the society in which he lived. He thought that "man is born free; and everywhere he is in chains" (Rousseau, 1923: 5). He emphasized the freedom of man and the need of social order for this dream to come true:

One thinks himself the master of others, and still remains a greater slave than they. How did this change come about? I do not know. What can make it legitimate? That question I think I can answer. If I took into account only force, and the effects derived from it, I should say: "As long as a people is compelled to obey, and obeys, it does well; as soon as it can shake off the yoke, and shakes it off, it does still better; for, regaining its liberty by the same right as took it away, either it is justified in resuming it, or there was no justification for those who took it away." But the social order is a sacred right which is the basis of all other rights (Rousseau, 1923: 6).

Although it is necessary to shake the servitude of the man under the control of a master, it is indispensable to keep a social order in order to have the right to get freedom. This is necessary to make all the citizens free. Rousseau's offer to provide freedom for every citizen brings some utopian characteristics in his work. Another important name for the eighteenth century was Samuel Johnson, the writer of The History of Rasselas, in which he aimed at determining the roots of happiness:

The princess thought, that of all sublunary things, knowledge was the best: She desired first to learn all sciences, and then purposed to found a college of learned women, in which she would preside, that, by conversing with the old, and educating the young, she might divide her time between the acquisition and communication of wisdom, and raise up for the next age models of prudence, and patterns of piety. The prince desired a little kingdom, in which he might administer justice in his own person, and see all the parts of government with his own eyes; but he could never fix the limits of his dominion, and was always adding to the number of his subjects (Johnson, 1999: 116).

The following century emerged as a transition from pre-industrial period to the industrialisation, which influenced the literary area. In this century, utopia was seen as an alternative solution to the problems of both pre-industrial period and the capitalism brought by industrialisation. Compared with the previous centuries, it can be said that it was a period in which technology took its place in the lives of people. Samuel Buttler's Erewhon (1872), which can be spelled backwards as 'nowhere' when the letters 'w'

is thought in the place of 'h' carries some qualities of utopia such as suggesting a far, fictional and perfect country. Another work, Edward Bellamy's <u>Looking Backward</u> (1887) also depicted a socialist utopia which proposed socialist solutions to the problems of capitalism such as nationalisation of all industry. Three years later, William Morris' <u>News from Nowhere</u> (1890) was published. The writer displayed a future society in which private property, authority, big cities, prisons and class systems did not exist because everything was organised to be simple.

When we have come to the twentieth century, utopia finds itself in a different atmosphere in which everything becomes more technological and sophisticated. In this sophisticated atmosphere, the need for an enlarged version of utopia appeared. This requirement paves the way for the complex worlds of utopia and the emergence of negative utopia in the twentieth century. The development of technology resulted in the societies which consumed all the time. The negative utopian works of the twentieth century showed the disappointment of those who believed in the perfection of utopian ideal states. Yevgeny Zamyatin's <u>We</u> (1921), Aldous Huxley's <u>Brave New World</u> (1931) and George Orwell's <u>Nineteen Eighty Four</u> (1949) put the ideal utopian society into question and replaced it with a totalitarian regime. Utopian worlds turned into negative utopias.

On the one hand, there was an attempt to get rid of the pressures and the problems of the century; on the other hand, new worlds which were created to achieve this goal displayed a total degeneration of the society under the technologically developed conditions. The development of technology has caused such a state, which is full of living dead people, namely dehumanized people. There is a pessimistic atmosphere especially in governmental process because the government is cruel to its citizens. Although there appear some people to resist the harsh treatment of the government, the government is so powerful that it makes them smaller parts among the crowds consisting of its supporters. Everything is under the control of the state in negative utopias. In negative utopias, "the society often gives up A in exchange for B, but the benefit of B blinds the society to the loss of A; it is often not until many years later that the loss of A is truly felt, and the citizens come to realize that the world they once thought acceptable (or even ideal) is not the world they thought it was. That's part of what is so compelling—and insidious—about dystopian fiction: the idea that you could be living in a dystopia and not even know it" (Adams, 2011: 1).

Revolution, overpopulation and such disasters in negative utopias enable a transition from the traditional systems of government to the new totalitarian dictatorships. In these fictions, society can be accepted as antagonist, working against the protagonist's aims and desires. This situation shows itself as oppression on the individuals. There are laws which limit the liberty of individuals in various fields such as their sexual life, civil liberties and living conditions. The citizens live under a total surveillance. Negative utopias, which are thought to be created to solve the problems, in fact, result in the emergence of the new ones. Peace is provided only by conditioning the citizens or making them asleep.

On the whole, utopia and negative utopia share the similar reasons to exist socially. Social crises and chaotic atmospheres have led people to seek solutions throughout history. There appears a need to discover new remedies in order to escape from the social discontent. The thought of utopia has become one of these remedies to solve the problem of social crisis and chaos. This has become inadequate with the developments of technology; so people have felt it necessary to find new remedies besides utopia which is not enough to solve the problems in the modern world. With this necessity in mind, the idea of negative utopia has appeared. Both utopia and negative utopia appear in a society which has a chaotic atmosphere as if they will be the savoirs of that society.

Consequently, it is possible to say that both utopia and negative utopia have emerged from human desires, the social and political conditions under which they have appeared. Looking over their history, it can be said that they are the attempts to change the harsh realities in life. They cannot be separated from each other. "In the background of many a dystopia, there is a secret utopia" (F.E. Manuel and F.P. Manuel, 1997: 6). They are the attempts of humankind to get rid of indulgence to the powerful ones, but in fact, they find themselves in a total servitude of the state, especially in negative utopias.

Everything in utopias and negative utopias remains as a dream of a perfect, peaceful and happy life. Those attempts have resulted in disappointments either because the world created by utopia is too good to realize or because the world in negative utopia is too bad to live in. They differ in their perspectives on life as utopia depicts an optimistic view, but negative utopia has a pessimistic point of view. In a way, they deal

with the similar social problems in different perspectives, resulting in similar disappointments in spite of the hopeful scene of utopian works. In fact, they are the pictures of the real life, which seem to be an escape from the real life. The ideals remain as ideals because they cannot be turned into realities.

The states in utopias and negative utopias have different ideologies that hide the realities behind the ideals. Therefore, it is almost impossible to differentiate the realities and the ideals in utopias and negative utopias. A search for ideology and knowledge in negative utopias embodies some clues of those realities and ideals. Utopian and negative utopian works have totalitarian states which suppress the citizens. Citizens have no identity and have only the knowledge that is imposed upon them because they are bereft of their individuality. Individual knowledge seems to be the ideal whereas the knowledge which is imposed upon by the state is reality. However, in negative utopias they are interpenetrated. Ideology and knowledge have gained different meanings in the worlds of negative utopia. For this reason, these two terms will be analysed in negative utopian worlds of <u>We</u>, <u>Brave New World</u> and <u>Nineteen Eighty Four</u> in the light of Foucault's works in the following chapters.

1.2. Foucault's Knowledge and Ideology in Utopias and Negative Utopias

Knowledge and ideology have different attributions, distinct and diverse applications and various meanings in utopias and negative utopias. Throughout this part of the thesis, diverse meanings and the usages of knowledge and ideology will be scrutinised in a detailed way. However, there is not a common definition of knowledge or ideology because it is difficult to combine all the theories which try to explain them. Yet, it is possible to define a point of view before dealing with distinct meanings and

the reflections of knowledge and ideology in utopias and negative utopias. Throughout the thesis, knowledge and ideology will be examined from Foucault's point of view.

It is necessary to know the general understanding of knowledge and ideology though it is almost impossible to give a certain definition of the terms. In other words, it should be made clear what it means when someone talks about knowledge or ideology. The term knowledge is used to describe a familiarity with someone or something, including facts, information or descriptions in a simple explanation. The term ideology is used to describe a set of ideas in different fields including expectations and actions. Knowledge has experience, and ideology has ideal goals in itself.

The thing which is common between knowledge and ideology is the power. Power is used both in utopias and negative utopias. It can be interpreted dually as negative and positive connotations. Therefore, knowledge and ideology take the shape of power in utopias and more commonly in negative utopias. Foucault emphasizes the importance of power in most of his books, especially in <u>Power</u>. It shouldn't be enough for Foucault to say that power needs a certain form of knowledge because it should be added that "exercise of power creates and causes to emerge new objects of knowledge and accumulates new bodies of information....The exercise of power perpetually creates knowledge and, conversely, knowledge constantly induces effects of power" (Foucault, 1980: xvi).

In the light of Foucault's theory, it is true to say that in utopias and negative utopias, certain groups of power determine the knowledge of the individuals. In a way, these groups make use of their power upon the other people in order to make them accept the knowledge on which they impose. Here the knowledge can be seen as the truth or reality; however, it does not always mean the truth, but sometimes it means false consciousness.

Knowledge does not always confer to the reality. It can be seen in different shapes and forms. As Foucault points out, "truth is "a thing of this world" meaning that truth exists or is given and recognized only in worldly forms, through actual experiences and modes of verification; and meaning also that truth is a serious matter and a serious force in our world, and that there is work for us to do in investigating the presence and

effects of truth in the history of our societies" (Foucault, 1980: xvi). In his <u>Discipline and Punish</u>, <u>the History of Sexuality</u> (1), <u>Birth of Clinic and History of Madness</u>, Foucault intended to show how the emergence of the forms of knowledge such as psychology, psychiatry, psychoanalysis, sociology and criminology affect the problems and practices of power badly. For Foucault, in recent Western History, knowledgeable people are those who are able reach the realities of life. They can manage to see the real world behind the reflections that are displayed by the ideology. Such individuals are threats for their states in utopias and negative utopias because these knowledgeable individuals have the power to turn the states' ideology upside-down:

Breaking with the Marxist theory of ideology that denounces the forms of false bourgeois knowledge designed to mask the realities of exploitation in capitalist society is Foucault's another aim. "He was interested in the role of knowledge as useful and necessary to exercise of power because they were practically serviceable, not because they were false"(Foucault, 1980: xvi).Foucault used the French word 'savoir' for knowledge with connotations of "know-how". He also emphasized the fact that nothing, including the exercise of power, is evil in itself- but everything is dangerous. Knowledge was equalized with truth in Foucault's theories. "The subject of knowledge itself has a history; the relation of the subject to the object; or, more clearly, truth itself has a history" (Foucault, 1980: 2).

History of truth is analysed in two ways. The first one is internal history of truth. It is the history of truth as it is constructed in or on the basis of the history of sciences. The other one is the exterior history of truth, which is based on a certain number of games through which one sees certain forms of subjectivity; certain types of knowledge come into being.

Nietzsche stated in a text dated 1873: "In some remote corner of universe, bathed in fires of innumerable solar systems, there once was a planet where clever animals invented knowledge. That was the grandest and most mendacious minute of 'universal history' " (Foucault, 1994: 6). For Nietzsche, religion, poetry, knowledge were invented, and they had no origin. They did not exist before. Nietzsche also says that knowledge has connections with instincts, but it cannot be present in them. Knowledge is the outcome of the interplay, the struggle and compromise between the instincts. Instincts meet, fight one another, and finally compromise, which produces knowledge.

Knowledge is the result of instincts; it is accepted as stroke of luck. It is also, with Nietzsche's word, "a spark between two swords" but not a thing made of their metal.

Knowledge must struggle against a world without order, without connectedness, without form, without beauty, without wisdom, without harmony, and without law. That is the world with which knowledge deals. There is nothing in knowledge that enables it, by any right whatever, to know this world... "Knowledge can only be a violation of the things to be known, and not a perception, recognition, identification of or with those things" (Foucault, 1994: 9).

Laughter, lament and detestation are the roots of knowledge. These derives produce knowledge because they attain a unity, they are in state of war. Therefore, in knowledge, there is a relation of distance and domination; there is not something like happiness and love but hatred and hostility. There is a precarious system of power in knowledge. Nietzsche put hatred, struggle and power relations at the root of knowledge.

If we truly wish to know knowledge, to know what it is, to apprehend it at its root, in its manufacture, we must look not to philosophers but to politicians- we need to understand what the relations of struggle and power are. One can understand what knowledge consists of only by examining these relations of struggle and power, the manner in which things and man hate one another, fight one another, and try to dominate one another, to exercise power relations over one another (Foucault, 1994: 12).

Several questions may be asked for clear understanding of knowledge; unfortunately, it is almost impossible to find or even come closer to a certain answer for those questions. The valuable thing about it is to ask and search for it: "Our civilisation has developed the most complex system of knowledge, the most sophisticated structures of power. What has this kind of knowledge, this type of power made of us? In what way are those fundamental experiences of madness, suffering, death, crime, desire, and individuality connected – even if we are not aware of it – with knowledge and power? I am sure I'll never get the answer: but that does not mean that we don't have to ask the question" (Foucault, 1994: 311).

If the knowledge is applicable, it refers to specific dimension of existence. The knowledge subject to intellectual control is replaced by traditional guaranteed story of creation. As Karl Manheim states in his Ideology and Utopia, "it was hoped that through insight into the origins of cognitive representation one could arrive at some notion of

the role and significance of the subject for the act of knowing and of the truth-value of human knowledge in general" (Manheim, 1954: 13).

According to Karl Manheim's theory, different groups can determine different definitions of the same situations. It is defined in the same way for the members of a group. It doesn't matter it may be true or false, it matters how a group defines it. In utopias and negative utopias, a group of people defines something as truth, and the rest of the people is forced to believe those definitions blindly. Knowledge that belongs to a certain group and is taught to wide range of people unaware of it becomes a means of ideology. Collective knowing of community rather than individual knowing grows out of a community of experiencing prepared for in their subconscious.

The word ideology is often thought a way of thinking which is systematically mistaken, a false consciousness. "The notion of 'ideology' as false consciousness is necessarily redundant, for two reasons. First, it refers to 'consciousness' which is not material and therefore not real; and second, it assumes the possibility of falsehood, a concept which can have no meaning if the thinking subject is itself merely the objective product of power" (Hawkes, 2003: 155). However, the sources of false consciousness go back in history to the Greek times. Plato in his Republic gives priority to ideas than to the material world. Plato's philosophy is closely connected with our ability to acquire knowledge, which is quite opposite to the Sophists' skeptical views, which depend upon social customs and perceptions of individual people. The Sophists "forced Athenians to consider whether their ideas and customs were founded upon truth or simply upon conventional ways of behaving" (Stumpf and Fiesser, 2003: 31). They paved the way for essential questions, about the acquisition of knowledge. They were quite skeptical about the possibility of attaining any absolute truth, and they claimed that all knowledge is relative. On the other hand, Plato rejected this idea, and claimed the existence of unchanging and universal truths, which human beings are able to acquire. Plato in his cave allegory claims that people take shadows as realities, which is a faulty belief and perception since the ideas come before the material world. Reflections and shadows just blur the perception of knowledge. The visible world is composed of the reflections of ideal forms. The visible world which is full of shadows and reflections is deceptive. If we stay away from the deceptive world of shadows and reflections, it is possible to discover the reality behind them and thus to have true knowledge. This deception is the

first step in the history of ideology. After Plato, the following philosophers attributed false consciousness to distortions of the relations between ideas, things and representations. The source of false consciousness is ascribed to a misconstruction in the relationship between subject, object and representations.

With the coming of rational analysis, modern thinkers changed their attitudes toward false consciousness. As opposed to Aristotle who saw habits and customs are the foundations of morality and civilisation, modern thinkers thought that "a blind adherence to custom represented a superstitious and unwarranted reverence for past forms of social behaviour" (Hawkes, 2003: 39) which is another type of false consciousness. People are prone to make a fetish of their past modes of traditions, customs or behaviours. An appeal to customs is a way of creating a false consciousness through systematic illusions just to have power upon people. Machiavelli claims that it is a good way of deceiving people: "He who desires to introduce new modes and orders, is compelled to retain at least a shadow of ancient modes" (Straus, 1958: 37).

Ideology has roots from Bacon's time in which Bacon talked about the idols of tribe, of cave, of market and theatre, in his <u>Novum Organon</u>. These idols can be accepted as forerunner of modern conception of ideology. These are the sources of error derived either from human nature or from particular individual. Anyway, they are obstacles in the path to true knowledge. Therefore, there is a connection between Bacon's term and modern concept of ideology. They both signify the source of error. Francis Bacon in his <u>Novum Organon</u> talks about the existence of "four classes of idols" which are taken as eternal truths. These idols are the means of perpetuating power or control upon people. These idols enter the mind as a result of living in a society. They are accepted as ultimate truths: "The human understanding is like an uneven mirror receiving rays from things and merging its own nature with the nature of things, which thus distorts and corrupts it" (Bacon, 2003: 41).

A blind fetishism of idols and customs can distort human mind. Thus, man has to get rid of the impressions which are imposed upon him as eternal realities through empirical investigation. Reason has to restrict itself to the material purpose. Blind adherence to custom stems from "ignorance of the nature of the Right and Wrong" (Hawkes, 2003: 45). Similarly, John Locke's <u>Essay on Concerning Human</u>

<u>Understanding</u> claims that there are no innate ideas, but all knowledge derives from experience: The mind itself is "white paper, void of all characters without any ideas" (Locke, 1964: 89). Locke suggests empirical thinking to the antidote of the fetishism of false ideas. Reason is the only standard: "the standard of reason which is common to us with all men" (1964: 433). Our senses can be misleading, and when we have put too much emphasis on what we experience of the world outside us, we can be mistaken. Descartes in his <u>Meditations on First Philosophy</u> proposes a systematic "doubt about all things and especially about material things" (1998: 54). This kind of doubt is crucial to create some distance between the material world and the senses. Descartes separates the material world from the world of our experiences. As a rationalist, Descartes claims that we do not experience the material world at all: "I have before received and admitted many things to be very certain and manifest which yet I afterwards recognized as being dubious. What then were these things? They were the earth, sky, stars and all other objects which I apprehended by means of the senses. But what did I clearly and distinctly perceive in them? Nothing more than that the ideas or thoughts of these things were presented to my mind. And not even now do I deny that these ideas or met with in me. To this objection I answer that in that passage I did not intend my exclusion of those things to reflect the order of my perception" (Descartes, 1998: 51). "We mostly reflect our ideas upon the material world which results in false consciousness. And as to the most common error of our dreams, which consists in the fact that they represent to us various objects in the same way as our external senses do it" (1998: 22). Descartes believed that our innate ideas are the main focus of our experience of reality. As opposed to Descartes who separated experience and reason, Kant brought these together and saw knowledge as a result of working together by reason and experience.

The concept "ideology" reflects the one discovery which emerged from political conflict, namely, that ruling groups can in their thinking become so intensively interest-bound to a situation that they are simply no longer able to see certain facts which would undermine their sense of domination. There is implicit in the word "ideology" the insight that certain situations the collective unconscious of certain groups obscure the real condition of society both to itself and to others and thereby stabilizes it… The concept of "utopian" thinking reflects the opposite discovery of the political struggle, namely that certain oppressed groups are intellectually so strongly interested in the destruction and transformation of a given condition of society that they unwittingly see only those elements in the situation which tend to negate it (Manheim, 1954: 36).

There are two distinct and separable meanings of 'ideology'. One is the 'particular', and the other is the 'total'. What is common in these two concepts is that none of them deals with what is actually said by the opponent in order to reach an

understanding of what is said by the indirect method of the analysing the social conditions of the individual or group. In other words, opinions, statements and systems of ideas are interpreted in the light of the life-situation of the one who expresses them. Both of the conceptions of ideology make the "ideas" a function of who holds them. However, they differ in their meanings. There is not adequate historical information about the concept of ideology. Majority of the studies of ideology never reach any systematic analysis. Particular and total conceptions of ideology have distinct historical development.

Attitude of mistrust gave rise to the particular conception of ideology. In the total conception of ideology, there were more fundamental steps. Philosophy is one of these steps. It is accepted as the series of conflicts arising out of the nature of mind and its responses to the continually changing structure of the world. The word "ideology" itself had, to begin with, no inherent ontological significance; it did not include any decision as to the value of different spheres of reality since it originally denoted merely the theory of ideas.

The modern conception of ideology was born when Napoleon labeled the group of philosophers opposing his imperial ambitions as "ideologists" (Manheim,1954: 65). In a way, the word gained a derogatory meaning. In its epistemological and ontological nature, ideology is accepted as unrealistic. It is unrealistic in terms of practice. The access to reality is in practical activity. During the nineteenth century, the term ideology signified politicians' feelings for reality instead of the scholastic contemplative modes of thought and life. Ideology gained a new impetus. It was redefined by the politician in terms of his experiences. This new connotation seems to show a decisive turn in the formulation of the nature of reality. In the later stages of the development of ideology, the term was used as a weapon by proletariat against the dominant group.

There were indeed times when it seemed as if it were the prerogative of the militant proletariat to use ideological analysis to unmask the hidden motives of its adversaries. The public was quick to forget the historical origin of the term which we have just indicated, and not altogether unjustifiably, for although recognised before, this

critical approach to thought was first emphasized and methodically developed by Marxism (Manheim, 1954: 66).

On the whole, "the concept of ideology is usually regarded as integral to and identified with the Marxist proletarian movement; the analysis of thought and ideas in terms of ideologies is wide in its application and much too important weapon to become permanent monopoly of any one party. Nothing was to prevent the opponents of Marxism from availing themselves of the weapon and applying it to Marxism itself" (Manheim, 1954: 66-67).

In history, it is intelligible to formulate historical knowledge with reference to problems and conceptual constructions in the historical experience. There are ideological distortions such as "myths", "worship" and "greatness in itself." An example of the third type of ideological distortion can be seen, when the ideology as a form of knowledge is not adequate for comprehending the actual world. Total view of these cases shows false consciousness. Foucault talks about a "cumbersome notion of ideology":

In traditional Marxist analyses, ideology is a sort of negative element through which the fact is conveyed that the subject's relation to truth, or simply the knowledge relation, is clouded, obscured, violated by conditions of existence, social relations, or the political forms imposed on the subject of knowledge from the outside. Ideology is the mark, the stigma of these political or economic conditions of existence on a subject of knowledge who rightfully should be open to truth (Foucault, 1978: 15).

Foucault's intention in his lectures about the politics and his criticism of Marxist ideology is to show that political and economic conditions are not obstacle for the subject of knowledge, but they are the means through which the subject of knowledge is formed. Furthermore, he tried to show how political relations have occured in the culture.

Foucault's concept of "infra-power" is different from "political power." It is not related to state apparatus but the whole set of little powers. This infra-power is related to the possibility of hyper-profit because the knowledge and the power are rooted in the relations of production. A state consists of different power networks such as sexuality, family, kingship, knowledge, technology, and so forth. These networks stand in a

conditioning- conditioned relationship to a kind of "meta-power", which is constructed with prohibitions. It supplies the necessary basis for the negative forms of power.

Truth resides in the power. It is not outside of power or lacking in it. Truth is neither the reward of free spirits, nor the privilege of those who succeeded in liberating themselves. Every society has its own regime of truth, and Foucault calls it as "general politics" of truth. He characterised "political economy" of truth with five traits; firstly, truth is centred on the form of scientific discourse and institutions that produce it. Secondly, there is a demand for truth as much for economic production and political power. Next, it is the object which circulates through the education and information. The fourth trait is that it is produced and transmitted under control. Lastly, it is the issue of a whole political debate and ideological struggles (Foucault, 1994: 131).

Inquiry is seen as a form of knowledge by Foucault, situated at the junction of a type of power and certain number of knowledge contents. In Western culture, inquiry is a political form and form of knowledge-power. Contemporary society is defined as "disciplinary society" as the penal practice characterises the society. Shortly, the political question is not error, illusion, alienated consciousness or ideology; it is truth itself.

Basic principle of the penal law is that it shouldn't have the moral and religious transgression. "The crime, or penal infraction, is a breach of civil law, explicitly established within a society by legislative function of political power" (Foucault, 1978: 53). The second principle is that a penal law must simply represent what is useful for society. Third principle is related to the first two; the crime should be defined simply and clearly. It is not something related to sin or transgression; it is something that harms society; it is a social injury, trouble and a disturbance for the whole society.

There is also the definition of the criminal; the criminal is the social enemy. It is accepted by the theorists that criminal is the internal enemy. Following the criminal, panopticon theory is explained: "Panopticon is the utopia of a society and a type of power that is basically the society we are familiar with at present, a utopia that was

actually realised. This type of power can properly give the name of panopticism. We live in a society where panopticism reigns" (Foucault, 1978: 58).

Panopticism is one of the traits of the society. It is a kind of power that is applied to individuals in the form of individual supervision, control, punishment, compensation, and correction. The aim is to mold the individuals in terms of certain norms. Supervision, control and correction are three aspects of power relations that exist in the society. "Today we live in a society programmed basically by Bentham, a panoptic society, a society where panopticism reigns" (Foucault, 1978: 70).

Foucault depicts a "comical example of utopia" (Foucault, 1978: 74) with a factory in which there is much talk about work, and people work like machines. It is called with different names such as 'convent factory', 'Prison factory', 'wageless factory'. In these factories worker's time is fully bought. This is called industrial panopticon.

Two types of utopia are mentioned here; proletarian socialist utopias, which have the possibility of being realised, and capitalist utopias, which often have the difficulty to be realised. The depiction of the factory may be likened to a psychiatric hospital or a school. They do not exclude the individuals, the factory attaches them to production apparatus, the school fastens them to an apparatus of knowledge transmission, and psychiatric hospital attaches them to an apparatus of correction, normalization. This reveals the contrast between the eighteenth century confinement, which excludes the individuals from society and nineteenth century confinement, which attaches individuals to reform, production, training and correction.

In the social panopticism, people's lives are transformed into labour, productive force. The prison serves a more symbolic function that it conveys two messages; "This is what society is. You can't criticise me since I only do what you do every day at the factory and the school. So I am innocent. I'm only the expression of social consensus. The best proof that you are not in prison is that I exist as a special institution, separated

from the others, meant only for those who have committed a violation of the law" (Foucault, 1978: 85).

In the nineteenth century, as Foucault points out, knowledge of individuality originated from social practices of control and supervision. Human beings have gradually become like machines, keeping the information or directions in themselves without any individual knowledge or free will. As Erich Fromm states in his <u>Sane Society</u> "we are not in danger of becoming slaves any more, but of becoming robots" (Fromm, 1991: 99). Utopias and negative utopias depict such an atmosphere that all people are the toys in the hands of an ideology defined by a group of people who see themselves as the saviours of the citizens of that state.

In the twentieth century, the idea of capitalism and its social character changed because there were huge transformations in the technology and economical lives of people. A new type of class began to emerge in society, which can be called as new middle class. The number of people who did their own works decreased, but there were people working for the benefit of the capital owners in return for mutual contracts. They didn't exploit their rights and humanity, but they just concentrated on production. They were like teams which won together and lost together. In this century another change happened in the human being's behaviour of consumption; either with the pressure of society or the effects of advertisements, people have begun to consume more and more. They have been able to reach whatever they want if they have got enough money. The social life has also changed. "What kind of men, then, does our society need? What is the "social character" suited to twentieth-century Capitalism? It needs men who co-operate smoothly in large groups; who want to consume more and more, and whose tastes are standardised and can be easily influenced and anticipated" (Fromm, 1991: 107).

Modern people have alienated themselves from everything, from their products, jobs, even themselves. They are not aware of the things they do, and they just look at the quantifications of the works. For instance, a worker can produce thousands of products with one touch, but he cannot feel the product and does not have any contribution to it except for touching a button. On the other hand, in past, people gave their souls to the works they did, because it was shaped by their hands not via machines.

It is said that Mr. Ford produced millions of cars, but indeed, he is not the one who designed and did the car; they are the workers and engineers who did all these works. Nevertheless, their contribution to product is ignored, because they are hired with money, so, their names feelings, ambitions and goals are not important for the trade.

Money is the ultimate power of the new world; one can do almost whatever he wants if he owns it, which is the centre of the universe now. Men happen to be under the control of money and those who monopolize the power. None of these things has close relationship with reality. These things force the limits of human beings psychologically and physically. Human beings cannot control anything anymore; they are under the control of modern world and are dragged from one place to another unconsciously.

Modern world provides a comfortable life for people. So, one can expect happy and powerful individuals; However, in modern world, there are lots of confused, disturbed and unhappy individuals, who are unaware of this reality because they are kept out of the real knowledge. In this way, dreams of the people have turned to their nightmares as in negative utopias. Zamyatin's We, Huxley's Brave New World and Orwell's Nineteen Eighty Four set good examples for this situation. Therefore, knowledge and ideology will be traced back and fully analysed in these works in the following chapters.

CHAPTER TWO

ZAMYATIN'S WE

<u>We</u> is a science fiction novel written by Zamyatin in 1921, based on a highly technological atmosphere. It is one of the good examples of negative utopian works. It has a wide range of characteristics of negative utopias from a technological frame to the totalitarian regime of the state. That is why this chapter is intended to analyse the knowledge and ideology in this negative utopian novel. As a negative utopia, <u>We</u> has a totalitarian state structure which determines the borders of the lives of its citizens. For this reason, knowledge belongs to some powerful ranks of the society. Knowledge and ideology gain different meanings throughout the novel. Ideology of the state persuades people to believe that true knowledge resides in the system of totalitarian government. In fact, if the citizens gain knowledge by themselves, they will be more powerful as they reach the real knowledge. What is ideal is that citizens should get the power through real knowledge that they acquire by themselves. In this chapter, the state apparatuses will be investigated from Foucault's point of view.

"<u>We</u> is not only Zamyatin's most important work, but is arguably the most effective of all the dystopian depictions of the technological abolition of man" (Beaucamp, 1983: 56). In a highly technological atmosphere, people are deprived of all human values and become mechanical devices without feeling or delibarate deed and knowledge.

In <u>We</u>, the borders of knowledge are determined by the totalitarian regime of the state which has the power against the citizens. The citizens are deprived of all the true knowledge that they will be able to reach by themselves. In fact, they are not individuals, so they are depicted as numbers. Therefore, it is not surprising to see them directed by a power. This power is in the hands of the head of OneState called the Benefactor. The ideology of OneState does not allow its citizens to know the truths in life. It prepares a ground in which nobody questions the regime of OneState, and everybody believes in everything they hear from the Benefactor without any exception. The knowledge has been created by power. That is to say that the things said by The Benefactor are the truth for the numbers of OneState. "The Benefactor, the ancestor of Orwell's Big Brother, is the absolute ruler of OneSate….Men have finally become, if not actually machines, as

machine–like as possible, utterly predictable and completely happy. All the messy inconvenience of freedom has been eliminated" (Zamyatin, 1993: xxi).

Every morning with six-wheeled precision at the very same hour and the very same minute, we get up, millions of us as one, we start to work. Later, millions as one we stop. And then, like one body with a million hands, at one and the same second according to the Table, we lift the spoon to our lips. And at one and the same second we leave for a stroll and go to the auditorium, to the half for the Taylor exercises, and then to bed (Zamyatin, 1993 : 13).

The people of OneState are all one, they live in the same way, and they are like machines, working at the same hour, sleeping at the same hour. They believe what the Benefactor imposes upon them; they have to obey the rules determined by the Benefactor.

The idea that lies behind the occurrence of OneState is that man has to rule the rulers of the world, namely love and hunger, in order to rule the world. Therefore, people who have established the OneState are thought to have conquered Hunger with the fight between the city and the country. Later, OneState attacks the other ruler of the world, Love, and conquers it by giving the numbers to the people instead of their names. Ideal is still away from OneState. OneState's perception of ideal is total dependence of the citizens without questioning, feeling or freedom. If the people see any signs of the true knowledge by themselves, they are accepted as ill as in the example of dreams. Dreams are accepted as a serious mental illness. To be healthy is the duty of people of OneState. However, in old days, dreams were accepted as a normal thing;

What a kind of nonsense....? It was clear: I was sick. I never used to dream. They say in the old days it was the most normal thing in the world to have dreams. Which makes sense: Their whole life was some kind of horrible merry-go-round of green, orange, Buddha, juice. But today we know that dreams point to serious mental illness (Zamyatin, 1993; 33).

Although mental illness is depicted as something bad in We, in Foucault's view, madness is not always a dangerous thing. Madness is the truth of knowledge as the knowledge is absurd. Learning of knowledge becomes madness through false learning. "Self-attachment is the first sign of madness because man is attached to himself that accepts error as truth, lies as reality, violence and ugliness as beauty and justice" (1961, 23). If the mirror is taken as the symbol of madness, it reflects what man dreams about him. It is generally good to be mad. Foucault suggests that some people are wise mads whose madness means creativity and knowledge. The man who imagines he is made of

glass is not mad, for any sleeper can have this image in a dream; but he is mad if, believing he is made of a glass, he thereby concludes that he is fragile, that he is in danger of breaking, that he must touch no object which might be too resistant, that he must in fact remain motionless, and so on. "Such reasonings are those of a madman; but again we must note that in themselves they are neither absurd nor illogical" (Foucault, 1961: 89). For Foucault, madness means knowledge and imagination. "Madness is thus beyond imagination, and yet, it is profoundly rooted in it; for it consists merely in allowing the image a spontaneous value, total and absolute truth" (88). These ideas seem to contradict with the ideology of OneState because the governors of OneState do not accept the superiority of any knowledge except theirs. OneState's citizens are not supposed to be mad and wise at the same time; otherwise, they have the power to fight against the totalitarian regime and The Benefactor. In fact, OneState's ideology does not totally contradict with Foucault's ideas, but the knowledge of OneState's citizens is not something acceptable, it is thought to be dangerous. It is true to say that Foucault's ideals cannot be achieved in <u>We</u> because people are not free to have dreams. Although they should have the knowledge by themselves, they are forced to believe what totalitarian government tells them. Citizens are thought to be submissive and not to rebel or learn something new except for the ideology of the state:

Isolation of madmen is also justified by Esquirol with five main points; to ensure their safety and that of their families, to free them from outside offences, to overcome their personal resistances, to subject them to medical regimen and to impose new intellectual and moral habits of them.All these points aim at reducing the power of madman and neutralizing the external powers. Power relations include the right of non-madness and madness. Power constitutes madness as an object of possible knowledge for medical science. Science enables man to call madness a disease and consequently the doctors diagnose the madness in someone treating him as a mental patient. "This game involving a power relation that gives rise to knowledge, which in return founds the rights of power in question, characterizes 'classical psychiatry" (Foucault, 1997: 49).

As a totalitarian government, OneState makes its citizens to be cured and criminals punished in order to prevent any rebel against the stability of the state. According to OneState's ideology, nobody can know more than the Benefactor as that will be the end of OneState. That is the reason why those who have dream or madness are excluded from the state and punished as their knowledge can destroy the stability of the state. Stability is a very important part of the state's ideology. In OneState, man's freedom is so limited that he commits no crime. As D-503 states that 'the only way to rid of crime is thought to rid him of freedom' (1993: 36). In such a State, knowledge is seen as something like cowardice;

"I have served and will continue to serve knowledge." I said..."Knowledge? What does it mean? Your knowledge is nothing but cowardice. No really that's all it is. You just want to put a little world around infinity. And you're afraid to look on the other side of that wall. It's the truth. You look and screw up your eyes. You do!" "Walls," I began, "Walls are the basis of everything human" (Zamyatin, 1993: 40).

In fact, knowledge is what the Benefactor has imposed on the Numbers, namely the citizens of OneState. They should know nothing except the truths of OneState. They are made to believe that they work, struggle for the happiness. However, they are unaware of the fact that knowledge will make them powerful. For this reason, the ideology of OneState does not allow them to get knowledge. If they reach true knowledge, they will get power over OneState. They have to give up their own happiness and freedom, without noticing, for the sake of the Benefactor's happiness:

Those two in Paradise, they were offered a choice: happiness without freedom or freedom without happiness, nothing else. Those idiots chose freedom. And then, what? Then for centuries they were homesick for the chains. That's why the world was so miserable, see? They missed chains. For ages! And we were the first to hit on the way to get back to happiness...-Paradise! The Benefactor, the machine, the Cube, the Gas Bell, the Guardians: all those things represent good, all that is sublime, splendid, noble, elevated, crystal pure. Because that is what protects our nonfreedom, which is to say, our happiness" (Zamyatin, 1993: 61).

Foucault suggests in his <u>Madness and Civilisation</u> that knowledge is something that deprives man of feeling. "It is not only knowledge that detaches man from feeling; it is sensibility itself: a sensibility that is no longer controlled by the movements of nature, but by all the habits, all the demands of social life" (Foucault, 1961: 207). OneState of <u>We</u> is purged of all feelings and controlled by reason because their state is a rational one. It is not true to mention about any movement of nature in <u>We</u> because people lead a mechanical, mathematical and technological way of life. Every citizen has a letter and a number as their names. They are like a part of mathematical problem or equation. Although they have different letters and different numbers, they have nothing to make them special and distinct from each other. They work in the same way at the same time. They are like machines which are always dependent on the others to start or stop them. Non-freedom means happiness for the Numbers in OneState.

In <u>We</u>, people are not aware of the fact that they live just like robots because they are so strictly programmed that they cannot rebel against the Benefactor. Limitation is the way of life for Numbers of OneState. "The highest thing in Man is his reason, and what the work of reason comes down to is the continual limitation of infinity, dividing infinity up into convenient, easily digestible portions: differentiation" (Zamyatin, 1993:

64). Unlike the rules of Big Brother in <u>Nineteen Eighty Four</u>, two plus two equals four in OneState:

> Forever enamored are two plus two,
> Forever conjoined in blissful four.
> The hottest lovers in all the world:
> The permanent weld of two plus two (Zamyatin, 1993: 65).

These lines are from the sonnet titled "Happiness." It focuses on the happiness of the Numbers that live according to the eternal laws of multiplication table. True path for the Numbers is one. That truth is two times two, and that true path is four. These are happy numbers, and it is a dangerous thing to question this happiness. Happiness is as simple as the result of two plus two.

Numbers of OneState are made to think that they have a holy duty to make the other's lives divinely rational and precise like theirs, full of happiness without freedom. The only true knowledge in OneState is that numbers like their Benefactor, and they are happy to serve him and to be slave of him, the reason lies behind the words in speech between D-503 and I-330:

> ...the "you" a master used to his slave. It was slowly sinking into me, but sharp: Yes I am a slave, and that is also now it has to be, also good. " Yes, good" I said aloud to myself. And then to her, "I hate the fog. I'm afraid of the fog." "That means you love it. You are afraid of it because it's stronger than you, you hate it because you are afraid of it, you love it because you can't master it. You can only love something that refuses to be mastered" (Zamyatin, 1993: 71).

The citizens of OneState have to obey the rules of Benefactor as he is the one who masters the others. On the day that D-503 pretends to be sick, he feels guilty of stealing his labor from OneState, he feels as if he were a thief. Punishment will come with the Benefactor's machine. However, he cannot prevent the crime as he feels obliged to do it. They are afraid of the fog because they cannot master the fog as in the example of the Benefactor. They are afraid of Benefactor as he has both power and the knowledge. If the citizens are able to reach true knowledge by themselves and gather the different ideas and opinions, they will manage to have the power. They will win their individuality, and they will reach the realities hidden behind the reflections as in Plato's cave allegory (Plato, 1935: 121).

The Benefactor in OneState constructs a world in which people live without questioning and blindly accept what they are told. Although the citizens may have

knowledge, they have lack of knowledge because power is out of their reach. Knowledge can exist where power exists. However, they are unaware of the fact that they can also reach the power by the help of knowledge if they are given the opportunity to take action. It is true to say that power produces knowledge, and knowledge also produces power. Power and knowledge directly imply one another. In <u>We</u>, the Benefactor is the one who has power and tries to master other people. That's why the only true knowledge is what he tells to the citizens of OneState. Those who are against this fact should wait for the punishment which awaits them.

Every punishment in OneState is different from the ancient Inquisition. This comparison is compared with equating a surgeon doing a tracheotomy with a highway robber. They might both do the similar thing to the living being as cutting their throat open, but one of them is benefactor, and the other is the criminal. In <u>We</u>, the Operations in OneState are thought to be useful for the happiness, or the governors make citizens to believe that these operations are useful even if they end in deaths. The Ideology of OneState persuades the citizens that they are living in a perfect state. Except for the dreams, sickness and madness, another thing which is thought to be dangerous is the soul. Soul is accepted as old-fashioned because it provides power.

Knowledge of the soul reveals the fact that soul is not an illusion or an ideological effect. In contrast, it exists and has a reality; it is produced within the body by functioning of a power that is exercised on those punished. The soul is seen as the effect and instrument of a political anatomy; it is the prison of the body. In OneState, this fact is turned upside-down. The "Soul" is an old-fashioned word in OneState. They do not use the word soul except for the expressions like "soul-mate", "body and soul" and "soul destroying" but not "soul" itself. The soul itself reminds the individual. There is no individual in OneState, but everyone lives as the pieces of a whole, similar to each other. It is impossible to talk about individuality, so it will be absurd to expect any implication of the soul. The numbers have no souls and rights. Those who have the power own all the rights.

Medicine, psychiatry, penal justice and criminology remain in the limits of manifestation of the truth inside the norms of knowledge. In <u>We</u>, the power of the totalitarian government becomes the knowledge of the citizens. The idea of rights is based on power. Right is accepted as a function of power:

Even among the ancients the more grown-up knew that the source of right is power that right is a function of power. So, take some scales and put on one side a gram, on the other a ton; on one side "I" and on the other "We", OneState. It's clear, isn't it? – to assert that "I" has certain "rights" with respect to the state is exactly the same as asserting that a gram weighs the same as a ton. That explains the way things are divided up: To the ton go the rights, to the gram duties. And the natural path from nullity to greatness is this: Forget that you're a gram and feel yourself millionth part of a ton" (Zamyatin, 1993: 111).

"I", which refers to the each number here, is responsible to work for the benefit of OneState, numbers do the hard work, and they gather under the framework of OneState becoming "We"; as a result, they get the rights. Citizens of OneState do not have freedom, individuality or power. They do not have the power to get the knowledge. Therefore, it is understood that the one who has the power shapes the other's knowledge. That is why the citizens are not allowed to be an individual:

We march on, one million-headed body, and each one of us harbours that humble happiness that also, probably, sustains the life of molecules, atoms, and phagocytes. In the ancient world, this was understood by the Christians, our only (if very, imperfect) predecessors: Humility is virtue, pride a vice, "We" comes from God, "I" from the devil (Zamyatin, 1993: 124).

Although the elections are held to choose the leader of OneState, the citizens have the chance to vote only for the Benefactor. This is described as giving the keys of unshakable fortress of happiness into the hands of the Benefactor.

The elections take place openly in the daylight, unlike the ancient's secret elections. There is no need to hide the votes in OneState as everyone has to vote for the same Benefactor, and there is no other option. Ancient elections are accepted as mystical, superstitious or even criminal. However, there is an exception on the Day of Unanimity, many people vote against Benefactor, causing a chaos among the others. There appears a division between those who oppose and who support. It arouses confusion between "They" and "We".

Those who oppose the Benefactor are accepted as the enemies of happiness. These enemies do not sleep. That is why it is necessary to take some precautionary measures. Numbers are obliged to report for the operation. Otherwise, they will be punished with the Machine of Benefactor.

Every Number should obey the rules of the Benefactor in OneState. They cannot live as if they were individual "I", and it is compulsory for them to live as "We". They are only the pieces of a whole, namely 'OneState'. Whenever they try to be 'I' and

oppose the rules of the Benefactor, a cruel punishment awaits them. This punishment is accepted as the cure for delirium which can be the source of the knowledge. Punishment must avoid the repetition of the crime. Truth of the crime is like a mathematical truth, and it will be accepted only when it is proven. Up to the final demonstration of his crime, the defendant must be regarded as innocent. The ones who have knowledge should be cured and become ignorant of all the truths. Those who have the illness of 'soul' like D-503, long for the ancient type of humanity, namely, a life of an ordinary man not a number:

If only I had a mother, the way ancients had. I mean my own mother. And if for her I could be-not the Builder of Integral, and not Number D-503, and not a molecule of OneState, but just a piece of humanity, a piece of her ownself-tramped, crushed, outcast...And suppose I do the nailing or they nail me- maybe that's all the same- but she would hear me, she would hear what no one else hears, and her old lips, her old wrinkled lips (Zamyatin, 1993:208-209).

In fact, as it is stated in this quotation, D-503 would rather be an ancient man with freedom and humanity than be a modern man without any feelings or freewill. He is like a machine which does everything properly when its owner gives the instructions. He wants to be a piece of humanity, but he is a piece of OneState and he should obey the rules of OneState; otherwise, he should come up against the physical torture:

"Exact relations are required between the nature of the offence and the nature of the punishment; he who has used violence in his crime must be subjected to physical pain; he who has been lazy must be sentenced to hard labour; he who has acted despicably will subjected to infamy" (Foucault, 1978: 105).

In totalitarian governments, people who are against the state get a punishment for their rebellion. D-503 is accepted as a traitor, and he should be punished or be a confessor. After the Great Operation of confession, D-503 realizes that his illness has prevented him from reporting the enemies of happiness and reason. He turns to his old ignorant days after the punishment, and he reports those enemies. The enemies of happiness and reason are those who rebel against the Benefactor. Although a lot of numbers become aware of the fact that true knowledge OneState imposed on them is not true knowledge, they can do nothing to change this reality, they cannot gain power over 'we', namely OneState. Some of them try to be individuals, try to be 'I' by rebelling; however, they become 'they' rather than 'I'. The idea of constructing a perfect world is proved to be impossible at the end of the book:

It can't be put off, because in the western quarters there is still chaos, roaring, corpses, animal, and, unfortunately, quite a lot of Numbers who have betrayed reason. But on Fortieth avenue, which runs

crosstown, they've managed to build a temporary wall of high voltage waves. And I hope we'll win. Because reason has to win (Zamyatin, 1993: 225).

"Reason has to win", so it is impossible to talk about individual knowledge in <u>We</u> as every individual may have different realities and knowledge. Individuality causes chaos and instability. On the whole, knowledge gains the meaning of power throughout the novel. Individuals have to be the pieces of OneState and accept the knowledge OneState imposed upon them; otherwise, they will be unable the reach the happiness. In fact, there is a satire in these statements because individuals have to get their own knowledge and fredoom only through this way, they can reach total happiness or power. As Sisk expresses in his <u>Transformations of Language in modern Dsytopias,</u> "satire forms the clearest and strongest strain of literary fiction leading to the development of dystopia, primarily because it, too, is aimed at pointing out problems with the writer's contemporary world (1997: 7).

Negative Utopian world of Zamyatin in <u>We</u> gives us clues about the corrupted society of modern life. People are isolated from feelings and humane values. They have no right to feel or have dream; they have to think and live in the way that OneState imposes upon them, otherwise they will be punished. Those machine-like, numbers, in fact are not people, are unaware of their power to change their positions for the better. It will be true to say that these clues imply the negative utopian characteristics of the novel. In other words, it is a criticism of society, in which defamiliarizing of the people are displayed as something good for them.

Another important point that makes <u>We</u> a negative utopia is that guardians keep a close watch on the numbers. Even the partners of the numbers are determined by the state. Numbers have no free will to choose their partners. They are given pink tickets to come together for one-hour meetings. D-503 expresses it as brilliant:

We have nothing to hide from one another. Besides, this makes it easier for the Guardians to carry out their burdensome, noble task. No telling what might go on otherwise. Maybe it was the strange opaque dwellings of the ancients that gave it rise to their pitiful cellular psychology. "My [sic] home is my castle!" Brilliant, right? (1993: 19).

The Guardians task is similar to that of panopticism which is an important technique of discipline according to Foucault's <u>Discipline and Punish</u> (1977: 201). Although in panopticism only the prisoners are observed, in <u>We</u> every number is observed as if they were criminals. This also makes OneState a non-ideal society. The

numbers are treated as criminals without having any criminal deed. They are under the control of OneState all the time because they are the potential threats for the state's stability.

In conclusion, the Ideology of OneState in <u>We</u> seems to provide a perfect life for its citizens without feelings and imagination. The State promises a perfect world but it ends with disappointment. This reflects the negative utopian countenance of the novel. There is no individuality but a total happiness under the oppression of totalitarian regime. In this negative utopian world, knowledge is seen as something related to power. In fact that is not the real knowledge but a deception or imposed knowledge that limits the individuals. Although there are attempts to rebel against OneState, they result in vain. Gaining true knowledge ends in dissoppointment. If those attempts were successful, the individuals would have the true knowledge and by this way, the real power.

CHAPTER THREE

HUXLEY'S BRAVE NEW WORLD

Aldous Huxley's negative utopia <u>Brave New World</u>(1931) takes place in future, dealing with the changes of the world by technology and the effects of the technological developments on people's lives. Like <u>We</u>, it is possible to follow the traces of knowledge and ideology in <u>Brave New World</u>. Therefore, the aim of the present chapter is to deal with the knowledge and ideology in negative utopian world of <u>Brave New World</u>. Brave New World is the world of dehumanized and conditioned people who are unaware of the oppression of technologically developed state of World State. They have no power to be themselves and behave according to their own free will. They are like toys in the hands of totalitarian government, which proves their knowledge to be a false consciousness. Therefore, it will be true to say that true knowledge resides in human beings' individual power when they come together although this is not possible throughout the novel.

<u>Brave New World </u>depicts a world, far in future, in which the world controllers have created the so- called ideal society. The people who live in the World State of are like machines that are similar to those who live in OneState of <u>We</u>. The citizens of World State are conditioned to obey the rules determined by the state and to know only what they are told. The World State, like OneState has responsibility to provide stability in the state. While doing this, the governors of the World State have the only power to have the true knowledge, and the citizens are silent.

Foucault emphasized in <u>Power</u> that there is a constant articulation of power on knowledge and of knowledge on power. With this thought in his mind, he explores the relations of power and its reflections on different concepts such as knowledge and politics. It shouldn't be enough for Foucault to say that power needs a certain form of knowledge because it should be added that "exercise of power creates and causes to emerge new objects of knowledge and accumulates new bodies of information....The exercise of power perpetually creates knowledge and, conversely, knowledge constantly induces effects of power" (Foucault, 1994: xvi). In <u>Brave New World</u>, power is represented by the World State, and the World State is the totalitarian government which imposes its own knowledge upon the citizens.

Totalitarian government not only limits and oppresses the citizens physically, but it also has the control of their psychology; "Our Ford – or Our Freud, as, for some inscrutable reason, he chose to call himself whenever he spoke of psychological matters- Our Freud had been the first to reveal the appalling dangers of family life. The world was full of fathers – was therefore full of misery; full of mothers- therefore of every kind of perversion from sadism to chastity; full of brothers, sisters, uncles, aunts- full of madness and suicide" (Huxley: 1994: 33). It can be concluded that their Ford also rids them of the crises that are asserted by Freud. They have no family ties even no fathers and mothers; so, they do not have any problems that stem from family ties.

In <u>Brave New World</u>, many technological ways are used in order to make the citizens quiet and submissive. For instance, there is a Central Hatchery and Conditioning Centre in which the governors of the State produce happy consumers from its citizens and condition them not to rebel against the rules of the State. In this way, the State provides stability. Furthermore, people use tablets of soma in order to make themselves rid of any individual thought of freedom or rebellion. The State divides its citizens into different groups according to the characteristics given during the conditioning process:

'…all wear green,' said a soft but very distinct voice beginning in the middle of a sentence, 'and Delta children wear khaki. Oh no, I don't want to play with Delta Children And Epsilons are still worse. They're too stupid to be able to read or write. Besides, they wear black, which is such a beastly colour. I'm so glad I'm a Beta'(Huxley, 1994: 22).

It is clear that every citizen belongs to a group which is conditioned by the government. They are not individuals, but they are groups that are bereft of true knowledge. Every invention is used to preserve social stability. The process of Bokanovsky is used to produce millions of identical twins. Gammas, Deltas, Epsilons, Alphas, and Betas are the groups produced in the conditioning and hatchery centre. Each has got different characteristics and different styles. They do not represent the diversity in society, but they reflect the World State's ideals. They are the materials of false consciousness because they even don't have their own free will. Their birth is also like an animal or any market product of modern life.

The most hardworking group is Alphas since they are very clever. They wear grey clothes. Epsilons and Gammas are not very clever. Epsilons wear black while Gammas wear green. Betas see themselves better than Gammas and Deltas. The World

State's ideology does not allow them to know anything by themselves. They only learn what they are taught in sleep and live in that way. If they have any kind of feeling, it is removed by soma or hypnopaedia. If someone feels something, he or she gets rid of this feeling with this medicine. There is also foolproof system of eugenics, designed to standardize the human product and in this way to facilitate the task of managers. Feeling like an individual is dangerous for the stability of the state. " 'Everyone belongs to everyone else.' he concluded citing the hypnopedic proverb" (Huxley, 1994: 34).

On the whole, the aim of all conditioning process is to make people like their social fate. In order to achieve this, hypnopaedia is used. 'Bokanovsky's Process is one of the major instruments of social stability'. 'No civilization without social stability'(36). Mass production is provided for human beings. In nature, it takes thirty years for two hundred eggs to reach maturity. However, business of Bokanovsky's process is to stabilize the population at the moment; therefore, they acquire at least a hundred and fifty mature eggs within two years.

Products of mass production are filled with the ideology of the state; 'till at last the child's mind is these suggestions, and the sum of the suggestions is the child's mind. And not the child's mind only. The adult's mind too- all his life long. The mind that judges and desires and decides –made up of these suggestions. But all these suggestions are our suggestions! Suggestions from the state' (Huxley, 1994: 23). They know nothing but the ideology of the state. They are made to believe that everything is done for the sake of the stability of the state, and they also believe that civilization cannot exist without social stability. Social stability cannot exist without individual stability. Therefore, strong feelings are forbidden in the state:

'...No wonder those poor pre-moderns were mad and wicked and miserable. Their world didn't allow them to be sane, virtuous, happy. What with mothers and lovers, what with the temptations and the lonely remorses, what with all the diseases and the endless isolating pain, what with the uncertainties and the poverty – they were forced to feel strongly. And feeling strongly (and strongly, what was more, in solitude, in hopelessly individual isolation), how could they be stable' (Huxley, 1994: 35)?

Strong feelings should be avoided in order to provide the atmosphere of the stability. This is supplied through the drugs called 'soma'. This drug keeps the humanly feelings such as anger, worry and grudge away from the people. In this civilised world, everyone should be happy for the sake of stability of the state. In addition to this, they

grow up as being consumers all the time rather than being producers. There are only practical workers in the state, and there is no place for the thinkers who attach high value to knowledge and humanely values. This world is the one which makes people the slaves of the machine. The modernity, technological developments construct so-called civilised world, but in fact, this dehumanised world deprives men of all humanely values. It is easier to control such a world full of obedient, mechanical people deprived of all feelings and troubles.

The people of the World State are different from that of past. 'Sleep teaching was actually prohibited in England. There was something called liberalism. Parliament, if you know what that was, passed a law against it. The records survive' (Huxley, 1994 : 39). Nobody in the World State has power to change their destiny and to reach the realities. They are trapped by the ideological plans of the state. The World State exists for "community, identity, stability." Citizens of the World State are made to believe that they live for the sake of state, and if they feel something rebellious against the state, they should use soma or they get punishment. There were two choices after the nine years' war, the great economic collapse, one of them was World Control and the other was destruction. This also gives Brave New World a utopian characteristic, which turns it to be negative utopian one.

Knowledge can exist where the power relations are suspended. It is also true to say that power produces knowledge. Power and knowledge directly imply one another. Knowledge of the soul reveals the fact that soul is not an illusion or an ideological effect. In contrast, it exists and has a reality; it is produced within the body by functioning of a power that is exercised on those punished. The soul is seen as the effect and instrument of a political anatomy; it is the prison of the body (Foucault, 1977: 27).

There is a totalitarian government whose affair is sitting not hitting, and they suppose that they rule with their brain not with their fists. 'For example there was the conscription of consumption' (Huxley, 1994: 42). 'Ending is better than mending' is another motto which emphasizes the consumption. Every man, woman and child is compelled to consume so much a year. 'The more stitches, the less riches.' For instance, they throw away the old clothes for this reason. 'Back to culture. Yes, actually to culture. You can't consume much if you sit still and read books'(Huxley, 1994: 42). That is why reading book is the most dangerous thing for the state because people who read books want to be individuals, and this is in contrast with the rule 'community, identity and stability'. In fact, reading is something beneficial in every field, but in Brave New

World, it gains a new function. Knowledge and inquiry become something dangerous as they pave the way for the chaos by allowing different ideas, life styles and thoughts. The citizens are easily prevented from true knowledge because they have no power. In order to provide stability of the state, every citizen is seen as potential suspects.

The accused sometimes declared themselves to be guilty of crimes that they've not committed. Then it is investigated if there were any other crimes other than the accused confess. The confession has the priority over any other kind of evidence. At the end of the eighteenth century, torture was to be denounced as a survival of the barbarities of another age, the mark of savagery that denounced as Gothic. One of the radical criticisms of torture is that 'judicial torture is a dangerous means of arriving at the knowledge of the truth; that is why judges must not resort to it without due consideration. Nothing is more equivocal. There are guilty men who have enough firmness to hide a crime... and innocent victims who are made to confess crimes of which they were not guilty' (Foucault, 1977: 40).

In fact, It would be meaningless to deprive people of their liberty to decrease the crime. "Prisons do not diminish the crime rate; they can be extended, multiplied or transformed, the quantity of crime and criminals remains stable or, worse, increases" (Foucault, 1977: 265). Imprisonment needs careful attention and examination because the wrong applications produce more delinquents indirectly.

In World State, citizens have to confess the crimes even if they do not commit that crime, and they cannot defend themselves. Anyone who talks about being an individual is isolated from the society. For instance, nobody likes Bernard because he criticises the methodology of the government. He does not want to be 'a cell in the social body.' The only answer which he gets is 'everyone works for everyone else.' It is nonsense to feel the individuality independent of society. The world controllers have conditioned all the people to believe that 'When the individual feels, the community reels '(Huxley, 1994: 81). 'If one is different, one's bound to be lonely. They're beastly to one' (Huxley, 1994: 119).

The world controllers are representatives of panoptican theory. Panopticism is an important technique of discipline. "The major effect of the panopticon: to induce in the inmate a state of conscious and permanent visibility that assures the automatic functioning of power" (Foucault, 1977: 201). While in We, it is guardians' duty to observe the citizens, in Brave New Wolrd, the World Controllers perfrom the same task. It is necessary for the stability of the state to observe and determine the potential threats for the World State.

His fordship Mustapha Mond! The eyes of the saluting students almost popped out of their heads. Mustapha Mond! The Resident Controller for Western Europe!. One of the Ten World Controllers. One of the Ten…and he sat down on the bench with the DHC, he was going to stay, to stay, yes, and actually

talk to them…straight from the horse's mouth . Straight from the mouth of Ford himself. Two shrimp-brown children emerged from a neighbouring shrubbery, stared at them for a moment with large, astonished eyes, then returned to their amusements among the leaves. 'You all remember, I suppose,that beautiful inspired saying of Our Ford's: History is bunk. History,' he repeated slowly, 'is bunk' (Huxley,1994: 29).

The world controllers are also the representatives of the totalitarian government, which is displayed by Ford. The World Controllers are like the guardians in We whereas Ford stands for the Benefactor of We. In both novels, the citizens are made to believe that they owe their peace and happiness to their leaders, the Benefactor in We and Ford in Brave New World. These so-called leaders manage to protect the stability as their oppression is realized in such a way that everyone thinks it is reasonable, and there is not any other way to govern them. They are ignorant of the fact that there is no democracy in their state, and they are ruled by an oppressive ruling class. If someone recognizes the fact that they are under the strict oppression of The World State, s/he tries to get rid of this situation and regains her/his individuality. However, her /his attempts are in vain as there are various ways to punish them.

Servan's ideas of crime and punishment reveal the fact that "a stupid despot may constrain his slaves with iron chains; however, a true politician binds them even more strongly by the chain of their own ideas; it is at the stable point of reason that he secures the end of the chain; this link is all the stronger in that we do not know of what it is made, and we believe it to be our own work; despair and time eat away the bonds of iron and steel, but they are powerless against the habitual union of ideas, they can only tighten it still more; and on the soft fibres of the brain is founded the unshakable base of the soundest of Empires" (Foucault, 1977: 103).

The World State makes use of those chains of ideas in order to domineer its citizens. A Rebel against the totalitarian regime can be seen in the words of Bernard: 'Yes, "Everybody's happy nowadays." We begin giving the children that at five. But wouldn't you like to be free to be happy in some other way, Lenina? In your own way, for example; not in everybody else's way' (Huxley, 1994: 79). Another character who struggles to be an individual is John, who is called as Savage. He is isolated from the society because he comes into the world by the normal ways, and he is against the rules of the World State, which dehumanize people and their way of life. He tries to get rid of the power of the state upon the people. In a way, he tries to wake people and to see the realities and the values they are losing. John reads Shakespeare's works and tries to persuade the mechanical people to feel, but in vain because feelies (sensory films) and scant organ take place of the high art. If it is not so, the people in this new world could

understand nothing of a play like Othello. They use literature for their own benefits. The Controller explains the reason:

'Because our world is not the same as Othello's world. You can't make flivvers without steel- and you can't make tragedies without social stability. The world's stable now. People are happy; they get what they want, and they never want they can't get. They're well off; they're safe; they're never ill; they are not afraid of death; they're blissfully ignorant of passion and old age; they're plagued with no mothers or fathers; they have got no wives, or children, or lovers to feel strongly about; they're so conditioned that they practically can't help behaving as they ought to behave. And if anything should go wrong, there is soma. Which you go and chuck out of the window in the name of liberty, Mr. Savage. Liberty.' He laughed. 'Expecting Deltas to know what liberty is! And now expecting them to understand Othello! My good boy!'... 'But that's the price we have to pay for stability. You've got to choose between happiness and what people used to call high art' (Huxley, 1994: 194).

Art is not the only thing which is thought to be dangerous. Science is also seen as a threat for the stability. It is also dangerous for the happiness of the people of the World State. Therefore, it is believed that science should be kept carefully chained and muzzled. 'Every discovery in pure science is potentially subversive; even science must sometimes be treated as a possible enemy' (Huxley, 1994: 198). It was many years ago that 'knowledge was the highest good, truth the supreme value; all the rest was secondary and subordinate. True, ideas were changed even then...Mass production demanded the shift. Universal happiness keeps the wheels steadily turning; truth and beauty can't. And of course, whenever the masses seized political power, then it was happiness rather than truth and beauty mattered' (Huxley, 1994: 200-201).

As it is clear from this quotation, knowledge is a dangerous thing in Brave New World. It is something unfashionable, and it has lost its value at present. This is the real knowledge. The state sees it as something dangerous because it means to lose all its power. If the citizens become individuals and are able to reach the true knowledge, they will gain power over the World State. There is no place for nobility and heroism in Brave New World because civilization does not need them. These things are thought to be symptoms of political inefficiency. In a properly organized society, nobody has any opportunities for being noble or heroic. Brave New World suggests getting rid of everything unpleasant instead of learning to cope with it. We can accept it as a harsh criticism of modern life and people who become the slaves of technology and despot rulers.

Foucault talks about a "cumbersome notion of ideology"; In traditional Marxist analyses, ideology is a sort of negative element through which the fact is conveyed that

the subject's relation to truth, or simply the knowledge relation, is clouded, obscured, violated by conditions of existence, social relations, or the political forms imposed on the subject of knowledge from the outside. "Ideology is the mark, the stigma of these political or economic conditions of existence on a subject of knowledge who rightfully should be open to truth" (Foucault, 1994: 15).

Foucault's intention in his lectures about the politics and his criticism of Marxist ideology is to show that political and economic conditions are not obstacle for the subject of knowledge, but they are the means through which the subject of knowledge are formed. Furthermore, he tried to show how political relations have established in the culture. A political relation determines the knowledge in the World State with the totalitarian government. On the other hand, Marx explains these relations with property:

The selfish misconception that induces you to transform into eternal laws of nature and of reason, the social forms springing from your present mode of production and form of property – historical relations that rise and disappear in the progress of production – this misconception you share with every ruling class that has preceded you. What you see clearly in the case of ancient property, what you admit in the case of feudal property, you are of course forbidden to admit in the case of your own bourgeois form of property (Marx,1848 : 24). Money, then, appears as this distorting power both against the individual and against the bonds of society, etc., which claim to be entities in themselves. It transforms fidelity into infidelity, love into hate, hate into love, virtue into vice, vice into virtue, servant into master, master into servant, idiocy into intelligence, and intelligence into idiocy (Marx 1887: 61).

Money becomes the source of power in the new modern world; it changes good to bad and bad to good. Money means power, technology and autonomy in Brave New World. Lastly, it would be true to say that this new world is a world of compliance. It provides everything ready-made to the people; it provides a happy life changing all the humans into machines. The people are produced in the hatching centre like chickens. They are not allowed to question anything; they are not allowed to go beyond the life style which they are conditioned. They are deprived of all humanely values, but they are happy because they are conditioned to be happy. The fact that knowledge, questioning, feelings and science are dangerous is put into their brains with the help of hypnopaedia; so they cannot think in any other way. The novel ends with a disappointment that no one can manage to get the true knowledge and by this way, power. It is impossible to talk about individual knowledge throughout the novel. It proves itself to be a negative utopia as for the oppression upon the citizens of the World State and the pessimistic mood of the novel from its beginning to the end.

CHAPTER FOUR

ORWELL'S NINETEEN EIGHTY FOUR

Nineteen Eighty Four written by George Orwell in 1949 is the third negative utopian book to be scrutinised from the perspective of Foucault. This chapter aims at finding out knowledge and ideology and answering the question how ideology changes the extent of the knowledge throughout the novel. As in We and Brave New World, in Nineteeen Eighty Four it is possible to see a totalitarian regime which does not allow the citizens to be free individuals. For this reason, they cannot reach true knowledge by themselves. They are under the effect of false consciousness throughout the novel. They are forced to believe what their state has imposed upon them. Therefore, knowledge gains the meaning of power as in We and Brave New World with different implementations from these novels; however, that is not the true knowledge. True knowledge is the one that some people in Nineteeen Eighty Four try to get but cannot achieve at the end.

Among all the novels which are examined in this thesis, Nineteen Eighty Four is the one that makes use of the panopticism directly because everywhere in the state is covered by posters of Big Brother, the leader of the state and telescreens. On the posters, it is written "BIG BROTHER IS WATCHING YOU". He produces such a powerful effect that everyone feels the two eyes watching her/him all the time although they may be closed. Nineteen Eighty Four takes place in a state called 'Oceania' in 1984. The citizens in this state are watched by a man about forty five, with a heavy black moustache and handsome features. He is called "Big Brother" (Orwell, 1987: 3). The citizens do not know when they're watched so they feel it every time and everywhere. By this way, the citizens feel the oppression all the time.

As a state, Oceania has very strict rules. The ideology of the state seems to have a classless society, but it is not. It is divided into three parts: Inner Party, Outer Party and the Proles. The major character, Winston Smith belongs to Outer Party, and the story is told from Winston's point of view. There are four super ministries that govern Oceania; The Ministry of Peace, which is concerned with war; The Ministry of Love, which maintains law and order; Ministry of Plenty, which is responsible for economic affairs; Ministry of Truth, which concerns itself with news, entertainment, education and fine arts. Although as a negative utopia, Nineteen Eighty Four bears resemblance to We and

Brave New World, it has also differences in the way to perform its ideology. While We has numbers, and Brave New World has different groups of people, Nineteen Eighty Four makes use of parties because it is inevitable to gather people in only one group. State's ideology is to bring these groups together in their ultimate goal; namely to be happy and stable without any feelings or freedom.

Orwell introduces some new concepts such as Newspeak, Doublethink, Oldspeak, thoughtcrime, facecrime. Newspeak is the official language of Oceania because old traditions are not acceptable in Oceania. The state is supposed to make Oldspeak disappear. The whole literature of past will have disappeared. In this way, Chaucer, Shakespeare, Milton, Byron will exist only in Newspeak versions. They will be changed into something contradictory of what they used to be. Slogans will also be changed. The concept of freedom will be abolished, for instance, that's why slogans like "freedom is slavery" will be acceptable. In Foucault's Death and the Labyrinth, language's use is clearly described:

Language indicates the source of an internal movement. As Cesar Dumarsais states; "the same words obviously had to be used in different ways. It has been found that this admirable expedient could make discourse more energetic and pleasing. Nor has it been overlooked that it could be turned into a game and source of pleasure. Thus by necessity and by choice, words are often turned away from their original meaning to take on a new one which is more or less removed but that still maintains a connection." Roussel's language has also similar qualities as to say two things with the same words. Double meaning of the words are likened to the repletion."Language is a thin blade that slits the identity of things, showing them as hopelessly double and self-divided even as they are repeated, up to the moment when words return to their identity with a regal indifference to everything that differs" (1986: 25).

Language is the most inevitable means for knowledge. The words have a different dimension with their use in Newspeak. The concepts are also changed with this language, and they gain various meanings. For instance, instead of Mr. or Mrs., one should use "comrade". In Newspeak, a word contains its opposite in itself. If there is a word such as "good", it is not necessary to use a word such as "bad", and"ungood" is enough to express the antonym of "good". It is accepted as the exact opposite. It is also useless to have words like "excellent", "splendid". Instead, "plusgood" or with a stronger meaning "doubleplusgood" covers the meaning. In the final version of Newspeak, there will be nothing else (Orwell, 1987: 60).

Newspeak is the only language in the world whose vocabulary gets smaller every year. The aim of Newspeak is to narrow the range of thought. In the end, there will be no

thoughtcrime because there will be no words to express it. There will be no need for people to struggle or rebel against the state. The ultimate power will be the ruling class while the citizens become totally silent. "The Revolution will be complete when the language is perfect. Newspeak is Ingsoc, and Ingsoc is Newspeak. There is word, duckspeak in Newspeak. It is one of the interesting words that have two contradictory meanings. When it is applied to an opponent, it is abuse; when it is applied to someone you agree with, it is praise" (1987: 61-63).

Freedom also gains a different meaning in Oceania, so it becomes slavery because freedom is a threat for totalitarian governments. It is something dangerous for the stability of the state. The word "freedom" is only used in Newspeak which is a new language used in the State in order to tell people that they have freedom of going out or wandering around the forest. The other types of freedom such as political freedom, freedom of thought are not acceptable to use in newspeak because these types of freedom allow people to gain knowledge and power by this way. Therefore, there are lots of prohibitions and punishments in Oceania. Punishment by spectacle is popular in Oceania. It is possible to see the guilt of war crimes being watched while hanging.

Thoughtcrime is an important type of crime in Oceania. Someone who has thoughtcrime should be punished. Keeping a diary is also prohibited in the state. It is also accepted as crime ending in punishment. Diary is also mentioned in We as a recording for the perfect state. It is not accepted as a crime in We; instead, it is necessary to record the welfare of the state. However, in Nineteen Eighty Four, it is not acceptable. Nobody in Oceania can escape from the punishment of such crimes:

Thoughtcrime was not a thing that could be concealed forever. You might dodge successfully for a while, even for years, but sooner or later they were bound to get you. It was always at night – the arrests invariably happened at night. The sudden jerk out of sleep, the rough hand shaking your shoulder, the lights glaring in your eyes, the ring of hard faces round the bed. In the vast majority of cases there was no trial, no report of the arrest. People simply disappeared, always during the night. Your name was removed from the registers, every record of everything you had ever done was wiped out, your one-time existence was denied and then forgotten. You were abolished, annihilated: vaporized was the usual word" (Orwell, 1987: 22).

Namely, people who try to behave or think against the criteria of governors are ignored and made meritless; moreover, their all informations are cleaned from the registrations. This punishment is called vapourisation. There is a meeting called "Two minutes Hate". Fear and disgust are aroused against the enemies of the state and Big Brother. The man called Goldstein is the most important focus of "Two Minutes Hate". He is the representative of rebel against the totalitarian regime. He denounces the

dictatorship of the Party, he abuses Big Brother, advocates freedom of speech, freedom of press, freedom of assembly, freedom of thought, which are prohibited actions in Oceania. In fact, these things are necessary to reach true knowledge in utopian worlds. However, in negative utopian world of Oceania, Big Brother wants everyone to believe that he is the one who knows everything, and the others should know what he knows. That is why he develops a new language in order to impose the ideas upon the citizens.

Someone who is intelligent and has the knowledge will be vaporized in Oceania. The Party does not like such people who see too clearly and speak plainly. Winston, Syme, O'Brien are the people who seem to be vaporized one day as they are rebels. They think that the past hasn't been altered; it has been actually destroyed by the Party.

In Party histories, Big Brother has been figured as a leader and a guardian of Revolution since its earliest days. In fact, everything is constructed by the party itself. For instance, they bring the term Ingsoc as if it were their own invention though it is possibly "English Socialism" in Oldspeak. Furthermore, they claim that the party has invented aeroplanes, but the invention of aeroplanes goes back to the earlier times than 1960s. Although intelligent people like Winston know that the Party deceives them, there is nothing they can do as they have no power to change it. They are under the control of the totalitarian regime all the time. This situation illustrates the panopticon theory in which the prisoners are observed all the time or thought to be observed.

Major effect of Panopticon: to induce in the inmate a state of conscious and permanent visibility that assures the automatic functioning of power (Foucault, 1977: 201). In <u>Nineteen Eighty Four</u>, power is represented by Big Brother. As in panopticon prisons citizens of Ocenia are also observed by Big Brother. Big Brother is seen everywhere; on coins, on stamps, on the covers of books, on banners, on posters, on the wrapping of cigarette packet. Two eyes always watch the people. Asleep or awake, working or eating, indoors or outdoors, in bath or in bed, there is no escape. Nothing is their own except 'the few cubic centimetres inside their skull', namely their brain. Besides, it is dangerous to let the thoughts wander in any public place or within the range of a telescreen. Anything can give the one away. Like an unconscious look for anxiety, a habit of muttering. In a way, improper expression on the face is a punishable offence. It is called "facecrime" (1987: 71).

Desire is also a thoughtcrime. A couple is not allowed to get married if they are physically attracted. The only recognised purpose of marriage is to beget children for the service of the Party. In We and Brave New World, there isn't such purposes because marriage means family ties, and family ties, are dangerous for the stability in We and Brave New World. In Oceania, Party only permits divorce if there is no child because the child is important for the stability in Nineteen Eighty Four.

Although Oceania's aim is to have a classless society, it displays a strict discrimination of the classes. For instance, Proles can do whatever they want; they can live however they like. The other people except Proles should obey the rules; otherwise they are accepted as traitors who will soon be punished. The sexual Puritanism of the Party is not imposed upon Proles. Majority of them do not have telesecreens in their homes. Divorce is permitted. Party has the slogan: "Proles and animals are free", which puts Proles into a degrading position. However, the party's ideology is that everyone should be the same without any different feeling or thought. They need the same faces who obey Big Brother's rules;

"The ideal set up by the Party was something huge, terrible and glittering –a world of steel and concrete of monstrous machines and terrifying weapons- a nation of warriors and fanatics, marching forward in perfect unity, all thinking the same thoughts and shouting the same slogans, perpetually working, fighting, triumphing, persecuting- three hundred million people all with the same face" (Orwell, 1987: 85).

The State forces people to become a typical person who is deprived of feelings and humanly values. Instead, it produces typical characters destroying their individuality. Telesecreens continually tell people that they have more food, more clothes, better houses and that they live longer, work shorter hours, which they are bigger, healthier, stronger, happier than people of fifty years ago. They are like the conditioned people in Brave New World. The people in Oceania are also made sleep while they are awake.

In the end, the Party will announce that two plus two makes five, and people will have no other way except to believe and accept it. Winston writes an important axiom about this matter on his diary; "Freedom is the freedom to say that two plus two make four. If that is granted, all else follows" (Orwell, 1987: 93). They do not have freedom, so they can not argue against the Party's claim that two plus two makes five.

It is a difficult task to answer the question whether the life was better before the Revolution. It is almost impossible to find an answer to this question as a few survivors from the ancient world are incapable of comparing one age with another. They remember

a million of useless things. "They were like the ant, which can see small objects but not large ones. And when memory failed and written records were falsified- when that happened, the claim of the Party to have improved the conditions of human life had got to be accepted, because there did not exist, and never again could exist, any standard against which could be tested"(Orwell, 1987: 107).

Until the end of second part of the book, Winston who is against all the rules of Big Brother and Party cannot understand that O'Brien who is mentioned in Winston's diary is the strong supporter of the party. Realization comes when Winston is arrested as a guilty of thoughtcrime. He understands that he has misinterpreted O'Brien's words;

"We shall meet in the place where there is no darkness". O'Brien had said to him. He knew what it meant, or thought he knew. The place where there is no darkness was the imagined future, which one would never see, but which by foreknowledge, one could mystically share in (Orwell, 1987: 118).

Winston thinks they will reach the power and true knowledge by fighting against Big Brother, but they cannot overcome his power. They will be able to reach ultimate happiness with their own ideals not with those ideals that are imposed by the totalitarian regime. His dreams end in vain. Another thing which cannot be understood is the smile of Big Brother, which is also solved towards the end of the novel:

The face of Big Brother swam into his mind, displacing that of O'Brien. Just as he had done a few days earlier, he slid a coin out of his pocket and looked at it. The force gazed up at him, heavy, calm, protecting: but what kind of smile was hidden beneath the dark moustache? Like a laden knell the words came back at him: War is peace, freedom is slavery, ignorance is strength (Orwell, 1987: 118).

It is impossible to escape from the strict rules and prohibitions of Oceania. Everyone in this state should conceal even if the feelings appear in his/her face, if one stands in front of a telesecreen. If one wants to express individuality of thought, s/he must run the risk of being vaporized. This means they are deprived of all their beliefs and thoughts. Their past has already been abolished. The people do not have any right to trace back the true knowledge. It is prohibited to rebel against the state openly;

"Death to the traitors!" During the Two Minutes Hate, she always excelled all others in shouting insults at Goldstein. Yet she had only dimmest idea of who Goldstein was and what doctrines he was supposed to represent. She had grown up since the Revolution and was too young to remember the ideological battles of the 'fifties and 'sixties. Such a thing as an independent political movement was outside her imagination: and in any case the Party was invincible. It would always exist, and it would always be the same. You could only rebel against it by secret disobedience or, at most, by isolated acts of violence such as killing somebody or blowing something up (Orwell, 1987: 176).

In a way, what the government of Oceania tries to create is the atmosphere of horror. Even by throwing rocket bombs on London everyday "to keep people frightened", people are made to think that Oceania has always been at war with Eurasia, though it isn't. It is only the deception which is used to frighten the citizens by the state.

The totalitarian state of <u>Nineteen Eighty Four</u> makes use of various means to gain power. Everything has changed after the Revolution. Since the Revolution many years ago, every record has been destroyed or falsified, every book has been rewritten, every picture has been repainted, and every statue and street has been renamed. Nothing exists except present and the government of Oceania. Winston does the falsification himself, but he cannot prove it. What the Party tries to impose on people is orthodoxy:

In a way, world-view of the Party imposed itself most successfully on people incapable of understanding it. They could be made to accept the most flagrant violations of reality, because they never fully grasp the enormity of what was demanded of them, and were not sufficiently interested in public events to notice what was happening. By lack of understanding they remained sane. They simply swallowed everything, and what they swallowed did them no harm, because it left no residue behind, just as a grain of corn will pass undigested through the body of bird (Orwell, 1987: 180).

People believe that they need someone to lead them. Inner Party members have Big Brother, and Winston, a member of the Outer Party, has O'Brien though O'Brien has turned out to be a member of the Inner Party. In fact, these leaders' duties are to brainwash and create a society of stereotypes, without any individual feeling like the mechanic people in <u>Brave New World</u>. If there are people who stand against the rules of the Party and insist on being an individual, they will be caught, they will confess and then they will die. In other words, lacks of knowledge, ignorance make them happy creatures.

In Oceania, science does not exist. Newspeak does not include the word "science". The empirical method of thought, on which all the scientific achievements of the past were founded, is opposed to the most fundamental principles of Ingsoc (English Socialism). The Party has two aims: to conquer the whole surface of the Earth and to destroy independent thought. These are two problems that the Party is concerned to solve.

There are three super states mentioned in <u>Nineteen Eighty Four.</u> In Oceania, the prevailing philosophy is called Ingsoc, in Eurasia it is Neo-Bolshevism, and in Eastasia, it is Death-Worship. The citizens of Oceania are not allowed to know the other philosophies, but only allowed to know them as barbarous outrages upon morality and common sense:

The new movements which appeared in the middle years of the century, Ingsoc in Oceania, Neo-Bolshevism in Eurasia, Death-Worship, as it is commonly called in Eastasia, had the conscious aim of perpetuating unfreedom and inequality. These new movements, of course, grew out of the old ones and tended to keep their names and pay lip-service to their ideology. But the purpose of all of them was to arrest progress and freeze history at a chosen moment. It was still true that men were not equal in their native talents and that functions had to be specialised in ways that favoured some individuals against others; but there was no longer any real need for class distinctions or for large differences of wealth. In earlier ages, class distinctions had been not only inevitable but desirable. Inequality was still necessary for human beings to do different kinds of work; it was no longer necessary for them to live at different social or economic levels (Orwell, 1987: 232).

In Oceania, in philosophy, or religion, or ethics, or politics, two and two make five, but in designing gun or aeroplane, they have to make four. Technological developments pave the way for the end of free thought and individuality. The invention of print has made it easier to manipulate public opinion, and the film and radio have carried the process further. With the development of television and technical advance, private life has come to an end. Oceania is, maybe, in the most exaggerated level of all these steps. Every citizen is observed by the devices used by Big Brother all the time.

In the eyes of the Party, there is no distinction between the thought and deed. Party tries to make people forget about their truths and only make them believe the truths of the Party. The people arrested by the thought police are made to confess the crimes they are not guilty of, and then, they are executed. Therefore, there cannot be any knowledge except the Party's knowledge in Nineteen Eighty Four.

Party's slogan related with the past is: "who controls the past controls the future: who controls the present controls the past" (1987: 284). However, everything is constructed to destroy the past in Oceania. What Party tries to do is to prevent people from remembering the things of past. It imposes that the only truth is the Party's truth. It is the only reality. "Reality is not external. Reality exists in the human mind... Whatever Party holds to be truth, is truth. It is impossible to see reality except by looking through the eyes of the Party (1987: 285).

The most striking example of the Party's truth is two plus two makes five. Winston thinks that freedom is the freedom to say that two plus two makes four. However, he is forced to believe that it makes five after a long process of torture. O'Brien says that they try to make him sane. They only deal with the thoughts; they have nothing to do with the crimes that have been done overtly.

Party is only interested in power. It seeks power for its own sake. They are not interested in wealth or luxury or long life or happiness; only pure power. Power is not a means but an end for them:

Power is in tearing human minds to pieces and putting them together again in new shapes of your own choosing. Do you begin to see, then, what kind of world we are creating? It is the exact opposite of the stupid hedonistic Utopias that the old reformers imagined. A world of fear and treachery and torment, a world of trampling and being trampled upon, a world which will grow not less but more merciless as it refines itself (Orwell, 1987: 306).

After the Revolution, everything has changed. The relationship between man and man, child and parent and between man and woman are cut. Future is planned to be with no wives, no friends. There will be no loyalty, no love except the love of Big Brother. There will be no literature, no art, and no science. The more powerful the Party is, the less tolerant it will be; the weaker the opposition, the stronger the despotism. In the end, Winston, who has struggled to be an individual, becomes one of the lovers of Big Brother and believer of all the constructed truths:

Forty years it had him to learn what kind of smile was hidden beneath the dark moustache. O cruel, needless misunderstanding! O stubborn, self-willed exile from the loving breast! Two gin-scented tears trickled down the sides of his nose. But it was all right, everything was all right, the struggle was finished. He had won the victory over himself. He loved Big Brother (Orwell, 1987: 342).

In conclusion, the life which is depicted in <u>Nineteen Eighty Four</u> ends with disappointment as it is in <u>We</u> and <u>Brave New World</u> because of the negative utopian characteristics of the novel. The pessimistic mood of the novel never changes into an optimistic one like utopian worlds. In this negative utopian world, totalitarian government prevents everyone from reaching the true knowledge of themselves but deceives its citizens by using its power upon them. This reveals the impossibility of the practice of utopian ideals and getting true knowledge.

CONCLUSION

The present dissertation has studied the concepts of utopia and negative utopia, knowledge and ideology and their representations in negative utopian works, <u>We</u>, <u>Brave New World</u> and <u>Nineteen Eighty Four</u>. Negative utopia emerges when the utopia becomes insufficient; however, they are connected to each other. These two concepts bear resemblance to one another and at the same time differ from each other in some points. With the studied negative utopian works, it is shown how the perfect world of utopian ideals results in disappointments in highly technological worlds of negative utopias.

The concepts of knowledge and ideology in the study of these novels have given clues about how knowledge is shaped by the abuse of the ideology of the states and how people become the slaves of the totalitarian regimes in technologically developed states. In such modern states, people lose their freedom and feelings, and as a result, they became dehumanized. The powerful totalitarian states make use of any ideological ways to keep their citizens under their control all the time, which results in the ignorant human beings who cannot achieve to reach the true knowledge; so, they give up in the end.

It is a very destructive thing for human beings to be deprived of all their liberty and humanely values although it is the most natural thing to have these values. The destructiveness is explained by Eric Fromm in his <u>Fear of Freedom</u>:

> But it, too, is rooted in the unbearableness of individual powerlessness and isolation. I can escape the feeling of my own powerlessness in comparison with the world outside myself by destroying it. To be sure, if I succeed in removing it, I remain alone and isolated, but mine is a splendid isolation in which I cannot be crushed by the overwhelming power of the objects outside myself. The destruction of the world is the last, almost desperate attempt to save myself from being crushed by it (1946: 168).

No matter how the conditions are miserable, human beings should struggle in order to save themselves from the shackles of the powerful ones. Although all three novels depict a hopeless picture of negative utopias to reach the true knowledge, the struggle for knowledge, individuality and humanely values are applaudable as they are the most important stimulants of power.

In negative utopias, everyone should support the totalitarian government; otherwise, they will be punished because the people who are against the state may damage the stability of their states. The Ideology of the states in the fictional worlds of <u>We</u>, <u>Brave New World</u> and <u>Nineteen Eighty Four</u> is to maintain the power by ignoring the individuality and freedom of the citizens. Freedom to think, freedom to feel and freedom to say are intolerable things in negative utopias. In fact, these things are valuable for a

person to gain his/her identity and the true knowledge. As in Plato's cave image in his Republic, freedom is a means to penetrate into true knowledge. The people who are deprived of their freedom in the concerned novels are like the people who are deceived by the images on the wall in Plato's cave. The citizens who are represented in We, Brave New World and Nineteen Eighty Four seem to be mostly ignorant of their power to change their faith. Instead, they are represented to be submissive as if they emphasise the grim conditions of modern life in which they become robots without feeelings.

As twentieth century novelists, Zamyatin, Huxley and Orwell envisaged present conditions of modern people who have become addicted to the technology and are content with the knowledge that they have without realising the fact that they are deceived. These novelists reflect the time in which people need something new to express the chaos, desolateness, isolation and mechanisation of their age. They depict the chaotic results of dreaming of an ideal state and ideal life. They both reflect their times and warn us about the present and the future. In modern life, it is possible to hear a popular expression like "age of information or knowledge". Therefore, the study of knowledge and ideology on these negative utopian books is not a coincidence.

This dissertation attempted to shed light on the knowledge and ideology from Foucault's point of view. Foucault had many books which dealt with knowledge, and in most of his books, it is possible to find the relationship between the knowledge and power. In our concerned novels, these two concepts become almost interchangeable. Authors depict totalitarian governors who shape the knowledge of the others and impose their own truths in different ways. Although ideology in the novels seems to have a deceptive role to make people believe in the constructed knowledge, there are characters who are able to see this deception, try to change this situation and in this way they become the representatives of struggle for true knowledge. There have been states which want to create their own ideal citizens so far, so these three novels do not only belong to their nations and era but they are also universal. People have been under pressure of state men, religious men or the ones who have power since the existence of humanbeings. However there are also people who seek for the real knowledge, which promises hope for the future.

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