

**POSTHUMAN CONDITION IN ALDOUS HUXLEY'S
BRAVE NEW WORLD AND LOIS LOWRY'S *THE GIVER***

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DENİZLİ**

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**Pamukkale University
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Master Thesis
The Department of English Language and Literature
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I hereby declare that all information in this document has been presented in accordance with academic rules and ethical conduct. I also declare that as required by these rules and conduct I have fully cited and referenced all material and results that are not original to this work.

Eda DAHARLI

To my beloved family...

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ABSTRACT

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Daharlı, Eda

Master Thesis

The Department of English Language and Literature
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The aim of this dissertation is to explain the posthuman situation in Aldous Huxley's *Brave New World* and Lois Lowry's *The Giver* dystopian novels. This study focuses on the disappearance of the views that put human in the centre with the posthuman era and how the concept of being human has changed over time. The main reason for this change is that the interaction between human and technology that shaped the non-human and the social structures and cultural norms. People entered a new era, culture and social order with the rapid change and development of technology. In this context, firstly, the concept of human will be explained and later the foundations of posthuman theory will be discussed. Secondly, the posthuman situation will be associated with the concepts of science fiction and dystopia. Then, the social structures reshaped with technology will be explained by analyzing the two selected dystopian novels.

Keywords: posthuman, science fiction, dystopia, Aldous Huxley, *Brave New World*, Lois Lowry, *The Giver*

ÖZET

ALDOUS HUXLEY'İN *CESUR YENİ DÜNYA* VE LOIS LOWRY'NİN *SEÇİLMİŞ KİŞİ* ROMANLARINDA İNSAN SONRASI DURUM

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Bu çalışmanın amacı Aldous Huxley'in *Brave New World* ve Lois Lowry'nin *The Giver* distopik romanlarındaki insan sonrası durumu açıklamaktır. Bu çalışma insan sonrası çağ ile insanı merkeze koyan görüşlerin yok olduğuna ve insan olmak kavramının zamanla nasıl değiştiğine odaklanır. Bu değişimin en temel nedenini ise insan ve teknoloji arasında iletişimi toplumsal yapıları ve kültürel düzeni yeniden şekillendirmesi olarak görür. İnsanlar, teknolojinin hızlı değişimi ve gelişimiyle yeni bir çağa, kültüre ve sosyal düzene geçerler. Bu bağlamda, öncelikle insan kavramı açıklanacak ve insan sonrası teorisinin temellerine odaklanılacak. İkinci olarak, bilimkurgu ve distopya kavramlarıyla insan-sonrası durum ilişkilendirilecek. Daha sonra ise, teknolojiyle birlikte yeniden şekillenen toplumsal yapılar tezin iki ana romanı üzerinden açıklanacaktır.

Anahtar Kelimeler: insansonrası, bilim kurgu, distopya, Aldous Huxley, *Brave New World*, Lois Lowry, *The Giver*

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INTRODUCTION

The aim of this thesis is to analyse Huxley's *Brave New World* and Lowry's *The Giver* from a dystopic posthumanism perspective to highlight posthuman condition. *Brave New World* and *The Giver* both depict the dystopian future where people are conditioned by the totalitarian government. In both novels, authority tried to create a utopian society in which there is a perfect living condition. However, this utopian order has changed people's lives because people do not have free will to act and think. People do not even know what it means to be free, and they live under a totalitarian regime. In both novels, technology destroyed human values and human relations. In the new social order, people's emotional and behavioural problems are removed through biotechnology which is an integral part of the artificial emotional intelligence. Thus, people can live in an ideal and perfect society because they do not have problems in life. Therefore, biotechnology impact on society and society shape individuals and influence their values, ideas and beliefs.

In this study, human behaviour associates with machine behaviour to indicate transformations from human intelligence to machine intelligence discussed. People are using artificial intelligence in every aspect of human life such as smart assistants, facial recognition etc. However, it destroys human nature including emotions, feelings and thoughts. Artificial intelligence is commonly associated with machines and its system is determined by those people who program them. The appearance of the human-like beings has changed in the form of human beings and the nature of people has changed in the form of machines. In this context, it can be said that people are becoming more and more like machines. In the novels, the characters are associated with human-like robots because they do not have their own will and thoughts. Although technology is a human activity, technology is taking over people lives. In the *Brave New World*, The World State and in *The Giver*, the Elders have control over its citizens. Furthermore, all citizens believe that this is a perfect and an ideal type of living and that is why they are not questioning the order or trying to live better because they are happy as they are. Therefore, people are obliged to live in a restricted life which limits their choice and control them. In the novels, this reality has become a phenomenon that can only be experienced by those people who can feel like John in the *Brave New World* and Jonas in *The Giver*. Those who cannot feel the emotions are blindly following the rules and

they do not even know the meaning of freedom. This is because emotions and feelings are suppressed by the Elders and The World State who controls the people through the use of drugs, technology and various chemicals.

In *The Giver*, everyone lives the same things in the same universe. People's self-identity has been destroyed and everyone is all the same. Society entirely accepts the ideology of "Sameness" (Lowry, 1993: 84). The new system has removed the sadness, wars, poverty, illnesses, aging, frustrations and all the other difficult situations of human life. Thus, all situations that cause pain have been eliminated. According to Jonas, the word 'release' (Lowry, 1993: 7) means death because he saw when his father killed the baby or in another world released the baby. However, what they destroy is not seen as a human being but part of a mechanical process and the Elders who make the most important decisions in the community do not want their citizens to learn that people are being killed. However, Jonas sees the reality, happiness, sadness, objects and colours, in a different way than other people. As a new Receiver, Jonas begins to feel human emotions and feelings that no longer exist in the society. When he began to feel human emotions, he questioned the meaning of life and opposed the principle of "Sameness". Therefore, he tried to change it but he could not succeed and he escaped from that society at the end.

Unlike *The Giver*, in the *Brave New World* people are not emotionally repressed but to express their emotion is encouraged. Emotional and material consumption is omnipresent in the community. Therefore, it causes people to feel emotional numbness. In *The Giver* no one in the community belongs to no one but in *Brave New World* there is no privacy because "every one belongs to everyone else" (Huxley, 1932: 42). The main theme of *The Giver* is that everyone is all the same and equal, but the society in *Brave New World* is divided into five social classes and each class member has different characteristics from each other. Every social class has its own function in the society, and everyone is conditioned to be satisfied in their class and its function. In both novels, the concept of family, religion, books, literature and the beauty of nature have been exterminated. In this context, the differences and the similarities between the two novels will be examined in the light of posthuman theory.

Firstly, this thesis will analyse the philosophy of posthumanism, then related keywords will be used to give a more complete understanding of posthumanism, and

finally, discourse analysis of the dystopian novels will be applied to examine the novels in terms of the character and situation. The first part of this thesis will focus on an understanding of the posthuman theory in detail. The concept of posthumanism makes people question themselves about human condition and what is it that makes humans essentially a human. Posthumanism theory covers an area where the interaction between human and technology is increasing day by day. In recent years, increasing interaction between human and technology has shown that not only non-human beings are similar to human beings but also human beings are similar to non-human beings. In the novels, technology and machines replace humans, therefore, people turn into non-human beings. Thus, technology can make life easier but at the same time it can destroy humanity as in the selected dystopian novels and the subspecies of science fiction, dystopian novel. Dystopia is one of the subspecies of science fiction and presents catastrophic future scenarios than the existing society. Dystopia describes a place where the future is bad and there is no hope. In this place where there is no hope, it warns people about a bad future where mostly the traces of the past are erased from history and human memory, the future is hopeless and monotonous, people cannot live their own lives, but government regulations and laws control people. However, the systems in both novels actually refer to a utopian society. In this utopian society, human beings have lost their sense of values and it makes the novels become dystopian. Since the beginning of humanity, poverty, war, frustration, hunger, inequality are the problems that have caused the pain and they have been destroyed with the help of technology. Thus with the technological developments not only did the problems disappear but also the values of peoples.

The dystopias in these novels are depicted as having developed from the disturbing technological and social answers found by future generations to current trends and their imagined and extrapolated outcomes. The novels have drawn attention to how modern technology has changed the social order and human values, and it examines the incidents from the perspective of posthumanism. Technology is an important aspect for the development of the society and it has become a key element in re-shaping the realities and people's lives. The authority controls almost every aspect of people's lives and all citizens have to accept the principles and adopt them as their own. Therefore, people begin to feel alienated from themselves and they transform themselves into someone else. Personal identity has been destroyed by the totalitarian

government. In this context, the two novels warn people against the possible scenarios for the future. And furthermore, they demonstrate the impact of technology on human beings' thoughts and behaviours. Therefore, this study looks at the impacts of technology on human behaviour in the light of posthuman criticism.

The second part will look at how the posthuman societies, like the *Brave New World*, are disconnected from the reality and how people are mechanized with an artificial order. As a result of this mechanization, the situations that lead to destruction of human values in society will be shown.

In the third part, the characters in *The Giver* who cannot think individually are obliged to live whatever is determined for them. Thus, society becomes the same and these people are no longer an individual being, but dehumanised. This sameness seems to be utopian at first because people do not get disappointed by their wrong decisions and do not have to deal with unfairness. Since everything is determined by the Elderly Committee, people do not have a chance to choose, thus there is no wrong choice for them. However, these wrong decisions and experiences make human life meaningful and valuable. Making mistakes is what makes humans human and they make humans different from each other because everyone reacts differently to the same situation. However, it can be only experienced by those people who have free will. Because of the suppressed emotions and the complete "Sameness" of the society, people have lost their values. This situation makes the novels dystopian but not utopian. In this context, the posthuman condition of the characters will be examined within the framework of dystopia which settles in a mechanical society.

Fourth part will present a comparative study of both novels in the frame of posthuman situations. The concept of history has been destroyed by technology to control people's present and future. In this way, stability in society is preserved and the difference between people is destroyed. Another way to maintain stability is to shape people's mentality when they are younger and determine what kind of individuals they should be, but after this process they become a mechanical part of society rather than an individual. Thus, all the posthuman situations show that people are living an emotionless life in the technologically controlled world.

In the conclusion part the future of posthuman situation the significant points will be highlighted. The posthuman situations in the novels and the situations in the modern world, which transform people into technological individuals and lead people to evolve with it, are shown in this part. Posthuman conditions are going to continue to affect people's life and turn them into inhuman beings who do not have their own will and controlled by the state.

CHAPTER ONE

THEORETICAL BACKGROUND OF POSTHUMANISM

1.1. Posthumanism Theory

Posthumanism is a theory that minimizes the difference between human and nonhuman beings, and it is a subject to many other fields besides literature. According to Wolfe, posthumanism aims to “fully comprehend what amounts to a new reality: that the human occupies a new place in the universe, a universe now populated by what I am prepared to call nonhuman subjects” (Wolfe, 2010: 47). This theory has become popular in recent years with the technological advances and with the things that were previously made by humans but now by machines. Nonhuman is an entity encompassing not only artificial intelligence technology but also a large group of inanimate beings and animals. However, artificial intelligence technology has been used more widely in the society since it is more like the human brain structure and function. Due to the dynamic structure of artificial intelligence, it is frequently used as it makes people live more convenient.

Posthumanism shows a structure in which people progress and change with developing technology. Technology, which creates a universe where everything is easily accessible, has changed the social order and human nature. With this new perspective, human beings start to be evaluated collectively with the events and society around them, not as a stand-alone entity. In this context, the thesis analysis how the technological advances have affected human life and its continuity. Rosi Braidotti viewed posthuman theory as “a generative tool to help us re-think the basic unit of reference for the human in the bio-genetic age known as “anthropocene”, the historical moment when the Human has become a geological force capable of affecting all life on this planet” (Braidotti, 2013: 5). Human believed that only they were capable of doing work by themselves and not anything else until the advancement of it and that technology like artificial intelligence can be used to do so for the benefit of man. Posthumanism redefines people not by their usual patterns, but by focusing on what is extraordinary. Posthumanism is studied under different theories and categories:

1) Critical Posthumanism

Critical posthumanism is a thought that is open to development of techno cultural changes and also carries the origin of humanism traditions. Therefore, the purpose is, “to re-evaluate established forms of antihumanist critique, to adapt them to the current, changed conditions, and where possible to radicalize them” (Herbrechter, 2013: 8).

2) Cultural Posthumanism

Cultural posthumanism is a theory that defends the idea that human is in constant change. In other words, it does not evaluate man individually but with external factors and society. In this respect, it does not examine human nature in a stable way, but in a wide area where it exceeds ability and capacity. This theory defends that it can identify the nature of posthumanism by examination of the cultural aspects such as literatures, movies and the other tools of cultural studies. What matters in cultural posthumanism is the notion of human subjectivity. As Miah points out “human subjectivity and embodiment have become the focal point for these analyses of change, rather than the prospect of human enhancement or species transgressions” (2008: 85). This branch of posthumanism questions the notion of human nature. Rejecting the conventional idea and focusing on the different one shows the divergent and boundless structure of the theory.

3) Philosophical Posthumanism

Philosophical posthumanism emphasizes ethical implications on human species. It aims “to continue the Enlightenment ideal of aspiring to bring about progress through the employment of technology (as knowledge)” (Miah, 2008:20). Philosophical posthumanism has pluralist approach of the human species, therefore, human experiences should not be understood in generalized perspective. In this respect, this approach of posthumanism extends the idea of subjectivity.

The posthuman subject is a multiple subject, not a unified one, and she or he (a distinction that also gets blurred in posthumanism) is not separate from his/her environment. Technologies become extensions of the self, and humans become only one type of individual in a vast ecosystem that includes digital as well as natural environmental forces. In other words, posthumanism is partly about leaving behind the old notions of liberal humanism (Miller, 2012: 164).

Humanism advocates a view that human beings are at the centre of everything and superior to other species. Contrary to this view, posthumanism evaluates human beings equally with other species and they are not at the centre of anything. *A Dictionary of Gender Studies* (2017) defines posthumanism as “a worldview and moral position that no longer regards the human as at the centre of the universe and as the dominant and determining being... Posthumanism stresses the interrelation between human, machine, animal, and environment” (Griffin, 2017: 136). Additionally, posthumanism can be described as a social area where the human race is no longer as superior as before because today's standards and priorities have provided an environment where technology is at the forefront. Therefore, the gap between people, machines and artificial intelligence has decreased, and most of the time people have started to stay in the background. Thus, posthuman perspective has been developed in which human race and society develops interactively with technology. As Nayar said posthuman is “an assemblage, co-evolving with other forms of life, enmeshed with the environment and technology” (2014: 4).

In *humanism* or in other words *anthropocentric* thought, humans are at the centre of everything and humans control nature. They can distinguish what is in their own interest and what is not and can only choose what is useful to them. But over time, the concept of human has changed, so this thought has changed as well. The reason for this is that humans are no longer at the centre in the modern world because the new age of innovation has changed depending on technology and different developments. This is why what it means to be human has changed over time.

Barad outlines a performative, relational notion of agency, in which humans are positioned not as separate from the world, but as an interactive – or in Barad’s preferred terminology, “intra-active” – part of it. As Barad hints, posthuman performativity involves not merely a transformation of human identity, but a much broader re-conception of the entire environment – natural, cultural, technological – in which human beings are necessarily and complexly implicated. (Rutsky, 2013: 6)

Concept of human can no longer be seen as an individual but considered as social being, which is an indication that human is not at the centre of the world. In the novels, since people do not know their past, they cannot fully recognize themselves, and as a result, they cannot control their present and future. With the help of technological tools, they create a reality that does not exist in real and continue to live their lives under the control of technology. Thus, the situation brought significant changes to the modern age and people became dependent on technology.

People have different needs and desires in every area and time of their life. As time changes, people themselves and the needs of society change as well. However, people are not always influenced by the positive sides of the developments, but by the bad sides, and these developments affect the whole social order and the future of society. One of the most unstable and advanced scientific fields in contemporary society is the technological developments that are widely used today. Technology, which enables people to access their needs more easily, is developing day by day and changing human life in various ways. The reason for this is that everything that society interacts with, regardless of the good or the bad, changes the social order and the future of the people. Although technology is one of the main things that make people's lives easier, society has been badly affected by technology in both dystopian novels analysed in this thesis. Technology, which initially raised and facilitated the quality of human life, was aimed at responding to the wishes and needs of people, but then it continued to develop and began to replace humans and even prevailed them leading to a dystopia in a utopia.

Dystopia was born in the early 20th century as a reaction to utopia. To understand dystopia well, first of all it is necessary to understand the utopia because in “the background of many a dystopia, there is a secret utopia” (Manuel, 1979: 6). Although the roots of utopia are traced back to the work of the Plato called *The Republic*, its recognition has greatly increased with Thomas More's *Utopia* because the first person to mention the name utopia, a word of Greek origin, was Thomas More. He “had named his utopia from the Greek ‘ou’ and ‘topos’, meaning negation and place respectively. Utopia was not only singular, it was literally to be found nowhere” (Picon, 2003: 4). There are no social or environmental problems such as poverty, hunger, war, famine in communities that accept the utopian understanding of society. Hence, utopia portrays an ideal understanding of society. However, this ideal society takes place in a fictional social order therefore, it means the place does not exist or utopia which means nowhere. “Utopia doesn’t exist but it is assumed to exist” (Lacroix, 2009, 70). As how Gregory Claeys described in his *Encyclopedia of Nineteen Century Thought*:

In addition, the broader definition of ‘utopianism’ encompasses descriptions of negative or ‘anti-utopias’ or ‘dystopias’, some of which appear in satirical form. In terms of their response to two major problems, that of evolution or historical change, and that of needs or wants, most utopias fall broadly into two categories: (1) they are either static or dynamic utopias, in other words they recognize a limitation of resources and respond by simplifying needs ascetically, and often appeal to a past ‘golden age’ as their ideal; or, by contrast, they describe a regime of plenty, with the

virtually unlimited satisfaction of wants, and seek the future creation of an ideal society; and (2) they are either hierarchical or egalitarian.(Claeys, 2005: 684)

A dystopia is an imagined universe in which everything is imperfect. The definition of dystopia “means a dictatorship of hell on earth where everything is extremely bad or unpleasant. It is warning of contemporary real-world problems, as well as a warning against the consequences and outcome of a utopia” (Kaleta, 2020: 4). Pressure and control, which are the main themes of dystopia, are imposed on society and people through technology in both dystopian novels selected in this thesis. Technology has become a tool that loses people's sense of past self and identity and restricts their freedom. With the development of technology, human beings start to do everything with it, and as a result, society becomes dependent on mechanics and technology. As Wardynski points out that “Almost everything we do involves technology in one way or another... We are so dependent on technology that it's become an integral part of our lives” (2019: 1). The mechanical contact of the society with the new technological order has changed the essence of a human. In a sense, people have evolved into a new species with the developing technology and adapted to technological change and “the changes in our behavioural patterns and adaptations that are caused by these technological advances could prove to be the primary driving forces behind the next stage of evolution for our species”(Aggarwal,2017: 4).

The posthuman perspective is not stable, and “there can be no doubt any consideration of the posthuman demonstrates fractured and unstable identities” (Shakeshaft, 2018:53). The main reasons for the changes in people's lives arise from the factors that influence the social environment and their society. People live in constant interaction with society and everything they experience in that environment causes their change. Therefore, people are shaped with their environment and society. In this context, posthumanism is a new perspective that allows people to understand the changes in human life. But the changes do not show that people have turned into another being or species. Making a specific definition of the human race is not an approach of this perspective. For example, as a result of the interaction between technology and people in novels, the human race becomes mechanized, so their emotions, memories and many other human features are lost. Therefore, neither people can completely protect their natural structure nor experience a complete change that results of people's integration with machinery and technology, not their transformation into another species otherwise that would be transhumanism rather than post humanism.

In short, post humanism intends to change and develops human nature, with its environment and society in accordance with the needs of contemporary time and technological developments. In this respect, posthumanism shows how human nature changes in the light of technological developments and the effects of these developments.

One of the most developed areas of technology in recent times is the field of biogenetics, which is one of the main indicators of the transition to the posthuman state by destroying the natural biological structure of humans and changing their lives. The reason for this is that “biotechnology has the potential to change the kinds of beings we are and propel us from a human to a posthuman world” (Ehrentraut, 2019: 38). The best known example of progress in this area has been experiments on Dolly the sheep. Dolly the sheep, cloned by an adult cell, represents experimental image more than a normal animal. It “was part of a series of experiments at The Roslin Institute by Professor Wilmut’s team that were trying to develop a better method for producing genetically modified livestock” (Tanzi et al., 2019: 527). In this context, Sheep Dolly, whose natural biological structure is genetically modified by technology, is an example of the posthuman condition. “In many ways, Dolly the sheep is the ideal figuration for the complex bio-mediated temporalities and forms of intimacy that represent the new post-anthropocentric human–animal interaction” (Braidotti, 2013: 74).

Humans become mechanical with the advancing technology, and the human-machine interaction takes human nature to a different stage. Posthumanism examines this topic in a wide range of different sub-branches. Post-human theory focuses on how advanced technology affects human life and how the future will be affected by it. Making human life easier and everything more accessible are the best possibilities that can be said but while facilitating human life and access to information, it causes people to become lazy and turn into asocial beings. As a result, people's lives become monotonous and purposeless because machines can do a variety of things people need to do. Monotonous human life becomes indistinguishable from machines that move and progress at a certain command. Thus, people become mechanized and live their lives happily in a certain circle because they cannot even realize that they have lost their human qualities and that their lives have become monotonous. The posthuman situation, deals with the dilemma of human emotions because people are growing more attached

to technology. Meanwhile, people are diverging from human characteristics, is the beginning of a species that is dragged into disaster. .

Technology does not only affect daily life, workplace or home, but also health and ecology and it changes things that have existed since the beginning of human life. These include changes that begin at a baby's birth, through to maturity and even death. As in the novels *The Brave New World* and *The Giver*, people come to life not by birth but by being produced or cloned, and then their lives end with the help of technology. Other than this, the time of birth and death is controlled by a certain power with technology and drugs. People's lives are determined before they are even born, and they are expected to obey the rules of the society without questioning or thinking. However, maintaining a healthier life or extending human life is also possible with the developing technology, this may cause of population development and other problems may arise. Social changes in human nature have an impact on every aspect of society, and as a result, the ecological balance is destroyed. It can be said that in the first step of this process, people became disconnected from their natural habitat then adapted to new mechanical society dominated by machines.

As a result of all these technological developments, people in *The Brave New World* and *The Giver* changed and became integrated with technology. In this context, the difference between artificial intelligence, which is the most important development of new technology and human distinction, is gradually decreasing. While machines taking over human jobs, people have to take orders from the technology they have created and obey their commands. Questioning this change is considered to be against the system. They have to obey the rules or be excluded from society, in other words, sentenced to death. Yet, there is already a society that complies with these rules of their own will because they are prevented from thinking and playing a passive role in society with various technological tools and developed chemical drugs.

With the developing technology, human beings' own personal area and abilities begin to shrink leading them to dystopias. In dystopias, there is an environment that is formed from the increasing digital innovations, but the human environment decreases because the human interaction leaves its place to technological interaction. In fact, while science and technology were shaped and developed in favour of people, now technology and science shape and change people's lives. Thus, society is re-formed by technology

that starts production and plays an active role. Therefore, the distinction between artificial intelligence and human is gradually decreasing and these two concepts are becoming increasingly integrated. As a result, the new human-machine interface is considered as posthuman.

1.2. The Representation of Posthuman Futures

Human-technology integration has caused the disruption of people's natural structure and social order. The advancing science and human-machine concept created many scenarios about the future and life of humanity. One of them is a positive view that improves the standards of living of the people with technology and increases the quality of their life. This idea argues that technology is good for humanity and creates positive developments. The other view is more pessimist about human nature, and it believes that the essential characteristics of human behaviour and attitude such as the culture, emotion, identity, past experiences etc., might disappear because of technology. In this point of view, people live a bad life and there is an oppressive state controlled by technology. Artificial intelligence, which refers to the simulation of human intelligence, has superior intellectual abilities to humans. As a result, with the advancing technology, artificial intelligence has reached a level that cannot be controlled by humans but can control them. Thus, people get addicted to technology in a mechanical society. The common point of the two possibilities is that humanity and therefore society change through technology and consider the human species from a different perspective.

Posthuman future views the future of human and machine interaction in a different light. Posthumanism, where science fiction and dystopian genres meet at common point, shows the bad state of the future with technology. Cyberpunk is the best known example of the evil future reflection that this genre depicts. Cyberpunk realistically portrays what advanced technology might take in a dystopian future. It can be defined as:

The "cyber" part of the word relates to Cybernetics: to a future where industrial and political blocs may be global rather than national, and controlled through information networks; a future in which machine augmentations of the human body are commonplace, as are mind and body changes brought about by Drugs and biological engineering. Central to cyberpunk fictions is the concept of Virtual Reality, as in Gibson's Neuromancer sequence, where the world's data networks form a kind of machine environment into which a human can enter by jacking into a cyberspace deck and projecting "his disembodied consciousness into the consensual hallucination that was the matrix" (Nicholls, 1993: 288).

Repressive forces take place in a totalitarian government and the system powered by technology. This high standards technology does not reflect a society in which humanity is getting better and better. On the contrary, humanity has got lost in the virtual world and forgot the real world. The disconnection between the virtual world and the real world that human beings' experiences alienate people from their nature and thus disrupts the social relations. As Jim Hightower warned, "While all this razzle-dazzle connects us electronically, it disconnects us from each other, having us 'interfacing' more with computers and TV screens than looking in the face of our fellow human beings"(Jim Hightower, quoted in Fox, 1995: 12). Thus, technology reflects a dark side where society is badly affected. In the virtual world, people who are distanced and alienated from their self are the heroes of this genre. Mechanization on the society both prevented people from communicating as individuals in the social environment and kept them away from the society and also forced them to suppress their thoughts, memories and dreams. Cyberpunk is a new process in a dystopian universe where people are integrating with machines but at the same time fighting against the rising power and pressure of machines. As a result of the integration of machine-human, people move away from human values and become mechanized. Thus, the human can no longer be considered as a fully human being, this transformation is the post-human state of human. In this respect, posthuman theory indicates the future impact of humanity with advanced technology in a dystopian framework, just like cyberpunk. The characters in cyberpunk live restricted lives in an oppressive society and only some characters want to break their boundaries and be free. Cyberpunk focuses on change, and rejects the conventional concept of human being and stability just like posthumanism.

Cyberpunk not only calls into question what it means to be human, but also suggests that the posthuman is an inevitable consequence of the dissolution of boundaries between human and machine. A challenge to the traditional model of the human subject is mirrored in the typical cyberpunk landscape, a dystopian post-industrial world. (Booker, 2009: 110).

It is undoubtedly the fact that people embrace change, but the important thing is what is affected by this change. People are in great interaction with technology because of the technological age. Thus, in the future, with the increase of human-machine interaction, people will exceed natural human limits. Transhumanism argues that humans are beyond their own species. According to Nick Bostrom, transhumanism is defined as:

The intellectual and cultural movement that affirms the possibility and desirability of fundamentally improving the human condition through applied reason, especially by developing and making widely available technologies to eliminate aging and to greatly enhance human intellectual, physical, and psychological capacities. (Bostrom, 2014:2)

It is important to explain transhumanism because this term is usually confused with posthumanism. Transhumanism has a more positive and hopeful perspective on the people's future. With the scientific development, the things that limit the capacity of human nature, as well as undesirable conditions such as illness, unhappiness and death disappeared, so that people can continue their lives as more advanced individuals. Therefore, technological advances were an important and necessary need for transhumanists. These developments were expected to overcome the shortcomings of the people and eliminate the problems. A future was thought in which people's lives could be better and their quality of life would increase thanks to the new world with technological superiority. Yet the change of human nature and its interaction with technology cause society to deteriorate, not progress. Although new society with advancing technology has reached most of what people could want but they lost a lot of their possessions. The length of human life, aging, health problems, psychological problems, birth and death times have been solved with these new developments. Although advanced technology found solutions to human problems and created a universe that seemed ideal, it did not bring happiness. Difficult works started to be done by machines, and people got used to this laziness and got addicted to machines. Since everything desired became easily accessible for people, things that were once important began to become usual and lose their importance. Technology that people energize has become a source of energy for people, and without technology, people have turned to individuals who are unenergetic and inactive. In this context, technology has caused emotional and psychological deterioration in person's mental state. Technological developments that have positively changed the lives of many people, on the other hand, have brought the end of human traits, hopes and expectations. This duality explores the impact of changing human nature through posthumanism.

1.3. Posthuman Dystopia

Before starting with the discussion of posthuman dystopia, science fiction will be explained in this chapter to have a better understanding of dystopia, which is a popular sub-genre of science fiction. Science fiction makes impossible to become possible.

Within this genre, it does not only show fantastic elements or non-existent super elements, it supports these creative ideas with modern science. Every time technology develops, and new inventions are discovered, a stage evolves in the science fiction genre because the progress basis of science fiction is possible with the inspiration it takes from technology and science. Thus, every time technology develops, it improves with it in science fiction.

It is important to note that the traffic between SF and science and technology innovation and innovation processes is two-way. Exploring the ways in which SF influences science, technology and innovation (STI) requires acknowledging –but also interrogating –what it means to say that STI influences science fiction. (Bassett, 2013: 4)

Science fiction is a field that is highly influenced by the environmental and technological developments of the time and reflects the impact of these developments in the field where it is published. Science fiction is a genre that is primarily influenced by fantastic elements but reflected by today's scientific developments. Therefore, it was a genre based on verbal or mythology at first, but it has become widespread and more well-known as it shows its presence in large fields such as cinema and literature.

This range is why science fiction is not a genre of aesthetic entertainment only, but a complex hesitation about the relationship between imaginary conceptions and historical reality unfolding into the future. Science fiction orients itself within a concept of history that holds that science and technology actively participate in the creation of reality, implanting human uncertainty into the natural/nonhuman world. (Csicsery, 2011: 4)

Science fiction, abbreviation SF or sci-fi, is a genre where science and imagination are gathered under one roof, and where creative ideas and technological developments meet with modern science. In this genre, imaginary concepts are combined with real world science. A Glossary of Literary Terms defines *science fiction* as “imagined reality that is radically different in its nature and functioning from the world of our ordinary experience” (Abrams, 1999: 278).

As a result of technological progress in modern society, the interaction between human and machine has been the subject handled in many branches of science and art from literature to cinema. One of them is science fiction, which is one of the sub-branches of literature and cinema.

Some critics like Brian Aldiss accept the origin of science fiction genre starting with Mary Shelly's novel *Frankenstein* or *Modern Prometheus* that is of Shelly's best

novel. *Frankenstein, or Modern Prometheus*, is one of Mary Shelley's best known works. The fact that the body of the creature in *Frankenstein*, which consists of different parts, reanimated with modern science and technology in the novel of *Frankenstein* and transformed into a living creature is proof that literature meets technology and Mary Shelly's work gives one of the first examples of science fiction. Brian Aldiss thinks that Marry Shelley's *Frankenstein* "as the first SF text; the originary scientific fable about the power of the scientist to create, matched with the unforeseeable nature of the consequences of that creation" (qtd in Roberts, 2006:48). Mary Shelley is one of the most important representatives of the literary movement of Romanticism and she wrote the highly influential novel of the period entitled *Frankenstein*. Like other writers of the time, she rebelled against certain rules, laws, and dogmas and focused on imagination, emotion, and freedom. Shelley based her writing on supernatural and mystical elements through *Frankenstein*, and in her novel, she evaluated modern science with these elements. "The basic SF paradigm traceable to Shelley's *Frankenstein* draws on various forms of pre-Darwinian Romantic myth and archetype to raise moral questions about future technology and human progress". (Frost, 2003: 4). After the death of Shelley's baby, this incident struck her deeply and she imagined her baby returning to life. Therefore, Shelley became interested in Erasmus Darwin's research on creating the power of nature so that man can create a new life form. Thus, the idea of re-enactment of the death person emerged and reflected in her famous novel. At a time when advances in science were reflected in people, their social life, the environment, health issues and even literature, Shelley combined mystical and fantastic elements with modern science and inspired one of the first examples of the science fiction genre. *Frankenstein* "is a novel where science plays a major role. Victor Frankenstein is a scientist, the events of the story occur as a result of his scientific experimentations, and as such science becomes closely related to nowadays or future scientific experiments" (Kheloufi, 2018: 27). This is the reason, even at that time, Shelley became the pioneer of the science fiction genre, not only because of fantastic elements, but also from Darwin's evolution theory, with the help of modern science and literature, from developing and advancing technology. At this point Darwinian Theory has similarity with transhumanist thought.

What transhumanists wish to achieve is, inter alia, the eradication of diseases of genetic origin...extending human lifespan, etc. These goals are, in light of the Darwinian theory of evolution, not only goods in themselves, but also means to an end: the chance to have fertile offspring. We may safely assume that such features

as long life, general healthiness (or at least being free of genetic diseases), mental stability, generally raise the chances of having a satisfying life, but also fall easily under the Darwinian logic of evolution. (Bardziński, 2014: 105)

Science fiction shows similarity with dystopia in terms of transferring science to literature with different designs and thoughts, thus it sets an example for alternative scenarios for the future. The inclusion of science in fiction is more convincing in terms of the concept of reality and people are more likely to believe in these alternative scenarios and its possible consequences. Science fiction is not only an alternative scenario, but also a source of inspiration for future technologies and scientific developments. Dystopia also usually focuses on future possibilities, but unlike science fiction, it has a more pessimistic perspective. Science fiction usually carries traces from the past and the future, but it is formed by portraying the needs of the present and future phenomenon in an unknown universe, time and place in a connected way.

In this respect, science fiction and dystopia are about the new public order in which human life has changed with technological developments. Therefore, genres such as utopia and dystopia are the sub-branches of social science fiction where science fiction focuses on social space, environment and characters. These two types, using science and imagination, to convey the common problems of humanity and social status in a changing society, have caused the development of posthuman theory.

One of the biggest concerns of humans regarding the development of artificial intelligence is complete end of the human species and the fact that the artificial intelligence becomes uncontrollable and takes the control of human species. The main purpose of technology is to provide people much easy and fast information and to increase the quality of life, and science fiction sets up various scenarios about the future state technology, but posthumanism has shown the reflection on technology and humanity with its negative features. The parts of this genre, which has a high audience in both literature and movies, portray the future negatively. Mostly it is about the extinction of a human race that artificial intelligence has spread all over the world, controlled people, pushes the boundaries, and depicts the beginning of the apocalypse.

The concept of half human half machine is identified with the concept of cyborg. Donna Haraway defines the notion of cyborg as “a cybernetic organism, a hybrid of machine and organism” (Haraway, 1991: 149). In fact, this concept dates back to

ancient times and is a phenomenon that comes to the fore with the adaptation of people to the modern life style with the latest technological innovations. This concept emerges from the coexistence of artificial machine parts integrated into human bodies with the natural biological structure of the human body. People were using the integration of this technological development with their bodies to support organs or biological parts that they do not have in their bodies anymore or do not provide adequate function. However, with the development of modern technology, this innovation has started to strengthen people, apart from supporting them. The power, which humans do not have with their natural biological structure, was acquired with artificial machine parts. This power has strengthened people both physically, mentally and psychologically, made their lives easier and caused them to exceed their biological capacity. Therefore, people started to prefer artificial ones instead of their natural structures and increase their interaction with these machines. As a result, half human half machine, in other words, the concept of cyborg has emerged.

The word *cyborg* takes its origin from the combination of the words cybernetic and organism. This combination is a whole that comes together with both organic and artificial parts. The cyborg can be defined as “a self-regulating organism that combines the natural and artificial together in one system. Cyborgs do not have to be part of human, for any organism/system that mixes the evolved and the made, the living and the intimate, is technically a cyborg” (Gray, 2001: 2). Therefore, the biological organism comes together with the mechanical organism to form this whole. As given by the first science fiction example, Mary Shelley's *Frankenstein* can be accepted as the first cyborg example, a sub-branch of the science fiction genre. The reason for this is that Shelley assembled the creature's body from human bodies, each of which were different, and assembled these pieces and, with the help of modern science and developing technology that brought this work to life through the monster in the novel. Even though the monster's parts are biologically taken from dead human bodies and animals, it needs an artificial combination to be structurally a whole, in a way this makes Frankenstein's monster a cyborg.

The term *cyborg* is much more than just a concept used in science fiction or used to show human-machine interaction, the blending of the natural biological structure of humans with artificial mechanisms. Cyborgs have become a concept that people often

hear in daily life rather than being a character of science fiction heroism. As Katherine Hayles explains:

Cyborgs actually exist. About 10 percent of the current U.S. population are estimated to be cyborgs in the technical sense, including people with electronic pacemakers, artificial joints, drug-implant systems, implanted corneal lenses, and artificial skin. A much higher percentage participates in occupations that make them into metaphoric cyborgs, including the computer keyboarder joined in a cybernetic circuit with the screen, the neurosurgeon guided by fiber-optic microscopy during an operation, and the adolescent game player in the local video-game arcade. (Hayles, 1999: 115)

Cyborgs are example of both the science fiction and the posthuman genre because they are unrealistic species in which humans exceed their capacity and move beyond borders in a dystopian future. These species are too excellent to be real but too similar to the meaning of human, can be an example of the human-machine interaction between the virtual and the real world. Cyborgs can be seen as human replicas, but they do not have the same features as humans. The human body that has been biologically cloned can be an example of copies, though only a physical resemblance does not make these copies superior to human. In addition to their bodies in cyborg technology, they are systems that imitate brain functions that make them superior to humans. In this respect, it is important that the intelligence and body harmony is complete because only replicas that can control their own bodies and actions with their mind can be a superior race. A cyborg “is a combination of man and machine... could be an integral part of the posthuman condition and thus creates a link between cyborgs and posthumanism”. (Toftestuen, 2020: 29). Thus, cyborg is a posthuman prediction for the next stage where people can reach with advancing technology. Cyborgs do not think emotionally like humans, nor do they have dreams or expectations. Thus, they do not have feelings of disappointment, loneliness, making mistakes, etc. In the novels, characters do not have these emotions and features because of the technological repression. Consequently, lack of these emotions which are inherent in human nature has changed people structurally, socially, and culturally.

Cyborgs, unemotional people, human-machine integration, people whose individuality have been destroyed, people whose thoughts are changed and conditioned before they are born, and the techno slave people created as a result of all these are the steps of the transition to a dark age and a dystopian universe.

Dystopia is one of the genres of science fiction and represents a negative future life. Dystopia emerged in opposition to utopia. “Utopian visions were attacked by those who argue that in reality many utopias would turn out to be ‘dystopias’, that is, oppressive societies, because of the tyranny of the ‘perfect’ system over the will of the individual”(James, 2003 :220). In utopia, the social order and characters appear to be in a near-perfect order. But in dystopia neither the characters nor the social environment are as perfect as they seem. People's lives have become monotonous, communication between them has decreased, memories and emotions have disappeared, and there is no thought about the past and the future because people have no expectations or wishes from life. The reason for this is technology, which is a disease of modern society. “Dystopia and utopia lie close together and prove that the technology was seen to contain the potential for both positive and negative social change” (Schmeink, 2016: 9). Therefore, it can be said that technology has many benefits, it focuses on its negative features, changes and results. In a dystopian order where people and the environment are completely connected with technology, it focuses on the current social problems and paints the worst case scenarios that these problems can reach. Dystopias usually take place in the future and emphasize the problems and social order in the present societies. It shows the most common problems today such as illness, inequality, depression, violence, religion and racial discrimination. Its main purpose is to show these problems and draw people's attention and importance to the issue and to encourage them to think. These events take place under an oppressive authority. Dystopia does not always represent a totalitarian society, but sometimes a society that is suppressed by a particular group and controlled by technology, as in the selected novels.

The widespread use of technology today causes social changes in the society. People who are lost in virtual reality provided by technology are isolated from the real life that is increasing day by day. In virtual reality, people can easily reach everything they imagine, and things that they cannot have or cannot achieve with a click on their keyboard or touch screen. This pushes people from the social environment and facilities that they cannot easily reach in real life, to a virtual reality where the universe of their dreams is accessible. In this context, they create a non-existent, utopian universe for themselves. This utopian universe is also a non-existent phenomenon like virtual reality that is created in dystopia, but it does not describe a perfect order. For example, everything in Huxley's novel is based on perfect order. The world that Huxley built

seems utopian because there is nothing that is problematic in modern society, such as illness, depression, religious pressure, sexual restrictions. Everyone lives as they wish because there are no restrictions. In this society, people can reach anything they want and desire. In a world where everything is perfect, what makes this novel dystopian rather than utopian is the loss of human values and the monotonous life style because people do not experience life as they wish but as it is presented to them. Because not only perfect lives, but also flaws and mistakes remind us of what it means to be human. Every time people make mistakes, when they are disappointed, when they love, when they hate, they gain a different experience in their lives. But the experience of these traits is not seen in this novel because everybody experiences the same things and this monotonous lifestyle makes them dehumanized and become posthuman.

Dystopia is an important genre because it shows future scenarios that people who are numb and the government has the oppressive authority to control the people if they do not wake up or do not notice their numbness. In the book *Dystopia(n) Matters: On the Page, On Screen, On Stage* there is an article named “Dystopias Do Matter” Lucy Sargisson explains: “Dystopias matter because they make us think. They help us to imagine and envisage how the present can change into something very nasty. They tell us what’s wrong with the now, and they imagine how things could (easily) become much worse” (2013: 40).

What dystopia wants to emphasize is to learn from alternative scenarios about how and in which way the present-day reality can change. Today, the type of dystopia, which emphasizes many problems such as the social environment of people, communication networks, family bonds, the feelings they lose while adapting to developing technology. Actually, all these can happen if not solved in the future. Dystopias “are imaginations that produce ‘challenging cognitive maps of the historical situation’ (Moylan, Scraps xi) that shape society’s reaction by providing not a positive blueprint but a warning of what could be, should society not change direction” (Schmeink, 2016: 7). It sheds light on today's problems by depicting the things that are beneficial in modern times and always seem positive such as technology. However, the excessive use of technology in the future may affect people's personal freedom and thoughts. Therefore, one should always be sensitive to current problems and take into account warnings about the future, such as dystopia. Technology and science portrayed as good in utopia but in such dystopias

show anti-utopian reflections, hence, instead of a society with an ideal order in the future, it pictured a society where technology and science are reorganized and abused by the state and authority, people are warned of the future and encouraged to think.

Dystopia is that it is shown through totalitarian states. The term *totalitarianism* was first used by Giovanni Amendola. The word *totalitarianism* was “first used as a play on words, a veritable conundrum, in an article entitled “Majority and Minority” by Giovanni Amendola which appeared in *II Mondo*, May 12, 1923” (Bongiovanni, 2005: 5). Power is in the hands of one person in totalitarian states and this power is eternal. Thus, there is no word, law, power, person or group against this power. The rules of the totalitarian state are very strict and everyone must obey them completely. Every person who does not obey the rules should be punished, exiled or sentenced to heavier punishments.

A totalitarian state is controlled by a single person or a group, that is, there is no one to be a second power or opposition. One of its most important features is that power comes from a single stage and the power of authority is never affected. Even the segments of the society that operate separately, such as economy, politics and culture, are concentrated in a single power centre. The main purpose is that the power is not divided and dispersed in any way. Everything is done for the welfare of society, and for this, the people must submit to all the orders of the state.

People are under pressure both physically and mentally because they are under constant control and observation. They have no freedom of thought and expression. The totalitarian state has destroyed people's thinking in various ways. The concept of family, history, past ties, everything that could lead to thinking is destroyed. In totalitarian societies, what the authority promises to the public is an ideal society in other words, a utopian social order. However, this utopian order does not actually exist, what exists is the numbing of the people's brain, deceiving promises which is not real, a totalitarian order has been created by monitoring, observing, controlling and suppressing by authoritarian power.

Since everything is managed from a single centre, there is only one power at the head of the state and it is said that everything is done for the society. Since everything is for the society, everything and everyone is considered as a whole, no individual's thoughts can conflict with the state, so every thought and idea must be in favour of the

state. No individual in a society can be seen as one because people are important when they are integrated with the society and produce for the future. That's why people operate as part of the system.

Totalitarian states use symbols and slogans in their administration to increase the pressure on society and impose their ideas. Symbols are used to make certain groups and discourses visually permanent in people's minds. Slogans, on the other hand, are used to ensure that discourses remain memorable and strengthen thought. These symbols and slogans are constantly repeated, instilled in people's brains and return as indispensable rules. If these rules are repeated from birth to adulthood, it becomes impossible to break down or change.

As in dystopian literature, one of the most well-known examples of totalitarian literature is George Orwell's *1984* and Aldous Huxley's novel *Brave New World*. The totalitarian order restricts the human freedom and it occurs also in *1984* and the *Brave New World*, one of the most important totalitarian novels. For example, in *1984*, the community is monitored and controlled by the "Big Brother". In totalitarian government "the private life is destroyed and the community is failed to provide conducive atmosphere for the people to express their feelings and expression including political opinion" (Romano and Leiman, 1975: 376-377). The most well-known slogan of this dystopian fiction is also those famous words that come to mind when it is called dystopia or totalitarian order, which is also named after Orwell and it shows the restriction of human life: "WAR IS PEACE FREEDOM IS SLAVERY IGNORANCE IS STRENGTH" (Orwell, 1989: 21). Another certain slogan is from *The Brave New World*: "Every one belongs to every one else" (1932: 29).

Slogans are based on imposing the idea of power, power of Big Brother on people. Everyone has to accept the thoughts of the rulers because people are not allowed to think for themselves. With the thoughts imposed, they continue their lives as created human-like robots as the government wants. Slogans are supported by symbols and there are oppressive posters and pictures that remind Big Brother that is watching them constantly. "BIG BROTHER IS WATCHING YOU, the caption beneath it ran" (Orwell, 1989: 3).

In the *Brave New World*, people are not controlled by pain, as in *1984*, but in this society, people are kept under control by pleasure and increasingly they like the desire to be kept under control. People are completely dependent on technology and the authority that controls technology for controlling people governs the society. According to Brzezinski:

Totalitarianism is a system, in which technologically advanced instruments of political power are wielded without restraints by centralized leadership of an elite movement, for the purpose of effecting a total social revolution, including the conditioning of man, on the basis of certain arbitrary ideological assumptions proclaimed by the leadership, in an atmosphere of coerced unanimity of the entire population. (1967: 20)

In Huxley's masterpiece there is a society where everything is clearly given to people, everything belongs to everyone, and everyone belongs to everyone. The biggest concern here is that people are ignorant and do not have curiosity about anything because what they have to know is given to people directly. The reason why people are ignorant is that they are completely controlled by technology and they become numb.

Consequently, people have become lazy individuals who are dependent on technology, cannot think and make decisions on their own, with the comfort and ease provided by technology, and have become captives of this technology and monotonous life they depend on. Briefly, as Neil Postman remarked “In *1984*, Huxley added, people are controlled by inflicting pain. In *Brave New World*, they are controlled by inflicting pleasure. In short, Orwell feared that what we hate will ruin us. Huxley feared that what we love will ruin us”. (4)

CHAPTER TWO

POSTHUMAN SOCIETY IN ALDOUS HUXLEY'S *BRAVE NEW WORLD*

2.1 The Dark Side of Technology

Brave New World is a dystopian science fiction novel written by Aldous Huxley in 1932. This novel is the author's best known novel, which sheds light on the future of humanity. "The novel takes its name from Miranda's speech in William Shakespeare's tragicomic play *The Tempest*. "O, wonder! How many goodly creatures are there here! How beauteous mankind is! O brave new world, / That has such people in't!" (Bate, 2007: 204). John is the person who quotes and reads these lines from *The Tempest*. John is the person Bernard and Lenina meet at the Savage Reservation. Since John's mother belongs to the Other World, he is not like the people in the Savage Reservation, but the people in the World State do not read books either. However, John reads and he learns these lines from the book given by his mother's lover Popé. Since the only book other than his mother's guide for Beta Embryo-Store Workers is *The Complete Works of Shakespeare*, he literally memorizes the lines of this book. When he learns that he will go to the World State, he expresses his excitement with these lines.

The calendar that Huxley describes in the novel begins with the introduction of Henry Ford's Model T. The founder of the Ford Motor Company is Henry Ford. He made a great impact on industrial production, became one of the leaders in advancing technology. In the novel, Ford is depicted like a god, and "My Lord" which refers to God is changed to My Ford. This shows that, like all human emotions, values, and cultures that have disappeared in the World State, religion has also disappeared and replaced by technology. In the novel, the capital "T" in Henry Ford's Model T represents the symbol of the World State. This is taken from the sign of the *cross* that symbolize the faith of people with religious beliefs. Therefore, God has been replaced by Ford, and religious values have been replaced by technology-based elements such as technology itself and industry. The shape of the cross has been deconstructed the line in the middle has been shifted to the top indicating the humanly deconstruction. Cross indicates the ones above and the ones below but the letter T indicates technology which is a shift from Godly creation to technological creation which is of course dystopic.

Therefore, it can be said that technology has changed religious values and consequently it has changed human values as well.

In *Brave New World*, everything in society is entirely based on technology. Although World State seems like a utopian society based on technology where everything develops smoothly and easily, *Brave New World* is one of the most famous dystopian novels. In the novel, a totalitarian state uses technology to control people. People obey all rules unquestioningly and submit to the destiny determined for them, as a result they become mechanized. While people use the advantages of technology such as convenience and accessibility, they become slaves of technology by getting used to this convenience and laziness. Eventually, they turn into individuals who function like machines, who do not think, do not question, and simply execute commands.

The World State is a dystopian society and shows the possibility of a frightening side of the future. Huxley's dark side of the future in the novel takes place in London in the year A.F (After Ford) 632. There is no privacy in this society, there is nothing to hide because all members are equal, but they are equal in their own class. In the World State, people are divided into five castes: Alphas, Betas, Gammas, Deltas, and Epsilons. Alphas are superior to other groups both physically and mentally "because they're so frightfully clever" (21). Epsilons, on the other hand, are both shorter than other classes and not smart at all because "they're too stupid to be able to read or write" (BNW, 20). Therefore, Alphas are conditioned to rule, while Epsilons have become slaves within this caste system. Everyone is happy with their own class because they were conditioned to be satisfied starting from childhood. Alphas have the highest intelligence and have more natural human traits than others even though they are not like normal people on contrary, "Epsilons don't need human intelligence" (12). They are different because they can think but cannot act therefore, they are like robots among the other cast members. Epsilons do exactly what they are told and have no ability to think or do anything. Hence, the class that is most robotized in this caste system is the Epsilons.

There is no concept of family in the World State. The words mom and dad are obscene enough to be considered pornographic. These words are only used to teach in certain places, for example, when teaching children. Being a mother or being pregnant is much stranger concept because people are no longer born in the womb, and women have no sense of motherhood, they only have Pregnancy Substitutes, which they can

take and experience pregnancy hormones at certain times. At the World State, women cannot get pregnant because children are now born from an artificial womb and women no longer have children. But they use Pregnancy Substitute to help them feel the emotions and hormones experienced during pregnancy. They can take this substitute and experience pregnancy hormones even when they feel unwell. Since everyone belongs to everyone, there is no such process as marriage, women do not give birth to children, and there is no concept of mother and father therefore there is no family institutions. Such concepts are too strange for the World State citizens to understand and are too primitive.

There is a Savage Reservation and people who live there still experience these traditional processes, but this is very different from the lifestyle of London society.

In the Reservation, children still are born, yes, actually born, revolting as that may seem...still preserve their repulsive habits and customs ... marriage, if you know what that is, my dear young lady; families ... no conditioning ... monstrous superstitions ... Christianity and totemism and ancestor worship ... extinct languages, such as Zuñi and Spanish and Athapascan ... pumas, porcupines and other ferocious animals ... infectious diseases ... priests ...venomous lizards ... (BNW: 119).

The reason why all these family institutions and valuable human concepts are destroyed by technology in the World State is to maintain the stability and control order in the society. Apart from the family institution and its characteristic, history is also seen as meaningless and unnecessary because it is only the series of past events that affects the present and the future. If they think about their past, they start to generate ideas and think, which may cause them to question their current social order or even revolt it. The fact that people know about the freedom of past and individual differences can cause them to disrupt social stability. “There was something called liberalism...Liberty to be inefficient and miserable. Freedom to be a round peg in a square hole” (BNW, 34). Thus, telling the freedom of past and history should be avoided in order to maintain social stability.

People are no longer giving natural birth as before, but citizens are now born from artificial womb. They are produced in bottles then removed at the Decanting Room, and thousands of identical citizens can be produced from an embryo. With the Bokanovsky Process, fertilized human eggs are divided into ninety-six identical embryos, which mean the production of ninety-six identical individuals. In other words, it is the process of copying the original one into thousands of clones.

One egg, one embryo, one adult-normality. But abokanovskified egg will bud, will proliferate, will divide. From eight to ninety-six buds, and every bud will grow into a perfectly formed embryo, and every embryo into a full-sized adult. Making ninety-six human beings grow where only one grew before. Progress (BNW, 15).

These individuals generally belong to lower classes such as Gamma, Delta and Epsilon because upper class individuals such as Alpha and Beta are produced more carefully and differently than other classes. The reason for the Bokanovsky Process to produce certain number of the same people is that it is easier for the totalitarian state to control citizens and to ensure social stability in society, because one of the most important rules in this social order is stability. After the production is over, citizens of the World State accept the state's rules and values in the conditioning centre and they are conditioned to accept their duties and responsibilities without questioning. "Ninety-six identical twins working ninety-six identical machines!" (16). Thus, people are produced and conditioned to perform their duties like a machine.

Everyone is conditioned according to the characteristics of the class which they belong to, and these features differ depending on the professions of the people, such as someone who works with chemicals is more resistant to dangerous chemicals. Everyone is professionally conditioned so that they are very good at their job and do not make mistakes. Apart from their own work, they do not have much knowledge. For example, when John asks questions about chemicals to Linda, she does not know anything because her job is about embryos and she is not conditioned for other professions.

How people will live their lives has been determined from the very beginning of their life. It becomes clear which class people belong to and what task they will perform when they are in the bottle. Then they are taught what they should and should not like. These are usually done by psychological manipulation and high technology. The things they need to love are repeated over and over again so that they do their duties well and happily. On the other hand, a bad perception is created in things that they should not like and they stay away from them. Negative elements such as loud noises, alarms and electric shocks are used to create this bad perception. Thus, they know what they should and should not like at the very beginning of their lives and live the predetermined life for them. Therefore, people have lost their own will, identity and feelings.

The loss of identity and agency that accompanies this version of the posthuman subject has become ever more entwined with issues of embodiment in recent decades, for the development of biotechnologies and cyber technologies has given rise to the very concrete likelihood of significant changes in the human body, whose

individuality can be modified by appearance-altering surgeries, cyber-prostheses, and even the repair of defective genes (Jacobs, 2003:93).

It is natural for people to be affected and shaped by technology or innovations in the environment. These innovations do not completely destroy the natural order of people, they only cause them to shape the new order. However, in the novel, technology has completely changed the human order. There is a society that is intertwined with technology and has completely changed, rather than a society that develops with technology. After this development and change, the co-formation of nature, human and technology introduced the posthuman concept.

New digital and biogenetic technologies—in the shape of media such as virtual reality, artificial intelligence, genetic modification and techno-logical prosthetics—signal a ‘posthuman’ future in which the boundaries between humanity, technology and nature have become ever more malleable. We are more aware than ever that what we call ‘nature’ is open to manipulation by varieties of biotechnology. (Graham, 1999: 419)

Clearly, all people are produced from the same system and everyone is shaped as desired. Defective gene does not occur because everything is planned in advance, no one gets old because people are stopped from aging. Everyone is conditioned by listening to the same sound recordings, as a result, everyone is all the same and they lose their identity.

2.2 The Illusion of Reality

Soma is a sort of drug that makes people's brain numb. People have no deep feelings or not even allowed to feel such humanly things. Yet, they use soma as a device. Soma is described in the novel as watching Feelies because people do not have deep and emotional feelings in this society. However, when they use soma, it evokes the feeling of abstract happiness such as music, dance, or a beautiful fragrance and that makes them feel pleasure. When people use Soma, they can feel human emotions more deeply. Soma shortens the life span of people, but the life between real life and the imaginary world is not so different for people in this society. The shortening of their life span does not matter, as their experience and vacation when they use soma are better than the time they lose in real life.

Everyone in this society looks young because their aging has stopped. That is why people do not want to see Linda because not only her behaviour but also her appearance is so different from the others. She is both overweight and older than she should have

been. Her teeth are not healthy and clean, and her skin is not like her old well-groomed condition and is stained. “Fat; having lost her youth; with bad teeth, and a blotched complexion, and that figure (Ford!)-you simply couldn’t look at her without feeling sick, yes, positively sick” (BNW, 103). The prospect of dying from the high doses of soma she receive does not frighten people, because Linda is no longer seen as an individual in either this society or the other society. People think that it is better for her and for society that she dies because they can no longer rejuvenate her.

Huxley used Ivan Pavlov's conditioning theory in his novel. Conditioning theory “is a procedure for creating new reflexes by bringing stimulus before the reflex occurs...This theory analyses the incidence of behaviour by studying the background of reinforcement towards the behaviour” (Basri, Amin, Umiyati, et al., 2020: 2025). Russian physiologist Ivan Pavlov, one of the leading names in this theory, conducted experiments in which animals' behaviour can be changed “through a system of rewards and punishments...Behaviour can be changed through conditioning with external or environmental conditions or stimuli” (Videbeck, 2013: 53). In this classical conditioning experiment, he primarily used a dog. The natural reaction the dog gives every time when he sees the food is salivated. On the other hand, Pavlov rang the bell every time when he gave the dog food, and as a result, the food is associated with the bell in the dog's head. Therefore, every time the bell rings the dog is salivated as he thinks he would be fed even if the food is not given to the dog, and this study is called classical conditioning. “It is called classical because it started the name of this theory to appreciate Ivan Pavlov's first work in the field of conditioning, and to distinguish it from other theories” (Basri, Amin, Umiyati, et al., 2020: 2025).

Huxley used Pavlov's experiment for the conditioning of World Citizens. Psychological technologies have been used to change the natural behaviour of people and control them as desired. Thus, the state conditions people as they want them to be in the future, starting from their childhood. There are Conditioning Centres for the implementation of these experiments and conditioning starts from infancy. People are constantly given certain conditions, starting from their childhood, and repeated every day. They accept these conditioning without questioning by teaching in sleep. In order for Delta babies not to like flowers and books, these objects are shown to them, and then electroshock is given to them to hate those objects. Apart from this, auditory

elements such as alarms, explosions and sirens that may disturb babies are added to make them frightened. In other words, it creates a negative effect on the object they may wonder about and love, they make them to believe that these objects are bad and hated. The reason for this process is to ensure the control and stability of low class citizens such as Delta, Gamma and Epsilon, which include the majority of the World State citizens. If people read books, they are likely to think and question the world around them, and the state prevents this because they want citizens to do their duties without thinking and live like robots. Deltas are conditioned to hate flowers because flowers evoke feelings that are beautiful, and the state does not want good feelings to occur because human emotions are difficult to control and this is why people are prevented from feeling emotions.

The World State citizens are not only conditioned on how they should be in the future, but are also conditioned to be satisfied with their own class. Alphas wear grey and know that they are smarter than others. The most working class is Alphas because they work in important positions such as leaders and scientists. They do not mind working hard because they do not want to work in easy jobs like Epsilons, that kind of job would be very boring for a superior class individual like Alpha. Betas are superior groups like Alphas. They are not as smart as Alphas, which are the supreme group, but are smarter than subgroups such as Gammas, Deltas and Epsilons. Betas also belong to a superior class and work in important positions such as mechanics and laboratory technicians, but they are very satisfied with their class as they do not have to work in hard jobs like Alphas.

Deltas, Gammas, and Epsilons do not work in important positions. Gammas work in normal and not very difficult jobs. Deltas mostly work in jobs related to the labour and service sector and they are more intelligent than the Epsilons. Epsilons work in the lowest level positions in the World State caste system. There is no independent action in their thinking, reading or programming. They just live as they are conditioned and there is no difficulty in their assignment. In this caste system, intelligence differs according to classification as well as their external appearance according to their classes. The highest-intelligent Alphas look beautiful while low-intelligence Epsilons are the ugliest class.

Although every class from Alphas to Epsilons is different, every group is needed in society, so every group counts. “Every one works for every one else. We can not do without any one. Even Epsilons are useful. We could not do without Epsilons. Every one works for every one else. We can not do without any one ...” (BNW: 86). While Alphas and Betas fulfil important tasks of society, Gammas and Deltas perform lower tasks than them and contribute to society. Epsilons, on the other hand, are the lowest level of society, but their duties are very important because they fulfil many service tasks and the upper classes cannot do them. “All men are physico-chemically equal...besides, even Epsilons perform indispensable services” (BNW: 86). In the World State, every group needs each other, and everyone is necessary. Epsilons do not consider their group to be low-level class, as they are conditioned to believe their duties as necessary as others that is why they are satisfied and happy from their class.

Sexuality is not something to be hidden or obscene in this society. Citizens even take Elementary Sex Lessons when they are children. It is a shame in society to be away from sexuality. In this society, everyone belongs to everyone and it is very obscene and surprising that people are only with one person. One can be with anyone at any time, and they do not have to love or have any feelings for each other and none of them have these feelings anyway. It is very wrong for people to be with one person for a long time, everyone should be with everyone. Apart from that, in the present society it is not appropriate to wander naked in the public but in the World State, nudity is very normal and even children play games like this. In addition, it is normal for children to play erotic games and they are even encouraged to play such games.

Children are shaped by the games they play when they are young, and their future, values and culture are also shaped. With this kind of erotic games, it is ensured that they see sexuality as normal and as an activity that is only for leisure time without feeling. At the same time, these children are becoming big consumers with the games they played when they were kids. They do not play games such as tennis, football or basketball as they used to, because they are seen as unnecessary and do not contribute anything to the society.

Strange to think that even in Our Ford's day most games were played without more apparatus than a ball or two and a few sticks and perhaps a bit of netting. Imagine the folly of allowing people to play elaborate games which do nothing whatever to increase consumption. It's madness. (BNW, 44)

The aim of the society is to raise new consumers and consume everything in society. Therefore, old things are not used. If an item is damaged or broken, it cannot be repaired, but thrown away immediately. It pushes people to constantly consume new things in this society. Anything that does not benefit socially is unnecessary. Even after people die, their bodies are used to produce phosphorus, and they are proud of it. “Fine to think we can go on being socially useful even after we’re dead. Making plants grow” (86). Social utility and consumption are essential, so people are conditioned to be useful in this system.

Bernard Marx is an Alpha individual, but he has features that make him different from all Alphas. Although other Alphas are more attractive in appearance, Bernard is not as handsome and tall as the others. Other than that, he is not mechanical like the others. Bernard does not think that everyone belongs to everyone like the others and finds this thought repulsive. Although Bernard likes Lenina, he knows that they are different. Lenina does not understand why Bernard does not want to be with her because there is no reason to wait according to her. They could not have an emotional relationship because such feelings are considered obscene and absurd. Also, they could not be together for a long time because this is not welcomed by the leaders of the state. Nevertheless, Bernard does not want to be together directly and only for sex and pleasure, he wishes to wait for relationship like an adult.

After realizing that he has feelings for Lenina, he realizes that Lenina, like the others, sees herself like meat, and “she doesn’t mind being meat” (63) therefore, his feelings for her disappear. The World State citizens do not have strong and deep feelings, which is why Bernard is not happy with the mechanical world he is in and the numbness of the people. Because of this difference, it is thought that when Bernard was still in the bottle, alcohol was accidentally put into his artificial blood. Normally, Alpha individuals are not cloned like the Gammas, Deltas and Epsilons because they work in more important positions and are the superior class. This is why their production is done more carefully and individually. Because Alpha individuals are more important and superior class, Bernard's different behaviours seem strange to the citizens.

In this society, people are constantly kept busy to prevent them from thinking. When they do not have a job, they can spend their free time with sex or use soma. Citizens are always together, they do not have a private place of their own. Although

some positions are more important than others in the caste system, everyone needs each other. Nobody can have a relationship with another person for a very long time especially in a private way, so society has adopted the understanding that everyone is for everyone. Since people are always surrounded by the other World State citizens, they cannot think in a quiet place and come up with ideas and even wanting to do this is seen as a strange thing. Lenina is very surprised by this strange behaviour when Bernard tells Lenina that he wants to be alone and sometimes seeks silence to think because he feels more individual in this way. He explains why he feels good in nature:

It makes me feel as though ... as though I were more me, if you see what I mean. More on my own, not so completely a part of something else. Not just a cell in the social body. But Lenina was crying. "It's horrible, it's horrible," she kept repeating. "And how can you talk like that about not wanting to be a part of the social body? After all, every one works for everyone else... Don't you wish you were free, Lenina?" "I don't know what you mean. I am free. Free to have the most wonderful time. Everybody's happy nowadays." He laughed, "Yes, 'everybody's happy nowadays. 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 (BNW, 1932: 106).

If people have free time they may start to think and that is why the World State has found artificial supplements like soma, sex-hormone chewing gum, and Feelies to keep people busy in their spare time. Feelies are like movies that make people experience many emotions at the same time with the help of technology. This can be thought of as a more advanced version of today's three-dimensional films. The difference of Feelies from these films is not only to satisfy people with visual and auditory feelings, but also to give pleasure by feelings in the human body as a sense of touch and it can be considered as pornographic.

The citizens in the World State do not need to hide anything because people do not have different lifestyle or different opinions. Everyone is the same since there is no different culture or a source such as books or history that they can be affected by. However, Bernard is one of the people at the World State who cares about his privacy. For example, Bernard wanted to visit the Savage Reservation and he invited Lenina to come with him on his way to this reserve. When Lenina stated that he accepted Bernard's offer in public, Bernard said that he wanted to speak it privately in a different place. However, Lenina was surprised by this behaviour because she was not conditioned to understand privacy or his feelings for her.

Lenina and Bernard get permission from the Central London Hatchery and Conditioning Center Director to go to the Savage Reservation. Thomas, the director,

said that he had gone there with a woman years ago, but with the storm the woman disappeared, and he never saw her again. When Lenina and Bernard arrive at the Savage Reservation, they meet someone who speaks English very well and whose skin has lighter colour than other Reservation citizens. This person is John, and John is very excited and happy when he learns that they came from the Other World because his mother, Linda, is from the World State as well. He tells the story of his mother's arrival with his father, Tomakin, to Savage Reservation years ago, and the life story they lived here with his mother after his father returned to the World State. Bernard realizes that Linda is the woman the director was talking about and John's father is Thomas.

Linda got pregnant when she came to the reservation with Thomas because she had trouble with the contraceptive pill. Being pregnant, being a mom and dad is a total shame and mockery at State. Thus, she could not return to the World State and lived with John in the Reservation. However, Linda was so conditioned by the World State's rules and she could never adapt to the Savage Reservation. Everything in the World State society is very civilized and technologically advanced, everything is meant to be explained concretely, but in Savage Reservation people believe in abstract things such as soul, love, and therefore civilized people cannot understand savages. According to Linda, the people here are very primitive and traditional, they continue to follow all the old traditional beliefs and cultures that were destroyed by technology years ago. For Linda, these concepts have no meaning but just unnecessary rituals. She did not know about these rituals and did not get used to these traditionalist behaviours, which is why she is so excluded by society. As in the World State, Linda continues the motto "Everyone belongs to everyone" in her mind but because monogamy prevails here, Linda is insulted by people and violence is used towards her. There is no soma she can use when she feels unwell, there is only alcoholic drink called mescal brought by her lover Popé.

Thomas, the director, had warned Bernard because he was uncomfortable with his inappropriate actions but after his trips to the Savage Reservation with Linda, director decided to send him to Iceland, where the incompatible people were sent, as Bernard continued to do the same actions. Bernard decided to turn the Savage John and Linda to his advantage, knowing that Thomas was planning something to him. Thus, he could both maintain his status and turn Thomas's plan into himself. When Linda and John

came to the World State, John called the director father, publicly humiliated and ridiculed. Thomas was deeply embarrassed by this, because there was both John who called him dad and old Linda. Since the concept of father disappeared from the World State and there was no family concept, this was very strange and obscene for everyone. On the other hand, there was also Linda. She had bad, old and neglected look and she was not suitable at all for the World State because everybody here looked well and their aging was stopped by using technology.

We preserve them from diseases. We keep their internal secretions artificially balanced at a youthful equilibrium. We don't permit their magnesium-calcium ratio to fall below what it was at thirty. We give them transfusion of young blood. We keep their metabolism permanently stimulated. So, of course, they don't look like that. Partly. (BNW, 128).

Thus, everyone was well-groomed because there was nothing to wear them down and also “because most of them die long before they reach this old creature's age. Youth almost unimpaired till sixty, and then, crack! The end” (BNW, 128).

John sees the relationship more romantic and emotional, even comparing his love for Lenina with the *Romeo and Juliet*. He reads poems to Lenina and says romantic words, but for Lenina, these words do not make any sense because her feelings are no longer profound like a normal person. Even with the artificial emotions that they might experience with the Feelies, John feels uncomfortable because these feelings are too strange and artificial to him. John wants to marry Lenina, grow old together, have children, as in a traditional order, but these thoughts scare Lenina. John feels the need to prove his love to Lenina as people used to do, and he wants to do something for her because he believes that he must do something to win her heart before they can be together. Lenina still does not understand why John does not want to be with her because for her there is no reason to wait, nor does he need to prove his love. Because Lenina does not live in a society where savage people live, but in a much more modern and developed society, conditioned by technological machinery. Hence, she has thoughts and behaviors shaped by technology and Conditioning Centers instead of her own thoughts.

Technology catalyzes changes not only in what we do but in how we think. It changes people's awareness of themselves, of one another, of their relationship with the world. The new machine that stands behind the flashing digital signal, unlike the clock, the telescope, or the train, is a machine that “thinks.” It challenges our notions not only of time and distance, but of mind. (Turkle 1984: 13)

Although John loves Lenina too, when Lenina wants to be with John, he acts as if she said something terrible to him and gets angry because expressing such sexual feelings is considered obscene and a huge taboo in the Savage Reservation where John came from. According to Lenina, they do not need to fall in love or have a strong and a traditional social relationship, just being with him whenever she wants is enough for her. However, John thinks they should get married and that it is a great unchastity to have sex before they get married. While John adheres to the culture and ideas of a traditional world, Lenina lives and abides by rules in a society where these old traditions are destroyed by technology and people integrate with machines on the next level. That is why they cannot understand each other. Just as Linda cannot keep up with the system of Savage Reservation in New Mexico, John cannot adapt to the World State in London. To him, everything here is unnatural and inhuman, everything has been changed and moved to the advanced level, but as it passed, human feelings disappeared. The reason for this is that the people in Savage Reservation have not experienced the change and development that people in the World State have experienced with technology.

When people die, they go to Park Lane Hospital, and those who come to this hospital know that they will die. When John found out that his mother, Linda is in hospital, he rushed to the hospital very sadly, and he quickly tried to find out about his mother's situation from the nurses. While it was already surprising that he had a mother, the sadness and sorrow of her mother's death surprised the nurses and other people one more time. This type of behaviour is not seen in the World State because when they are children, everyone is conditioned to believe as death is normal, and when someone dies, they treat it as a natural process. On the day of John's mother's death, children were at the death-conditioning process and John's actions frightened the children. In the conditioning process, John's reaction to death as it is something bad could slow down the children's death-conditioning process, so they moved away.

2.3. Shaping The Posthuman Future

People in the World State use soma, a drug that makes brains numb, for enjoyment. People can use soma to enjoy in their spare time, or they can use it to get rid of bad feelings and feel the pleasant emotions when they are in hard times or stressed. Soma can distract people from their so called reality and live in fantasy. At the World State, people generally use Soma when they feel uncomfortable. For example, when

Lenina went to Savage Reservation, she was very surprised by the old humanitarian traditions she saw there, that those people still had a family like primitive people, being monogamous, performing religious rituals, getting married, etc. disturbed her a lot. She used soma during her stay to get rid of these disturbing images and sensations. Linda, on the other hand, has changed a lot when she came to The World State after living in Savage Reservation for years, but now all she wants is Soma. Linda isolates herself from real life by using soma in order to escape the pain she experiences and also she cannot adapt to her environment because of her appearance.

It is known that over use of soma can cause death and, therefore, everyone can take it in some doses. Although it was known that soma would lead to death, Linda used high doses of Soma and eventually dies. Thereupon, John was very upset and shouted at people that the soma had numbed their brains and killed them. Because such reactions destabilize society, emotions have been destroyed by technology. People do not understand the point of John's sudden reaction because there is nothing to worry about, death is quite natural. People have no sense of sadness, and because they do not have family ties, they cannot understand John's sorrow. In addition, it does not matter if she dies, because a human can be recreated from an embryo in a bottle. The World State citizens have no human values because they are valued as workers, as machines who are part of the system.

Like Bernard, Helmholtz is someone who cannot adapt to the order in the World State and sees himself differently from other conditioned citizens. Although everyone is conditioned to be satisfied with their class, Helmholtz is not happy with his task. He thinks that he is doing things under his capacity because he is smarter than he should have been. This is what distinguishes him from his class and differentiates him from the rest of the society. In addition to these differences, Helmholtz and Bernard also want to be considered as independent individuals rather than being a member of the conditioned Alpha class citizens of the World State. As Firchow explained: "There are practically no individuals in the novel; there is little life as we know it; and there is almost no opportunity to come to a knowledge of our- selves" (1975: 316).

In the World State society, where people are controlled by technology, government shapes people's behaviour and thoughts with hypnopaedia conditioning. Hypnopaedia is a sleep teaching method used to control people's behaviour and it "is a form of

disciplinary power that controls the inhabitants' minds and prevents them from thinking about themselves". (Hamamra, 2017: 13). In the novel, hypnopaedia was discovered in a polish-speaking boy named Reuben Rabinovitch. His family forgot the radio on while Reuben was asleep, and in the morning "Little Reuben woke up repeating word for word a long lecture by that curious old writer" (Huxley, 1932: 36), he remembered everything he heard on the radio even if it was in English. The only problem is that he seemed to be reciting what he heard on the radio without understanding what it meant. Reuben could repeat the text he heard on the radio exactly.

The Nile is the longest river in Africa and the second in length of all the rivers of the globe. Although falling short of the length of the Mississippi-Missouri, the Nile is at the head of all rivers as regards the length of its basin, which extends through 35 degrees of latitude ... (Huxley, 1932: 37)

However, when it is asked what the longest river is, he did not know the answer because he did not understand the information he memorized and repeated from the radio. Even though he can say that the longest river is Nile when the beginning of the sentence is reminded to him, he does not know the answer when it is directly asked as a question.

In the novel, hypnopaedia is inspired by this event. Scientific things are not tried to be taught in sleep, but how people should behave, moral education, their position in society, their class conditioning is provided by hypnopaedia teaching, also known as sleep learning. The vast majority of conditioning is done with hypnopaedia. Since all classes are conditioned to be satisfied with their classes, there is a different sound recording for each caste, and this recording is continuously played to them and conditioned. For example, the Beta class children are conditioned to be satisfied with their class roles by constantly listening to this audio recording.

Alpha children wear grey. They work much harder than we do, because they're so frightfully clever. I'm really awful glad I'm a Beta, because I don't work so hard. And then we are much better than the Gammas and Deltas. Gammas are stupid. They all wear green, and Delta children wear khaki. Oh no, I don't want to play with Delta children. And Epsilons are still worse. They're too stupid to be able ... (Huxley, 1932: 39).

Hynopaedia way of teaching is the posthuman treatment because they want people to learn without understanding meaning. Thus, it will prevent them from communicating and interact with each other. Posthumanism is how people change with the means they interact with, such as their environment and technology. "The posthuman becomes part of the process of being human, which involves shaping and

being shaped by our environments” (Toffoletti, 2007: 12). In *Brave New World*, people adapt to changing and developing standard of living with technology, and thus the concept of human changes with environmental and social conditions. The characteristics of people, their work, moral and cultural values, in other words, all kinds of conditions they are in have changed with the new social order and adaptation process and have been shaped by technological factors.

CHAPTER THREE

POSTHUMAN CONDITION IN LOIS LOWRY'S *THE GIVER*

3.1. The Posthuman Condition

Lois Lowry's dystopia *The Giver* was published in 1993 as a young-adult novel. This work became Lowry's best-known work and won the Newbery Medal. This novel begins with the story's protagonist Jonas who is seeing the flaws in his so called utopian society. In this society, everything about the past has been erased from people's memories. People do not know what happened in history and have no worries about the future because everything is determined for them in advance depending on their interest and therefore they only live in the moment which can be called as the "carpe diem utopia". The seasons and natural phenomena have been destroyed by technology, so they do not know the concepts such as sun, rain, snow and the feelings that the sun warms their skin, getting wet in the rain or snowflakes falling on their face and melting snow with body heat on their skin. They see everything as one color because different colors show their differentiation from each other, but this community adopts Sameness. Society aims to make life better and easier for people when they went to Sameness. Fruits that could not be grown due to seasonal reasons started to be grown after Climate Control. Problems such as snow, rain, extreme cold or hot weather are no longer a factor affecting people's lives. The high and rugged hills that make transportation harder become flat and standard when they decide to go to sameness.

When the novel begins, the characters live in a world that has been altered, reorganized and many memories are forgotten, rather than the world where people live in the present. In this society, everything for people is pre-arranged and people live that life without questioning the arrangements done by the elders' committee. People in this society have no backgrounds, histories, experiences, biological families, memories or feelings. Everything that causes pain, strains or makes people sick, in short, what slows down or hinders the development of people has been removed and erased from their memory. Since there are no values that make them human, they are now considered posthuman, not human, as they adapt to a new order and live with those realities not humanly ones.

Since everything is the same, people cannot make choices and decisions. Choices are made by the government instead of people because it prevents them from making wrong choices and control them. Although people can learn the truth by making wrong choices sometimes, it is aimed to make people perfect and completely eliminate the possibility of them making mistakes. Nowadays, one of the biggest reasons why machines replace people is that machines do not make the mistakes people make.

People have no life experience because everyone experiences almost the same things, and by the age of twelve their duties are determined according to their field of competence, and they spend the rest of their time with their work and when they grow up they are released from the society. Although the release actually means dying, nobody knows what it means to die in the society just like birth. They are even celebrating before people are released from the society because everyone thinks they will go Elsewhere after this process. There is a perception that this place is better than where they are at the present time. People are released from the society not only when they get older, but also when they break a rule, but in this kind of situation there is no celebration and it is a great embarrassment to be released from society by committing a crime.

If someone from the community die accidentally, a Murmur-of-Replacement Ceremony is held for that person by “repeating the name for the first time since the loss: softly and slowly at first, then faster and with greater volume” (Lowry, 1993: 44). Normally, every person is different and unique, and cannot be replaced, but in this society, people do not have value as human beings. Since they are not considered as human beings, they are seemed as mechanical beings and, they can be replaced by someone else. This is an indication that they have lost their human values and have become mechanized.

Although there is no detailed explanation of how humans are produced in the novel, it is known that they are not born in a normal biological way. They are produced by machines. When babies are born, their biological parents are unknown, and they are brought up in a random family who applied for a child. They are always and every time observed by the committee after they are given to the family and for the rest of their lives.

People have no background as well as family structures, which means they do not know what feelings like family bond and love are. In this society, couples do not get married because they are in love and mothers do not give birth to their children. People apply to join the family union to become a couple and thus find a spouse. They do the same procedure for the child, that is, they must apply to have a child and the parents of the children are not their biological parents. Also, there is a rule that every household has a maximum of two children, they cannot apply for more.

The fact that the family is not biological and not attached to each other indicates that there is no sense of belonging. The family members promised not to be attached to the baby Gabe, whom the father brought temporarily, and they also promised that if the baby reached sufficient weight in line with the rules of the society, they would give the baby to the chosen family without any problems. This shows that the feeling of commitment is wanted to be destroyed.

In this respect, the transition to the dehumanized state experienced by people is an important transition state in terms of explaining the last stage. In order to explain the transition to mechanical life as a result of the changes in the natural life of people and their interaction with technology, it is necessary to know what the concept of humanism is and how people are dehumanized.

The history of humanism is very old and its focus is people. "Humanism believes in an ethics or morality that grounds all human values in this-earthly experiences and relationships and that holds as its highest goal the worldly happiness, freedom, and progress—economic, cultural, and ethical—of all humankind, irrespective of nation, race, or religion"(Lamont ,1997: 8). Humanism is an idea that maintains that people are always at the center and that people are the most important being. This thought sees human as the highest being in society and therefore always prioritizes human as the main idea. However, with the development of technology, people's physical strength or intelligence is no longer needed as before, because machines and technology have performed much better and improved more than humans. Thus, people start to lose their central position. This event is followed by the interaction of people with the environment. People who are more intertwined with society in daily life start to isolate themselves from the environment and nature over time. They equipped themselves with more technology instead of the environment, and as a result they lose their human

qualities and adapt to mechanical lifestyle. In fact, they reshape their human characteristics, which they have not lost yet, with technology and adapted to this new order. Therefore, the characters in *The Giver* represent the people in the society that have adjusted to the new order. While the novel warns people about the posthuman future, the characters are examples of posthuman characters that have lost most of their human qualities and are integrated with technology. As they integrate with technology, they become captives of it and began to be controlled and lost their human values. As underlined in the novel:

Our people made that choice, the choice to go to Sameness. Before my time, before the previous time, back and back and back. We relinquished color when we relinquished sunshine and did away with difference. We gained control of many things. But we had to let go of others (TG, 1993: 98).

The conclusion to be drawn here is that the utopian states, in which feelings such as pain, disappointment and sadness are destroyed, have also destroyed people's past, history, memories, experiences, thoughts and feelings. In other words, in addition to the prosperity gained in order to live a perfect life in the utopian state, many human feelings have also been destroyed. However, these lost emotions are actually things that make human beings human.

3.2. Mechanical Society

At the very beginning of the novel, *The Giver*, Jonas' sense of fear is encountered. He was able to describe this feeling of fear because of the aircraft that passed over the community last year. With this incident, Jonas got the idea that things he cannot define makes him feel fear. Although the aircraft passing over the community initially affected and aroused everyone's curiosity, it scared people and caused them to seek answers to what happened, because if people and society are in danger from something unknown, they cannot do anything. When the loudspeakers announced that everyone had to stop their jobs and go home, Jonas was sure that the emotion he could not describe was fear. Everyone in the community had fled and hid, everywhere was empty and this signalled danger. It was later revealed that the reason the aircraft passed over the community was because the pilot misunderstood the flight instructions and made a mistake.

The penalty for making a mistake is to be removed from the society. When the pilot realized that he actually misunderstood the instruction and made a mistake, he tried to correct the situation, but people already realized his mistake, and everyone was very

scared. According to community rules, anyone who makes such a big mistake should be removed from society. People are released from society not only when they make mistakes, but also when their actions fail. What is understood here is that according to the rules of the community and the elders committee, people cannot make mistakes and fail, if they do they should be removed from society. They should be very careful about doing such a big mistake but even in small mistakes because the punishment for these mistakes is also being removed from society. If they are not punished for their minor mistakes, they still have to apologize to everyone for breaking the social order. There are certain phrases even for apologizing, and they repeat them when they make mistakes. For example, Jonas' close friend Asher was always late for lectures, and for that, he made the same statement every time he was late and apologized to everyone. "I apologize for inconveniencing my learning community. The Instructor and class waited patiently for his explanation. The students had all been grinning, because they had listened to Asher's explanations so many times before" (Lowry, 1993: 3). Consequently, there are mandatory and standardized patterns even for apologizing, and every individual in society is obliged to abide by these rules. The possibility of people making mistakes is completely eliminated, but it is inherent in people to be flawed and make mistakes. In order not to make mistakes, they are suppressed by technology and controlled by committee observations. Thus, they move away from human nature and transition into a posthuman state with the new orders.

Apart from punishment, there are also two reasons for being released from the community. In one, it is necessary to complete the entire childhood and adulthood process of a person and to lose their social function and to be evaluated in the category of elderly. In these cases, while the elderly is released from society, their separation from society is celebrated. The other reason for release from the community is for new children. New children do not come from the womb naturally as they used to be, because their biological structure has been altered by technology, and nurturers looking after them. For example, one of the nurturers of newborns is Jonas' father. Nurturers are both physically and emotionally responsible for new children in the community. The physical and emotional development of babies is provided by the nurturer, because natural born new babies no longer exist. Therefore, babies are reinforced from outside and their needs are provided by nurturers. However, if the new baby fails to adapt to

social conditions and standards, he or she will be released from the community with the decision of the committee. Harmony and order are very important in the community.

3.3. Loss of Identity

Family structure is an important concept for the development of individual self and adaptation to the social order and culture. In the novel, there is the concept of mother, father and sibling as it should be, but none of the person in the family has biological bonds. Nobody in the family has a blood relationship with each other, and the spouses were selected and gathered by the decision of the committee. Therefore, the concept of family is not developed as it should be. Grandparents, uncles, aunts, or other family members do not exist in this society, and it is not even known what kinship is. The rules are set for family unit, two children per family, “one male, one female to each family unit. It was written very clearly in the rules” (Lowry, 1993: 8). Every family must abide by these rules.

New children are named before they are given to families. This is an indication that they are not human beings but rather mechanical individuals. Normally babies are born and their families name them, but in the novel everything about babies is determined before they are born, and their lives continue to be determined in the same way into adulthood. People who want family reunification to apply for the new born by choosing the gender of the baby and take the responsibility from their nurturers to their own responsibility. Parents do not choose names for babies; they are named by nurturers. People are named by their families, but they are named like an object, like a machine, by the people who produced them. Although the family members consist of mother, father and sibling, they are only a group of people selected and brought together by the elders committee. Therefore, a mechanical order regulated by technology prevails in the same house and in the society. There is a ceremony for the babies to be given to their families and in this ceremony, the families learn both who the new baby is and the name of the baby. In the ceremony, babies are numbered and given to families, and the numbering of people is not a human feature at all. “He remembered his mother taking the new child, his sister, into her arms, while the document was read to the assembled family units. New child Twenty-three, the Namer had read. Lily” (13). Even here it can be understood that they are not seen as humans, but mechanical creatures in the form of human beings. As Gottlieb expresses in *Dystopian Fiction East and West: Universe of*

Terror and Trial, when people's names are replaced by numbers "people lose their identity and are no longer unique or irreplaceable: in the world created by and for the machine, human beings become redundant" (2001: 57).

The names of Jonas' parents are never mentioned in the novel, they are named by their position at home. In the novel, they are called "mother" and "father", that is, they do not have their own individual identities, only their position at home. Jonas' mother was working in the Justice Department. She was one of those who dealt with and punished criminals who broke the rules. She had to enforce the strict rules of society, for example, "there's no third chance, the rules say that if there's a third transgression, he simply has to be released" (15). His father is a nurturer who takes care of new borns. Jonas also has his sister, Lily. However, in the novel, only the names of Jonas and Lily are known from the family. The last ceremony for the people is the Ceremony of Twelve. "After Twelve, age isn't important...What's important is the preparation for adult life, and the training you'll receive in your Assignment" (17). After individuals receive their assignments and become parents, their personal names and ages no longer matter, as their task is to prepare the two children for the adulthood period. This situation is related to their identity in society.

In a way, it is similar to the *Frankenstein* novel because the monster has no name there either, it is called the creature or monster throughout the novel. The reason for this is that the monster is not an individual and is not seen as a human being. A creature without a name has no place in society or a personal identity. This shows that both the monster in *Frankenstein* and the individuals in *The Giver* are judged according to their positions in society and are not human beings, so they are posthuman.

The main point here is that the creature has no identity. The biggest factor of his lack of identity is that he is always excluded from society due to his appearance and inability to adapt to society. Likewise, in *The Giver*, the people in the community do not have personal identities because everyone grows up with the same experiences and the same rules. They cannot develop because their history is erased from their memories and there is no family or social structure in which they can gain experience. Thus, they grow up within the framework of the rules and finally release out of society. Another common feature of the people in society with the Creature is that they are naturally not born from the mother's womb but are produced. These features are great proof that

people in *The Giver* are not considered as human beings. In addition, like the creature pushed out of society for not adapting, people in Lowry's dystopia are pushed from society if they cannot adapt to the rules of society, in other words, they are released.

In *The Giver*, society has strict rules in terms of appearance, for example, if a new born baby is under or overweight, it is released from society. One of the clear facts here is that individuals in society never have their own identity and freedom. Their identity does not exist from the moment they are produced till their death but they are made to think they have their own will and identity. Their thoughts and every action they make are determined by the members of the committee who are stronger than them, and people follow these rules. They are no longer human beings, but a vehicle or nothing more than robotic humans managed by others.

Each group in the society has its own physical differences. This difference is sometimes the buckle they wear, sometimes the clothes they wear and sometimes the items they own. However, these differences are not personal, but they are grouped. People would have belongings according to their age group, but everything is standard, nobody has a different object. There is no different furniture or extra items in anyone's home, just like everyone else, there are things like beds and tables that everyone can use and the functions of the items are clear. All differences are grouped, and everyone experiences the same differences at the same age, such as the sevens wear the jackets “the front-buttoned jacket was the first sign of independence, the first very visible symbol of growing up”(Lowry, 1993: 40), the females under nine wear hair ribbons “THIS IS A REMINDER TO FEMALES UNDER NINE THAT HAIR RIBBONS ARE TO BE NEATLY TIED AT ALL TIMES”(23), or the bike being given to the nines, which represents moving away from the family unit and joining the society. “The bicycle, at Nine, would be the powerful emblem of moving gradually out into the community, away from the protective family unit” (41). Every physical difference has features that determine the people's position in society. Sometimes this feature represents their position in the society, sometimes it represents a more dependent and powerful individual to the society. However, these differences give them a systematic feature rather than individuality, and they experience the same things mechanically

In the novel, people do not have their own identity in the society. Society is technologically advanced and everything that is bad has been erased from people's

memories, but it prevented people from developing themselves. While people were controlling nature, now technology has begun to control them. "Man's own deed becomes an alien power opposed to him, which enslaves him instead of being controlled by him." (Engels, 1972: 22) In order to continue their development, people had to use technology only as a tool to assist them or its features that made life easier, faster and more accessible. However, in the dystopian society in the novel, people are accustomed to obeying orders and rules, and they now become slaves of the system without questioning these rules. "For the liberation of man ... which destroys his individuality, which transforms him into a thing, and which makes him into the slave of things" (Fromm, 2013: 48). People must get rid of what enslaves them so that they can have their own selves and identities.

To conclude, people owning a self and identity is one of the most important things for them to become a real individual and not to lose their human qualities. What makes a human being unique is a person's family, friends, what they read, what they listen to, their culture, their history, what they experience, their community structure and many more. However, if none of them exist in a person or society, this person cannot find his or her identity. If a person does not have the ability to think or produce something or have any creativity, he cannot develop himself. When people are integrated with their identity, thoughts and character, they are considered as human beings. Therefore, both the way people perceive the world and their identity are important in order to be evaluated as a whole.

3.4 Repetitive Sameness

Jonas was faced with a feeling he thought was fear, but he did not know enough about it to describe what it was. The reason why he felt fear was that his childhood would end in December and he would start his adulthood with a profession chosen by the Elders. That day is a very important day for the elevens because it is the first day in their lives that they are different from other members and it affects the rest of their lives.

When we acknowledge differences. You Elevens have spent all your years till now learning to fit in, to standardize your behavior, to curb any impulse that might set you apart from the group. But today we honor your differences. They have determined your futures. (TG, 1993: 52)

Although the ideology of sameness always prevails in society, the jobs of the elevens are determined by their differences because they will be assigned to the field,

they prefer to spend most of their time. However, Jonas had some questions about his adulthood like could his relationship with his friends remain the same because his mother told him that “you’ll move into a new group. And each of your friends will. You’ll no longer be spending your time with your group of Elevens. So your friends will no longer be as close.”(TG, 17), or which profession would be chosen for him and “he hadn’t the slightest idea what Assignment the Elders would be selecting for his future, or how he might feel about it when the day came. (TG, 19)”

The professional group must have belonged to a group, in which he has abilities and spent the most time in his spare time. For instance, since Jonas' father always spent his free time with new children, the elderly observed this and accordingly they assigned his father the role of babysitter. Jonas realized that Elders observed them every time.

During the past year he had been aware of the increasing level of observation. In school, at recreation time, and during volunteer hours, he had noticed the Elders watching him and the other Elevens. He had seen them taking notes. He knew, too, that the Elders were meeting for long hours with all of the instructors that he and the other Elevens had had during their years of school. (TG, 16)

Like any group of eleven, Jonas should be assigned the task according to the field where he spends most of his time in his spare time. However, there was no single field Jonas spent his spare time because he was interested in every field where and therefore, he was more curious than any of his peers.

Although he wanted to hide the fear, he felt within himself, it was against the rules. At every dinner, every member of the family had to explain their feelings and how was their day, the rules were like that. The rules were completely against privacy, everything had to be clear and nothing should be hidden. Moreover, they do not have a personal place of their own. They are always observed by the elderly and the doors are never closed in the community. If they want to hide or lie, they cannot do this because both were prohibited. Apart from that, it was not possible for them to hide anything or lie because every individual was followed by the elders. Even when Jonas took an extra apple, it had seen through the cameras and is warned to leave the apple. Because the food given had to be consumed at that moment and it was forbidden to take it home.

People who do not obey the rules are considered rude and uncouth and even the term "like animals" (TG, 5) is used for these people. Although it may seem like a simple

diagnosis used for a rude person, it is actually a term that keeps them out of the human mold.

Why do you think the visitors didn't obey the rules? ... I don't know. They acted like ... like ... Animals? Jonas suggested. He laughed. "That's right," Lily said, laughing too. Like animals. Neither child knew what the word meant, exactly, but it was often used to describe someone uneducated or clumsy, someone who didn't fit in. (TG, 5)

Other than that, people who asked questions were also considered rude, because person might be uncomfortable with the question they asked and therefore they should wait for the other person to tell without asking questions.

Although everyone is the same in the community, some people are different, and it was also rude to talk about the differences of people. For instance, in the community everyone's eyes are almost the same colour. The features that make difference between members are reduced and everyone becomes similar to each other. However, Jonas also knew that his own eyes were different from other people. The baby that his parents temporarily brought home had light colored eyes like Jonas, and that's why Jonas' sister Lilly thinks this baby and Jonas have the same biological mother. "seeing the new child and its expression, he was reminded that the light eyes were not only a rarity but gave the one who had them a certain look--what was it? Depth" (TG, 21). Everyone has brown eyes in the society, but when someone does not have brown eyes, people do not talk about that difference. However, Lily noticed and stated that the new child her father brought home had light-colored eyes like Jonas but saying this openly was considered inappropriate.

No one mentioned such things; it was not a rule but was considered rude to call attention to things that were unsettling or different about individuals. Lily, he decided, would have to learn that soon, or she would be called in for chastisement because of her insensitive chatter. (TG, 21)

It is rude to talk about differences, although it is not prohibited. Although there is no specific rule, Lilly can be punished for talking about differences, not knowing how to behave in society, and not adapting to society. Therefore, it is necessary to adapt to the society and live steadily in the determined order.

In a society where sameness is dominant, people see that what is different and rare is superior not only in appearance but also in terms of features. Apart from eye color and other special abilities, the most distinctive feature of Jonas from other people is that he is chosen. An example of this is that Jonas was "chosen" as a new Receiver among

many children in all eleven groups and among many professions. During Jonas' education, he conveyed some memories to the new child who was different like Jonas himself, had experiences feelings that other people do not know, and eventually Jonas took him out of society and once again it shows their difference from other people.

People have physical needs as well as emotional needs, but these feelings are suppressed in this society. Sexuality has been kept under control like other human characteristics. This feeling usually begins with a dream, and Jonas' Stirrings is first understood by his family from the dream he told. When Jonas heard the word, he remembered the reference to the Stirrings in the Book of Rules, and he had heard it from the speakers who had previously made announcements. "ATTENTION. A REMINDER THAT STIRRINGS MUST BE REPORTED IN ORDER FOR TREATMENT TO TAKE PLACE" (37). Jonas even recalled that his friend's mother had told him to take his pills for these Stirrings, but he never asked his friend what it was, as it was rude to ask what it was. In his dream, he was trying to persuade his friend to take a bath with him in the bathroom, and this is seen as the beginning of Jonas' sexual desires, so he must be treated. Although Jonas liked these Stirrings that he felt, he had to suppress them with pills because it was against the rules to feel these emotions. Therefore, from the day the Stirrings started, he has had to use pills and be treated every day, otherwise the Stirrings would return. They try to eliminate such a natural human emotion with biotechnology and biomedicine as if it was a disease, and the suppression of this feeling with pills is called "treatment". Jonas is "ready for the pills. That's the treatment for Stirrings" (TG, 38).

With the developing technology, sexuality was unnecessary for them because people did not give birth normally and were produced instead of being born. Therefore, according to society, these feelings had to be suppressed, and even talking about them was inappropriate. Thus, Jonas followed the rules and took the pills, and then his Stirrings disappeared. There was no longer any sense of "The wanting", and he felt a sadness for it because this emotion, which was actually inherent in human nature, was destroyed by biotechnology and made him to not feel it anymore. Although people thought that they could control biotechnology and other technological developments, they started to live their lives under the control of technology. As Martin Heidegger indicated: "We will, as we say, "get" technology "spiritually in hand. We will master it.

The will to mastery becomes all the more urgent, the more technology threatens to slip from human control” (1977: 5). People are now posthuman because technology has destroyed human emotions and changed the natural human structure. As long as people let technology control them, people will not be able to avoid being its slaves.

The task of The Receiver is the most important task in society. This person is the most important member of the Elder Committee. Even though the rules are strict and hard, the Receiver has the power to change some of these rules. If there is a rule that needs to be changed, you must go to the Receiver to change it. Every individual in the community has the same rights and everyone must follow these rules, but rules are not same for The Receiver. While it is considered rude for people to ask questions to others, Jonas can ask questions from now on because he is selected as the receiver. Although hiding things is forbidden, Jonas has to hide his education from everyone. Now that he has a different life, his dreams will also be shaped according to his experiences, and from now on, his life is no longer standard like other people, so he is prohibited from telling his dreams and he can lie. Jonas used to take pills to stop his stirrings, but he can no longer take pills unless it is related to his education or he is sick. Elders are monitoring everyone in the community, and they are using the technology to spy on people and listening to people at the same time, but The Receiver has the power to turn off his speakers. Other people in the community have to listen to every announcement from the speakers and follow the rules and warnings. That’s why The Receiver is one of the few people in the community who has a right to privacy. However, it is not easy for Jonas to get used to these rules because he has lived a standard life for years and get used to the rules. Everything he experienced was previously determined by others, but now he had to think and plan his actions by himself. After a mechanical lifestyle Jonas begins life as an independent individual and he adapts from the posthuman state to the human condition.

Jonas tried to perceive the difference in him through the colours he saw for the first time. While playing with his friends, he noticed that the apple thrown into the air looked different for a short time, a different colour than the image he was always used to seeing, but the colour quickly disappeared. When he saw that Fiona's hair colour had changed, he noticed that he began to see colours more often. The reason for this is that he started to perceive the human characteristics and the structure of the universe with

the education he received. After a robotic and systematic order, he started to learn nature and understand the universe. He began to understand the universe and feels the emotions because he experienced memories, history and the past. Jonas began to become human as he learned about human nature that he had not known before.

At the end of the novel, Jonas thought he would be independent when he gave up everything and left the community. Thus, he left the community where there were no problems, everything was in order, and there were no painful feelings such as hunger, sickness, death and sadness. As a result, he started to experience the sensation of pain and the difficulties of real life. Therefore, he thought he made the wrong choice and now wish someone else would choose instead of him. If he lived by the rules of society, he would not have known feelings such as pain, loneliness, loss but then he would not be able to know feelings such as family, love and happiness too. Either he had to be captive of technology and obey the rules and live a mechanical life, or he had to be free and deal with pain from life and Jonas chose to be human for the first time.

CHAPTER FOUR

COMPARISON OF POSTHUMAN CONDITIONS IN HUXLEY'S *BRAVE NEW WORLD* AND LOWRY'S *THE GIVER*

4.1. Posthuman Conditions in *Brave New World* and *The Giver*

In both novels, history and the past are seen as nonsense. In both societies, there is a society in which people's history is erased from their memories, and people are focused on the present. One of the main reasons for this is that the state can control the order and stability in society. If people remembered their past, there would be differences in society that the state could not control, and this would destabilize an order. Therefore, in *The Giver*, people are directed to focus on their present time by erasing every memory and history from their past so that they can pass the Sameness. While their past is erased to ensure the Sameness, many things about human values have been erased from their minds. People only have what the state wants them to see and know. In this way, different opinions and personalities are eliminated and stability is achieved. For this, the state changed the nature of human structure by using technology. In *Brave New World*, although people learn the concept of history only for a specific period during their education, history is meaningless and unnecessary for them as well. As their leader Ford said "History is bunk. History," he repeated slowly, "is bunk" (BNW, 46). The reason for the state to destroy history is to control society and ensure stability, just as in *The Giver*. Since people do not have a background, their old traditions, cultures, social, moral, and spiritual feelings have not developed, so they have attained a mechanical human order that can be shaped under the control of the state. In both novels, human feelings and values have disappeared with the destruction of people's past and historical ties. Thus, the concept of history which affects the origin of human nature, and their present time is an important factor in the transition of humans to a posthuman condition.

In the selected novels, societies are pushed towards sameness and integrity. In *The Brave New World*, people are divided into classes, and although these classes differ mentally and physically, each class has a different task. In *The Giver* people adopt complete sameness, but the tasks they perform are different from each other because society requires people who need to work in different jobs. People's professions and classes are chosen according to their characteristics and abilities.

In *The Giver*, people have been observed since they were young, and their positions depend partly on their abilities and partly on the duties they work in their spare time, and by the time they reach the age of twelve, they take up positions where they will work for the rest of their lives. Everyone is given equal happiness and choice, but some of them have higher role than others. For instance, being a carrier is an easy profession, but it is not very respected because after having a comfortable period at the beginning, it leads them to live a difficult life like workers. However, nurturer or jobs requiring expertise in a particular field are respected. Jonas' mission to collect memories is a highly respected mission. All of humanity's past, memories, experiences, emotions, history are collected in that person's memory. In order to preserve people's well-being, it is important that memories are collected in one memory, Jonas' memory. Finally, there is the duty of the elders committee that determines all the rules and ensures the order of the society, this task is the highest level of the society. They run the state, set the rules, warn for corrections related to misconduct, and appoint other people's duties, including Jonas.

In *The Brave New World*, the classes are divided from the very beginning and the class difference is evident in every way. This society is divided into five castes, the upper class Alphas who wear gray, Betas mulberry or maroon, Gammas green, Deltas khaki, and the lower class citizens Epsilons wear black. Each class has different characteristics in terms of physical and intelligence. Alphas are physically taller than other classes and are good looking, while Epsilons are the shortest class citizens and do not look good. These classes are different from each other in terms of intelligence. Alphas are the most intelligent class, they are made to rule, so they are at the highest level. Epsilons, on the other hand, are at the lowest class citizens because they belong to a class that cannot think, write, read, and only fulfil given orders and tasks. Each class is physically, intellectually and visually different, but everyone is equally important, and each class is satisfied with the class to which it belongs to. No one wants to be in a higher or lower class because all people are conditioned to be satisfied with their class and to happily do their job.

Characters and social environments are similar in both novels, but some characters are different from others. The reason why these characters, like Jonas in *The Giver* and John, Bernard Marx in the *Brave New World*, differ from other characters is that they

can see the reality that others cannot see and show some human characteristics. However, these differences cause them to not fully adapt to social rules and orders. The rest of the society is controlled by technology and they follow all the rules of procedure and regulation of the state. But people who see the truth, such as Jonas in *The Giver*, learn the past and history that is hidden unlike everyone else. Thus, after learning the unknown, Jonas' view of life and the environment change. Now he knows what emotions mean and can see colours, but he cannot tell this to the rest of the society, because the rest of society cannot experience history or the past, they just know what is presented to them. That is why Jonas is excluded from society, even though no one physically tells him to be excluded, he does not feel like he belongs there anymore because he has already discovered the real life outside.

In *Brave New World*, people begin to be conditioned as they are embryos in bottles, and keep their mind busy by the drug-like entertainer called Soma, and what kind of person they should be repeated over and over again with voice recordings and sleep learning techniques. As a result, everyone becomes the same as the state wants although there are five castes in this society. But people who are different in the society have always been outcasts. For example, Bernard could not keep up with the unemotional and senseless lifestyle of the World State and was excluded from society because of his different perspective of life. Linda, on the other hand, failed to comply with the Savage Reservation because she has adopted the World State's rules. Every individual who cannot adapt to the regulations of the World State is excluded by the society. In *The Giver*, individuals who do not obey the state and who violate the rules are released out of society, and in the *Brave New World* they are exiled to Iceland. Therefore, individuals who do not comply with the society and its rules are deemed as contradictory and incompatible in both novels and are condemned to be excluded from society.

In *The Giver*, people blindly believe in the rules of the Elderly Council. The only reality for them is the rules set by the state. Since the state hides from the public that there is a real life outside, the only reality people believe is the life they are in now. In this case, the people in *The Giver* accept the situation they are in. For example, when Jonas discovered the real world, he knew that other people would not accept this reality. However, Jonas struggled to get other people to learn the truth, and after seeing the

reality of life, he did not want to return to the unreal world. Similarly, in the *Brave New World*, people live in a great illusion as well and there are few people who can see the reality of the world. People who see reality know about their past but the others who does not believe reality are the ones who does not know about history, as stated in the novel "when you're not accustomed to history, most facts about the past do sound incredible" (BNW, 44). The World State is the only reality that people know. For example, the existence of Savage Reservation and the way of people's lifestyle are not comprehensible for the World State citizens. There are illusions that keep their mind busy and avoid the disturbing realities. Soma makes people live in an illusion by distracting them from reality. People are completely controlled by technology and they are prevented from seeing reality, and those who see reality are exiled to Iceland in the novel. In this regard, in both novels, people believe in an illusion and they do not want to get out of their phantasy and know about the real world.

In both novels new worlds are constructed by technological controls, and posthuman conditions as compared in the following chart:

Brave New World	The Giver
History is seen as nonsense and it is abolished to maintain stability of the society	History and experiences are erased from people's mind so that they do not suffer from anything
Everyone belongs to everyone	No one belongs to anyone
The concept of family is seen as something shameful. They do not use the words 'mother', 'father' etc.	No family bounds, family members are exist but not biologically
When people do not obey the rules, they are exiled to Iceland	When people do not obey the rules, they are released from the society

Consequently, in both novel people are living under posthuman conditions that have made them lead an emotionless life as robots. They have become the techno-slaves of the technologically controlled world that can be defined as a carpe diem utopia or dystopia.

CONCLUSION

Interactive technology focuses on human collaboration and use in the vast majority of daily life and common areas. The technology, created and developed by human beings, brings itself to a higher level every day and becomes an integral part of people. People do everything through technological devices, and any pause or breakdown on these devices causes people to interrupt their work. In a way, it shows how human interaction and technology are inextricably linked today. It refers to the cultural change of people as a society with external factors and interactions. This interaction and the change of human nature is one of the issues that posthuman theory emphasizes. Therefore, it focuses on the development and variable process of human or non-human beings, rather than putting people at the centre and accepting the unchangeable situation. In this thesis, the process of social transformation, the connection between human and technology, the new world order and the new human form are explained by emphasising the posthuman conditions in the selected two dystopian novels, *The Brave New World* and *The Giver* from a posthumanist frame.

Nowadays, there are good and bad scenarios regarding technological developments. One of the scariest scenarios is that artificial intelligence, which is the most advanced forms of technology that is no longer controlled by humans. In the novels, artificial intelligence is exemplified through biotechnology.

One example of how the artificial intelligence may get out of control happened in 2017 when the Facebook's artificial intelligent system created its own language that people could not understand and they needed to shut down the system. Mamiit noted that "The AI did not start shutting down computers worldwide or something of the sort, but it stopped using English and started using a language that it created" (2017: 1). In addition of this statement "Over time, the bots became quite skilled at it and even began feigning interest in one item in order to 'sacrifice' it at a later stage in the negotiation as a faux compromise" (Chick, 2018: 3) noted. Considering that the artificial intelligence had created its own language with the coding it has written and developed by itself and has been shut down because it cannot be understood by the people, it is not an impossible scenario for the artificial intelligence to get out of control. This interaction of human and technology is a result of machine-human evolution on which the post-human concept emphasizes.

Since people cannot remain indifferent to the events around them, they are in constant change and thus the human position in the world changes as well. Technology becomes more advanced in the present world, and it changes people. Not only does Huxley's *Brave New World* or Lois Lowry's *The Giver* offer a world equipped with technology. In *Brave New World* and *The Giver*, people's emotions have been destroyed by technology, but technology still has its effect today. Today's most common example is mobile phones, which are the tool people choose to spend most of their time. Without realizing it, people spend most of their time with mobile phones and it numbs the brain of people. "Many users have joined multiple socialWeb sites and spend hours on them every day. There are such enormous amounts of contents on popular socialWeb sites, and enormous amounts of new contents are being added every day that just one major socialWeb site can keep a person fully occupied for the rest of the person's life" (Kim, Jeong, & Lee, 2010: 230).

The time people spend with technological devices or on the internet is so much that this causes them to be isolated from real life and, most importantly, to alienate themselves from the beloved ones. This excessive use of phones, computers or other technological devices takes people away from their real social lives and they are not aware of it. For example, when you concentrate on the phone so much, you will be insensitive to what is happening around you, and you will not even hear a voice calling out to you. The desensitization of the people shown in the novels is much deeper than today, but these novels are warning for future.

People are being watched through their phones, computers and smart devices, as people are being watched in both novels. In the modern world, almost everyone is using smart devices, especially the smart phones. Through these mobile phones, which websites a person look at, their interests, what they deal with, their business and even their close social ties can be seen. Although people are not directly monitored by the state or leaders, as in novels, they are spying on people with these smart devices. How people use websites, which content people check-up more often and for how long is known by the authority groups. Accordingly, their brains are numbed repeatedly by presenting them the content which is appropriate to their interests.

There is a social order in the novels that pushes people to consumption. In *The Giver*, when Jonas puts his apple in his pocket to eat later, it was announced from the

speaker in the community that food was not to be saved but to consume. In the *Brave New World*, old, broken and worn things should be discarded, nothing should be patched or repaired and a new one should be bought because the society is pushed into consumption. In modern society, everything is focused on creating a large consumption area. Everything you look at on the internet is monitored and advertised accordingly, everything should be new and the latest model, which means the formation of a large consumer society.

There is social media to show these consumer products to other people. Social media is a great discovery that has entered people's life with the development of technology, the widespread use of smart phones and the increased number of mobile application users changed the life of all humanity. People are not only consuming new products but also contents on the internet. As a result, people have begun to change their lives and appearances according to their social media and internet sources.

As Huxley emphasized in his novel, people should not have free time and should not think in order to be good consumers. In their spare time, the use of soma, numbed their brains and made them feel pleasure. Soma is a kind of drug that people use to feel pleasant and comfortable and also make people escape mentally from the environment they are in when they feel uncomfortable and make them to forget the bad feelings.

If ever, by some unlucky chance, anything unpleasant should somehow happen, why, there's always soma to give you a holiday from the facts. And there's always soma to calm your anger, to reconcile you to your enemies, to make you patient and long-suffering. (BNW, 162).

New drugs used in psychiatry create the same effect on people. When people pick up the phone, they are actually completely isolated from the real world, they are reckless and not interested in the sounds around them because what they care about is the phone in their hands and they consume online contents. This causes people to get distracted by these devices in their daily life. Likes, following requests and interest from social media give people a pleasant feeling, just like the effect of soma. As a result, people turn to social platforms, which are the easiest and fastest way to escape from real life and feel happy.

People need to communicate with people and their environment for their personal development, otherwise they lead a standard life without learning the opinions of others or improving themselves. "In fact, some theorists have gone as far as to suggest that inter-personal communication is a key facet of identity formation thus

linking communication theory, interpersonal networks and human development”
(Best, Manktelow, & Taylor, 2014: 31).

The society is not completely controlled by technology as in the novels at the present time, however, the nature and adaptation of people to the environment began to change with the overuse of technology and machinery. People's lives became easier with the introduction of technology into daily life, but it also mechanized lives. Human nature gradually changed with technology and moved humanity into a posthuman stage.

The novels emphasize the impact of biotechnology on human change. “There may be products of biotechnology that will be similarly obvious in the dangers they pose to mankind—for example, superbugs, new viruses, or genetically modified foods that produce toxic reactions” (Fukuyama, 2002: 8). In this regard, it can be given as an example of a virus that is a product of biotechnology and endangers all of humanity today. With the Covid-19 outbreak, people move into a posthuman stage and it causes ruptures in human relations similar to the novels. People started to stay apart from the people around them, they had to cut off their contact with their beloved ones and relatives. With the closing of the borders, many people have remained away from their families and relatives. Face-to-face meetings have replaced by online meetings, family visits and friend meetings have replaced by zoom meetings and Google meeting conferences. The vast majority of people start working from home and the business environment disappeared. With the corona virus, which is a global pandemic, people have had to cut their social ties with other people, and it was social networks and smart devices that kept them in touch.

Everyone starts to communicate on social media and continue to keep in touch with zoom meetings. People start to do everything from home and social life suddenly stopped, people who stayed at home showed high depression symptoms and they started to consume funny content and videos on the internet to entertain themselves and keep their spirits high. TikTok, on the other hand, has become the most downloaded application of 2020, with the fun video content people need. One of the biggest reasons people use this app so much is the corona virus crisis, because people need to distract themselves. It just temporarily distracts their minds, just as in *Brave New World* people who take Soma when they feel bad or down. Although this pandemic process has not ended yet, human life has changed a lot, continues to change and will change even

more. Therefore, all humanity is adapting to a new process, the posthuman era that people are already in.

To conclude, both novels have the societies that are dominated by a futuristic and totalitarian state. People are controlled by technology and society's stability is maintained. To maintain the stability of this society, people in society are very similar to each other, not physically but mentally. Current situation is not much different from this, the same source of content is presented to all humanity, and everyone consumes these contents, sees the same things and becomes the same. As well as being useful, technology and biotechnology has an aspect that makes people dehumanized and mechanized. As people are much more closely intertwined with technology in the age they are in, it can be observed more closely how people communicate begin to be the same, become commonplace and mechanize with certain standards and expectations of society. Therefore, these two novels are the previews of the posthuman situation that awaits humanity in the near future with the rapidly mechanizing society of the present and warns people against a possible dystopia. As Fukuyama states “the most significant threat posed by contemporary biotechnology is the possibility that it will alter human nature and thereby move us into a posthuman stage of history” (Fukuyama, 2002: 7).

Consequently, the posthuman conditions are going to continue to influence people and turn them into inhuman beings who cannot think, express, criticize and judge about what is happening around them. In fact, they are conditioned to live in dystopian world in which everything is controlled, shaped and reconstructed by the developing technological means.

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