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EKOELEŞTİRİ: EDEBİYATIN FİZİKSEL ÇEVREYLE İLİŞKİSİNİN
BARBARA KINGSOLVER'İN *BEREKETLİ YAZ* VE *UÇUŞ DAVRANIŞI* İLE
UPTON SINCLAIR'IN *PETROL* VE *ŞİKAGO MEZBAHALARI* ADLI
ESERLERİNDE İNCELENMESİ

YÜKSEK LİSANS

RIDVAN GÜL

TEZ DANIŞMANI

Doçent Dr. BÜLENT CERCİS TANRITANIR

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T.C
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INSTITUTE OF SOCIAL SCIENCES
ENGLISH LANGUAGE AND LITERATURE DEPARTMENT

**ECOCRITICISM: A STUDY OF THE RELATIONSHIP BETWEEN
LITERATURE AND THE PHYSICAL ENVIRONMENT IN *PRODIGAL
SUMMER* AND *FLIGHT BEHAVIOUR* BY BARBARA KINGSOLVER AND
THE JUNGLE AND *THE OIL!* BY UPTON SINCLAİR**

M.A THESIS






RIDVAN GÜL

SUPERVISOR

ASSOC. PROF. DR. BÜLENT CERCİS TANRITANIR

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KABUL VE ONAY SAYFASI

Rıdvan GÜL tarafından hazırlanan EKOELEŞTİRİ: EDEBİYATIN FİZİKSEL ÇEVREYLE İLİŞKİSİNİN BARBARA KINGSOLVER'İN BEREKETLİ YAZ VE UÇUŞ DAVRANIŞI İLE UPTON SINCLAIR'IN PETROL VE ŞİKAGO MEZBAHALARI ADLI ESERLERİNDE İNCELENMESİ adlı tez çalışması aşağıdaki jüri tarafından OY BİRLİĞİ / OY ÇOKLUĞU ile Yüzüncü Yıl Üniversitesi İngiliz Dili ve Edebiyatı Anabilim Dalında YÜKSEK LİSANS TEZİ olarak kabul edilmiştir.	
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Üye: Dr. Öğr. Üyesi Memet Metin BARLIK İngiliz Dili ve Edebiyatı, Van Yüzüncü Yıl Üniversitesi Bu tezin, kapsam ve kalite olarak Yüksek Lisans Tezi olduğunu onaylıyorum/onaylamıyorum	
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AND THE PHYSICAL ENVIRONMENT IN *PRODIGAL SUMMER* AND *FLIGHT
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ÖZET

Dualiteye dayalı epistemoloji insanı evrenden ayırır, onu daha özel bir statüye yükseltir ve Kartezyen düşünce ile hiyerarşik olarak insanı doğada ki en üst noktaya çıkarır. Upton Sinclair'ın *The Jungle* ve *Oil!* adlı eserleri ile Barbara Kingsolver'ın *Prodigal Summer* ve *Flight Behaviour* adlı eserlerinde insanın doğada ki yeri irdelenecektir. Her iki yazarın başta ekolojik denge, derin ekoloji, çevre bilinci, ekofeminizm, kapitalizm ve sosyalizm gibi konuları eserlerinde nasıl işledikleri post modernizm ışığında incelenecektir. Edebiyatın ilk çağlarında Plato *Devlet* adlı eserinde fikir aleminin mağara medeniyetinden başlayarak ilerlediğini savunur ve bu 21'inci yüzyılın şartlarında da oldukça mantıklı bir teori olarak hala savunulur. Orta çağda Thomas More insanların arzuladığı her şeye sahip olduğu ütopyik bir dünya oluşturarak bu mağara medeniyetini yani at gözlükleriyle arzularını duvarda izlemeyi reddeder. Tüm sosyolojik değerleri oluşturan toplumun bireyleri olduğu gibi onları değersiz kılan ve dışlayan da yine toplumun kendisidir. Dinin nasıl sömürüldüğü, kadınların haklarının nasıl suiistimal edildiği farklı yazarların eserlerinden alıntılar ile desteklenecektir. Post modernizmin edebiyata ve sosyal hayata nasıl yansıdığı ve modern toplumdan ne gibi farklılıklarının olduğu detaylıca irdelenecektir. Kapitalizm 'in en güzel sembollerinden olan Amerikan Başarı Rüya'sının post modern literatürde nasıl yer aldığı belirtilecektir.

Anahtar kelimeler: Dualiteye dayalı epistemoloji, Kartezyen düşünce, ekoloji, ekofeminizm

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Rıdvan GÜL

VAN YÜZÜNCÜ YIL UNIVERSITY

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ABSTRACT

A duality-based epistemology raises human to a more specific status by separating it from the universe and, takes it to the top of nature hierarchically with the Cartesian thought. The place of the human in nature will be examined in Upton Sinclair's *The Jungle* and *Oil!* and Barbara Kingsolver's *Prodigal Summer* and *Flight Behavior*. It will be examined in the light of postmodernism how these two authors discuss the subjects such as ecological equilibrium, deep ecology, environmental concern, ecofeminism, capitalism, and socialism in their works. In the early ages of literature, in his work *The State*, Plato argues that the world of thought proceeded from the cave civilization and it is still defended as a quite logical theory in the conditions of the 21st century. In the Middle Ages, Thomas More refused to follow this cave civilization, so-called having blinders on the desires, by creating a utopian world in which people have everything they want. It is the society itself making them worthless and excluded just as what constitutes all sociological values is the individuals of the society. By the quotations from works by different authors, it will be supported how the religion is exploited and how the women's rights are abused. It will be discussed in detail how postmodernism is reflected in literature and social life and how it differs from modern society. It will be implied how "The American Dream", one of the greatest symbols of capitalism, is placed in the postmodern literature.

Keywords: Duality-based epistemology, Cartesian thought, ecology, ecofeminism,

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INDEX OF SYMBOLS AND ABBREVIATIONS

The abbreviations used in this study have been given with their definitions below.

Abbreviations	Definition
NASA	National Aeronautics and Space Administration
U.S.A	The United States of America
U.S	The United States
NAFTA	The North American Free Trade Agreement
EU	European Union
IMF	International Monetary Fund
GATT	General Agreement on Tariffs And Trade
UN	United Nations

PREFACE

The exploitation of nature and considering other living beings as survival means for the human life caused plenty of repercussions in literature, and many works were written in response to this. In this devoted study where themes, social messages, criticisms, and collective views of Upton Sinclair and Barbara Kingsolver are reflected academically, the effects of postmodernism on literature and social life will be dealt with as well as both Sinclair's *Oil!* and *The Jungle* and Kingsolver's *Prodigal Summer* and *Flight Behavior* will be discussed. Upton Sinclair emphasizes how the innocence has been frayed in the face of greed, hatred, and anger by drawing attention to the breakthrough of petroleum in the world history. Kingsolver made several important social messages with his great works, *Prodigal Summer* and *Flight Behavior*, in response to the relentless assault on nature.



INTRODUCTION

Postmodernism challenges global, all-encompassing world views be they political, religious, or social. It reduces Marxism, Christianity, Fascism, Stalinism, capitalism, liberal democracy, secular humanism, feminism, Islam, and modern science to the same order and dismisses them all as logocentric, transcendental totalizing meta-narratives that anticipate all questions and provide predetermined answers. (Rosenau, 1992: 6/7)

It can be easily asserted that literary works that stand out in every age are a reflection of the society when the literature is accepted as a world of ideas reflecting the lifestyles, sociological structures, beliefs, conservative or moderate traditions, economics, characteristic structures, hierarchical structures and ideologies of all societies. It is the society itself making them worthless and excluded just as what constitutes all sociological values is the individuals of the society. Traditions that have been valuable for centuries have remained untouched. An example of this is the famous commercial relations of the Arabs established on the camel and caravan. The Arabs whose commercial relations had been based on camels and caravans established their economies on petroleum, so-called black gold, in the postmodern world. The desert, shown as a symbol of poverty, ironically became a center of attention for all the imperialist powers and kingdoms. If the change in this point of view is based on the above-mentioned idea that literature is a reflection of the societies, the fact that camel caravans have been substituted by the petroleum trade and worthless desert plains have been turned into the most valuable lands clearly prove that a social value having been thought to be precious may lose its significance in the face of another value. The theater, once a very important symbol of the art, now addresses minorities, which is why people have been introduced cinema and then changed their way of looking at the theater rather than poor quality theater plays or lacking equipment.

The appearance of most modernism in the humanities and the social sciences signals more than another novel academic paradigm. Rather, a radically new and different cultural movement is coalescing in a broad-gauged re-conceptualization of how we experience and explain the world around us. In its most extreme formulations, Postmodernism is revolutionary; it goes to the very core of what constitutes social science and radically dismisses it. In its more moderate proclamations, post-modernism encourages substantive re-definition and innovation. Post-modernism

proposes to set itself up outside the modern paradigm, not to judge modernity by its own criteria but rather to contemplate and deconstruct it. (Rosenau, 1992: 7)

Change is not only felt in the world of thought, but also in the world of emotions. While poetry is indispensable for the classical age, it has left its place on scenarios based on logic in the postmodern world. This clearly demonstrates that the society's feelings have been blurred and it has brought a society that does not believe in its emotions due to ideological pressures, political movements, capitalist and imperialist sentiments. It can be claimed that changing brings out a new era and finishes previous era. "Post-modernists question the superiority of the present over the past, the modern over the pre-modern." (Vattimo, 1988: 26) Apart from those mentioned, the changes in the education system, economy, religion have not been experienced only through the passage of a cognitive filter, yet many stages have been passed through the affective field. For example, the teacher-centered education system has transformed into a more student-centered system considering the students' emotions, the economy based on the masculinity has been evolved into a business life where women have equal rights to eliminate inferiority complex on women, and the old wives' tale has left its place to questioning and individuality. From all these examples, it can be clearly understood that social reforms reflected in literature are influenced by not only cognition based but also affection-based pursuit.

Plato, who was never much of a populist, believed most of his fellow human were blind to reality. He imagined prisoners in a cave who could see events outside only as firelight flickering on a wall. These shadows, cropped by the cave's opening, were distorted in size, their details blurred. They loomed suddenly and then vanished. (Rosenblum, 2007: 03)

In the early ages of literature, in his work *The State*, Plato argues that the world of thought proceeded from the cave civilization and it is still defended as a quite logical theory in the conditions of the 21st century. "*Utopia* should be treasured not simply as a remarkable literary adventure, but as a social commentary whose critical content resonates through the centuries." (Lawrence, 2017: 5) In the Middle Ages, Thomas More refused to follow this cave civilization, so-called having blinders on the desires, by creating a utopian world in which people have everything they want. This approach cannot be enough to believe that people are really out of the cave civilization since, as it can be understood from the name of the work, a life in which everyone is equal, and all their desires come out of the cave can be a utopia, which was defended by Plato before the ages. "More presents *Utopia*, with some irony,

through a contrast with Plato's *Republic*: whereas Plato's perfect 'commonwealth' was imagined, *Utopia* is 'real'." (Joanne, 2017: 31/32) *The State* and *Utopia* can be compared with each other to understand the stages through which the human has passed. While the universal values just began to be learned but were not experienced yet according to Plato, universal values were never experienced and were only fictionalized as a utopia by Thomas More. As a result, it can be defended that the literature is a reflection of the society and understood that the authors dealt with the social problems in their ages. As such, how thinkers, writers, and poets who lived during the time when the first stones of the civilization were laid on the road could become mirrors of that times, and literary figures living in modern and postmodern worlds thus discussed these periods as themes in their works.

Yet the term 'postmodernism' is more strongly based on a negation of the modern, a perceived abandonment, break with or shift away from the definitive features of the modern, with the emphasis firmly on the sense of the relational move away. This would make the postmodern a relatively ill-defined term as we are only on the threshold of the alleged shift, and not in a position to regard the postmodern as a fully-fledged positivity which can be defined comprehensively in its own right. Bearing this in mind we can take a closer look at the pairings. (Featherstone,2007: 2)

Above, the things that postmodernism accepts, and rejects are explained quite clearly. As will be noted in the quotation, postmodernism is shown as anti-modernism. In other words, values of modernism have been rejected, and instead, postmodernism, which is bohemian, defines classical fiction as boring, does not like a schema in poetry, does not portray romance but focuses on social messages it contains and defines sexuality away from moral values, has been defended. "They reject any preference for the complex, urban life-style of the intellectual over the rural routine of the peasantry in the countryside." (Karnooouh, 1986: 24) Although Shakespeare, who is the chieftain of the Western literature, is often referred to the literary literature, he is regarded as not being in the classical period, but rather stripped of the more simplified and traditional understanding. So, this is the case for postmodernism that it benefits from the first age, but just as benefit from plants to obtain drugs, that is, the main focus is not the plant but the drug. As can be understood from the example, postmodernism has unethical aspects that are the philosophy of utilizing all the works and authors for its own purposes and then archiving them as documents.

In this devoted study where themes, social messages, criticisms, and collective views of Upton Sinclair and Barbara Kingsolver are reflected academically, the effects of

postmodernism on literature and social life will be dealt with as well as both Sinclair's *Oil!* and *The Jungle* and Kingsolver's *Prodigal Summer* and *Flight Behavior* will be discussed. Upton Sinclair emphasizes how the innocence has been frayed in the face of greed, hatred, and anger by drawing attention to the breakthrough of petroleum in the world history. This clearly shows that capitalism and imperialism have come into the postmodern themes of literature. In addition, Sinclair discusses how the families coming to Chicago with the hope of "American Dream" were disappointed by touching on the crucial themes such as modern slavery, class discrimination, prostitution and colonialism that were seen at that time and emphasizing how ruthless the new world conception passing through the capitalist order day by day.

The exploitation of nature and considering other living beings as survival means for the human life caused plenty of repercussions in literature, and many works were written in response to this. Kingsolver made several important social messages with his great works, *Prodigal Summer* and *Flight Behavior*, in response to the relentless assault on nature. Again, she created a serious network of defenses against the capitalism with the female characters to save the forests, trees, in short, all the living beings of nature which were tried to be swallowed with great appetite by the capitalism. Choosing female characters, in particular, is perhaps related to her thought implying that women deserve to defend nature is perhaps similar in women in terms of fertility and productivity; she tries to convey that both of them are mothers and can understand each other as compassionate creatures. By associating the capitalism with male hegemony, Kingsolver personified capitalism with male and clearly pointed out the arrows of criticism against not only materialism but also patriarchal understanding.

Unless it is adequately explained how postmodernism affects social life and social values, it will be insufficient to touch on the criticisms and works of both authors, so it is critical to first understand postmodernism and its influences comprehensively. "Postmodernism was seen as the cultural logic of late capitalism, the third stage of capitalism, that of the consumer society in the post-World War II era." (Featherstone, 2007: 1) An unbelievably massive consumer mass came out all over the world in the post-World War II, and the insatiable desires of this mass led to the incredible production of unbelievably fatal chemical weapons. On the contrary to what is expected, increasing battles and unstoppable deaths ironically increased the capitalist appetite and led to the production of much stronger weapons. Deaths, shattered lives, lost cities caused great suffering in society, and this is

reflected in many points of literature. A consumer society not only exploited nature but also ignored universal values.

It can be seen quite strikingly in George Orwell's *1984* that the affective qualities were exploited, too. "Published in 1948 and set thirty-six years in the future, *1984* is George Orwell's dark vision of the future." (Cengage, 1999: 3) It is evident in *1984* that emotions such as love, affection, compassion, and lust were seen as tools having the same function with grease which is poured into creaking mechanical parts and makes them function again. When Winston meets Julia, the protagonist of the book, he first hates her and thinks of her as an agent. Yet, he changes his mind and warms her up. What should be noted in this section is that he hates Julia because of the social norms imposed entirely by the system but not his own will, which suggests that there are prejudices and stillborn relationships that are often seen in postmodern times. Winston breaks down many obstacles and finds himself in a relationship with Julia. His emotions that transform from like into love, lust and finally temporary sexual pleasure clearly show that the emotions are constantly changing in postmodern times. Orwell writes *1984* with the intention "to alter other people's idea of the kind of society they should strive after." (Dwan, 2018: P5) In particular, *1984* can be portrayed as a great masterpiece to understand how devastating effects of being emotionless are on society in the postmodern world. Touching on other examples of totalitarianism and social imperatives in the book to understand how effective governments are in human life and thought is of great importance to make the study more comprehensive. The emotional and intellectual instabilities that are seen in many works written in postmodern times. The movement of consciousness of Virginia Woolf turned into a different form and was conceived as a way to bring a new shape in fiction, flat and round characters. This led to the emergence of a style of expression which avoids the rule as far as possible and allows the imagination rather than defining a space.

Divinity is not a phrase used in literature for a supernatural being that sees, knows, and hears everything. "God is known through all things and also apart from all things. God is known by knowledge and also by unknowing... And it is the most divine knowledge of God that one knows through unknowing." (Scanlon and Caputo, 1999: 34) After discovering themselves and freeing their souls with the ability of omniscient, it is thought to be able to place them under the concept of divinity. "God as such cannot be spoken. The perfect knowledge of God is so to know him that we are sure we must not be ignorant of Him, yet cannot describe Him." (Scanlon and Caputo, 1999: 38) What is meant by people's self-discoveries is that the whole universe can be convinced that extraordinary talents are hidden

under human nature, some communication networks such as the internet which enables information exchange tremendously throughout the world can be invented when these talents are struck out, and divinity is a concept that also covers human with mechanical eyes that see everything and mechanical ears that can hear everything. “That moment when man invented himself; when he longer saw himself as a reflection of God and nature” (Parker, 2016; 94) The fact that Orwell's antagonist in *1984*, Big Brother, can follow all the developments in the country thanks to technological tools and dominate people with this power clearly shows that people have the omniscient ability, too.

Telling a historical story as a response to the question whether a planned fiction in the author's work shows that s/he is free, or author writes his/her work totally unplanned manner and the fiction accompanies himself/herself will resolve such a contradiction. When it comes to the construction of pyramids, the masterpieces of Egyptian civilization, Pharaohs used to raise their kingdom by exploiting the slaves. Yet, ironically, these pyramids built by slaves did not remain as the places from where they freely ruled their lands, but the cemetery where their mummified corpses were buried. It is claimed that the tongues of the slaves were cut off so that the plans of the pyramids could not be known by others. These masterpieces built in a tragic fashion with a tremendous fiction are not actually free but have reminded rather imprisoned corpses for centuries. When it is though how this example is related to the classical fictions in literary works, the authors would imprison their styles, themes, critical views and ideas in their unplanned fictions, and they would not be able to get out of it so that the final story of Pharaohs in the pyramids which were built in a planned manner by them could be associated with this point.

Regarding above-mentioned case, in unplanned fictions, the author will not chain himself/herself into a planned fiction by obtaining his/her freedom. “The compression of time and space is both cause and consequence of many other aspects of the postmodern condition-accelerated change, organizational flexibility and responsiveness, obsession with appearances, loss of time for the self, and so on.” (Hargreaves, 1994:18) On the contrary, s/he feels himself/herself completely free in an unplanned fiction. No doubt the best example of this is human fate. It is well known that people are free in advance because they cannot fictionalize their fates, but when their lives are ruled by others, then, they lose their freedom. What exactly democracy wants to achieve is to give the human its innate freedom.

CHAPTER I

1.1. Postmodernism

The first characteristic feature of postmodernism, therefore, is that it rejects the notion that reference is, or can be, a univocal relation between forms of representation (words, images, etc.) and an objective, external words. At the postmodern level of analysis, the focus is upon the rules grounded in practices which precede subjectivity. (Parker,2006: 02)

The most important thing separated postmodernism from other movements is it rejects uniformity. “The postmodern goal is not to formulate an alternative set of assumptions but to register the impossibility of establishing any such underpinning for knowledge.” (Rosenau, 1992: 96) It argues that each word can make multiple meaning associations besides its own meaning. What should be noted here is that many legacies of the classical age were replaced with a more innovative and comprehensive understanding in postmodernism. In *Misérables* of Victor Hugo, who has a very important place among the world classics, the priest orders the maid “please put clean sheets on the bed in the alcove.” (Hugo, 2001: 58) Although he notices the candlesticks in the hands of Jean Valjean who have entered his house like a thief. He opens a new opportunity door instead of punishing him due to the mistake the thief has made. This impressive scene is very important thanks to the social message it conveys. “What a fine priest you are! Are you not going to ask any money of me? You are the priest of this parish? Of this big church? And I am a fool for not having noticed your skullcap.” (Hugo, 2001:89) If this scene is to be appreciated from a postmodern point of view, it is quite conventional and only deceiving oneself entirely in a capitalist and imperialist order. The question which is to be asked at this point is how this stage in *Misérables* should be according to postmodern time. The answer to this question is quite obvious. First of all, “for its own sake morality does not need religion at all...by virtue of pure practical reason it is self-sufficient” (Kant, 1960:3) the priest should not be so realistic, honest, and self-confident because religion is an exploitation institution and those who represent it must be reflected on this basis. Secondly, a thief should not be influenced so quickly even in the face of such an honesty since even the clerics may be liars, shirker, and hypocrite in the postmodern age. Therefore, it must be unlikely to believe the priest and the escape must make more sense. The third is the fact that Jean Valjean's life story told following this scene is excessive, and that it is unusual that anyone cannot advance up to mayorship from poverty in the times when all the opportunities are consumed by

powerful capitalists and colonists, but contrary to the expectations, dreams, and hopes of such a person are even exploited and it is quite possible to make him/her even worse than before.

One of the best examples of this case is Sinclair's book, *The Jungle*. The book portrays tragic collapse of a family having come to realize the "American Dream". Many tragic events of characters foundering from prostitution to jail are portrayed. Thus, it is the proof that the stories that started with poverty in postmodern times did not end with a happy ending but got even worse.

For some (like Zygmunt Bauman) postmodernism creates the possibility to escape from the strictures of modernism and to re-enchant the world. For others (like Ernest Gellner) it exemplifies relativism—a theoretical framework in which anything goes—and leaves them with a feeling of vertigo. Postmodernism can also be seen as being parasitic on modernism, or as modernism's underbelly. In such a case it could be argued that we should drop the concept altogether if we want to move beyond the oversimplified ideals of the Enlightenment. (Cilliers, 1998: 3)

If postmodernism is thought to be a new movement in literature, then its relationship with nature can never be underestimated because it is nature itself that has inspired literature since the first age. "Social ecology, which draws on radical tradition for an analysis of ecological problems in terms of human social hierarchy and market society, seems initially to be a promising place to look for a coherent liberatory perspective." (Plumwood, 2001:14) Ecology with its main themes such as nature advocacy and love for animals has played an important role in finding a solution for global warming, natural crises, and all other similar problems. Eco-fiction has tried to make people's minds open to what kind of an end to be expected for the world due to the agreements leading forest destructions.

The Eco critic wants to track environmental ideas and representations wherever they appear, to see more clearly a debate which seems to be taking place, often part-concealed, in a great many cultural spaces. Most of all, ecocriticism seeks to evaluate texts and ideas in terms of their coherence and usefulness as responses to environmental crisis. (Kerridge & Sammells, 1998: 5)

The concept of "environmental concerns" caused great reactions in the world in the 1960s. Rachel Carson played a major role in the evolution of this concept into an even more universal dimension with her work, *Silent Spring*. In 1626, an arrangement was made by Plymouth Colony concerning the cutting down of trees, but this regulation was tragically

ruined after the discovery of petroleum and caused tremendous chaos for nature. Although environmental concerns only created reactions in America initially, later, it was even seen in international treaties. Ehrlich's *The Population Bomb* had a very important role in the establishment of organizations such as Greenpeace and The Friends of Earth. With such groups, great deal of information related to environmental concerns has been broadcasted to the whole world through the media. The 1960s and 1970s are times when eco-fiction evolved in the society. Barry Commoner drew attention to and discussed the environmental concerns through his work, *The Closing Circle*:

If power is to be derived from the will of the people, as it should be in our democracy, then the people need to have the new knowledge about strontium-90, DDT, herbicides, smog, and all the other elements of environmental crisis-that must be the source of the grave new judgements and sweeping programs this nation must undertake. (Baarschers, 1996:20)

After a while, many movements such as eco-fiction, including postmodernism, created a new language of their own. As an example, eco-fiction created such a language like today's computer language, media language, virtual world language. This shows that nature now fully adopts itself in literature and uses its own language, space, feelings and thoughts to defend its own rights. "Environmental language" has contributed to finding solutions to the problems of the 20th and 21st centuries by treating a wide range of themes in literature.

The events of the recent past clearly show how nature is influenced by man-made inventions. "Atomic warfare" defines such a concept and it means massacres in which dozens of times more people died than the greatest sword wars in history. The effects of these wars, in which nuclear weapons were used and people were slaughtered without an aim, on nature are also so creepy. According to the present information, it is said that there is still no ecological equilibrium in Hiroshima and Nagasaki due to the devastating effects of atomic bombs. While the lives of the humans are based on nature, the destruction of their habitat is again a threat to their lives.

When it comes to *The Lord of the Flies* by William Golding, who has a very different place in literature, a group of children who have survived great catastrophe burns and flames nature in a way that it never deserves even though it has offered all the living necessities to them. This clearly reveals ungratefulness of human towards nature which offers every blessing. Simon, the antagonist of the book and victim of the rivalry of Jack with Ralph, represents nature with his purity and rarity. Although he fulfills all the orders he has been

told, he is finally brutally murdered, which explains why nature is being exploited and destroyed in a modern and postmodern world. Comparing the first age with the postmodern age, it can be seen that the communities in the first age are always in a battle against nature like the present ones. The only difference between them is that they are likely to vary in their damage to nature due to the weapons and vehicles they use. No matter what the age people live in, the heart, soul, and mind are always the unchanging trinity.

1.2. An Introduction of Ecofiction in Literature

While examining the effects of eco-fiction on literature in this study, the effects of it on the society will inevitably be mentioned. Certainly, the eco-fiction, one of the greatest themes of the postmodern times, has also been seen in a work, and even now it is voiced with media organs in every way under the name of nature sensitivity. In particular, Barbara Kingsolver made very striking observations on nature sensitivity, and she also touched on this in her works mentioned at the beginning of the thesis. The fact that many of the agreements made in the name of urbanization have actually destroyed nature has been conveyed to literature by the authors like Kingsolver as well as by the social network groups like Greenpeace. The author, who will form a large part of this study, gives important messages about how to take a stand in postmodern times with the help of themes and examples of eco-fiction discussed in her works. The most different point of view of the author is that she associates nature and femininity and is able to convince the reader that there is a strong relationship between them.

Eco-fiction is a composite subgenre made up of many styles, primarily modernism, postmodernism, realism, and magic realism, and can be found in many genres, primarily mainstream, westerns, mystery, romance, and speculative fiction. (Dwyer, 2010: 3)

The above quotation clearly shows how eco-fiction is common in literature. However, important themes on "environmental concerns" were put forward beforehand although it was basically called modernism. Many relationships were established between nature and the soul of human especially in naturalist works, and the uniqueness of nature here was presented just like Shakespeare's portrayal of "unreachable woman". Nature was so innocently and rarely portrayed that no one has the right to ruin this innocence. The interpretation here is authors and poets of that period made the advocacy of nature with the confidence in the innocence of nature. Traces of eco-fiction are often seen in the movements embodying, trees, leaves, wind,

in short, all nature, such as "Romantic Movement". William Wordsworth wrote verses defending nature and making it untouchable.

No habitation there is seen, but such
As journey thither find themselves alone
With a few sheep, with rocks and stones, and kites
That overhead are sailing in the sky. (Wordsworth, 1820: 6/13)

In these verses, Wordsworth puts nature apart from human as if nature had an autonomy itself. It frees nature with its autonomous pattern and puts its rights in a separate form. The greatest conclusion to be drawn from all these is no doubt that pastoralism actually contains ecocriticism. In short, the unique and delicate portrayal of nature makes it clear that no one should touch it. Thus, nature advocacy is done not only by the groups, such as Greenpeace, that express their intention clearly but also by the artists of the classical age with implications.

From the beginning of the thesis, it has been discussed the effect of postmodernism on social life, what ecocriticism embodies, and efforts of nature to protect itself in literary works even in the romantic period." Ecocriticism observes in nature and culture the ubiquity of signs, indicators of value that shape form and meaning. Ecology leads us to that life speaks, communing through encoded streams of information that have direction and purpose, if we learn to translate the messages with fidelity."(Glotfelty, 1996: 77) In addition to all these mentioned points, another important point is, upon the differences from all other periods, what issues the postmodernism addresses under the heading of "environmental concerns". First of all, it gives a very serious meaning to the psychology of defending nature, which has already been mentioned above. Secondly, it is to believe that nature must be preserved by emphasizing the uniqueness of it. Third, which is also precisely emphasized in postmodernism, to present in many artistic works in a proving language that nature takes a credit for itself within an "emotional cycle" and human is one of its part deriving from its nature, and that self-harm of human is, in fact, harmful to nature, so that all the balances are built on nature.

Under the concept of "dominion of nature", many sub-headings can be taken. One of them is that "nature wants to rule everything with divine motives of it, so it wants to make his own laws as holy verses", which means that nature defines itself as a God in postmodernism or presents itself as a cycle where the God comes into existence. God is described as "Theologians and believers must think of God as an agent whose actions are consistent with

the nature that one attributes to him.” (Caputo, Scanlon, 1999: 38) It can be asserted that if the "dominion of nature" speaks of rules, of course, it must choose the messengers who tell people these rules, and it must also choose protectors to protect the living beings that depend on it. The best example that can be presented at this point is no doubt the female character Lusa Maluf Landowski in Barbara Kingsolver's *Prodigal Summer*. Lusa is a widowed woman portraying a naturist against herbicides and raising tobacco. What should be underlined here is that Kingsolver presents women as messengers and advocates of nature just as mentioned earlier.

Nature and its messenger can be correlated analogously with 'the angels of God and God.' God is almighty, angels and prophets exist to praise his glory. In the Bible, it is said: "Glory to God is the highest heaven and earth on earth" (Luke 2, 14). According to the heavenly religions, God did not create the angels to prove his glory, he wanted to honor the created ones by glorifying his existing glory. Such an intuition also exists in nature according to postmodernism. It is thought that nature aspires to be glorified how it is supposed that God wants to be glorified. It desires poems, portraits, and minds portraying itself and glorifies itself by purifying itself every time.

It associates itself with women because of their maternity, sees them as messengers of it, and wants them to tell and protect it. This has been mentioned above by Lusa character in *Prodigal Summer*. The source of the woman and nature analogy in postmodernism derives perhaps from the torture and oppression against women throughout history and the exploitation of nature in the past and today. That is to say, they are portrayed in postmodern literature as two confidants who are compatible with each other, decent friends and run for the benefit of each other since they have both pathetic tragedies in history, which clearly shows that eco-fiction can also embody feminism.

William Howarth has proposed “Some principles of Ecocriticism,” noting that *Eco* and *critic* both derive from Greek, *Oikos*, and *kritis*, and in tandem they mean 'house judge,' which may surprise many lovers of green, outdoor writing.... (An ecocritic is) a person who judges the merits and faults of writings that depict the effects of culture upon nature, with a view toward celebrating nature, berating its despoilers, and reversing their harm through political action. While this definition with its call for activism has been subject to much debate, it serves as a useful touchstone for the definition(s) of eco-fiction that follow. Ecocriticism seems to be inherently

interdisciplinary, cross-cultural syncretic holistic and evolutionary in its nature. (Dwyer, 2010: 2)

As it can be seen above quotation, William Howarth explained ecocriticism in a very detailed way. If ecocriticism is defined as the relationship of nature with all other concepts, the result that will be revealed confirms the fact that nature is also related to the God. In addition, the relationship between nature and human is also verified by this viewpoint. Since postmodernism and eco-fiction are exchanging information in cultural, traditional and scientific terms, it is obvious that it is impossible to think of them apart from each other. Trees, the biggest association of greenery are cut off for urbanization projects and are massacred by friendly enemies like "logging company". This criticism does not mean that trees should never be cut and used, it is for the destruction of their habitats. If an allegory is made for this issue, then the tree whose fruits were eaten by Adam and Eve can be suggested. The fact that people cut the trees unconsciously and destroy the forests is the reason for the punishment of their own evil. It is an unacceptable and unreasonable approach, as Adam and Eve's trying to cut the banned fruit tree by shifting blames to it. In short, the ignorance, darkened hearts, blinded eyes, and deaf ears of people make them hostile to nature.

1.3. Divinity and Externality in Eco Fiction

It becomes increasingly obvious that the alternatives are only two: either a conservative tradition affirming miraculous acts of God, whether spectacular or 'hidden', or a God who acts solely through the general orders and processes of nature and history. The former alternative runs counter to the anti-miracle tradition in modern thought, to our unwillingness and inability to cash in miracles, as well as counter to our theological distrust of a God who is being beside other beings. If the times can be reversed and men can think miraculously once again, then there is still place for a God Who Acts. If he cannot, then a God who is conceived as a general cosmic process (perhaps personal), who works universally rather than specially, is the only hope. Such a God might produce unique currents of history through variability of human response to him, but not through variability of his own action. (Dilley, 1983: 58)

In the relationship of nature and God, it has been mentioned that nature was reflected as God in the postmodern time. Now, it can be better understood why divinity of nature is insisted in the postmodern literature by discussing how a relationship can be established between "God versus nature" and shifting the blame to nature. Human wants to punish nature

when he cuts the bills of human faults to nature because darkened hearts cannot tolerate the innocence of nature and want to destroy it. As an example, the prophets, especially Jesus, were slaughtered. The sinful people were so dizzy that they were not able to see the light of Jesus and they crucified him. In this way, people penalize nature for their own darkened hearts. This leads to the disappearance of millions of trees, the extinction of thousands of animal species, the depletion of the ozone layer, and the appearance of droughts under the influence of global warming.

When you look at the portraits of nature in postmodern works, you will not see smokes rising from modern time chimneys, smoldering exhaust fumes of cars, dirty streets, ruined buildings, and ruined cities; instead, there will be more established life, skyscrapers, decent buildings, and well-maintained roads. If it is asked whether this portrayal proves that environmental concerns are much more prevalent in postmodernism, there is no doubt that the most concise answer to this question is that the appearances are not problematic in the postmodern world. Nevertheless, the appearances are entirely adorned with makeup, but the interior is like a rotten apple. More than one example can be generated for this. For example, imagine a building having a stylish exterior. The building is so elegant and stylish that it cannot be uttered, but a number of refugees and the homeless are thinking of what will happen in future. Such a building and residents are not as far-fetched as imagination. United Nations and refugees can be considered as an example of this case.

"Externality" is generally used in economics, but it can also be used in literature in the meaning of caring for the appearance. This term is used in the second meaning throughout this study and it will be referred to the "affectation" which is one of the important themes of postmodernism. When the man of postmodernism gives importance to only the appearance, that is, beauty for women, external view for buildings, clothing for people, visuality for nature, it is an undeniable reality that everything is contrived without reflecting the reality. This is important for solving the problems of the age. The woman becomes a sexual object when she is considered for only her beauty, and today even children are used in pornographic films. "Oryx and Crake asks about the moral implications of a decision to use science and technology to deliberately reshape and redefine Homo sapiens to serve broader environmental aims. The environmental hell that Snowman inherits seems less Atwood's central query than whether or not our having created it in the first place wasn't some kind of" natural" traumatic outcome of our being here in the first place." (Norris, 2013:189) The best example of this is Eggers's female character named Oryx in *The Circle*. She is forced to play naked in a virtual

game with pornographic scenes to satisfy the sexual desires of people at that age. What should be emphasized here is the fact that women's emotions are insignificant, and their bodies are presented only as an advertisement to market commercial products in the millennium, the western civilization's peak. Despite all technological developments, women are still used as sexual objects even in the postmodern era, clearly showing that no lessons have been deduced from history in which they were exposed to all kinds of torture and injustice. The murder of the Oryx character by Crake, the antagonist of the book, at the end of the story portrays that women are seen as being worthless as to be murdered crucially if they are useless.

The concept of "externality" can be discussed widely in Eggers' *The Circle*. While the exterior appearance of the buildings is emphasized, the actions taken into them darken the lives of millions of people. "Eggers constructs a near-future corporation called *the Circle*, whose goal is to achieve total societal surveillance through a pervasive process of observing, digitizing, and archiving the everyday actions of individuals in society. "(Elridge,2015: 5) *The Circle* is the name given to the building itself, and it is a virtual world where all kinds of technology can be found, and all people's lives can be intervened at the same time. Mae, the protagonist of the book, is the phenomenon of *The Circle* and soon unveils the whole of her private life. She also invites people to see it as normal and destroy their privacy in this way. Though successful for a while, *The Circle* leads Mae's ex-lover to lose his life due to an accident because of her ex-lover's involvement in her life much more than he should. *The Circle* which has a gigantic appearance darkens people's lives with its activities. This is the postmodern time when the appearance has a great importance than ever, but personality is a ruin on the contrary to appearance.

When we analyze in depth the eco-fiction, which is one of the largest rings of the chain of the postmodernism, there can be no defect in the visuality of nature, that is to say, the trees are lush, the rivers brawl, and the mountains are full of glory. Is the idea that should be emphasized at this point is whether nature is as rich and powerful as it really is? It should be noted how seriously the ozone layer is in danger during the 2000s when technology reached its peak. While NASA looks for untouched lands, it actually shows that there is no untouched land in the world. Given how harmful the plants, vegetables, and fruits grown by using hormones to the human body, it is understood that it is not necessary to care the fully-grown appearances of those plants.

The concept of "externality", which has discussed in detail above, is gradually giving answers to the causes of some of today's postmodern problems. In the postmodern age known

as the age when all paradoxes are most experienced, the divergency and alienation are seen as other problems in the society. It is obvious that alienation is most often seen in Western civilization where the traditions disappeared and replaced the individuality. This isolation leads people to live apart from each other within their shells, find solutions to the problems on their own, repress all the problems with the fear of isolation and make efforts to live away from the family.

After the concept of "externality" has been clarified and given examples as necessary, feminism, which is probably one of the most important themes of postmodernism will be discussed in detail. It will be emphasized that nature is composed of not only non-living things and animals but also women with their femininity by utilizing first classical and Victorian literature, and the modern and postmodern works. Therefore, the main purpose of this thesis work will be achieved. A great deal of research will be required because a considerable number of references are required in such an important issue as feminism. In particular, Kingsolver's conservative insistence on the subject of women will be one of the cornerstones of this study, and it will be attempted to conceive how feminism should be best structured from the totally feminist writings of Virginia Woolf.

1.4. Feminism as A Movement in Ecofiction

Feminism has undergone major conflict, transformation and enrichment as a result of its encounters with other forms of domination and their theories, especially those of race and class. A feminist account of the domination of nature presents an essential but difficult further frontier for feminist theory, all the more testing and controversial because the problematic of nature has been so closely interwoven with that of gender. (Plumwood, 1993: 01)

Feminism, as a whole, came in three 'waves', each dealing with different aspects of the same issue; the first wave being the feminist movement in the 19th to early 20th centuries, which dealt mainly with the Suffrage movement. The second wave (1960s-1980s) dealt with the inequality of laws, as well as unofficial inequalities. The third wave of Feminism (1990s-current) arose from the perceived failures of the second wave. "As an intellectual approach, feminism seeks to understand how current relations between women and men are constructed – and take it they are constructed, rather than natural—and in the light of this understanding, how they can be changed." (Deborah, 1985: 18) Feminism has a critical place in postmodernism following modernism. Considering the historical position of women, it is

noteworthy that they lived in even worse while they had to be in a better position in the 21st century. While women were sold like slaves and used for daily affairs like camels in old times, now they are marketed with a simple format change. They are exploited for many purposes, such as exploiting their body to sell a car that is shown in advertisements or trying to influence people with their attractiveness in movies. Although Queen Victoria's description in history was associated with "mad, wicked folly of Woman's Rights", this great social problem remained indifferent until the end of the 19th century.

Virginia Woolf attracted attention to this issue with *The Hours* and presented the drama of three different women in three different perspectives. The fact that Virginia Woolf shares her pain with two other people at the same time, may be related to the difficulty to tell her own drama as a single person. It is also related to the desire to present the mood of femininity with different lives and embrace people living different ways. The troubles she experienced are quite heavy trauma, though they are not economic ones. She portrayed herself in *The Hours* as if portraying all women and voiced the emotions of them by reflecting her inner world to the outside with the words.

It is apparent above that the concept of "slavery" should not be considered for a single age. The term of the "slave" which was given to the person sold by two wealthy merchants to carry out their affairs make it clear that indeed people are not exploited by any beings in nature other than humans. Women are as the greatest victims of this dirty marketplace among humans. The Oryx character in Eggers' *the Circle*, which has been mentioned in the beginning of the study, can be presented as a highly satisfactory example of modern women's slavery. The book emphasizes in postmodern literature the fact that a girl is used as a walker figure of sexuality in pornographic games and women are still seen as objects used to influence men in the world where male hegemony dominates. Eggers indicates that he advocates the feminism and American Dream is never real in a place where modern slavery exists, even in a utopian world

Feminism has changed through the history with different voices and tones and all the efforts given for this movement has brought a new style. "In the past two centuries, a revolution has transformed women's lives. Unlike national revolutions, this social upheaval crosses continents, decades, and ideologies. In place of armed struggle, it gradually sows seeds of change, infiltrating our consciousness with the simple premise that women are as capable and valuable as men." (Freedman, 2002: 1) It can be underlined that Orwell's famous novel has many significant themes on feminism. It can be highlighted an entry from his diary

in which he describes helping a housewife with the laundry: “The position now-a-days is anomalous. The man is practically always out of work, whereas the woman occasionally is working. Yet the woman continues to do all the housework and the man not a hand turn, except carpentering and gardening.” (Orwell, 2010: 30) In *1984*, when the majority accepted it as a postmodern piece of work, it is quite noteworthy that the women are not desired with emotions but only for the sexual purpose. How George Orwell depicts women while creating a fictional life in which all the characters are deprived of their emotions sheds light on the preeminent emphasis on feminism. Julia makes love only because Winston wants it, and Winston sees the sex as just a need, and gets close to Julia because she has to be someone to meet his need. This should in fact be recorded as one of the most tragic aspects of postmodernism because there was a rare, perhaps elite group that came to such a level of sexuality that they were in a setting of constant sexuality and came to the point of saturation and only talked with women to read their emotions in ancient times. The Greek civilization may be the best example of this. However, men only think of women for sexuality because they are exhausted from causes that are not in their emotional sense in the postmodern age. That is to say, while people faced emotionality because they came to the point of saturation in sexuality in the ancient times, they are now facing sexuality which is regarded as a need of body due to the emotional exhaustion. Shakespeare's works can be presented to prove this theory in the best possible way. It is in evidence in his poems that the characters who reached sexual pleasure had risen emotional senses. The fact that Shakespeare found delicacy and uniqueness of women untouchable rather than sexual desires toward them led many people to advocate the idea of homosexuality of him. In short, while Shakespeare and many other works of Victorian literature desire women emotionally, in postmodern works such as *1984*, women are only sexually desirable and therefore, it is a complete emotional syndrome.

“Feminism is a proposal for social transformation as well as a movement that strives to end the oppression of women... As a movement, feminism has a long history of rebellion, more or less organized but always expression, opposition to the social institutions that made possible the inferiority of women.” (Tandon, 2008: 27)

Feminism is depicted in this way by Neeru. Emphasizing that women are completely under male hegemony and that it is contracted as a social reform reveal once again how sensitive this movement is. Clustering the masculinity and capitalism under a single concept by Anna Maria Mozzoni, one of the greatest pioneers of the feminist movement, has a

distinctive reform characteristic for this movement. The very words that she says on this issue are the voice of feminism all over the world:

“You will find that the priest who damns you is a man; that the legislator who oppresses you is a man, that the husband who reduces you to an object is a man; that the libertine (anarchist) who harasses you is a man; that the capitalist who enriches himself with your ill-paid work and the speculator who calmly pockets the price of your body, are men.” (Gabaccia & Iacovetta, 2002: 197)

Critically criticizing the male hegemony with a rigid style and associating the capitalism and masculinity, Mozzoni emphasizes that man has a hidden ambition to gain power behind all this cruelty. Masculinity is seen by Mozzoni not only as a proof of domination over women but also as a concept that exists to establish sovereignty over the whole world. Theoretically, she defines feminism not only as the protection of women's rights but also as a social reform that follows a political strategy to criticize and demolish male hegemony. She was able to spread the revolutionary movement she had launched in Italy to whole Europe and open new branches in the field of feminism with the help of constructive criticism. Considering the capitalism represents the power and the power represents God, it can be advocated that masculinity can be associated with divinity. The belief that God is imagined more as a man than as a woman can be presented as a supporting evidence for this argument.

1.5. The Relation of Feminism with Eco-Fiction

Ecofeminism has contributed a great deal both to activist struggle and to theorising links between women's oppression and the domination of nature over the last two decades. In some versions it has engaged with all four forms of exploitation encompassed in race, class, gender and nature. At the same time, ecofeminism has been stereotyped in some quarters both as theoretically weak and as doubtfully liberated, and also as exclusively linked to what is often now termed cultural feminism. (Plumwood: 1993: 1)

The female character called Lusa Maluf Landowski of Barbara Kingsolver's *Prodigal Summer* was presented in response to the question of how feminism might be related to eco-fiction. Kingsolver associates nature which has been subjected to all kinds of aggressive exploits for centuries with women whose rights have been abused when she chose the women to defend nature. In addition, the protection of nature and the affection of mother are related

to each other. The main reason why feminism is given a place in this study is that there is more than one similarity between femininity and nature so that perhaps understanding women's emotional world can be seen as a necessary element to protect nature.

What ... is ecocriticism? Simply put, ecocriticism is the study of the relationship between literature and the physical environment. Just as feminist criticism examines language and literature from a gender-conscious perspective, and Marxist criticism brings an awareness of modes of production and economic class to its reading of texts, ecocriticism takes an earth-centred approach to literary studies.” (Glotfelty, 1996: xix)

Definition of ecocriticism as the talk of literature with nature and putting its emotions down to paper confirms the idea of "to have a proper ecological view, we must relinquish the idea of nature once and for all." from Timothy Morton's book, "*Ecology without Nature*". It is not possible to be involved in ecocriticism without understanding nature. It is quite meaningless to talk about an ecological order without understanding the damage to plants and animals in the industrial age encompassed by capitalism and imperialism. To create environmental concerns,

One should think that nature is not aware of anything, such as lions, elephants, giraffes and bird species that are drawn in a documentary. On the contrary, the way of proving to have a nature consciousness is to recognize nature and see oneself as a part of it.

Like feminist theory, ecocriticism recognizes the discontinuities and tensions between historical and poststructuralist approaches to its discipline, as well as between Western perspectives and more globally inclusive understandings. Ecocriticism has increasingly acknowledged the complex interplay of environment and culture, and feminist perspectives have provided a guide for doing so. (Douglas, 2012: 2)

Vakoch notes that ecocriticism not only belongs to Western cultures but also it has created reactions all over the world and includes provisions such as an international treaty. The inclusion of feminism in addition to the environment and culture shows that ecocriticism has a wide range of subjects. François D'eaubonne, the famous French feminist, first introduced it to the literature in 1974. The relationship between woman and nature was mentioned above and it was stated that the woman has a soul to save nature. Thus, what D'eaubonne calls ecofeminism is exactly about the relationship between women and nature. The unprecedented idea of 'woman is the only innocent friend of nature' is the foundation of the ecofeminism thought. Ecofeminism, which is a quite important movement, will find even

more room for itself in this study. Thus, while eco-fiction is discussed, ecocriticism, which puts it under one roof, will also be argued in detail.



CHAPTER II

2.1. The Nature Concern in *Prodigal Summer* by Barbara Kingsolver

The biology background of Barbara Kingsolver, born in rural Kentucky province, shows the source of her knowledge in her works on nature. “Kingsolver herself speaks often about and relies heavily on her Kentucky roots—born on April 8, 1955, in rural surroundings to parents who instilled in her a keen sensitivity to class discrepancies. Her father was a doctor, whose work seems to have exposed her to socioeconomic and racial segregation and inequity.” (Thomas, 2005:12) The fact that the National Humanities Medal award was granted to the author qualifies her nature concerns. Two of her most important works, *Prodigal Summer* and *Flight Behavior*, will be discussed in this study. The author's point of view on nature will be discussed upon her nature and women advocacy in the *Prodigal Summer*. Kingsolver, presenting three different points of view to defeat dogmatism and tyranny with three distinctive lives, goes beyond the ordinary choosing feminine characters. With her nature concern in all her writings and women advocacy, she took a very successful step by choosing these two themes, which are very popular among postmodern themes.

In this study, Barbara Kingsolver's *Prodigal Summer* book will be examined under three headings and by comparing themes covered in these headings with the themes frequently seen in medieval, modern and postmodern times, it will have been discussed in detail what the book tries to bring to the current age. “In prodigal summer, all of Kingsolver’s recurring themes take on an ecological perspective.” (Leder, 2010: 14) It will be explained comprehensively with the relevant examples from the book what is in nature, how everything is in contact with each other. Moreover, it will be argued the idea that the communication is the essence for a healthy life of the human in the society while it is so important for nature and how all lives are linked together in a scientifically proven eco-balance. Thus, the most important reflections of eco-fiction will be discussed with a clear style through *Prodigal Summer*.

As it is pointed out, *Prodigal Summer* addresses three different characters of three distinctive lives and gives critical messages through each of them about nature that are closely related to the whole society. Firstly, it is necessary to consider why the author may have needed three different characters because it can be wondered why three different kinds of life are needed while a single female character is able to convey nature concerns. There may be many methods to make the study more efficient to focus on this issue. The author opens her own inner world with three different characters, as in Virginia Woolf's *The Hours*. It may be

due to the desire of the author to show the relationship of mind, body, and soul in three different bodies. The characters Deanna, Lusa, and Garnett can be associated with the body, soul, and mind, respectively. In the following part of the study, this trinity thesis will be tried to be confirmed with examples from the book.

2.2. A Brief Analysis of *Prodigal Summer*

In the first part of the book, it can be met Deanna, a forest guard who makes research and writes theses on nature protection. Deanna, who is an extraordinary woman figure with her nature concerns as well as an idealistic and feminist character, will face challenges that she has never seen before while attempting to tell how murderous it is to kill animals. Meeting Eddie Bondo, his preoccupation with the animal hunting, his ambition to use the power of the male hegemony against nature can be listed as something that Deborah experiences successively and cannot accept. She, who is certainly against the killing of animals for hunting, will try to protect nature by revealing her feminist nature.

And there he stood, looking straight at her. He was dressed in boots and camouflage and carried a pack larger than hers. His rifle was no joke- a thirty-thirty, it looked like. Surprise must have stormed all over her face before she thought to arrange it for human inspection. It happened, that she ran into hunters up here. But she always saw them first. This one had stolen her advantage-he'd seen inside her. (Kingsolver, 2001: 2)

The scene that Deborah experiences and the reaction she gives to it reveal her mood. The depiction above is not a depiction of a soldier who was shot on his forehead in the Second World War but a depiction of a hunter with his rifle in his hand. The point here is that the author depicts a hunter so tragically in the eyes of Deborah that it shows how nature concerns she has.

"Eddie Bondo," is what he'd said, touching his hat brim, though it took her a moment to work this out.

"What?"

"That's my name."

"Good Lord," she said, able to breathe out finally. "I didn't ask your name."

"You needed to know it, though." (Kingsolver, 2001:2)

In the dialogue above, Deborah is so aggressive and aggravated that she is overreacting to be told her name. This scene shows how furious Deborah is against the people she considers as anti-nature. Similar approaches shown by Greenpeace members are highly informative as well as well-known. Kingsolver's approach in her book by inviting the whole world to give priority to nature with the slogan "Planet Earth First" is, in fact, is no more than a recurring a quite popular call.

Changing approaches to hunting constitute an important theme in human history. The pursuit and killing of animals have invariably developed ideological overtones and both literature and the pictorial arts have tended to stress the mythic, courtly and martial rather than the purely practical aspects of the chase. Many European hunters in the nineteenth century were aware of this rich tradition and turned hunting into a symbolic activity of global dominance. Thus, hunting became part of the culture of imperialism. (MacKenzie, 1988: 2)

Hunting has gone through many stages through history and made different symbolic associations in different cultures. Since hunting, an attempt to kill a living being, is perceived more as a demonstration of power, huntee is depicted as helpless but the hunter is portrayed as powerful; that is to say, the hunter exploits while the huntee is exploited. That is why "hunting" is used as a concept symbolizing imperialism. The core meaning behind the harsh response that Deborah confers to a hunter can be regarded as a good example of the implication of Kingsolver for the damages of hunting against the ecological equilibrium.

Given the postmodern imperialist powers, it is possible to observe that they have hunted down the weak ones for petroleum and other underground treasures and that they have reached their core purpose of wealth by doing so. If the underground treasures mentioned here are identified with the flesh of the hunted animals, there is no need for the flesh, which is the main target of the hunter, namely the body, and finally soul. As a result, the best explanation for imperialism is the desire to achieve what is needed by separating what is not necessary from what is necessary. In the following part of the study, it will be tried to prove that Deborah's body was also exploited in the same way and her soul was put away, so that the exploited side was again female, as is often the case in the history.

If forests are cut down, the land is degraded, the soil is eroded, and water becomes polluted and scarce, it is obvious that there is something wrong with the management of these vital resources and obviously many environmentally critical conditions arise. (Khoshoo, 2008: 5)

The destruction of forests and the extinction of animals are among the first natural problems of the present age. The essential question to be asked is how normal it is that people are so aggressive towards nature while they are part of it, too. It is quite reasonable to compare the inner nature with the inner human to learn the reason for such an aggression. Nature is inherently productive, and therefore it disappears when it is deprived of productivity. Human also has an inherent productivity, and when he is condemned by this productivity, he comes to the stage of self-destruction. In other words, it is supposed that human destroys itself when it destroys nature. This is because it has lost its productivity. The constant debate with Eddie Bando and her unwillingness to accept him are related to the male hegemony that offends her. So, she does not want to take him seriously.

"I do."

"You got a good reason for that?"

"Yep."

"You going to tell me what it is?"

"Nope." (Kingsolver, 2001: 3)

As seen in the dialogue, Deborah is totally closed to the Eddie Bando and shows her loyalty to nature friend in that way. Since she considers the rifle on the back of the Bando and his stern look as a hostility against nature, she takes a stand as vigorously as possible.

"You're not much of a talker," he said. "Most girls I know, they'll yap half the day about something they haven't done yet and might not get around to. Well, then. I'm not most girls you know." (Kingsolver, 2001:3)

Here, too, it can be observed how Eddie Bando regards women. He sees them as "fickle" who speak a lot, think a little and have inferior soul. Deborah's stern position and her response clearly indicate that women are not actually what he thinks, and they will not be that way anymore even though they have been submissive before. Without deviating from the point of view, if we discuss which criticism elements make the ecology, the foundation of the study, take place in the literature, the first thing attracting the attention will be nature hostility. In fact, what is needed for advocacy of nature is the actions of nature enemies. Human, who has harmed nature for centuries, has given an unprecedented damage to nature in the last century with the industrial revolution. The ozone layer, which is the biggest victim of the

industrial revolution, has had an unprecedented wound and caused a new problem called global warming. There is a quote that sorts all these problems magnificently:

For many years, most people did not consider ecology to be an important or even a real science. By the late 20th century, however, ecology had emerged as one of the most popular and important areas of biology. The effect of the environment on the organisms that inhabit it and vice versa is now acknowledged as a key element in a wide range of issues, including population growth, climate change, environmental pollution, species extinction, and human health and medicine. (Hollar, 2008: 109)

Certain parts of the study will attempt to include above problems and they will be supported with examples. For example, "Species extinction" can be found in Kingsolver's works or "Environmental pollution" can be seen in Sinclair's *Oil!* It has been mentioned that ecocriticism, which is common in literary works, has been discussed differently in each period. Now, we will try to focus on the other characters in the book by emphasizing on why Deborah has just symbolized the body for nature in soul, body and mind trilogy. Why does Deborah symbolize the body in that trilogy? Even though she cannot speak to Eddie's soul after the meeting, sexual intercourse with him shows Deborah agrees to present herself as a body but does not give her soul to a hunter. The main point here is how nature can relate to the body. It will be quite clear to appreciate the case in a way that nature possesses all the underground treasures, trees, and animals and nature hides all their feelings against human and presents itself as stone, earthen and deserted souls to them because people use all these bodies just to exploit it. It should be borne in mind that the physical exploitation is not only for the woman but also for nature which Kingsolver makes an analogy between herself and it.

If we elaborate the relation between woman and nature, divine religions can be discussed first with the purity of nature and of women, and later with the exploitation of women's body and emotions in the same way with the exploitation of nature. There is a character Mary who is the main symbol of Christianity, which is one of the religions regarding motherhood, namely femininity, is the most sacred. The Virgin Mary, who is quite involved in the Bible, is mentioned as "highly favored" (Luke 1:28). The Virgin Mary, portrayed as a completely innocent, was exposed to many aspersions by men. While because it is not possible for a woman to give a birth without a sexual intercourse with a man, namely, men might be right to the skeptical views of the Virgin Mary, it cannot be accepted to asperse against and this is not an ethical behavior since it is thought to be a divine miracle for the Virgin Mary to give birth.

Nature is also exposed to many injustices because of the many miracles that it has, just like the Virgin Mary. Nature, which has been a shelter for all life in the universe, has been subjected to exploitation in an unprecedented manner throughout history. What should be noted here is the same victimization is experience in both the exploitation of the female body and natural riches. Interestingly, the exploiter of both is mostly the male hegemony. “Kingolver’s increasing focus on ecology, especially in *Prodigal Summer*, has inspired discussions of characters’ mutual environmental education, comparisons with ecological writers, and an analysis of that novel as a model for saving the family farm.” (Leder, 2010: 14) The power and capitalism that the masculinity always wants in itself have led to the unrelenting attack on both sides. the character Deborah is also exposed to such an exploitation. Although she did not deliver her soul to the Eddie Bando, she had to carry a child from his body by presenting her body. In other words, she not only satisfied his pleasures but also faced with carrying the one with his own blood. If he is thought in the same logic in nature, it has to carry things it does not want. For example, after the disaster of Hiroshima, it has carried over the influence of chemical drugs over the course of the century, and it still has not been relieved.

Following the incredible resemblance of the surrogate mother and the surrogate nature to each other, discussing how nature is in a cycle and what the consequences of trying to harm this cycle are will now base the study on the effects of eco-fiction on literature and social life, which is the main aim of the study. Drawing attention to the importance of having nature concerns and hand it down next generations, the study will bring simplicity to a blurred case experienced in postmodern times. Moreover, it will be very beneficial to explain in detail how the agreements on nature signed with capitalist mentality will bring great harm to society in the future.

2.3. The Efforts to Protect Nature in *Prodigal Summer*

Human of the postmodern times has a very important place by decorating its nature view with writing. The vital dimension of this point of view will be understood more clearly if the most decisive feature separating this time from all other times is considered. “Greenpeace has always been its prophetic understanding of the nature of mass communications.” (Dale, 1996: 09) In this age, people's natural destruction activities have been realized unprecedentedly, but people are organized against these destruction activities to protect nature, like Greenpeace. Then, it should be emphasized here what the point is that separates the people of postmodern times from all other times. As mentioned before, it appears in human behaviors

indicating that postmodern people are against the activities of destruction to protect nature, they are conscious, they are aware of the mistakes they have made, they have the capacity of self-criticism, they have the ability of combinational thinking and of making self-evaluation by making sarcasm on what they have done, they seek to establish an order with a socialist view, they can interpret the events in an objective manner, they have the ability to "visualize" events compared to a cave man, and they have to protect nature to protect their own interests since everything is based on a cyclic balance, like dominoes.

This understanding of being conscious of what it has been done may be viewed as partly reasonable although it is ironic since it is never too late to mend. Because if there had not been even a little protection motive while this destructive activity really continues to be so serious against nature, much larger catastrophes would have been on the verge of the door. In other words, it will not be a waste of every hope light in the shadow of the darkness. On the contrary, perhaps it will be able to keep nature more secure by making the next generation more conscious.

Environmentalism began in the USA primarily in terms of conservation. Legislation of forests, animals, and ecosystems, and the establishment of parks and conservation areas from the early part of Nash's chronology. (Baarschers, 1996: 41)

The environmentalism movement that was risen in America has found supporters for itself and made itself explicit in many ways. Thomas Malthus offered an unprecedented work by publishing his famous book, *Essay on the Principle of Population* and shed light on environmental concerns and social problems in his work. In the 1930s, many biologists paid attention to population growth, environmental pollution, forest degradation, and land sliding and announced that natural balance would be destroyed day by day if they were not prevented.

In Rachel Carson's *Silent Spring*, environmental concerns took place comprehensively and she warns the whole world to be careful about this issue. "What Carson did in *Silent Spring* was to introduce to the general imagination the concept of ecology: the way the natural world fit together, the pieces so tightly and inextricably bound that you could not isolate cause and effect. The consequences of any action rippled through the whole system, affecting everything and sometimes even changing the system itself. So when we poisoned gypsy moths with massive sprayings of DDT, we were, ultimately, poisoning ourselves." (Wiener, 2012: 12) Carson explains the fact that successor scientists will face a dirtier world and mentions what should be done in this issue by addressing major environmental problems such

as environmental pollution, population growth, and drought, extinction of animals, diseases, hormonal aquaculture, forest degradation, and animal hunting. Barbara Kingsolver, who mentions most of the above-mentioned environmental issues in the book *Prodigal Summer*, combats against the destruction of forests and the habitat of bears and fulfills the task of both protecting the balance of nature and increasing the value of nature with a female character.

Lusa, another character at *Prodigal Summer* is very much attached to the family life. Since she has lost her husband in a traffic accident, she has been deprived in a lonely life. In this quite challenging lonely life, she adopts and continues to live with the children of her sister whom she regards as a friend. The greatest meaning that can be drawn from the brief summary of this second character's life is the motherhood affection in women. If a connection is established between the affection that every woman carries and the affection of nature towards living beings, the compassion, love and protective role of nature over the creatures overlaps with the fact that a woman needs pure-hearted children to show her love, compassion and protective role.

The third character of the book is an old and widowed man named Garnett. Though Kingsolver has been said to give place to feminine characters in her book in the first part of the thesis, the fact that she has given a place to an elderly character and a friend of him named Nannie Rawley will not mean that there is something in the opposite of this tendency. In other words, the choice of two widowed men rather than strong and authoritarian ones actually shows that men are close to femininity in the old ages. The most interesting aspect is that men understand women and reach the desire to preserve nature as they age. That is why, in the book, there are many dialogues of them to protect the trees and not to spoil the naturalness. Especially because Garnett is old and widow, his sensitivity to nature is quite striking. The sense of helplessness brought about by his age leads him to understand nature better and always be compassionate towards it. In the following parts of the study, some dialogues will take place as an example of this compassion towards nature. However, if we look at the historical reflections for the view of nature in more detail, the study can be made more efficient.

2.4. Pollution and Human Damages on Nature

In parallel with the technological developments since the 19th century, pressures on nature has been increased as a result of human influences such pollutions due to industrialization, population growth, urbanization, different types of pollution, forest fires, land clearings, overgrazing, drying of wetlands, and pesticides and excessive and unconscious

use of resources. Especially during the past and the present century, modern technology has enabled people to enjoy unlimited access to nature. “And we know that humanity is, through destruction and disruption and pollution, destroying species as a rate perhaps 100 times faster than the natural rate of extinction. And we know that scientists increasingly emphasize that we are exceeding the capacity of some ecosystems to absorb our wastes.” (Hill, 2004: 5) Significant changes in natural factors as a consequence of interventions and pressures to nature threatens human life today. “It arises from activities like energy generation, metal smelting and the multifarious aspects of manufacturing industry. “(Holdgate, 1979: 15) These adverse effects on nature and their consequences cannot be prevented by modern technology and reversed by the regeneration of nature in a short time. Thus, the "natural equilibrium" created by all-natural factors is damaged because of wrong and excessive usage, and therefore the habitats of all living beings, especially human, are affected adversely. As a result of these adverse developments, today's systematic nature protection awareness, aiming at ensuring that natural factors will be used by human beings to the extent that nature can tolerate and taking necessary precautions by abiding sustainable development and sustainable use-conservation principles, has appeared in the world in the 1960s and 1970s.

In the present century, protection of nature has become not only a common problem of all communities but also a common policy of the governments. In addition, it is not new both the irresponsible use of natural resources and the destruction of natural factors in the world and the measures taken to protect nature. Several efforts were made to protect nature before such concerns appeared all over the world even though they were not carried out in today's context and under the name of nature protection. For example, measures were taken to protect fruit trees in Rome 2000 years ago. Afforestation of cultivated areas pastures was under specific legislation in Dortmund (Germany). The protection of eagles, hawks, sparrow hawks and herons were proposed in England in 1343.

2.5. Duality-Based Epistemology

Following the narration of the history of protection of nature, the main aim of the study should be attained by emphasizing nature and human relationship because there is no point of nature culturally by addressing it separately from the human. Therefore, the relationship between nature and human needs to be specified. “Epistemology is the philosophical study of knowing and other desirable ways of believing and attempting to find the truth. It is a central field of philosophy because it links the two most important objects of philosophical inquiry: ourselves and the world.” (Zagzebski, 2009: 4-5) At the heart of the

relationship between human and nature and the natural environment is a body politics based on human-centric epistemology loaded with moral, social, cultural and political meanings. “The epistemological duality postulate is essential to science, technology, and the humanities. “(Bunge, 1983: 98) The body in this thought, making a discourse of nature with a human-centric view and utilitarian principles, is one of the concepts making up the socio-cultural identity of the human. The social discourses considering human as a cultural entity separated from nature produced a nature/culture opposition against nature and made it perceived as "natural".

The traditional body politics, placing Cartesian thought at the center of social discourses and bringing the human being to the master of all the natural circles by putting it at the center of creation, considers the body of nature - all the animals and plants that make up biotic communities - as a source of consumption and property that must be used in the service of the human being and controlled in the direction of economic interests of human. “knowing of the impact of human behavior on the environment” (Anja & Julian: 2002: 253) Thus, the bodies of all non-human beings on earth and above, both within the symbolic and physically natural body categories, are marginalized and based on a colonial mentality, accepted as so-called universal rhetoric in all human sciences claiming that they are created for the interests of man. So, the colonization of the body of nature is considered as a "natural" phenomenon. According to the colonialist discourse institutionalized in moral norms, the body of nature is always the other in the dualist idea that is based on dual oppositions; it is the second concept and the servant. The human body has the first and ownership position and has a prefix on everything. Human's need for nature has never been innocent because it is based on socio-political and economic interests. It is therefore considered "natural" to consume and destroy nature in the interests of the human. However, the unconscious destruction of nature by the human in a way that gradually increases the environmental disasters leads to the rapid destruction of its own body. From an ecological point of view, human, as a part of nature like other living beings, have systematically separated itself from natural integrity both in its thought and global practices. Unfortunately, it is not a sufficient common understanding even in the time when environmental concerns have been developed that destruction by the human is, in fact, the harm to its own body. The incredible damage to nature, soil, water, air, plants, and animals leads to extinction of the diversity of life and the richness of species, in a way of against human. This is the reason why neither the body of nature nor the body of the human is

pure and unspoiled. This issue has been of particular importance as a matter emphasized by nature literature since the 1960s when environmentalist discourses began to develop.



CHAPTER III

3.1. Nature Literature and Nature Writers

Nature literature, which tries to explain the importance of the ecological interaction of species with each other in relation to nature-body, is examined as a narrative mosaic in which the literary and scientific writings are combined. “What we always see when we look at nature is our own eyes looking back at us, filtering and altering what we choose to perceive, what we emphasize or ignore, what questions we ask and pursue.” (Dana, 2003: 4) Nature literature generally includes nature history, environmental philosophy, author's personal feelings and interpretations, nature portrayals and ecological studies. “Only in the past few years have literary critics even begun to concern themselves with such matters as ecological criticism, environmental literature, and the genre of nature writing.” (2003: 46) Nature writers address ecological ties between human and nature in the respect of the principle of respect for all living beings of nature. The aim is to give readers an ecological concern and make them respect the natural environment from which they live separate. In this context, nature literature which calls the readers to reconsider our planet which is in danger through the rapidly destroyed species and overconsumed natural resources with an understanding of the holism has gained an important place in literary studies today. However, in the context of nature-body politics, the socio-cultural, racial and gender characteristics of the human body do not shine out in the narrative of many nature texts. This is the result of an understanding of the holism offered as an alternative to the dual opposition nature and culture. This idea, which forms the basis of the ecological philosophy, is known as the holistic thought in ecology and based on a principle that all living beings are integral parts of the ecological system. For this reason, nature writers emphasize that the human body alienated from nature cannot be considered apart from nature or superior to natural bodies. In this sense, by separating the traditional nature-body politics from the dual opposition of nature and culture, they reform it with the holistic thought. Thus, the human-centric body politics produced by the dominant discourse leaves its place in nature literature to a holistic body policy with new ecological dimension and eco-meaning.

Nature writing has a narrative style that does not separate nature from the human body as being human-centric. In this context, the most important issue that nature writers pay attention to is that the inner value of nature must be accepted. Intrinsic value definition made for the principle that all living beings are valuable on their own constitutes the basic ecological ethical principle of all nature literature. Nature literature narrating the intrinsic

value of nature independent of the concept of benefit for human in various forms demonstrates nature as a living organism by addressing it as a whole body with all its ecological diversity. This approach seeks to clear up the social discourse from hierarchical ideas based on nature/culture opposition and Cartesian thought considering natural bodies as dead and inanimate mechanisms.

3.2. The Political Significance of Nature Writing

The necessity of eluding from Cartesian thought is to prove that natural bodies do not have a simple structure. After mentioning the originating date of nature literature and its great names, Upton Sinclair's *Oil!* can be started to be examined. Nature literature that emerged with the first examples in the early 19th century in Henry David Thoreau's works has had a great place in environmentalist literature with the help of the work of John Muir in the early 20th century for the protection of the American wild areas and his works on this issue and the contributions of great nature writers such as John Burroughs, Aldo Leopold, Paul Ehrlich, Rachel Carson, Edward Abbey, Wendell Berry, Peter Matthiesen, Wallace Stegner, Barry Lopez, Annie Dillard, and Terry Tempest Williams. The emergence of nature literature in the United States is largely the result of the books, describing the natural beauty and resources of the continent, which have been published since the 16th century especially after the discovery of North America. That is, nature literature is a result of such a tradition that is closely related to the environment.

Considering the fact that above-mentioned book *Silent Spring* of Rachel Carson (1962), which demonstrate the terrible harm that pesticides pose to nature, pioneered the initiation of the environmental movement in the United States and played a major role enactment of the Wilderness Act in 1964, social and political significance of nature writing will be better understood. The studies of nature writers discussing ecological, social, aesthetic and political aspects of wildlife have an important place in spreading environmentalist discourse and developing environmental concern. We also know that eco-criticism, which has become a significant movement with an increasing interest and participation of academicians, was initiated in the literary criticism thanks to nature literature.

Nature literature, which often takes place in the works of Barbara Kingsolver and Upton Sinclair, is an important genre with not only its ecological dimension based on environmental ethics and philosophy but also its social and literary dimensions. As eco-critic Scott Slovic states: "One of the most important issues of contemporary nature literature is how these readings lead to concrete changes in the approach of readers towards nature and

direct them correct environmental behaviors." (Slovic, 2008: 367). According to Glen A. Love, who has significant contributions to ecocriticism, "The most important task of literature today is to direct people's consciousness to rethink about their place in a threatened natural world". (Love, 2003: 237) Another eco-critic, Gretchen Legler, comments in relation to the social dimension of nature writing. American nature literature tries to strengthen the boundaries between nature, culture, self, and non-self.

From this point of view, the ecological-based body politics adopted by nature literature can play a significant role in changing traditional socio-political discourse. Yet, a social discourse that acknowledges the inextricable relationship of everything to each other may be the first step towards the regarding nature with its intrinsic values and natural bodies with due respect. Nature writers who embrace this ethic, as Legler emphasizes, write their works by integrating their bodies into the natural environment, which is, physically combining with nature. Thoreau explains: "I went to live in the forest because I wanted to meet the most indispensable facts of life. To see what it teaches me and not say I haven't lived when I die. I didn't want to live anything dead, life is very precious ... " (Thoreau, 2010: 343).

Thoreau also sees writing as a metaphorical integration of the author with dawn goddess: "All poets and heroes ... are children of Aurora (dawn goddess) and emit their own music for sunrise" (342). In other words, the author must be able to understand his body in its natural environment and share the world with all other creatures to write a true text. In this context, nature writers' long journeys in the natural environment, scientific studies, and nature texts they wrote in living wild nature enabled them to create a new ecological body politics. However, nature writers do not reflect the symbolic, political, class, and sexual identity of the body in their writings, as Legler also argues. Their aim is to emphasize the fact that the human body is not considered apart from biotic communities. Yet, there is a genderless and classless concept of a body that is purified from these concepts because they abstract the body from the discursive, social and cultural concepts. While the existence of a middle class, male, and white body hidden in in the text innocently is open to criticism, the body politics of nature writers become an important policy in terms of emphasizing the intrinsic value of natural bodies. Then, the human body, masculine or feminine, which interacts with nature, is presented as an integral part of the ecology and in this sense, class, gender and related identity concepts are saved from ecological socio-cultural problematic.

The Eco critic wants to track environmental ideas and representations wherever they appear, to see more clearly a debate which seems to be taking place, often part-

concealed, in a great many cultural spaces. Most of all, ecocriticism seeks to evaluate texts and ideas in terms of their coherence and usefulness as responses to environmental crisis. (Kerridge & Sammells, 1998: 5)

The effort of Kingsolver to reflect the psychology of nature advocacy into her literary works throughout her life results from her consideration that nature and human are the reflections of each other. The helplessness of human and nature to each other which is considered as a vulnerability of nature literature by critics like Legler should not be regarded as a weakness in the ecological context in terms of affiliation of nature to human regardless of its gender, class, culture, and nationality. This issue does not affect the perception of the human body as a part of nature although it is still problematic in terms of nature/body/culture relationship. According to the First Law of Ecology, underlined by the famous ecologist Barry Commoner with the quotation of "everything is connected to everything else", nature does not include gender and class distinction. The eco-philosopher George Sessions, one of the leading figures in eco-centered thinking, defines this as a "holistic ecosystem approach" and discusses it in the principle of respecting to human and ecosystem without making a masculine/feminine distinction. In *Prodigal Summer*, the message that people who are fed up with the boring life of the city at the end will run for nature emphasizes the importance of nature in postmodern times.

One of the most important issues in postmodernism literature is deep ecology. The famous eco-philosopher Arne Naess, the creator of this school, emphasizes the importance of an approach beyond gender discrimination by stating at first platform principle of the deep ecology that he formulated with Sessions, "The well-being and development of human and non human lives on earth have their own values (intrinsic values). These values are independent of the benefit of the non-human world to the human." (Naess, 1990: 68) The important thing in nature is that every species regardless of gender has an indispensable place in the ecosystem of biotic societies. Nevertheless, especially when viewed from the point of view of eco-feminist criticism, the gender of body and class identity are not so innocent as to be thought in nature literature and can be critically examined. It is precisely in this issue that Kingsolver, who expresses the place of woman in society in a very sarcastic style, regards nature and woman as the mirrors of each other.

3.3. Eco Feminism: Land Ethics

In *Prodigal Summer*, Deborah's dedication to nature and desire to protect it from hunters after many spiritual troubles that she suffers shows that nature and women bear

similar experiences in terms of victimization. One of the best examples that can be presented for the women and nature to carry the same victimization is Aldo Leopold's 1949 edition of *Sand County Almanac: With Essays on Conservation from Round River*. His famous text, "The Land Ethic in the last part of the book, begins with a story that Odysseus hung a dozen slave girls suspected of immorality after he returned from the Trojan War and he says, "The earth, like the slave girls of Odysseus, is still regarded as a property." (Wilkinson & Vos, 1980:177) There is a symbolic parallelism between the bodies of the girls and the body of destroyed earth and it is emphasized the necessity of the development of the land ethics in such a way as to embrace the lands, water, plants and animals, that is to say all the earth and of establishing a "harmony between human and earth" in this context. The gender of the bodies destroyed here is Inevitably important theoretically but from an ecological point of view, identifying the female body, which is slaved and colonized in androcentric societies, with the body of earth features the importance of land ethics. In this story, which is the preface to the chapter on "Land Ethics", the gender (the hanged are females) and the social class (slaves who are in the lowest category of society and have no rights) are concepts imprisoned in a ruthless hierarchical worldview in a cultural configuration in which freedom and equality are ignored. For this reason, the beginning of the text with such a narrative is a matter which should be emphasized in terms of nature/culture opposition (nature equals female body, and culture equals male body).

Considering an approach of Derrida's theory of deconstruction, it can be seen that these are not reliable categories; yet, such systems based on dual opposition do not have continuity. These concepts are in fact easily displaced and the values of truth they have are open to debate. In other words, the concepts of culture that recalls the corrupted and nature that recalls the unspoiled and pure are actually the social concepts generated by human. Thus, the question of how accurate the bodies of slave girls identified with nature as a property recall purity and Odysseus, who symbolizes culture, recalls the corruption can be discussed. For this reason, addressing the body with the categories of gender, race, class and culture and different narrative styles that occur when the texts of nature are written by male and female authors remain as human-centric categories it is concluded that the subject that should be examined is actually the protection of natural bodies in the context of land ethics. What is remarkable in Leopold's text is how ruthless and destructive the thought of the naturalization of marginalization and destruction of the body of nature. Leopold expressed the importance of protecting nature with this striking example. The body politics of Soil Ethics is based on this

protection principle. That is why it does not care much about the categorization of the human body in terms of race, gender and class identity. In fact, Leopold used the human body as a striking example in a way to both reveal and hide its meaning to explain that nature was cruelly colonized.

Nevertheless, when examined in the light of the body politics, it attracts the attention that there is a perception in a way that "a masculine body can write the body of nature" without notably in nature literature and generalization of the relationship between human and nature because of being open to eco-feminist critique. The gender of the human body problematized by eco-feminist critics shapes the narration, and the identity of the body must be discussed at this point. In this context, we can examine Barry Lopez's *The Arctic Dreams*, nature writing describing the North Pole and its surroundings. In this book, Lopez created his body politics according to the masculine body category while writing nature history of the region and human activities there. The gender of the body seems to be hidden under its class and cultural identities. In other words, it is not noted that the body experiencing a tough natural environment is a male body, this text is written with this male identity and the narrator carries a male identity.

Although many nature writers who describe natural diversity, wild nature and untouched regions of nature bring the meaning to the body that it is away from the political and cultural categories, interacts harmoniously with nature, is genderless and its social identity is implicit, it is true that the body cannot be separated from the physical and cultural characteristics. However, is the gender of the writer so important in our world where natural environments are rapidly destroyed, and ecological balances are degraded irreversibly? The answer is yes according to eco-feminist critics, but in my opinion, the fact that the readers comprehend their places within the ecosystem as humans and develop an eco-centered viewpoint on the planet should go beyond the debates on sexual identity. However, other examples that set the stage for these debates can be given by female nature writers to understand something in a critical platform criticizing the problematic of gender identity.

The human body that appears in nature with the masculine identity in the works of nature writers such as Lopez, it is shown as interacting with nature as a female in female nature writers, such as Annie Dillard and Terry Tempest Williams. Annie Dillard's *Pilgrim at Tinker Creek* is a nature text that describes a valley in Virginia, called Tinker Creek, surrounding mountains and the history of nature in this region. What attracts the attention behind the narration is with which point of view Dillard depicts Tinker Creek. This shows that

she wrote nature with her female identity. In this work, the eye observing nature is not a bodily and textual eye. On the contrary, it is an eye belonging to a body whose gender and identity can be determined. However, Dillard hides her body identity apparently in accordance with the ecological body politics of nature, and she makes her observations without a body whose gender and social identity are defined. However, the first-person narration reveals the identity of the author. On the very first page, she tells her old memories of how her cat came to the bed at night and jumped on her, and how the claws passed into her flesh to leave the body in the blood. Dillard likens blood traces in her own body to red roses reminiscent of the same blood traces seen in birth or sacrifice ceremonies.

Male nature writers do not have the sense of fear and trembling. The most prominent feeling they have is the admiration for nature. In addition, the use of scientific language is more prevalent in male nature writers, as they make reference to findings of science branches such as geology, ecology, biology, and zoology. It can be offered as an example to this that the character Dellaboria in Kingsolver's *Flight Behavior* considers "The Monarch of Butterfly" to be a divine symbol with feminine feelings, but she changes her mind when a male scientist tell her it scientifically. Other examples include *The Future of Life* (2002) of Edward O. Wilson who won two Pulitzer awards for *On Human Nature* (1978) and *The Ants* (1990). The following quotation exemplifies the author's text in a scientific setting:

Ecosystems can be stabilized to a degree according to the insurance principle of biodiversity. If species disappear from a community, the gaps (niche) is filled up quickly and effectively by other species. Of course, if there are many candidates for this role rather than a few. Example: A large fire passes through a pine forest, killing various plant species and animals found here. If the forest is bio-diversified, it returns more quickly to its original composition and plant and animal reproduction. The large pine trees survive only the fire burning the bottom of their bodies and continue to grow and create shadows. A few heather and herbaceous plants quickly regenerate. In pine forests vulnerable to the fire, the shooting of some sleeper seeds that are genetically adaptable is triggered, which accelerates the regrowth of plants, weeds, flowers, and trees in the forest (P. 109).

One of the most striking works that can be examined in terms of body politics is Terry Tempest Williams' *Refuge: An Unnatural History of Family and Place* (1991). In this work, Williams explains in striking detail the enormous damage that both superficial and underground nuclear experiments in the Nevada Test District had on the integrity, balance,

and beauty of the human and biotic community. Williams's *Refuge* has an important place in nature literature because it clearly defines the intrinsic value of nature together with all its creatures and opposed to practices of U.S. government and the mentality of it considering the land as a means to be used. What is exactly to be done here is to emphasize how nature is exploited to extract petroleum in Sinclair's *Oil!*. It is narrated that the self-centered human who pollutes the earth with a pragmatic mind also pollutes its own body as long as it does not return to eco-centric politics. Nuclear tests in the Nevada Test Zone not only damaged the earth and the living creatures, and especially the migratory birds but also forced all women in Williams's family who were exposed to radiation to fight against cancer. She narrates this story from her father's point of view in *Refuge*'s "The Clan of One-Breasted Women" section. The nuclear test is portrayed in the book as follows:

We were driving home from Riverside, California. You were sitting in the lap of Diane [Williams's mother] [...] September 7, 1957 [...] We were heading north in the direction of Las Vegas. It was about an hour before dawn when there was an explosion. We did not just hear the explosion, we felt it at the same time. I thought the fuel tank going off was blown. We pulled the car off and suddenly we saw a golden mushroom cloud rising in the middle of the desert to the air ... The sky seemed to shiver with a spooky pink light. In a few minutes, it started to rain light ash on the car (Williams, 1991: 283).

This story reveals what kind of danger the author was faced with her family during the nuclear bomb test conducted in 1957 in the Nevada Test District. In women of the Williams family, who were exposed to radioactivity by the impact of the bomb, cancer symptoms surrounding their bodies began to appear after years. In this most striking part of the book of Williams, she addresses children who grow up drinking the milk of cows crawling on radioactively contaminated meadows. Thus, she emphasizes how the harm to nature damages the human body. She also tells how the rise of water in the Great Salt Lake as a result of the tests broke the balances in the regional ecosystem as well as how quickly the migratory birds, which sheltered in this region due to the disappearance of other wetlands, became extinct. She tells the damage suffered by migratory birds and the cancer cases seen in women in her family were extensions of the same environmental catastrophe. Along with the shelter of migratory birds, Williams's family faced the danger of extinction. When humans kill nature, they pollute their own bodies. In this context, Williams reminds the reader of the importance of developing an ecological awareness. This reminds us of the story in which the lands, which

are identified with slave girls by Aldo Leopold, are seen as a property. So long as nature is seen as a property that needs to be exploited, the human body will get what its share from that mentality.

As a result, nature literature, which emphasizes the ecological aspect of the body politics, argues that nature must be separated from the process of marginalization in the bodily sense and written in eco-centric epistemology as a whole of biotic communities. The language that forms the narration must also be separated from the female/male dual opposition and it must be described how the human body, regardless of gender, race, class, and other identity dimensions, is in close contact with natural bodies. In today's world where the habitats of all living beings are constantly threatened as a result of the human-induced global crisis, this approach is critical for our future.

3.4. Capitalism and Socialism in Upton Sinclair's *Oil!*

It has been aimed to explain how nature and human relationship is reflected in the literature, which is the main aim of this study, by emphasizing human and nature relationship, human influence on nature, the place of woman in nature (ecofeminism) and nature literature. Now, it will be drawn attention to how human beings exploit nature with the help of discussing concepts such as capitalism, colonialism, and neoliberalism through Upton Sinclair's *Oil!*. Consideration of this issue is important for the efficiency of the study since eco-policy has been based entirely on the riches of nature in the last two centuries, so human power has begun to see nature as a means for its purposes. Globalization and capitalist capital increase have brought about nature colonialism. Many world-renowned companies, such as the Rothschild Company, have developed a gigantic mechanism to exploit natural riches in a variety of ways. If there is a room in the history to understand capitalist capital increase and globalization, it can be discovered that the initiative of globalization dates back to quite a long time ago. The global accumulation of capitalist capital wants to spread its world dominance through international corporations (or multinational corporations) in particular parallel to the economic policies of the capitalist countries, especially the USA. The foundations of what we call globalization today date back to Westphalia Peace in 1648 and Bretton Woods Treaty at the end of II. World War. Globalization can be defined as a process of creating a global market by integrating markets and removing all economic barriers to enable free circulation of capital in the world.

Following the disintegration of Soviets (1991), the world witnessed the attempt of the United States to establish a global hegemony. The US wanted to implement policies in a way

of guarding the Middle East to be close to Russia and China and take control of energy sources such as petroleum and natural gas and energy routes. The main goal was to establish a domination over Eurasia and the Middle East and an oligarchic hegemony in the world with all elements of imperial power. In fact, the economic models based on the economic doctrine, which is defined as a guided liberalism dating back to 1930s and offered as the neoliberalism today, aim at consolidating the sovereignty of the capital to the global dimension. Neoliberalism, which is based on measures such as money, profit, growth rather than human as a basic value, means to make the market fully harmonized with the challenging competitive conditions. This leads to conditions where the gaps between countries (North-West) are enlarged, wages are reduced, and social rights are cut.

Capitalism is a particular form of social organization of production and exchange. Based on an advanced division of labor, capitalism is a system in which production is oriented toward the needs of others, toward exchange. It is therefore a system in which even the people who directly participate in transforming nature into useful products—the immediate producers—cannot physically survive on their own. Furthermore, capitalism is a system in which those who do not own the instruments of production must sell their capacity to work. (Przeworski, 1985: 11)

Considering the history of capitalism criticized insistently by Sinclair, the birth of capitalism came about with the industrial revolution. “History suggests only that capitalism is a necessary condition for political freedom. Clearly it is not a sufficient condition.” (Milton, Friedman, 1982: P.11) Along with the birth of capitalism, the liberal thought emerged as its political and social aspect. The movements of liberal thought argue that there should not be external interference in the functioning of the capitalist economy. Only in this way can the capitalist economy overcome the problems that may be arisen. Therefore, it took the part of the right to the state with minimum intervention to economic and social life.

The link between political regimes and economic conditions is a highly contested issue and the views on this issue generally can be divided into two large groups. According to the Marxist ideology that treats the economy as an infrastructure, the political structure (or regime) will be determined according to the infrastructure. However, an important issue that needs to be addressed here is whether the link between economic changes and political regimes is an "essential" link. Feudalism is about the water mill, but is it entirely based on the mill? The placement and growth of certain economic systems are often dependent on ideologies. There is no doubt a connection and fitness between economic events and political

regimes. Nevertheless, it is not easy to generalize this proposition and argue that western democracy is the product of only economic conditions.

The consensual core of liberal democracy resides in just those matters of institutional design where we can all agree that free and equal citizenship unambiguously requires certain social rules, such as legal protection for rights to free speech. (Eamonn, 1997: P.2)

Liberal democracy, a product of Western culture and based on this cultural value system, consists of the social and political institutions required by the capitalist market economy. It is the liberal democracy that allows the capitalist economy, based on personal involvement, to bloom and strengthen. Its main features are political pluralism, general ballot, individual rights, and freedoms. This situation reveals the existence of a close relationship between democracy and culture. However, it is also a fact that there is a relationship between the formation and development of democracy and technical progress. Classical democracy emerged with the first industrial revolution (steam machine, train, weaving looms), and developed with the second industrial revolution (electric motor, explosion engine). Some problems and difficulties emerged for classical democracy since the initial conditions of formation changed in the course of the third industrial revolution of the Western countries (electronic, atomic power, automation, modern techniques for controlling and detecting the public opinion). The dominance of democratic mechanisms was the subject of debate because of technocracy.

CHAPTER IV

4.1. Liberalism

The word liberalism is etymologically derived from the word of liberal (free) meaning liberation. "The term 'liberal' has been applied to many different theories in many different fields and identifying its defining features can be as controversial as evaluating them." (Kymlicka, 1989: P. 9) It is a worldview suggesting that people with economic power in economic life compete with each other in unlimited freedom. At the same time, it is a movement that it is on the side on non-intervention to the economy by the state, advocates the freedom of thought and conscience, is discussed with its political and economic aspects. Thomas Hobbes, a 17th century English philosopher who is the father of liberal thought, mentions 19 natural laws in his work, Leviathan.

According to Hobbes, the natural state of war (the state of absolute liberty) is anarchy, and it lacks civilization and its benefits. He argues that any state lacking a sovereign power cannot stand and citizens are obliged to absolute obedience to the sovereigns of the nation provided that it is not contrary to the laws of God. Contracts (agreements) are nothing more than words without a sword (a compelling force - hegemon). It is, therefore, necessary to have a common power or government which is supported by a force and punishment. This means that individuals must leave "the whole of their force and power" for a single person or a parliament. Through the transfer of rights, the unity that is united in one person is called Commonwealth or Latin Civitas. This is the creator of that great Leviathan (Giant) or mortal God that we owe him peace and defenses under the immortal God.

Liberalism, as a political philosophy, is often viewed as being primarily concerned with the relationship between the individual and the state, and with limiting state intrusions on the liberties of citizens. But, implicitly or explicitly, liberalism also contains a broader account" (Kymlicka, 1989: 1)

The foundation of the political source of liberal thought is John Locke, the 17th century English philosopher. According to Locke, the reason why cluster themselves under the government is the protection of their properties. He refers to legislation, will guarantee it, as the "highest power". This "power" corresponds to Hobbes' "hegemon". B. Russel argues that Locke's doctrines are more or less democratic when compared to Hobbes, who argues that there is a contract between citizens and government to transfer all the power a chosen ruler,

but the ruler obtains an unlimited authority because it is not one of the parties of this contract. However, this democratic element is limited to the view that non-proprietors should not be considered citizens. In his work which is regarded as the classic of the liberal economy, the Scottish economist Adam Smith, the philosopher of the era of transition from commercial capitalism to industrial capitalism, laid the foundations of the liberal economy. In his *Wealth of Nations*, in addition to the operation of capitalism, he describes the historical conditions that produce it, criticizes mercantilism and each state intervention is for the benefit of a class. According to Smith, merchants are in a class that enriches the nation, but constantly pursues privileges for itself and never has to be in administration. He argues that the source of wealth is determined by the quantity and productivity of the workforce and the extent of the market and the increasing division of labor are the main factors that increase the wealth. Thus, all mercantilist laws and monopolies that restrict the market must be demolished. David Hume, Adam Ferguson, and A. Smith, called the Scottish Enlightenment Philosophers, consider civil society as a class society which is united by virtue of interest and with an increasing number of segregations, based the rule of law, and not necessarily democratic. According to them, the religion and the state affairs would be separated in this order and both the society and the economy would be regulated by the "invisible hand" procedure without the state power. The development of liberal thought movements in England and Continental Europe took place after the economic and social progress in these societies.

People who escaped from the monarchical regimes in Europe carried liberal ideas to the new continent, America. In the 18th century, they spread nationalism, which emerged as a new worldview following the escalating migration movements. The Europeans (English, French, Spanish, Portuguese) who migrated to the American continent formed colonies in this new world. In the following years, it would be witnessed the struggles of "power" or sovereignty of colonies, and then the independence fights of the people who were colonized by the new continental colonial governments. In the meantime, the new continental population increased, and the commercial life would start to shoot with the gradual development of the industry along with agriculture. "That all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty and the pursuit of Happiness." (Williams, 2002: 10) The American Declaration of Independence was announced in 1776, which would later form the basis of the US Constitution. This declaration would cover individual freedoms and all the institutions and guarantees and liberalism. The accumulation of thought and wealth of the 18th century first

developed a state that would provide its own confidence through 1730 and 1830 Revolutions: a capitalist democracy. But over time, a new class emerged that wanted to become the ruler: industrial workers or the proletariat. Although the model of Western democracy brought a sense of freedom and order based on highly developed, individualistic and private entrepreneurial elements by excluding monarchical absolutes and legitimately rationalizing its power, it was weak in terms of bringing about an institution of freedom that placed social justice and social trust. This weakness led to a new class going into action with a new structure of state with a new sense of freedom: 1848 Revolution. The power in 1789 (the French Revolution) was a power neutralizing human, leaving it in its own destiny, and linking its happiness to the abstention of the state. Yet, the power in 1848, which foresaw a fair distribution of burdens and benefits in society, was the first to establish a positive state intervention for the realization of freedoms. This understanding is the first stage of the understanding of the present "social state". The idea of 1848, which maintained the idea of 1789, stated that the republic was based on the principle of ownership and also provided immunity for ownership. This understanding would continue until 1870 Paris Commune.

4.2. Fascism Versus Liberalism

Capitalism, in fact, accepted the social state at knifepoint. However, it showed an acceptable flexibility in the establishment of social institutions. The social state is a system developed by objective conditions, not dependent on the will of capitalism. Capitalism abstained from pluralistic political vitality in different conditions of time and different places. In particular, it declared Western civilization in danger in the face of strengthening of the working class, even the shoot of the middle class. In this case, the capital chose the dictatorship. It sacrificed the most sacred value of Western civilization, liberty. It established Fascism, which is in an opposite line to Liberalism. Fascism is, in fact, a capitalist regime. "Italian Fascism was like a large tree whose roots found nourishment and were entwined deep in the soil of modern Italy. To find these roots it is necessary to examine the economic and social structure of Italy after 1870 to understand which elements under certain circumstances favored the fascist movement and brought it to power." (De Grand, & Alexander, 1982: 4) Democracy was forced to leave its place to Fascism in Mussolini's Italy, Hitler's Germany, Franco's Spain and Salazar's Portugal. In the late 18th century, the liberal theory would reach its most mature level with Jeremy Bentham's "utilitarianism". The sum of the individual benefits would bring the social welfare to the highest level. In this case, the liberal state, which granted unlimited freedom to the individual, was the state with the highest level of

social benefit. The responsibility of the state was to maintain the right to work, security, individual freedoms, and property. Today, there are two main goals which are tried to be maximized by Liberal democracies: the first is the maximization of benefits to the highest level, and the second is the maximization of individual power to the highest level.

The 19th century would bring John Stuart Mill who is one of the most important philosophers of this period and one of the representatives of the liberal thought. According to Mill, who advocates individual rights and freedoms, "there is nothing to fear to openly defend any thought for those who are safe in livelihood and do not expect a favor from the ruling proprietors or societies or the public". According to Russell, the right to free speech is nothing except when it results in unpleasant consequences for certain individuals and classes. For this reason, if there is any scope for freedom of propaganda, it will need a stronger one than Mill's principle to ensure its validity. Neoclassical economists in the 19th century were concerned about rationalizing, not explaining the system. Neoclassical economists like Jevons, Walras, Marshall also denied the approach that market mechanisms can be explained in terms of a society-based view and development processes. Thus, they abstracted the analysis from all historical and social dimensions.

For Marx, the humane, even as a remote goal of the tendency of society, is completely dominant. Marxism properly pursued, effectively, unburdening itself, and emancipating itself from evil neighbors, has been since its inception "humanity in action," the human countenance coming to fulfillment. It seeks, strikes out upon, and follows the one objectively real path toward this goal; hence only its future is at one and the same time inevitable and congenial. (Bloch, 1971: 23)

According to the doctrine of Karl Marx, who advocates that the state is a product of class struggle and takes place in world history as a leader of the 19th century revolutionary actions, society life is unsteady and new practical solutions are needed to keep pace with this change. A classless society would be formed by the removal of private property, and those ruled, and rulers would have the same interests because they would be in the same class. The overproduction or incomplete consumption problems created by the price mechanism and the market would disappear by implementing a planned economy and there would be no profit motive and individual interest in the capitalist system.

Marx is not a philosopher who rejects democracy but the one who interprets democracy outside of liberal thought. "Marx is often believed, wrongly, to represent a radical break from liberal individualist property-oriented thinking. Marx was not innovative. Rather,

he compared all the leading theorists and synthesized their ideas into one powerful theory. “(Engle, 2010: 2) According to him, freedom is meaningless and incomplete unless it includes economic freedom. As long as the means of production remain in the hands of the private sector, the state will be far from representing the interests of the society, and the means of exploitation of the dominant class. The laws will not function beyond helping this exploitation. The most effective aspect of the 1917 Russian Revolution (or the October Revolution), which basically put Marx's thoughts into practice, is the opposition to Liberalism. However, it would be witnessed in the following years that an anti-democratic dictatorship was established based on the Red Army. The only innovation was the integration of political and economic power into each other. This made it possible to increase government control. On the other hand, in this period, the main doctrines of liberalism were opposed in many places from Ren to the Great Ocean many places. Following Italy, Germany adopted the political technique of the Bolsheviks. The old power of liberal belief was weakened even in democracy dependent countries. When it came to the first half of the 20th century, the greatest criticism against Smith's views was made by J. Maynard Keynes. In "The General Theory of Employment, Interest and Money", which he wrote after 1929 Economic Depression and published in 1936, he rejected the principle of "invisible hand" and advocated that pursuing self-interests could ensure the general welfare and interventions of the state to expand the market by increasing the total demand in a modern economy, so as to ensure employment..

4.3. Darwin's Theory on Liberalism

His view, expanded in Darwinian Conservatism (2009) centers on five fundamental claims, a number of which clearly resonate with classical liberalism, especially of the Anglophone strain: (1) humans are morally and intellectually imperfectible; (2) natural instinct, customary traditions, and prudential reason are significant to the proper order of a free society; (3) family life, parental care, and sex differences are central to social stability;(4) private property is invaluable to civil economic health;; and (5) a limited government is crucial for a just and effective political order. (Stephen, 2013: 11)

One of the most important reference points of liberalism is Darwin's theory of natural selection. This theory is based on the essence of the survival of the strong and healthy ones but disposal of the weak and unhealthy ones in nature. Liberalism brought this theory to human communities. Europe, which enslaved Africa in the 19th century, annihilated a race in

America (Natives) from the earth. At the same time, Darwin's thought was also inspired by the approach of racism which was led by Hitler and Mussolini. Since British imperialism, which prospered by transferring raw materials cheap labor power from the lands to which it reached prior to the USA thanks to its naval force in 18th and 19th centuries, was a form of colonization shaped by the concept of free trade, it was no need to an invasion in order for a country to be declared colonial. It should be noted, however, that England occupied India as a result of colonial rivalries. Today's Latin American countries, the first colonies, cannot be said to have survived being colonized in a real sense even if they gained their independence from Spain and Portugal in the first half of the 19th century. Because colonialism can last without direct colonial status. Asian and African countries that gained their independence after World War II cannot be described as having a real change in their conditions although they got the chance to be an independent nation-state because they maintained dependency relations with former colonists.

With Western capitalism beginning to take a global look at the regions, everywhere began to appear "open for the West", not for everyone. "The development of Western capitalism occurred on the basis of the international rivalry of these enlarged city-states, without the intervention of any notion of the mutual gains from trade or a widening market. What one gained, another lost. The sea power of England opened the world to English commerce and closed it to Spanish, French, and Dutch. The sea power of England opened the world to English commerce and closed it to Spanish, French, and Dutch. It was only after that fact was clearly established Adam Smith discovered the benefits of a free trade among the nations." (Parker, 1991:6) The Western (and Western capitalism) began to perceive the whole world into a sense of globalization as it would get into it act without ideological and militaristic threats. Just as the beehive is placed near the flower field, the great capital creates "externality" parallel to the interests of the states. The hive is the land of the great capital. Multinational corporations undertake the duty of bee. "Capitalism today thus entails the detailed disaggregation of stages of production and consumption across national boundaries, under the organizational structure of densely networked firms or enterprises. " (Gereffi, & Korzeniewicz, 1994: 1) The ability of the great capital to succeed in the international arena depends on creating "externality" in the national, regional or frontal dimension. Today, while the world makes rapid progress in science and technology, it also witnesses an exploitation order that conflicts with humanity on the other hand. In many countries of the world, anti-globalization movements against this order are increasing their voice. Countries with

economic, military and technological powers impose their own policies on neighboring countries and these policies are strengthened by economic and social supports. Threat perceptions of globalization are also emerging as "asymmetric threats", like terrorism. Capitalism surrounds the people diligently in their daily life within the mass culture equipped with the ideology of consumption. Capitalism, extinguishing the basic values of humanity, wants to create "little happiness" with mass culture patterns. The best way to ensure that the masses can notice this reality is science and art.

Global capitalism is developing in three major economic areas in the world, NAFTA (North American Free Trade Area), the EU (European Union countries) and Southeast Asia. Since trade between the United States, the EU, and Japan comprises the largest portion of the world's total trade, much of the world's income is shared among these countries. Global commodity chains allow us to focus on the creation and distribution of global wealth as embodied in a multidimensional, multistage sequence of activities, rather than as an outcome of industrialization alone." (P.13) Having set out to stabilize the economies of the European countries devastated by World War II, the United States pioneered the establishment of the Bretton Woods institutions, which are based on the free circulation of goods, regulate the global economy, world trade, and make the dollar the determining force of international markets. Today, it can be said that the IMF, the World Bank and the World Trade Organization's GATT-General Agreement on Customs Tariffs and Trade- have become institutions that collect receivables from the global capital, follow their debts and undertake the task of restructuring national economies in line with neoliberal policy. However, there are undoubtedly reasons for great worldwide impressions of liberalism, which has long-standing and long-lasting effects and has been widely accepted by the broader societies.

In the light of the libertarian thoughts that emerged from the period of Renaissance, great developments have been experienced in science and technology. These developments in all areas of social life have brought along advances that raise living standards of people. This is the most important reason why liberalism is widely accepted. As the barriers in front of the capital market are removed, the number of multinational corporations is increasing. These giant companies are getting stronger and form monopolies by establishing consortiums among them. World trade, on the other hand, has almost become a trade among the multinational corporations of advanced industrial countries. Most of these companies are based in USA and EU, others are from Japan.

The conditions of today's world, which can be defined as savage capitalism or a capitalism which broke its chains, make the monopolies created by multinational corporations worldwide even stronger. These monopolies canalize at places where the workforce is both found easily and cheap. It also destroys social rights (workers' rights) and forces people to accept more work without an increase in wages if left unemployed. The word globalization, which is a word surrounded by liberal economic policies, is in fact imperialism itself. It aims to suppress the national markets of developing (or underdeveloped) countries (merging markets into a single market). The disintegration of the Soviets (1991) eased the maneuverability of the USA in the worlds. The United States tries to impose an order "needed by the interests of American people" on the world. This strategy is based on the fact that the national, public and individual interests in the world are parallel to the interests of the US hegemonic power. It wants to direct international organizations (for example, the UN) according to its own policies. Today, the United States aims to establish a great empire in the world with its military and technological superiority in parallel with its own free-market policies, which is called the New World Order or Globalization but is the anarchy itself. The best answer to the question what is waiting for the globalizing world is the imperial winds exerted by the hegemony of the USA, which is the most advanced implementing country in terms of the policies that will open the way of capitalism more (neoliberal policies), will affect the whole world today, especially underdeveloped countries.

The United States is aware of the fact that its global hegemony is dependent on the Middle East. For this reason, it tries to reshape the Middle East. "The United States would lead the Western hegemony as long as the key European states did not mobilize and coordinate their own military potential." (Murden, 2002: 6) By controlling oil resources and energy transfer lines in the Middle East and the Caucasus, the US, which plans to reach its goal by taking Great Britain, the former biggest colonial power of the world, into its service, wants to control China and Russia which are geographically close to these regions. The US, which has bases in various parts of the world, is now pursuing its military presence in Africa because about one-tenth of the world's oil reserves are located in Africa (especially in the north). Namely, the US appears in wherever oil and energy sources. "The global economy had its core in the United States, Europe, and Japan, but it flowed into public and private networks throughout the world, notably into secondary city regions like Mexico City, Sao Paulo, Jidda, Kuwait City, Abu Dhabi, and Dubai, Bombay, Kuala Lumpur, Guangzhou, Singapore, and Seoul. The idea of simple North-South divide in the world no longer sufficed.

Interdependent networks were the generators of wealth and power. “(Murder, 2002: 8) Today, it is talked about that imperialism has come to an end and interdependence relations have emerged. However, such a situation in which there is no ruler-ruled relationship represents a very advanced stage. The interdependence also includes the concept of equality. Does today's brutal capitalism, in the context of neoliberal policies, express such a step, especially in the developing countries? In fact, the state of being global includes an equality state in itself. Is the world really global today? Or, whom is it envisaged to globalize around?

It was mentioned in detail that the USA and other imperialist countries could discard all the powerless countries because of the seeking of power, namely petroleum. Many postmodern issues were emphasized, and it was tried to prevent the study proceed shallowly by defining the capitalism and referring to neoliberalism. The greatest reason why all of these have been mentioned is that the stories are related to what is described in the book, *Oil!*. The book criticizes capitalism and colonialism thoroughly and touches on the petroleum trade, one of the biggest problems of that time by drawing attention to the Teapot Dome scandals. Jon Meacham, the author of *Franklin and Winston* summarizes the Teapot Dome Scandal “A terrific tale about a scandal that resonates nearly a century on, at a time when many people are still wondering about the connections between Big Oil and politicians at the highest levels.” The petroleum merchant character in the *Oil!* J. Arnold Ross, whom he introduced in a very ambitious and greedy manner, is, in fact, a very symbolic reference to the Rothschild family. Ross's son Bunny would see how many people were made passionate by capitalism in his childhood, and he would share it with Paul whom he just met with, and say hello to a new movement, socialism. At this point, the book will expect from the reader to choose the correct side by comparing capitalism and socialism. Sinclair, known for her highly socialist views, was committed to finding solutions to the petroleum problems in her period and future by taking a tough stance.

4.4. Colonialism and Exploited Geographies

a settlement in a new country ... a body of people who settle in a new locality, forming a community subject to or connected with their parent state; the community so formed, consisting of the original settlers and their descendants and successors, as long as the connection with the parent state is kept up. (Loomba, 1998: P.7)

To understand how great sufferings the colonialism have made throughout history and today, it is important to first mention what colonialism is like as a concept, what kind of association it has in the minds, how people see it, how it affects decisions made in political

life, what traces it has left in literature which is regarded as a mirror of the social life, and how it is mentioned in the historical documents. If and only this is the way is how a productive analysis of Sinclair's *Oil!* is obtained. Africa has been the center of colonialism for centuries, followed by the Middle East in modern times, but since Africa is at the forefront of exploited geographies, it will be useful to mention Africa but before:

So colonialism can be defined as the conquest and control of other people's land and goods. But colonialism in this sense is not merely the expansion of various European powers into Asia, Africa or the Americas from the sixteenth century onwards; it has been a recurrent and widespread feature of human history. At its height in the second century AD, the Roman Empire stretched from Armenia to the Atlantic. Under Genghis Khan in the thirteenth century, the Mongols conquered the Middle East as well as China. The Aztec Empire was established when, from the fourteenth to the sixteenth centuries, one of the various ethnic groups who settled in the valley of Mexico subjugated the others. Aztecs extracted tributes in services and goods from conquered regions, as did the Inca Empire which was the largest pre-industrial state in the Americas. In the fifteenth century too, various kingdoms in southern India came under the control of the Vijayanagar Empire, and the Ottoman Empire, which began as a minor Islamic principality in what is now western Turkey, extended itself over most of Asia Minor and the Balkans. At the beginning of the eighteenth century, it still extended from the Mediterranean to the Indian Ocean, and the Chinese Empire was larger than anything Europe had seen. Modern European colonialism cannot be sealed off from these earlier histories of contact—the Crusades, or the Moorish invasion of Spain, the legendary exploits of Mongol rulers or the fabled wealth of the Incas or the Mughals were real

or imagined fuel for the European journeys to different parts of the

8 situating postcolonial studies world. (Loomba, 1998: 7-8)

While revealing the changes that have taken place in international politics and world history from the past to the present, political history helps us understand that today's world is not so different from the past in some areas and that the same concepts, politics, and thoughts have been adopted today with new means and methods. African and African history has been subjected to economic and colonial activities of invading forces from outside the continent for centuries. As a central theme, colonial initiatives which were canalized to Africa in various forms from the 15th century were related to the transfer of the resources of the continent from the periphery to the center. Considering the resource diversity of the continent as just underground valuable minerals and fossil fuels puts the event into an economic and industrial context as well as makes it impossible to understand the past of exploitation of Africa. Whereas, the main aim of the exploitation activity in the first period was the human and the slave trade which was built on this aim.

When talking about Africa, “Africa is not like Europe, where the peasantry was ‘captured’ through wage labor; nor is it like Asia or Latin America, where it was ‘captured’ through tenancy arrangements. “(Mamdani, 1996: 13) It is necessary to take into account the natural distinction that geography offers us. The Sahara Desert, which separates Africa's northern and southern regions, takes the continent to a natural division and this is not only limited to geography but leads to cultural and social separation in Africa. The Sahara Desert also leads to a separation between sub-Saharan Africa and North Africa politically. Compared to the flexibility of the North, the closed structure of Sub-Saharan proved to be a less well-known and more difficult-to-reach region for the forces of international politics, as well as allowing for the formation of distinctive styles of political structures. Although the powers that dominated the seas during their own time were interested in coastal fronts of Africa, it cannot be said that it was so comprehensive. Later on, these lands, which attracted interest due to the slave trade, was introduced to the outside world over time with the arrival of explorers and missionaries. The fact that sub-Saharan Africa is now more well-known and the emerging necessities of European-centered industrial development accelerated the colonization of the region. Africa, exposed to rapidly expanding colonialism, was completely exploited by European powers and contained almost no independent government.

Even though the decolonization that began after the colonial decades in the mid-1950s and independence gained by African peoples caused a relative relief in these countries, the

economic and political turbulence in their own countries and the problems such as border conflicts in the neighboring countries bear the traces of the colonial period. "The timing and patterns of decolonization were extremely varied, and the goals of the movement in different countries were not always consistent with each other." (Duara, 2004: P.1) The fact that Westerners created artificial borders without making the region, cultural, social, ethnic, geographical, etc. distinctions while converting any region into a colonial one led to problems among countries with decolonization. Many problems such as Somalia's claim to Ethiopia and Kenya territories with an ethnicity-based argument with its independence, conflicts among Ewas, who were divided under British and French colonies, by taking place within Ghana and Togo after independence, and conflicts between Nigeria and Cameroon due to border problems are the problems derived from colonization period. Moreover, despite the fact that these countries gained their independence, the bipolar international system forced them to choose sides, which caused the countries to find themselves in trouble. Developments that changed the ontological structure of international relations with the end of the Cold War deeply affected Africa. Developments in the international political economy that began to take effect in the 1980s, the uni-polarization of the international system after 1990 and internal dynamics and resources Africa made this region regain its importance.

In today's world where the rich resources of Africa are seriously discussed, the interest of many international actors, especially the US and China, raises the debate that colonialism is revived with new forms in the region. The main theme of this study is whether the global competition in Sub-Saharan Africa has turned into a whole new colonial activity. In this context, the study will begin with the colonial history of the entire continent, especially in sub-Saharan Africa, and progress with the question of to what extent the colonial connotations the US and China's regional strategies have today. While this question will be addressed in the USA and China, the militarist approach of the US will be highlighted, and China will be examined in the context of mutual benefit and economic interest approach. Finally, when describing the situation within the region, it will be tried to explain which of the concepts of "neo-colonialism" or "re-colonialism" is more descriptive.

There is no definite beginning of colonialism history, yet traditional Western historiography accepts the period of the Great Explorers and the beginning of the 15th century as the beginning of colonialism. In the first quarter of the 1400s, the Portuguese began to engage in the coastal areas of Africa besides their dominance in the seas. In 1415, the Portuguese, who had dominated the Moroccan coast, eventually reached Ethiopia on the east

coast of the continent. However, these first attempts by the Portuguese led them to acquire dominance over the African coast but did not make them move into the continent. The Portuguese chose to develop trade relations with the peoples of the region by establishing trading bases in the coastal areas and were more interested in Indian region than Africa.

The inner parts of Africa, called *terrae incognita* (unknown lands) by ancient geographers, attracted Westerners. Although this interest was associated with colonial activities, there was a turnover within itself. In the beginning, infiltration activities with the purpose of slave trade gained a unique dimension due to the Industrial Revolution that emerged in the 19th century. Nevertheless, the instinct to know the unknown made the inner parts of Africa and unknown regions a center of interest.

The interest of explorers and missionaries to the continent since the 18th century increasingly continued in the 19th century. The missionaries had motivations such as reaching the source of the Nile, spreading Christianity to the region, and introducing Africa to the world. In 1778, the adventurers who went to the continent were supported by the African Association founded in England to reach the source of the Niger River. A Scottish explorer named Mungo Park conducted various activities in the Niger and Gambia regions in this context.

David Livingstone, who made important exploration activities in Africa, traveled for many years in unknown lands in Africa, and reached the source of the Nile, is one of the most important Western explorers. Having reached the Congo and Zambezi Rivers during his visit, Livingstone also established close friendships with local tribal chiefs and kings in the region. Following Livingstone, who lived in Africa for many years, Henry Morton Stanley had serious exploration activities and discovered the interior of Uganda, Kenya and the Congo between 1870 and 1894.

4.5. The Colonial Activities in Africa

When considering the activities of the explorers and others in the region, two factors arise. The first is explorers who introduced the region to the world and gathered information about the region were used as a means to introduce Africa to the colonial powers. The colonial powers that realized the geographical structure, social and political position of the continent and its most important resources with the help of the studies of explorers were much more closely interested in these lands. In addition, the explorers were officially serving to the colonial states in the exploitation of Africa. For example, Stanley served to the British for

East Africa and Sudan and to the second Leopold-Belgium for Congo. The second is the contribution of missionaries to colonialism. Another of the discourse used by missionaries who wanted to Christianize the region is civilization. The missionaries who claimed that the way of civilization and development of the region was possible with the Bible and carried on activities in this context have a significant share in the Christianization of the people of the region. Christianization activity in Africa was not only a social or religious event but also produced political consequences. As mentioned earlier, the missionaries who connected the paradigm of civilization to the Bible laid the foundation for the invasion of the West in the name of civilization. In addition, a religious fraternity emphasis was also used to reduce the reaction that Africans would make to the arrival of the Westerners.

The Industrial Revolution was one of the key turning points in Africa's exploitation history. In parallel with the increase of production relations, the increasing necessity raw material and finding new alternative areas to the European market reaching the saturation point caused Europeans to turn their eyes to Africa. With its untouched sources, Africa was quickly invaded by European colonial powers and the continent soon surrendered to the colonial regime. So much so that while a small percentage of the continent was in colonial form in the 1880s, all of Africa was dominated by Europeans except for Ethiopia and Liberia in the early 1900s. The African continent and Sub-Saharan Africa were thus condemned of colonial activity for many years.

The colonization of Africa, which began with the discovery of the continent and gained momentum under the influence of the Industrial Revolution, became a problem over time. It was a matter of debate how far the domination in the colonized territories would be. The states that occupied the coast within Hinterland Theory were also dominant in the interior. But the new situation created by the increase of continental colonialism required the formation of a new system for European colonialists. Especially the disputes over the Congo came to a conclusion thanks to a conference organized by Bismarck in Berlin. The colonial powers gathered in Berlin in 1885 adopted the principle of *corpus occupandi* (the effective occupation) by approving a document entitled "General Act of the Berlin Conference". Thus, no colonial power that no longer occupied a territory would be able to claim sovereignty over that territory. Moreover, colonial activities became more planned and more violent after this conference which was regarded as the beginning of a new kind of colonialism for Africa.

Although Africa and Sub-Saharan region gained their independence after a long period of colonialism, their problems from that days to today do not seem to have changed much.

The colonialism, which the colonial powers launched by enslaving humans with exploitation on them and continued with the influence of the Industrial Revolution to obtain more raw materials and take precious metals to colonial powers, seems to be still continuing in a new form in the 21st century. Although instruments such as oppression, violence, and occupation used by the colonialism of the 18th and 19th centuries do not seem to be present today, it will not be wrong to say that the main objectives and goals of that period are still valid for Africa. Actors who are influential today in the continent take the petroleum, natural gas and raw material resources to their countries at a very cheap price or in exchange for the debts they have given as in the way that the colonial powers of that day such as Britain, France and Germany took the natural resources of colonized Africa to their countries.

Today, the phenomenon called "neo-colonialism" or "recolonialism" continues with different methods and practices. "The vast and growing size of the US fiscal and current account deficits, international borrowing and level of personal debt, stand at the heart of the unfolding global financial fragility. The United States and China present mirror images of each other. China has become a 'supply engine' of the global economy, while the United States has become the world's 'demand engine! Each is growing in a deeply unbalanced fashion." (Nolan, 2008: 17) Examples of the US and Chinese given in the study are parallel to this difference. If we look at the example of the United States, "United States Africa Command, in concert with other US government agencies and international partners, conducts sustained security engagement through military-to-military programs, military-sponsored activities, and other military operations as directed to promote a stable and secure African environment in support of US foreign policy. "(Francis, 2010: 1) we have stated that the United States has a militaristic approach with the help of AFRICOM and it can mobilize this military entity in a situation that is contrary to its own interests. Of course, the African policy of the USA cannot be explained only with AFRICOM or military elements. However, this does not differ much from the military entities that showed a deterring characteristic of the African peoples in the former colonial period. Is this military entity really set to protect the liberty of African peoples, assist them to fight off epidemic diseases and stabilize the region or to protect US strategic interests? The answer to this question seems to be hidden in the second question when looking at similar practices.

Although China's African strategy seems to be smoother, it is in the first place when the new dimension of colonialism is considered. "Beijing has enjoyed considerable success in Africa, building close ties with countries from Sudan to South Africa, becoming a vital aid

donor..., and developing military relationships with many of the continent's powers.” (Eisenman, Joshua; Kurlantzick, Joshua, 2006: 219-224) There are two main objectives for China which has recently shown interest in the region. These are using the region as a stepping-stone in economic growth and supplying the natural resources that China needs. Mutual interests, mutual benefits, external aid, humanitarian aid, and development assistance, which are used to achieve these goals, are good faith but exploitative endeavors. As in the Angola example, the fact that repayments for the aids by China for the development and welfare of Angola China are made with petroleum and other valuable resources is a clear example of what the result of this goodwill is. To reveal the difference, in this case, it can be said that the absence of a colonial past and good deployment of public diplomacy in the region by China has a "consent" or "acceptance" within the continent.

The African continent is at the center of a serious global competition today. “South Africa had an elaborate system of harbors, roads, and railways; industrialists were able to draw on ample supplies of coal and electricity. “(Duignan and Victor, 1975: 27) As it was in the past, this competition, which comes to the point of reaching natural resources and acquiring cheap raw materials, is likely to increase further in the future. When it is considered in the realist state and national interest point of view, it can be understandable that both the United States and China, as well as other actors, come to the region for different interests. Yet, what is important here is the fact that the destiny of the African peoples is not very different from the past, or it is going in this direction. In this context, it is understood that the colonialism is conducted in different ways and concepts of neo-colonialism or recolonization which are used for referring this case in today's world explain the same reality. There is a lot of interest in Africa today as it was in the past.

4.6. Capitalism Versus Socialism in *Oil!* by Upton Sinclair

The dialogues between Bunny and his father in Sinclair's famous book *Oil!* is related to the effort to pit capitalism against socialism. Bunny realizes his father is trying to bring other small traders to their knees after he has become loaded and thinks that it is because of the money ambition so that he believes in the power of the justice rather than the power of money to regulate social life. Paul, one of the mysterious characters of the book, tries to explain to Bunny how dangerous the money greed and the psychology of taking the control.

It was hardly reasonable to expect that Bertie, who was
going to school in order to learn to admire money to find out

by intuition exactly how much money everybody had, and to rate them accordingly should be moved to admiration by a man, who insisted that you had no right to money unless you had earned it! (Sinclair, 2007: 70)

The above quotation points out that it is necessary to go to the school to learn how to admire the money and know how to win the money to reach this admiration. What is interesting is that making money should not be the father's inheritance, but it should be the result of elbow grease. While this thought is a thought that must be regarded positively, Sinclair clearly states that the process of making money has unexpected consequences with the ambition and leads to tragic events resulting in oppressing the weak. Bunny's father had such an admiration for the money that he lost himself enough to think that any suffering he had was a blessing to earn more. The combination of such a lunacy caused by this admiration and petroleum, so-called black gold, led to unpredictable results. That is why she entitled her book with the implication of petroleum which can be accepted as one of the golden symbols of capitalism that is one of the greatest problems in postmodern times.

The price of “gas” of course began to mount immediately. It seemed to Bunny a rather dreadful thing that Dad’s millions should be multiplied out of the collective agony of the rest of the world; but Dad said that was rubbish, it wasn’t his fault that people in Europe insisted on fighting, and if they wanted things he had to sell, they would pay him the market price. When speculators came to him, showing how he, with his big supply of cash, could make a quick turn-over, buying shoes, or ships, or sealing-wax, or other articles of combat, Dad would reply that he knew one business, which was oil, and he had made his way in life by sticking to what he knew. “We have an arrangement with our bank; the bank does not sell soup, and we do not cash checks.” (Sinclair, 2007:112) When representatives of the warring powers invited him to sign contracts to deliver oil, he would answer that nothing gave him more pleasure than to sign such contracts; but they must change their European bonds into good American dollars and pay him with these latter. He would offer to take them to the little roadside restaurant where they could see the sign:

As the increased use of petroleum as a result of maximizing the production increases its price, Bunny's father whets the appetite and says that it is not his fault that people choose war. He says the only thing that interests him is the sale. The money that is constantly emphasized in the quotation above where concepts like self-interest, alienation from society,

self-centeredness, fascism, hunting, etc. are very meaningful, is, in fact, the main cause of all wars. Although its provisions are petroleum, wheat or coal, money has always been the main source of all struggles. Here, postmodernism which collects all the struggles of history under a single concept, called capitalism, and insistently underlines it, presented socialism as a solution to this, namely it offered socialism as a treatment for capitalist plague as Sinclair did.



CHAPTER V

5.1. Europe's Exploitation Activities

Colonialism is now generally understood as a concept commonly referred to the United States, but its origins are based on Europe. Based on an exploration at the roots of colonialism from Europe, it will be clear how the US has managed to get support from the European side for most of its imperialist activities today. On this point, Sinclair's criticisms through petroleum make imperialism being understood clearly.

Europe's exploitation activities cannot be explained only by the territories and people away from its motherland. "It may be observed that the changes in the character of European colonialism at this time went hand in hand with two major contemporary economic shifts: on one hand, the weakening of Asian, especially Chinese, economic expansion, which had served as one of the engines of growth in the world economy during the early modern period, particularly by fueling demand for 'New World' silver in the seventeenth and eighteenth centuries; and, on the other, industrialization and the growth of factory production in northwestern Europe, developments which determined that the major nineteenth-century colonial powers enjoyed substantially greater technical superiority in the manufacturing sector over countries in Asia, Africa, and Latin America than did their early modern predecessors." (Blue and Bunton, 2002: 4) Europe made the minorities and powerless groups its target before it alienated and exploited the societies outside of it. This system, expressed by the concept of internal or domestic colonialism, refers to the exploitative relationship between 'center' and 'periphery' within a single state or society. Internal colonialism was applied by Europeans to "others" within their borders. In Europe, colonial politics showed a decline in internal colonization as it moved from its territory to other lands. If British colonialism is to be exemplified on historical bases, Ireland has a good apprenticeship experience for the British. The British massacred the Irish by regarding them to be wild and deemed proper every kind of acts against them by invading their lands.

"The majority of peasants are to the king and nation from a political administrative point of view nobody and nothing. They are an estate but an instrument, a tool and condition; plowing, sowing, weaving, boiling, drilling carving, tailoring, and so on. All these are necessities indispensable to a country; instruments without which the most intelligent valor could neither go forward nor stand this ground. However, (they peasants) should

not play a role in governing. If you allow them to rule, under their administration the country would capsize. (Szelenyi, 2006: P.11)

Societies that were left to die in Europe during tough times such as epidemics and shortage constitute another dimension of internal colonialism. Looking at the history of Europe, it can be seen that the bourgeois classes deceived the lower classes, took them out of the gates of the city and left them with their fates by closing the gates at some periods when famine and shortage were experiencing. The European bourgeoisie also tried internal colonialism on their own peoples with such practices. The European spirit created in the process of internal colonialism shaped the future of Europe and created the feasibility of colonial politics that Europe would play in the historical scene for centuries. The 'internal colonialism' has a very big prefix in understanding the colonial politics of the West because it led the colonial history of Europeans.

It is possible to find the opinions of a philosopher like the Greek philosopher Aristotle behind the mindset of the concept of external colonialism that developed with the practice of internal colonialism. Aristotle's understanding of the Greeks and others also determined the limits of outward orientation. Aristotle divided the world into Greeks and non-Greeks. Moreover, he called the non-Greeks "barbarians". Aristotle believed that enslavement of any non-Greek was acceptable. According to him, some are chosen to rule over others to be slaves from the time of their birth. If the violence of Europe, both internally and externally, and the colonial mentality of Europe are summed up in the words of Sartre, "Europe is never done talking of man, yet murdered men everywhere they found them, at the corner of every one of their own streets, in all the corners of the globe.".

5.2. The Relation of Orientalism with Colonialism

In the history, explorers traveled and explored on behalf of many states to expand their colonial sphere. Naturally, they described these lands in written texts and passed on to the next generation. Aside from the fact that many of the works on colonialism and slavery are fiction or reality, the writers predominantly mention the adventures of the African and American coasts, the islands they visited and the natives they met on these islands. In almost every colonial novel, there is a new discovery. The natives are depicted as irrational, barbarian and cannibal beings. Arbitrary presentations can also be accomplished consciously. As a result, the "others" consciousness that is deprived of religious, spiritual and human values are shaped. "Orientalism is the product of circumstances that are fundamentally, indeed radically, fractious." (Said, 1979: xvi) The forms of imagination and thought that are

created about "others" cause those who are not from their own race and the world to be labeled as the assets to be exploited. This mentality is not far away in the mind of "the West" and "the others" as in Edward Said's Orientalism. Orientalist discourses can be found in many texts related to colonialism and slavery themes. Orientalism once again raises the question of whether modern imperialism ever ended, or whether it has continued in the Orient since Napoleon's entry into Egypt two centuries ago. Orientalism is not just an activity with innocent enthusiasm, such as researching the East and gathering information about there.

Looking at the texts covering some orientalist discourses, Said draws attention to the myth of "White Man" and the oriental mentality that lies behind it in Rudyard Kipling's novels and poems. According to Said: "As he appears in several poems, in novels like *Kim*, and in too many catchphrases to be ironic fiction, Kipling's White Man, as an idea, a persona, a style of being, seems to have served many Britishers while they were abroad. The actual color of their skin set them off dramatically and reassuringly from the sea of natives, but for the Britishers who circulated amongst Indians, African, or Arabs there was also the certain knowledge that he belonged to and could draw upon the empirical and spiritual reserves of, a long tradition of executive responsibility towards the colored races.". While Kipling heroizes the White Man's activities in the colonies, he draws attention to the difficulty of the white man's job with the following verses:

“Now this is the road that the White Men tread
When they go to clean a land
Iron underfoot and levin overhead
And the deep on either hand.
We have trod that road-and a wet and windy road
Our chosen star for guide.
Oh, well for the world when the White Men tread
Their highway side by side!” (Said, 1979: 238)

In a sociological point of view of colonialism, it is important to understand and focus on the societies that the West did not consider them as its societies by creating "others" ideology, the geographical discoveries in the terms of marginalizing and enslavement, and the

orientalism as "a locomotive ideology". The Eastern image and the Eastern sense that the West arbitrarily made for the legitimacy of turning East into an asset are far from objectivity. By doing so intentionally in literary and historical texts, orientalists formed the West in the minds as a subject of the earth but communities out of West, especially East, as a target to be exploited and object to be ruled and seized for their riches.

Due to the effects on Europe's future, it seems appropriate to start with examples from Greek history as one of the earliest sources of marginalization in this regard. The first examples of "the other" came into being in the epic of Homer's *Odyssey* with a giant named Polyphemus (Cyclops) who captured Odysseus and his men. Thus the "legend of the wild man, the unchanging figure of ancient and medieval thought" was initiated. The one-eyed giant, Polyphemus, living in the caves lacks the knowledge necessary for religious values, agriculture, and shipbuilding. Technology and civilization are far from him. The analysis and representation of the properties possessed by Polyphemus were influential in shaping "the other" concept of Columbus and his successors. Human-headed horses, half-human-half-goat Gods, dwarfs, dog-headed humans, humans with missing organs or eyes, or humans with eyes on their shoulders were first introduced to humanity by the Greeks. Europeans already formed the external dimensions of the European debate on human nature and anthropology. From this point of view, it seems possible to trace the preliminary practices of Orientalism in the Greco-Latin civilization and in the spirit of this civilization spreading to Europe.

As Ferro notes, the tradition of Western historiography initiates colonialism through the Great Discoveries and the expansion of colonial countries with the discovery of distant lands in the West Indies and the establishment of trade points on the main routes of Africa, Asia, and India. (Marc Ferro, *Colonial History*) From this perspective, explorations are the first step in the action plan of colonialism and slavery. The "knowing, discovering, describing, naming, imagining" activities towards the natives and untouched lands, which would reach an important level with Columbus, would lead to polarization of Europeans and others with the ongoing discoveries.

Questions such as "Do natives have a soul?", "Are they children of God and the same as ours?" emerged in the mindset of Europeans with geographical discoveries. The Westerner who linked the cause of differences to nature of both the natives and their cultures labeled their dominant culture as "civilization" and deemed the others the worthy of "uncivilized". In the mind of the Westerner, the ideology that evolved around the belief that the black was a bad product of nature or they were the animal side of human reduced them

mere facts or instruments in practice. As a result of this developing orientalist mentality, the black slave trade was placed on the ground of legitimacy by the Westerner. The foundations of slavery and colonialism were laid down in this way.

Therefore, the politics of exploitation of the weak by the dominant that began in this way has been experienced with different formats in the postmodern times. For example, today, the greatest cause of wars in the Middle East is presented as petroleum. The civil wars initiated by the Western powerful states to gain the petroleum richness of the Middle Eastern countries are well known. This is exactly what Sinclair wants to tell in his book, that is, those who got hurt by the colonial mentality that petroleum caused are the weak people. Considering the relationship between Bunny and his father in *Oil!* that the father is an adult whose thoughts are stable, but Bunny is a weak and incontinent child when compared to his father. It may be thought that Bunny symbolizes socialism if his father is thought to symbolize imperialism and capitalism which is the more modern form of imperialism. This means that socialism is only a weak child in the face of imperialism. The history of the imperialist activities of Europe and the United States has been extensively discussed. Now, the history of socialism will be emphasized and the comparison of both will be portrayed in a productive way.

5.3. The History of Socialism

Socialism, which was once called all over the political ideologies aiming at the socialization of means of production and change and thus, the restructuring of the society by removing the social classes, has been interpreted differently throughout history and disagreements have arisen among the socialists. For example, according to English and French philosophers such as Saint Simon, Robert Owen, and Charles Fourier, socialism carries a utopian character. "Socialism, as a policy which aims at constructing a society in which the means of production are socialized, is in agreement with all that scientists have written on the subject." (Mises, 1951:19) Plato, Campanella, Saint Simon, Robert Owen, Charles Fourier, Proudhon, Louis Blanc and Karl Marx and Friedrich Engels, who are the founders of scientific socialism, are among the critical representatives of such thought interpreted in different forms since the early ages. "The founders of the early socialism grew up under the influence of the too-confident optimism, which characterized the early stages of the French Revolution of 1789. They had an excessive faith in the possibilities of human progress and perfectibility; they knew little of the true laws of social revolution-in fact, did not sufficiently recognize those aspects of life which Darwinism has brought out so clearly.

These faults the early socialists shared with many other thinkers of the time in which they lived.” (Kirkup, 1892: 19) In this thought in which concept of society comes forward instead of individual, it was stated that political equality should be provided with economic equality, otherwise it was argued that freedom cannot be complete. Although the term was used for the first time in the early 19th century, it is clear that the roots of socialism date back to the early ages. So, even though it was not expressed as socialism centuries ago, we can easily talk about the existence of the idea of socialism. The Greek philosopher Plato, or Eflatun in the Islamic world, talked about some sort of aristocratic socialism. Even though it differs from today's understanding of socialism, Plato defended a kind of socialism and opposed individualism. When it came to the 19th century, socialism appeared as a utopian concept. The leading figures of utopian socialism defended by French and British philosophers are Saint Simon, Charles Fourier, and Robert Owen. According to utopian socialism, which developed in France and England, elements specific to the capitalist system, such as private property, capital, and competition, cause people to exploit their own species. That is why utopian socialists argued that there must be a system in which exploitation can be abolished. Karl Marx became the final figure of socialism. The famous name Karl Marx, who has an important place in the struggle for socialism, became one of the main figures in the First International. As a result, it can be said that Marx took the previous socialist trends out of utopianism and formed the present concept of socialism by supporting it with more concrete and scientific views.

Marx's scientific socialism is also referred to as Marxism. In scientific socialism, developed by Marx and promoted by Engels, it is aimed to destroy the class state in which the means of production are under the control of bourgeoisie and establish a classless order. According to Marx, socialism is a movement that sets the ground for communism. In Marxist theory, individualism and private property-oriented capitalism will be replaced by socialism, and then the socialist structure will naturally leave its place to communism. In other words, socialism will function as a bridge between the capitalist and the communist systems. In short, it can be said that there were differences in the thoughts of the socialist groups in the history of socialism, common points were socialism, equality, and classlessness. In socialism, a statist model, the economy must be operated for the benefit of large masses. Although the principle of statism is valid for the benefit of the society, effective power is always the state. In a clearer sense, the state owns everything but uses what it has only for the benefit of the society without class distinction. Namely, the capital is owned by the state.

There is not private property, but common and collective ownership, and it will prevent people from exploiting others. In short, the state is the force that governs everything in the name of the society. However, this does not mean that there will not be private property in socialism. In the socialist system, only property ownership of the owners of large capital, the landlords, namely, those who have much above the average is opposed. Basic principles in the economic system of socialism can be listed as that the labor is the producer, the state is the sole proprietor of the means of production, there is a central planning, single-party politics is preferred, and the public interest is taken to the forefront. In the socialist system, the means of production are nationalized, the houses and lands are made available for the use of citizens, the private property concept is abolished, and services such as hospitals and schools are provided for free.

The reason why Sinclair insists on including capitalism and socialism in his book is that he considers capitalism as poison and socialism as an antidote. Bunny, unable to make sense of this ambition of his rich father, begins to face the fact that there are more precious things than money thanks to Paul. His father is very frosty when he mentions Paul's ideas, so he is pretty frosty and reserved at the beginning against Paul's opinions about the afterlife:

“I don't think Dad believes in things like that very much.” “My Gosh! And you ain't scared?” “Scared of what?” “Why, hell fire and brimstone. Of losin' your soul.” “No, I never thought about it.” (Sinclair, 2007: 43)

Religion is an institution of exploitation is quite evident in Sinclair's socialist view. Although he criticizes the imperialist regime, he also constantly criticizes church and priests in the speech of Bunny's father who is portrayed as a capitalist and imperialist since he thinks that religion is an institution of exploitation, too. In short, while emphasizing imperialism as darkness, he emphasizes that religion is also a part of the darkness of the churches. While the book clearly shows the purifying strategy of the church is not as powerful as before, Bunny's standing aloof from the church, indifference, and ignorance clearly reveals the postmodern position of the church:

The other answered with another question, a puzzling one: “What church do you belong to?” “How do you mean?” countered Bunny. “Don't you know what it means to belong to a church?” “Well, my grandmother takes me to a Baptist church sometimes, and my mother takes me to a 'Piscopal one when I am visiting her. But I don't know as I belong to any.” (Sinclair, 2007: 43)

Since Kasimi and Sinclair have quite similar views, an analogical relation has been established between them to try to prove that religious exploitation is not merely a Christian realm, but a universal evil. On the other hand, how does Sinclair consider the church as an institution of exploitation? The answer to this question will be tried to be given through some of the quotations in the book. In Sinclair's book, Paul is introduced as a young priest and Bunny is presented as a person who can be open to his ideas. Nevertheless, in his book, there is lack of a strong character with justifiable defense against his father's rigid criticisms against the church, such as that he can buy the church with money. On the contrary, he chooses a weak character, like Paul who is rather timid and abstainer in the face of a hard jump. This clearly serves Sinclair's plan to feature religion, not socialism. Moreover, the fact that he excludes the holy book and refers to it through the dialogues of Bunny and his father as an unpopular magazine or book in the postmodern world proves that Sinclair pushes religion, church, and spirituality into the background. Opposition to enlightenment and wisdom besides the holy book reveals the extent of Bunny's father's capitalist ideas. Here is a scene that shows that Bunny's father is against the information age and enlightenment:

She seemed a little shy, and Bunny thought it might be on account of Dad lying there listening, so he strolled back to the house with her, and on the way Ruth confided to him that Paul had brought her a book to read, to show her she didn't have to believe the Bible if she didn't want to; and Pap had caught her with that book, and he had taken it away and threw it in the fire and had whaled her good. (Sinclair, 2007: 113)

5.4. The Influence of Money, Affluenza in Oil! by Upton Sinclair

Upton Sinclair, known as a novelist, human rights advocate, activist, slaughterhouse worker, capitalist system rebel, anti-cheapskate, pioneer of the movement of the Greens, a real journalist, scriptwriter, intellectual politician, socialist, and brave new world man, points out that imperialism and capitalism have been destroying the information age. As it can be seen above, the enlightenment and the wisdom is ignored and sacrificed blindly. Sinclair is perhaps perceived as a utopian or a realist who believes that there is something which cannot be bought with money, and he often emphasizes in his book how wrong to worship the money.

He utters this issue by criticizing the petroleum which is so-called as black gold in the postmodern world.

And Paul wouldn't take any of Dad's money! Dad thought that everybody in the world would be glad to get his money, but this boy had refused it! He must have been angry with Bunny for pressing it upon him, else he wouldn't have run away like that! Or else, for whatever reason, he didn't like Bunny; and so Bunny would never see him again. (Sinclair, 2007; 49)

Paul showed Bunny and his father that money cannot buy everything and that the value of spirituality cannot be measured with money. This reaction, which is quite noteworthy against capitalism, is the request of Jean Valjean, the protagonist of *Les Misérables*, from the priest to put another plate on the table after he is arrested due to the thief. Both have a doctrine advocated by the religion and morality and both invites the reader to an awakening. Here is another dialogue showing how he appreciates the money: "That all sounded reasonable, and Bunny listened while dad impressed his favorite lesson: take care of your money!" (Sinclair, 2007: 54)

Money greed was so enormous that Bunny's father became no longer able to see the realities. Upon the effects of money on the social life, social phenomena and diseases as well as such as science spread rapidly regardless of the border in the world that has become a small village with globalization. Although people in many cultures say that "money does not bring happiness", it is said that the money is nothing, and there is a belief that the money is not put in the chest pocket in case it will capture the hearts, these habits or sayings have been transformed into the idioms like "People respect your money" or "Happiness will never possible without money". Undoubtedly, this change is contributed by the fact that all the actors of the millennium age play on global stage are rich and happy. The one loses the role when losing one of them. This fact has been recalled as that wealth equals happiness for a while and is still in the minds of many people.

However, the real life behind the scene is not like that. the big houses, the luxury cars, the enjoyable jobs bringing a little working but lots of money which are complementing parts of wealth appearing in front of curtain and the fame, the fulfillment of every desire, and being constantly beautiful or handsome and popular which are the complementary parts of happiness do not meet each other in real life. Even if they meet each other, a few pieces will remain missing. While those who do not see such a fact think they have made a mistake in the equation and stay within the play and are alienated from the reality by working, even more,

those who realize this fact say that that they are suffering from affluenza. Bunny's father set making more money as his only goal. So, what is exactly this disease and what are its symptoms? Affluenza is an unhealthy relationship with money and wealth. Globally, it is defined as a reversal of the flow of money that will polarize the classes and make them lose the emotional and economic balance. These symptoms can be seen clearly from the following quotation:

The price of “gas” of course began to mount immediately.

It seemed to Bunny a rather dreadful thing that Dad’s millions should be multiplied out of the collective agony of the rest of the world;

but Dad said that was rubbish, it wasn’t his fault

that people in Europe insisted on fighting, and if they wanted things he had to sell, they would pay him the market price.

When speculators came to him, showing how he, with his big supply of cash could make a quick turn-over, buying shoes, or ships, or sealing-wax, or other articles of combat, Dad would reply that he knew one business, which was oil, and he had

made his way in life by sticking to what he knew. When

representatives of the warring powers invited him to sign

contracts to deliver oil, he would answer that nothing gave

him more pleasure than to sign such contracts; but they must

change their European bonds into good American dollars, and

pay him with these latter. He would offer to take them to the

little roadside restaurant where they could see the sign: “We

have an arrangement with our bank; the bank does not sell

soup, and we do not cash checks.” (Sinclair, 2007: 112)

Affluenza disease captured Bunny's father extremely. This reveals that people travel in a materialist equation in postmodern times. An interesting thing in the book is that there is no familial bond and the efforts shown to get away from it instead of searching for it. Since

Bunny does not know what the love for father is, he associates the happiness his father gives him via the money. He thinks that he is happy because his father is rich and successful and there is no other option for him. The broken familial bonds, the isolation from the traditional lifestyle, artificial relationships, and the separation of family members are seen in the book as the greatest reflections of modern and postmodern times. Looking at the criticisms and ideas about the broken familial bonds and transition to the individualism from traditional lifestyle, the difference of postmodern times from other times can be understood. Especially, alienation in the society is seen in the western civilization in postmodern times when compared to the classical age. Alienation can be discussed and examined to better understand the problems of postmodern times.

The texture of the modern society with the tradition of enlightenment causes the basic parameters of human nature to be questioned more. Alienation, one of these parameters, is a process that fuels the loss of the social existentialist and individuality characters of the individual and brings about the consequence of not being able to base the objectivity on any foundation. For this reason, the alienation "concept" implied by theological, metaphysical, materialistic, psychological or sociological meanings represents a complex phenomenon that constitutes the dialectic dynamic of individual and social change and transformations and even represents a dialectical process within itself.

In the world in which the individual lives, its inability to meet a wealth corresponding to the intellectual universe and its being remain within the boundaries of the rules and ways of thinking brought about by socialization leads to the change of reality. While the relative weakness of interaction in the pre-modern period has provided limited sharing of the things which have belonged the human and society, modern life has led to greater communication between the things which are individual and societal and paradoxical structures have strengthened in this process.

Alienation does not depend on the modern life in this context, but it is a process of commodification of human and all the factors of production as the extensions of capitalist productive relations that emerge today. Alienation, which is defined as a psychological cage of desires in the world as a consequence of "me and the others" distinction in the religious and metaphysical area, is a multidimensional concept that includes a dialectical process both within itself and within the context of individual and social transformations. This multidimensionality has persisted until today despite Marx's attempts to embody the concept.

As a result, it is alienation that some part of human existence is suppressed, human existence (personality) is separated, and human can only be a part of what it is able to be. This is a result of the differentiation between the reality and the potential qualities of the human. Man is a tough being. Because of the limited and unconditional nature of personality and self in the historical-social process, realizing a part of the potential qualities that exist in itself by sacrificing the other part causes the alienation of the human. In this context, alienation represents a phenomenon that cannot be abolished and is equivalent to be a human.

In other words, socialization leads to the formation of common living spaces and common living spaces lead to the formation of common thoughts, and therefore common suppression areas. In this process, the ideas and inspirations that are beyond the established world are suppressed or adapted to the present world. The result is individuals who have been formatted with one-dimensional thought and behavior. Therefore, both the impossibility of realizing all of the potentials of human nature and the constraints of being social emboldens and strengthens the alienation. In the end, "illusional consciousness and suppression mechanisms constitute a common dimension in all of the concepts of "alienation" which are interpreted in different ways according to metaphysical and materialist extremities and balance approaches of matter and soul. Ironically, these delusions open rooms to a more total process which is also the basis of social alienation and this process is emboldened by modern life and capitalist production relations.

Sinclair referred the petroleum as the cause of all problems in his book and pointed out familial and social alienation caused by the capitalism through above-mentioned fact. Affluenza disease with money admiration made Bunny's father such a being that he isolated himself from his son, his friends and all the society and he considered money as a key to everything. He taught his son not how to be ethical but how he should be to earn more money, how he should try the ways and methods for this, which shows how much he adopted the things which isolate him from the society. His paranoid attitudes and complex behavior show that he lost many things in the moral and spiritual sense, but what is tragic is that money looks even more decent to him than the things he lost.

Sinclair, who criticizes the transition from the traditional understanding to the modern life through capitalism, constantly discusses that human values are lost, and humans are the beings living with blinders their glasses. Disengagement from traditional lifestyle is not a case began in the 19th century, but dates back a long before, which has been observed in literary works for centuries. However, it cannot be said that it is not emphasized as much in

postmodern works. If the traditional understanding and the postmodern understanding coming after the modern are briefly mentioned, it is possible to bring back the roots of the ideological change that took place in the transition from the traditional society to the modern society until the twelfth-century renaissance. Because many philosophers living in the golden ages of Islam and Greek civilizations in the twelfth century use their minds to explain natural and social events. The translation of the works of these philosophers into the Western languages was very influential to the Western philosophers and this style of thought was the basis of Renaissance and Reform thoughts in a significant part of Europe.



CHAPTER VI

6.1. Traditionalism Versus Modernism

The fact that the mind became the most important means of obtaining reality from the 12th to the 16th century brought important discoveries into the natural sciences, and especially astronomy. When it came to the 16th century, traditional elements began to lose the influence in the perception of human in the natural and social environment and the renaissance thought, which was the basis of the 18th century philosophy of enlightenment, began to affect other areas of society. In this context, the influence of the renaissance also spread to religious institutions, especially art and literature. Philosophy of reform in religion began to be pronounced by dissatisfied social groups in the system based on sacred religion in the Medieval Age. The invention of the printing house and the increase in literacy rate further accelerated the reform process in the religion. Because literate people began to see the difference between the religion that the church tried to adopt and the religion written in the holy book. Along with the enlightenment movement following the Renaissance and reform movements, Europe became the most developed continent of the world in terms of social and economic development. For this reason, many think that modernization is 'Europeanization' or 'Westernization'. In conclusion, it can be said that the modern society from the traditional society in the ideological dimension, the enlightenment with the Renaissance and reform movements were very influential in ideological transition from the traditional society to a modern society and the traditional worldview based on religious norms left its place to a rational worldview in which the way of explanation based on the human mind and scientific understanding was embraced.

Sinclair's constant humiliation of clergy and his attempt to make the priest say that "I am a false prophet, God is superstitious" in the film "There will be blood" which is inspired by his work is due to an emotional fever. As mentioned above, it dates back a very long before and during this time, many exploits of clerics were seen from the blacks who were imprisoned as the slaves of God to the women whom the clerics regarded as slaves. One thing that needs to be emphasized is what the difference between traditional lifestyle and modern life is.

Modernism is quite different from traditionalism in the pre-enlightenment periods in terms of way of life and understanding of government because the vast majority of the states

used to base the source of power on either God or a charismatic authority in the traditional period. It was able to share its power with certain social groups (such as aristocracy, nobles, landowners etc.) to maintain its traditional existence. Therefore, the public masses, which constituted a very large part of the population, had not a right to have an opinion in the formation of a government but were obliged to submit to the practices of the power. This was also the case in the politics and the traditional state structure was quite stable. The main function of the states in the traditional period was to protect the country against the foreign attacks and regulate the order inside. For this, the traditional state created an army that could protect its own country and a tax system that could finance it. However, the modern state was shaped on the concept of a nation and based its legitimacy and the source of power on the public.

If we look at a more traditional political understanding and modern sense of government, the modern state is not the only state that protects its nation from external threats and maintains internal order but also a social state that performs important functions to meet the needs of society from education to social security, health to infrastructure investments. While the modern state fulfills all these functions, it is organized in the most rational way and all its activities are conducted within written law rules. In addition, the modern state is a state which guarantees individual rights and freedoms (right to private property, right to vote and election, right to entrepreneurship). The modern state requires all the citizens within its borders regardless of their ethnic or religious origins to bound to the nation with the bonds of citizenship. For this, national identity, which is the most important unifying element in ensuring historical, political and cultural integrity, has to be adopted. It is therefore not a coincidence that the emergence of the modern state and the strengthening of nationalist movements happened in the same period. The main reason for referring to the understanding of the modern state with the understanding of the traditional state is the reflection of the government forms in literature, just like in Sinclair's *Oil!*. In the book, it raises quite harsh criticism of the political understanding of the government of the United States, acting in a capitalist system. Here is a speech to show that the money bosses will eventually become masters of the world:

“There’s one thing sure, son

and there was laughter in his voice; either you and

me move up to front row seats in the oil game, or else, by

golly, we'll be the goat and sheep kings of California.” (Sinclair, 2007: 104)

Anthony Giddens (1938-), a philosopher who sums up Sinclair's criticisms very well, deals with modernism in four dimensions. According to Giddens, the first dimension of modernization constitutes 'capitalism', which is based on private property, capital accumulation, competition, commodity production and the social class system. In *Oil*, it is clear that Bunny's father is both concerned about property and capital accumulation with a competition. The second dimension is the 'industrialization' phenomenon, which is related to the beginning of the use of inanimate material resources, i.e. technology, in production, communication, transportation and other areas of everyday life. The industrialization dimension includes not only the technological tools used in the production process of goods and services but also the humanitarian organizations and relations in this process. This part is related to the tools of petroleum wells used for drilling in *Oil!* Spectacular tools with remarkable gauges point out many problems that nature will face in the future with the noise and pollution that they produce. The third dimension is 'surveillance and discipline'. At this level, the political activities of communities subjected to the surveillance are disciplined by the state control. The fourth and final dimension of modern society is 'control of instruments of coercion'. Today, instruments of coercion are owned and controlled by the modern state within national borders. According to Giddens, this represents an important dimension of modern society because industrialization of war requires all instruments of coercion to be under the authority and control of the modern state. In the last part, the point that can be related to *Oil!* is materiality can be regarded as the determinant of lives, values, and dreams of the people since the governance form is capitalism. An example of this is the constant imposition of capitalist ideas to Bunny by his father.

There was a transformation in the concepts of time and space with the emergence of modern society. According to this, closed social relations in traditional societies, which were trapped within a certain time and space dimension, began to emerge from the locality with the spread of mass media and the development of trade. For example, his father talks to Bunny about Europe and other countries as if they were as part of their lives, which explains the concept of globalization. Moreover, unlike traditional societies, the fact that people began to expand their areas geographically in the direction of specific economic and cultural goals also contributed to this process. Economic, political, and military relations between countries began to develop based on relations beyond locality, and contemporary society became a tiny village where multifaceted relations between local and global developed. Now, a phenomenon

and event in a region of our world can easily move beyond its own geography and become a global phenomenon and event. For this reason, one of the most important features of modern society is 'globalization'.

6.2. The Problems Discussed in Modern Literature and Globalization

There are many different definitions of globalization in the literature. However, it can be defined as that the events, decisions, affairs, and activities that occur on the one side of the world at the economic, political and cultural level can affect other societies beyond local and national borders in parallel with the industrial development of the globalized world societies in general and the widespread use of mass media. In this sense, globalization is used to express that world societies influence each other on economic, political and cultural dimensions. One point that should be kept in mind, however, is that globalization and the interaction of world societies on economic, political and cultural dimensions must not mean that our world is functionally integrated, conflicts are reduced, and differences are left behind since globalization is a multi-faceted development that includes both differentiation, conflict and integration. Likewise, the increase in the impact of globalization should not mean that all local elements are destroyed. Nowadays, it can be said that a local reaction against the global effects is strengthening both in the cultural and the political dimensions. An example is the strengthening of local ethnic and nationalist movements in the Balkans and the Caucasus. Petroleum was chosen by Sinclair as a good symbolic reference to globalization and he announces that global trade will be performed through petroleum and everyone will be able to trade on a global scale to achieve the richness.

Besides, modern society also brought about significant changes in the family structure. The shifting of economic activities from agriculture to industrialization increased the population migration towards the cities and accordingly, the traditional large families began to be disintegrated. Now, the nuclear family type composed of parents and young children has become dominant in urban life. Undoubtedly, the above-mentioned changes and the pace of these changes have shown differences among societies in the historical process with the emergence of modern society. On the other hand, these changes that emerged with the modern society not only have not solved the multifaceted social and economic problems but also brought new problems. However, it can be said that today's people have made a very important step in solving certain problems when compared to the conditions in which individuals in traditional society had. Bunny sees that his father does not care by no means

about anything at all, a dinner eaten by an entire family, or a happy family even though Bunny cares hierarchical family order.

It can hardly be said that the social and economic gap between developed and underdeveloped countries has diminished with modernization. Developed countries can even maintain their advantageous positions in the process of industrialization and modernization and this situation can reproduce the inequalities between the countries. Economic and political relations at the global level that run in favor of the developed countries play an important role in the reproduction of this disparity. On the other hand, underdeveloped countries are not able to reach the levels of the developed countries despite the fact that they have made the reforms required for modernization for a long time. This is due to the fact that underdeveloped countries are dependent on developed countries economically and politically. This shows that the project of modernization cannot diminish underdevelopment and dependence, even will sustain them. The abolishment of the traditional way of life and the establishment of a modern way of life are the essences of modernization. However, when a new way of life is established, disintegrating and destroying everything that belongs to the past bring new troubles together. In this sense, modernization is destructive in one aspect and constructive in the other. Whereas, an effective integration should be made between traditional values and new values. It cannot be said that the modernization project is very successful in this sense. Those who carry out the modernization project can sometimes make the means of modernization a goal and choose to use the oppression and coercion to achieve modernization.

A criticism that can be made against the project of modernization is the attempt to create a monotype human model. This removes cultural diversity and wealth in the modern society because while the modernization project draws the profile of contemporary human and society, it takes certain patterns as criteria and tries to apply them to daily life practice by ignoring the differences of the societies. In modern society, the individual becomes increasingly alienated and isolated from himself and his milieu. Moreover, industrialization, which is one of the most important pillars of modernization, provides significant improvements in the material life and well-being of the human, while causing great harm to the natural environment (as in harmful waste of industrial enterprises and ozone layer depletion). In modern societies, scientific and technical progress also affects the weapons industry and therefore, wars can lead to mass casualties which have never been seen in human history at all.

The monotype human model is criticized in 1984, George Orwell's famous book, quite harshly. The evil character Big Brother wants to model all the people as loyal, unquestioning and non-free with simple gesture mimicry simple beings and uses the brainwashing method for it. Sinclair also criticizes this monotype human model in a harsh style in *Oil!* and tries to destroy such a human model from a socialist point of view. The fact that his father constantly talks about the value of money and tries to put Bunny into a monotype human model teaches Bunny socialism and that everything is not about living for the sake of just one purpose in life. The book also reveals a lot of how nature is harmed to drill petroleum.

Some engine, that! Fifty horsepower, the cathead-man would say; and you would imagine fifty horses harnessed to an old-fashioned turn-table with a pole, such as our ancestors employed to draw up water from a well, or to run a primitive threshing machine. (Sinclair, 2007: 64)

The word "brainwashing", which is to change the minds of people and is one of the most common problems in modern times, makes it clear that the actual weapon is verbal and symbolic one. It is argued that religious change, political provocation, health propaganda, influence of mass media on the people, the idea that those who engage in intellectual work lead the masses, and the more prevalent forms of political inoculation practices in totalitarian states, and all the things that constitute the subject of changing human mind have become an attractive science and moral subject. "Brainwashing" has a meaning of a method that is attempted to be used by a sinister and liar person or group with secret means. These mixed emotions, in the form of evil, unpleasant, and very foolish, yet frivolous, or as a depriving weapon of criticizing and humiliating people, have deeper roots than the above explanations can reveal. Propagator does not always engage in clear affairs to spread a certain doctrine or practice. As in war-time propaganda, it often tries to generate violent hate or affectionate feelings against or in favor of only a certain group.

Socrates was certainly not propagating while allowing students to discover the truth for themselves without offering ready answers for problems, but the inquiry. It is as the campaigns aimed at stopping smoking by the health department, demolishing head-hunting in New Guinea, or stopping the practice that women kill themselves at the funeral their husbands. We have seen that it is pointless to speak of conscious or unconscious propaganda if alternative ideas are not found. The Catholic propaganda community found itself only when

the church began to live under the influence of new doctrines and in the case of the new countries to be christened. Sinclair also severely criticizes the churches in his work, which is why religious communities and clerics want to create a monotype human model and use them only for their own purposes. Missionary can be offered as an example to this. People were abused for their (clerics) own purposes, and the power was able to take control of the substrata by means of brainwashing. All this indicates the socialism as the sole remedy in Sinclair's work and shows how precious socialization is in solving social problems by rejecting all the ideas that can stand against it.

Human is a creature that can find itself within nature and must necessarily be in contact with nature to survive. This relationship is a struggle to meet its own needs in nature where it is a part. Above all, it is part of the ecosystem and forms a ring of the same food chain together with the other living beings. From such a point of view, we consider the human as an extension of natural evolution. In this respect, the human is bound to the outside world and obedient to its laws. This is one aspect of its nature. In addition to the physiology of man, which depends on the laws of nature, there is also the wisdom which is the source of free choices and it has created a cultural world with its wisdom. It has freed itself from the limitations of nature with the help of such a feature and has eluded itself from being a part of it. On the one hand, the desire to meet the physiological needs, on the other hand, the spiritual needs, play an important role in shaping its environment by integrating these requirements with its aesthetic pleasure.

The survival techniques that the human has developed and the reorganization of its environment depending on these survival techniques have mediated it to create a new living space outside the natural habitat. Here, the fact that human moves itself out of the natural habitat as a result of cultural development causes it to become a changing element of the balance of nature. In the first turn, it has taken itself out of the natural food chain because now, it has become a being that is not only satisfied with what it finds around but also consumes living things elsewhere and is capable of producing for itself. However, it has caused one or more live species to become extinct with each new technological tool and technical practice that it produces in every new phase of its production. On the contrary, it has increased its own population rapidly and has succeeded in solving the problem of consumption arising from the increase only through the use of technical power. As a result, the use of technical power has made the human a means of production by transforming it into

a part of its own tools and machines. In this sense, this transformation has commodified it like everything. To show how people are working in harmony with nature through their machines:

What could be more fun to watch than a job like this? To know what was going on under the ground; to see the ingenuity by which men overcame Nature's obstacles; to see a crew of workers, rushing here and there, busy as beavers or ants, yet at the same time serene and sure, knowing their job, and just how it was going! (Sinclair, 2007: 74)

Given the ecological problems faced in the postmodern times, the necessity of rethinking human-nature relation becomes inevitable. For the reasons for the excessive consumption of nature and the solutions that will prevent this consumption, it is first necessary to think about how or where human positions itself in relation to nature. In this respect, it is aimed at this part of the study to focus on the characteristics of a futuristic science that does not consume life in relation to human and nature by drawing attention to nature responsibility of a particular human being whose the most important event in relation to nature is to have developed the science and technology in the last centuries.

6.3. The Relationship between Nature and Humanity in *Flight Behavior* by Barbara Kingsolver

By ignoring the bonds with nature and non-human creatures, the search for the truth of the human who heads towards to nature with the desire to become dominant plays an important role in the emergence of the ecological problems faced. The human who externalizes nature and positions it as an object to be seized in information activity by placing itself in the center causes life to be destroyed by dragging other living things while being flooded in its own consumption madness for the sake of comfort. With Barbara Kingsolver's *Flight Behavior*, the relationship between nature and humanity will be examined under multiple headings, it will be emphasized how nature is being tried to be destroyed by the human. It will also be pointed out with examples from the book that the human being is indeed condemned alone by alienating itself from nature, and that it is obvious to return to nature in this loneliness. Initially, the *Flight Behavior* will be understood in a much comprehensive way by focusing on the relation of nature to human and the relation of human to nature.

Seeking truth of the human, who heads towards nature with the desire of to be dominant by ignoring the bond with nature and non-human beings, plays an important role in the emergence of ecological problems that we are confronted with. By placing itself in the center, the human who externalizes nature and positions it as an object to be seized in information activity causes the destruction of life by dragging other living beings for the sake of comfort while being flooded in its own consumption madness. In this case, the following questions are frequently asked about human beings, who make a level of transformation that affects all other ecosystems in addition to their own habitat: What is the difference or superiority of the human who surrounds the world with sovereignty obsession? Is the wisdom of human responsible for this extinction, or should we reassess the wisdom which increasingly becomes technical rather than to make a generalization about the rationality of the human? These questions will be answered with Barbara Kingsolver's point of view in *Flight Behaviour*.

"Human's power to change its habitat and consequently, world" statement can be offered as an answer to the question of what the most important characteristic that separates human beings from animals is. However, the human is not the only living being that regulates the world in the direction of its needs. Contrary to what is thought, many animals in the world do not live like a parasite. Many animals like beavers, bees, ants, and bears build themselves houses, canals, bridges, and hunting areas. They do not just set up their own houses, they survive as "ecosystem engineers" to influence many living beings. As they transform nature to sustain their lives, they create a sustainable network of life through mutual interaction in the transformations they create. In this respect, it is inadequate to offer "the power to change the world with the increase of the cognitive capacity in terms of species-specific possibilities" as the distinctive characteristic between human beings responsible for the destruction of nature and other living beings.

So, given the fact that the human transform nature into an attempt to control the region in which living beings with different mental capacities and skills live, how did the human undertake the role of dominance which interrupted sustainability in the process of transforming the world? Of course, this is a difficult question to answer, and still requires a lot of clarification of the history of humanity. It is necessary to focus on how human beings transformed themselves through their inventions and tools as well as differences from other living things as a species since brain development or mental flexibility is not enough to illuminate the issue. Besides human being is able to enhance its mental flexibility with

technical skills and products it produces, it seems much more important how it establishes itself, where it positions itself and transforms itself in relation to nature.

In *Flight Behavior*, Barbara Kingsolver addressed the problem of alienation and weak human relationships which are among the greatest problems of postmodern times. Dellaboria Turnbow, the protagonist of the book, was sick of her life and inclined to nature to orient herself to different interests. At this time, she encountered an unimaginable scenery and met "The Monarch of Butterflies". What is interesting here is that she considered it as a sign sent by God because of the problems and depression she had. However, the scientist Ovid Byron whom she would meet in the next part of the book told Dellaboria that the whole of this monarch of butterfly had, in fact, a scientific explanation and that butterflies stooped over here while migrating. Such a description led to a new perspective on her life.

The relationship between human and environment in postmodern times is also emphasized in *Flight Behavior* where the place of the human in nature the necessity of nature for itself are discussed. The human-environment relationship is very important for this study. If we look at the history of this relationship, the formation of Earth is the result of an evolutionary process involving millions of years. At the end of these known evolutionary processes, human beings emerged on earth and the relationship between human and environment passed through the different stages. When the environment-human interaction is gauged based on the evolution of human beings, the human is initially weak and dependent on the environment. But over time, this relationship developed in the way of human control over the environment and even dominance over it. In the course of human's known evolution, primitive man is entirely defenseless, helpless, and lonely in nature and natural causes. It is also incompatible and divergent with nature because it does not come with natural protective organs. For this reason, it accepted nature and tried to adapt itself to the environment to be able to survive its existence.

Despite the fact that human beings began to influence the environment to a certain extent in the nomadic period, they were still far from understanding natural the phenomena and controlling their surroundings. However, it was possible for the human to monitor and shape the environment with advancing to settled agricultural society, especially at the end of the Neolithic Age and emergence of cities. From this period on, the knowledge and technical accumulation of the human increased rapidly and consequently, it began to process nature and influence and control the environment more and more. People have increasingly exploited the riches and resources that nature provides for centuries without worrying about the future.

Over time, human-environment relationships have exceeded the level of utilizing nature required for human survival and transformed into forcing the resources of nature, utilizing it ruthlessly and even, destructive use of it.

The science developed by the human who has been trying to solve the secret of the universe since ancient Egypt, Mesopotamia and Ancient Greek and nature understanding of monotheistic religions have developed an idea that the human is the undisputed master of nature. In ancient Greece, Aristotle's definition of human as a "rational animal" strengthened the belief that the human could solve the secrets it discovered in nature through this feature. The western world based on ancient Greek thought learned about the animate and inanimate beings around it and what it was with the help of the discoveries of the basic sciences in the 20th century. Thus, the human solved patterns of the materials surrounding it and also made it possible to sort out its species and its own evolution with Darwin's evolutionary theory.

6.4 A Brief Sum of *Flight Behavior*

Dellaboria, the protagonist of *Flight Behavior*, was tired of city life and in search of a different life but did not know exactly where to escape with a husband and a baby behind. The fact that she did not regret her broken relationship while facing the divorce problem, one of the greatest problems of postmodern time, shows that she was not really satisfied with her past life and wanted to break away from her past while searching for a new life. After she met a friend like nature while she was thinking that the baby she carried was the cost of her mistakes, she would begin to think that it was actually a divine gift.

In this study, it will be discussed what Barbara Kingsolver actually criticize by emphasizing the difference between city life and wildlife in *Flight Behaviour*. From a critical point of view, Barbara Kingsolver argues that predestined "rapid concretion" process of increasingly urbanized world functions as an important factor in the capitalist accumulation cycle, but the gigantic reconstruction presented as an image of enrichment, in fact, increasingly impoverishes the natural environment, which is not man-made, of the human. Future generations are condemned to a poorer natural environment with the worn out of this natural environment, which is the basis of human life. The fact that today's generation seizes the right of future generations in this way constitutes a very controversial issue in today's environmental law studies. Moreover, according to many environmentalist movements, nature is important not only for mankind but for its own existence as well. All the natural structural balances of the over-urbanized world deteriorate in favor of human beings and other creatures

are sacrificed to this process, become extinct, their natural vitality is degraded, and they become impoverished.

Dellaboria was not happy with her life because she realized she had a life lost in a concrete city. In fact, she realized that she did not have a happy relationship with her husband after she met nature and experienced the real happiness. In her ecocriticism, Kingsolver emphasizes not only destruction of nature results in the loss of nature but also it is desired to create concrete islands that are completely free from the sense of libertarian, political, solidarity and common existing in the practice of "city" and to call these concrete masses "cities". In the historical process, however, the city also symbolizes the emergence of political people. The metropolises/ megalopolises that exist today are established far beyond all original and enriching behavioral origins of human creation.

In today's futuristic literature, and especially in science fiction films, there are many different studies on disasters as a consequence of distorted nature balances. The possibility of the collapse of our modern and technological civilization and returning to barbarism overnight is one of the standard subjects of science fiction literature. The new barbarism is often shown not as a revival of old forms of social organization but as a strange mixture of old social structures and modern technology. Now, as a different version of it, Barbara Kingsolver tries to explain that human has come out as a debris from city life and that it can only rise from the ashes of nature. In other words, people are actually imprisoned in cities that are called modern, and escape from it can only be possible by getting to nature.

Sending an unhappy woman to nature, Kingsolver emphasizes that feminism and nature are closely related, and ecofeminism, which is an effort to bring each other together ultimately. The woman's place in nature is quite clear the *Flight Behaviour* as well as in *Prodigal Summer*. The woman, portrayed as alone and unhappy at the beginning, embraces readers with a portrait of a woman, Dellaboria, who understands her as she recognizes nature, opens her up and embraces it in the later parts of the book. She made it so attractive that women are an indispensable part of nature in the "The Monarch Butterflies" scene of *Flight Behaviour* with the ecofeminist point of view and implies that the woman frees the soul by meeting butterflies that reflect her own soul. Ecofeminism was discussed in many parts of Kingsolver's works. Ecofeminism was discussed in many parts of Kingsolver's works. In her ecofeminist works, she aims to show the domination over both woman and nature and understand the relationship between them.

6.5 Ecofeminism

The concept of 'hegemony', deriving from Antonio Gramsci's analysis of class relations refers to the cultural dynamic by which a group claims and sustains a leading position in social life. At any given time, one form of masculinity rather than others is exalted. Hegemonic masculinity can be defined as the configuration of gender practice which embodies the currently accepted answer to the problem of the legitimacy of patriarchy, which guarantees (or is taken to guarantee) the dominant position of men and the subordination of women. (Wearing, 1998: 90)

According to other ecofeminists other than Kingsolver, there is a connection between man's hegemony over the woman and human's hegemony over nature. For them, what is responsible for the destruction of nature is not human centrism, but androcentrism. The conceptual schema used in feminist analyzes suggests that there are interconnected and mutually reinforcing dualities in the androcentric West, e.g. mind/body, mind/emotion, male/female, human/nature, culture/nature, private/public, explicit/implicit. The first terms of the duality match the masculine one, the second terms match the feminine one; the first terms appear hierarchically superior and inherently more valuable than others and the second terms are regarded as existing instruments in the service of the first terms to satisfy their needs. To be better at sport (by implication even for those men who do not participate in athletics) is symbolically translatable into being better or more capable in other areas of life. Through a dialectical process, women who are culturally defined and perceived as incapable of equaling men at sport, are referred to as inferior and, by inference, less capable in many areas of life. Human, man, and mind are sublimed when compared to nature, woman, and emotion, respectively. Such a conceptual framework justifies the subordination of women and nature. Therefore, the destiny of woman and nature is the same. For this reason, these hierarchies and dualities must be destroyed to reconceptualize the relationship between human and nature. Although there is an agreement on when these dualities have begun in history, there is a controversy that the duality is against women. According to Rosemary Radford Reuther, women have been identified with nature since the Hebrews in the history of Western civilization and the men almost simultaneously have established a domination over both nature and women. According to Merchant, women and nature were identified much earlier than the emergence of modern science. However, this case was not always negative since nature was understood in an organic way before the emergence of the science of mechanical nature and this offered a prestigious position to women.

The destiny of woman and nature is the same. The woman has been exploited and tortured throughout history as well as nature has been. Although Dellaboria is not happy with her husband, she carries his child, which may, in fact, be indicated as a compulsory imposition on the feminine from the masculine. Namely, there is a resistance against an androcentric system. This concept, androcentrism, is a very broad concept and has been spoken directly or indirectly throughout history. The logic of the connection between the domination of men on women and the domination of human on nature is that what is responsible for the destruction of nature is not human centrisism, but androcentrism.

After focusing on how nature is assessed through concepts by comparing deep ecology and eco-feminism, it will be discussed how both concepts can be analyzed in both works of Kingsolver. “Deep ecology embodies more than a love of and identification with nature, and a simple recognition that all of us, whether or not we flee from it in denial live in the midst of an environmental crisis. It also purports to be the guiding philosophy of an environmental movement that seeks to slow or halt the ruin.” (Barnhill, and Gottlieb, 2002) First of all, deep ecology can be defined as follows; deep ecology movement emerges through the approach of prioritizing nature against almost neglected attitudes of modern societies towards nature within rapid industrialization and technological developments. By rejecting the view that everything else is in service of human, deep ecology advocates nature-centric understanding with a more holistic perception which accepts human as a part of nature instead of a human-centric understanding of nature as a part of nature. “The term ecofeminism may seem to imply that ecofeminists are concerned only about the oppression of women and the oppression of earth.” (Warren, 1997:21) Eco-feminism considers androcentrism as the main cause of environmental problems instead of human centrisism by holding patriarchy responsible. The views of eco-feminism and deep ecology point to different elements as for the responsibility for the destruction of nature.

While deep ecology, which develops a discourse from the viewpoint of nature and by taking nature to the center, blames human for environmental problems without making a gender discrimination, it is similar to what is ignored by both approaches. Deep Ecology acts in a holistic sense without investigating the shareholders in the destructive consumption of natural resources and the destruction of nature. For this reason, in terms of destruction of nature, it should be taken into consideration that a person living in a mountain village cannot be regarded as the same as the person who destroys nature with a person who lives in the city and damages the environment with the tools it uses in its daily life. A similar approach is

expressed by Mellor regarding the population growth rate. He also believes that it would be wrong to evaluate people's environmental damage rates over population growth rather than consumption rates. "Many ecofeminist theorists argue that there is no primary form of oppression, as all oppressions are related and reinforce each other. However, depending on one's position in society, there is often one form of oppression that seems most pressing in one's everyday life." (Warren, 1997: 21) In the view of ecofeminism, what is noteworthy is that the responsibility for the destruction of nature is accepted on the male-dominant social structure. The criterion here is also discriminative as in deep ecology, and the discourse that eco-feminism has created to protect the environment has become a means to attack the patriarchal structure rather than advocating nature. On the other hand, eco-feminism discourse advocating that women are exposed to destruction by excluding them from environmental pollution and destruction is a consequence of a metonymic outbreak as it is in the view of deep ecology. The idea of considering man as responsible for all environmental problems and woman as an object that is passive and in need of processing, such as nature, is not an acceptable one. Indeed, with industrialization and the introduction of women into working life, it is possible to see that women are also making decisions that have led to many environmental problems.

Ecofeminism associates emergence of environmental problems as women's problems and the underlying cause of women's victimization with the domination of patriarchy on both woman and nature by establishing a relationship between them. The dual exploitation of women and nature by patriarchy is the basic viewpoint of eco-feminism. "Ecofeminism explains how both financial and environmental crises are sex-gendered." (Shiva, and Mies, 1993:1) One important point to note here is that ecofeminism, which ignores and ignores women's intervention in nature, denies that the intervention in nature is carried out by people regardless of the gender. According to the feminism, while the exploitation of woman is conducted by the man, the exploitation of nature is also pushed on him.

According to eco-feminism, the end of nature exploitation will be possible through the end of the female exploitation. "Wherever women acted against ecological destruction or/and the threat of atomic annihilation, they immediately became aware of the connection between patriarchal violence against women other people and nature." (Mies and Shiva, 1993: 17) Nature will survive to be an object of exploitation in a society where a woman is not seen as an object of exploitation. According to this opinion, eco-feminism overlaps logically with social ecology. Social ecology finds the solution for environmental problems in the creation

of a more participatory and egalitarian social structure by eliminating societal domination and exploitation. Eco-feminism advocates that exploitation of nature and exploitation of women are not different things and the idea that men can solve the problem of exploitation of nature by ceasing female exploitation.

Everything in nature is necessary to maintain the whole structure. The existence of everything in the system depends on the others, that is, they are interdependent. Thus, environmentalist philosophies against the duality of the traditional or dominant world understanding, which places the individual's dependences to the background separate the human being from nature, emphasize interdependence of individuals, the intrinsic nature of relations and human's being a part of nature in the light of the fact that science of ecology depicts all the living things of an ecosystem as a network in which their fates are interdependent or as a whole.

All the themes such as eco-feminism, deep ecology, social ecology, and the interdependence of living beings in nature have been extensively studied in both works of Barbara Kingsolver. The fact that Dellaboria escapes from her old life and sees nature as a confidant is an implication to the relationship of woman with nature, eco-feminism; the scene in which butterflies create a civilization in the forest is an implication to how nature has a complex mechanism within it, deep ecology; the fact that Ovid Byron, a scientist she meets after she prefers the natural life, teaches her that nature is indeed in a close relationship with science and social life is an implication to social ecology; the fact that she has a sex with Ovid due to a need for man and she cannot imagine a sperate life from the baby she carries is an implication to the mutual affinities of all living beings in nature.

This phrase with a rather desperate and unhappy tone on the first page of the book depicts Dellaboria's mood: "A certain feeling comes from throwing your good life away, and it is the one-part rapture." (Kingsolver, 2012: 1) Having a faithful identity is not enough to find solutions to the problems she is facing, so he needs something new that she has never tried before. This experience will be fully found in nature, but nature will offer her a choice between God and itself, and although she initially considers this proposal in favor of God, she will love nature instead of God after she has met Ovid who considers nature as a purely scientific laboratory.

This idea will lead her to have a different view of sociological phenomena. It is very reasonable for her that science describes all the objects in nature with a cause-effect

relationship. For example, while she thinks of butterflies as a miracle from God, the fact that Ovid teaches her that this is just a necessity in nature dissuades her from this idea, it opens the door of the idea that everything depends on each other in nature. Here, the details of such an interdependence and cycle in nature will be discussed by giving specific information. It will also be emphasized whether or not there is scientific validity, and the cycle that Darwin put forward in the theory of evolution will be presented as a provocative example of the interdependence of the living beings in nature.

6.6 Ecological Balance with Living Beings

The idea of interdependence of objects is supported by providing a lot of evidence with scientific and non-scientific views. “Evolutionary theory is a ship that has weathered many storms. Lately it has been buffeted by the winds of creationism and its born-again cousin intelligent design (ID), but the enemies of evolution are tame compared to its friends.” (Wilson, David: 2007:18) Among scientific views, Darwin's theory of evolution, which temporalizes the idea of a large entity chain and depicts all the living beings as "relatives" derived from the same ancestor although this suggests that natural selection works in a mechanically and purposeless way, provides a significant scientific support for the interdependence idea. Darwin's theory of evolution derives existing plants and animal species from five or three or fewer ancestors. Even when it is considered the existence of new living beings between plants and animals, Darwin says, "We must also admit that all organic beings that lived and live on earth may have descended from a single-initial inception form.". "Tree of life" refers to the fact that all living beings, including humans, are descended from a single common ancestor, so they are all relatives. In short, the ecosystem regards the relationship between human and nature by taking into account the relationship between the living beings that live in a certain area and constantly interact with each other and the inanimate beings.

While some of the strategies pursued to limit human's destructive actions against nature remain as a human-centric and theist, others follow the path of imparting immunity or respectful position to nature by attributing some kind of value, consciousness, intelligence, or holiness to it. Those who believe that a human-centric perspective is sufficient for the solution of environmental problems and there is no need to develop a new non-human-centric ethic for environmental problems argue that people have the right to use the environment as they wish, but on the other hand they argue that the long-term interests of both present and future generations need to preserve the environment or ecological balances (enlightened human centrism). On the contrary, those who admit theist point of view argue that God has brought

limits to human's intervention in nature and the use of it and he has laid a burden on it to protect nature in the light of verses such as "the Lord God took the man and put him in the Garden of Eden to work it and take care of it" (Genesis, 2:15).

In the above quote, Barbara Kingsolver seems to divide nature and human life into two. "There were two worlds here, behaving as if their own was all that mattered. With such reluctance to converse, one with the other. Practically without a common language." (Kingsolver, 2012: 152) She emphasizes that nature, which is exposed to a transformation or a harassment, has been losing its power day in the face of humanity's hegemony. After touching on the mutual relations of nature and human, it should be mentioned how healthy this relation can be carried out. The consequence of the unrelenting war that human has maintained for years to exploit nature has been devastating. Against these destructive activities, nature has not found any remedy other than to preserve itself with its purity, that is, it has not responded to the cruelty of human with cruelty. Two atomic bombs to Nagasaki and Hiroshima should be shown as an example of these destructive activities of human, which is considered to be one of the greatest massacres of humanity in nature throughout the history.

Given the ecological problems we face today, it is clear that there is a need to rethink the human-nature relationship. Through environmental concerns emphasized in Kingsolver's works, it is worth mentioning how much damage to nature is given by human while it consumes nature. For the reasons of the excessive consumption of nature and the solutions that will prevent this extinction, it is first necessary to think about how and where the human places itself in the relationship with nature. In this respect, it is aimed to focus on the characteristics of a futuristic science that does not consume life in the human-nature relationship by drawing attention to the responsibility of a particular type of human, whose the most important activity in last centuries to develop science and technology, towards nature.

We are faced with ecological problems whose consequences can be irreversible because of the destruction of nature with over-consumption over the last two centuries. We consume 50% more resources than the Earth's natural cycle permits, and it is predicted that even two planets will not be enough for human consumption of natural resources by 2030 if a positive change cannot be achieved pull this rate to a lower level. What is remarkable about this depletion is that the developed world countries that carry out scientific research programs in pursuit of "progress" are the main actors responsible for the destruction of nature and the depletion of resources. Well, how do the countries that produce science and technology

"progress" while at the same time prepare the world's end due to over-consumption? This question calls for the claim of scientific progress to be considered in terms of the irreversible damage to nature.

Of course, the main reason for the destruction of nature is the capitalist consumption strategies, which make the world a technological waste disposal by consuming underground and ground resources in line with flawed practices in fossil fuel use, excessive water consumption, meat industry, and war and drug industries with the acceleration of industrialization and technology. However, it is seldom emphasized on ideas and developments that lead human to declare its hegemony on nature by isolating itself from nature and think of nature as a consumable matter.



CHAPTER VII

7.1. A Brief Sum of *The Jungle*

Upton Sinclair's *The Jungle* will be addressed widely in these parts of the study, and both the relationship between nature and human and destruction of human on nature will be focused with many examples from the book. It will be discussed how the life of the human is affected in the modernizing world, which is one of the most important themes in the book, and it will clarify the changes in the transition from modernism to postmodernism.

One important fact is the existence of an increasingly urbanized world and another one is that the city phenomenon represents the restraint of nature. Today, however, the content and extent of urbanization have come to a stage called "urbanless urbanization" in the scientific world. The new "city" created by contemporary urbanization practices as an infinite expansion and concreting is "beyond" all the contingencies that can now be imposed on urbanization and the "values" is cleared out. Now, neither those who live in the city can assume the role of "urbanized", nor does the city supposedly function as the place it has seen in history. To describe it in the language of the owner of the concept: "The truth is that today the city and the countryside are under siege threatening the place of the human in the natural surroundings. Urbanization destroys both of them; the riches and identities of their traditions and diversity are under the threat of urbanism."

Urbanization devours not only countryside but also the city. It devours not only the values and cultures of town and village life that are fed by agricultural relationships but also the values, culture, and institutions that are fed by citizenship relationships of urban life. Urbanization with stifling features such as anonymity, homogeneity, and institutional hugeness also extinguishes the rural area, which has close proximity to nature, a holy understanding of solidarity and tight family relationships, as well as the urban area which covers proximity of people, unique neighborhood, and the human politics.

The list of problems that emerged as the result of the transformation in the social life of ever-growing cities contain the decline of the sense of social unity, the domination of the individualism, alienation the urbanized to others due to increasing number of urban residents, and desensitization of the urbanized who withdraw into the private as a consequence of the expiration of public space. Thus, these effects of urbanization provide a structure in which the human spirit of being "urbanized" cannot be preserved. By the description of Bookchin, there is an urbanization that does not include a city or transcends the definition of a city; an

"urbanless urbanization" is happening. In the new urbanization model, the classical "city model" is suppressed as well as the classical "the urbanized". Tourraine supports this view as follows: "Since the centers of the vast majority of worldwide networks are in Los Angeles, this urban area is no longer a city, nor a community, it is even more body of ghettos or communities in which everyone is alienated or a checkpoint." (Tourraine, 2000: 13)

Moreover, such a praxis constantly feeds the "urban poverty" with its exaggerated "luxurious" setting, "urban poverty"; the number of poor populations in the growing periphery is constantly rising. The "urbanization practice" that exists in the sense of "values" by means of the duality of the richness and poverty also destroys the "city" and even, "countryside". The signs of the economic powers in the city reshape its form. The city does not consist only of a built-up surrounding, but is, in fact, the subject of capitalist development. All the relations of capitalism are reproduced in this place and capitalism is able to survive and develop through the regulation of urban space. Another characteristic of the period is the emergence of postmodern construction. As is known, the postmodernist movement is primarily based on urban platforms and thus, the public spaces of modernism have been brought new forms with the postmodernist movement.

Another space experiencing all these negativities is the "natural habitat"; the environment falls in the case of the party that receives the greatest share of the "impoverishment" effect of this practice. The change of the urban spatial form is also most clearly exhibited in the transformation of the public property. "There is a continuous movement towards privatizing public properties during the modern period. The second, nature is sought by constructing dams on large rivers and irrigating the arid valleys, as in the western side of North America. Then, this new fortune is transferred to a small number of agricultural operations. Capitalism mobilizes the cycle in which re-transferring of public goods and services to private hands." (Hardt and Negri, 2001: 312, 313). Every amnesty law that facilitates the transfer of public lands, especially city borders, to private hands that are occupiers of these lands has had a similar function., Urban transformation and urban renewal/rehabilitation studies, which are spread all over the country today, should also be considered as follow-up policies because every cycle of hand-over has caused a little more concrete in the natural spaces.

Laborit thinks like Bookchin about a change of the city. According to him, "As it appears, the city, where the diversity which is an indispensable base for biological and social evolution can develop, has gradually lost its effect. In spite of making individuals and

communities meet each other, make them exchange information and culturally enriched by interaction and bind craftsmen, workers, authors, artists, nobles, and traders with each other in the streets and in public places, spatial separation of the social-pragmatic lets alone extinguish them gradually, it creates impermeable walls among human communities” (Laborit, 1990: 141). The notion of "impermeable walls", which Laborit refers to here, is a concept that is created with the help of skyscrapers surrounded by high walls of protection and protected by camera systems in today's luxurious residential towns; private security officers in every major institutional structure and in all residential buildings; and megaphone and encrypted building entrances. Moreover, expensiveness of transportation between the luxurious and the poor settlements undertakes as a new wall functioning as a barrier to the integration of the parties. Especially in developing countries, unplanned settlement areas spreading with immigration waves as well as expensive investment preferences of the capital, which integrates with international trade and economic relations, shape the urban space and image. This dual structure reflecting different cultural worlds lives in tens of millions of cities as almost unaware of each other.

It will be understood what exactly Sinclair aims for in his *The Jungle* work by including some of the famous philosophers like Werner Sombart and some others like him before the work is analyzed in depth on the light of the above information. According to Sombart, what is in the roots of great cities is actually a "luxury" passion centered on privilege, power and fun: “Large landowners who have been flooded with the boredom as a consequence of a gentle lifestyle in the face of rising demands and the humble and simple way of life of the ordinary people have united in a competition to gain a privileged position and in the efforts to become more visible against the working population; settled near the judicial institutions to take part in administrative duties as well as increase their power, and therefore to expand their recreational areas. This is the origin of the great cities, so the capital cities of today.” (Sombart, 1998: 58)

One of the famous philosophers who speak for the urbanization civilization is Baechler. For him: “Civilization is a luxury that assumes that people have the means to produce beyond the needed to survive. A fraction of production is kept and released for various uses. A civilization is best defined by what it does with this fraction. Ancient Egypt allocates a part of this fraction to religious foundations to remember the deaths; and another part to sculptures for fixing stones and metal in temples, cemeteries, pyramids, a religious and intellectual system. (Baechler,1986:108) Harvey also expresses Baechler's example in the

global capitalist cycle and says: “Church and chapel spires dream over Oxford (a town created in the age of church power), whereas in the age of monopoly capitalism, it is the Chrysler building and the Chase-Manhattan Bank building which brood over Manhattan Island.” (Des, 2006: 36).

Undoubtedly, the "consumer society" fiction of the increasingly liberalized world has a big role in this "luxury". According to Ritzer: “In much of the rest of the developed world, the past half-century witnessed the emergence and explosive growth of a wide range of new means of consumption. This is a part, as well a reflection, or the shift away from a society dominated by production toward one dominated by consumption. The shopping mall has replaced the factory as the defining structure of the age in developed societies... Most of the new means of consumption – shopping malls, mega-malls, superstores are quite obvious. Others, such as the luxury gated community, are not so apparent. Still others such as athletic stadiums, airports, high schools, universities, and museums surprisingly reflect the steady penetration of the new means of consumption into society as a whole.” (Ritzer, 2000: 212)

What is important in today's capitalist city is the economic life, and this economic life is shortened when it is necessary to increase the rate of circulation of surplus value. Buildings in good condition are demolished and buildings with shorter economic life are being built. In metropolitan economies (especially in the US), what causes these demolitions is not a search for cultural innovation, but an economic necessity. This is most complex in the housing market: The need to make profits from speculative-based investments in suburban lands and constructions and conversion processes in land use leads to the disruption of fund flow to some other sectors while fueling housing and commercial property demand in some locations.

7.2. *The Jungle* by Upton Sinclair

Without hiding anything, Upton Sinclair's *The Jungle* reflects American business life, employee-employer relations, socialist movements, oppressions towards workers, American degenerated social structure. “Sinclair’s title indicates that American society, in his analysis, had returned to the law of the Jungle, where might makes right in a brutal survival of the fittest.” (Bloom, 2001: 5) The *Chicago Stockyards* are the most dramatic and famous work of Upton Sinclair. Within six months of publishing this book, the food act was altered, politicians fell out of each other, and terrible attacks were made towards employers. It is clear in this novel how American capitalists organize unimaginable plays not to make the public become conscious. *The Jungle* starts with a wedding; young and hopeful Jurgis Rudkus eventually gets married to her fiancée Lukoszaite. On the first part of the book, both dance at

Packagingtown's wedding festivities in the Meatpacking district of Chicago. From the very beginning, there are pieces of evidence showing that something in this couple's life is not very good. Jurgis, who ignores this case, says to her wife: "We should go to work the next day, or it will ruin us!" (Sinclair, 1906: 1). Then, to comfort his wife, he tells her he works hard and looks after her.

The first scene of *The Jungle* discusses the lives of people who have started this journey with hopes but maintain it with griefs, which is a familiar subject in postmodern times. In the postmodern times, people are faced with unexpected problems although they start every year hopefully. Economic issues, health problems, environmental problems under the name of urbanization, family problems, cultural shocks, exploited lives are the main themes of the book. The effect of postmodern time on social life will be explored in detail by including the starting point of the work, how the author wrote this novel, and some important sections from Sinclair's life.

The book tells of Chicago, a city in the United States that was supposedly ruled by the people at the beginning of the 1900s but actually owned by business oligarchs. The book portrays a world based on the exploitation of the proletariat class and in which nothing other than brute power is valid; an order in which the powerful subordinate to the unpowered; companies which ascended to the throne by buying the law of the country and force others to realize their desires ruthlessly; and people who set out to realize the American dream from all over the world and met new deceitfulness and corruption in misery and hopelessness. All the themes can be presented as the starting point of Upton Sinclair's *Chicago Stockyard*.

Upton Sinclair, the author of many of his best-selling novels, each handling an event or problem that shook America, was a brave journalist who had been active in the Socialist Party for many years. He made his living only by writing. He made a tremendous impact with *The Jungle* as well as *Oil!* in which he ruthlessly criticized the petroleum sector through a father-son relationship, and Pulitzer Prize-winning novel *Dragon's Teeth*. Although people collected signatures to award him the Nobel Prize for Literature, a famous author opposed it. In his books, he undauntedly criticized the misery of the coal mines, the drama of the people accused of unfair punishment, the life of socialists, and the hypocrisy of religion and religious people.

The author, who worked in a stockyard hiding his identity to write the most important novel of him, *The Jungle* which was published in 1904, describes the drama of Jurgis and his family, who immigrated from Lithuania to America with the hope of being rich. As a

consequence of the book in which the exploitation, poverty, income inequality, injustice, inhumane working conditions are explained from a realistic point of view, the unhealthy situation of meat sector would draw more attention and would be rapidly regulated by the US government while Sinclair became the target of the protesters of hygienic addicts in America.

The story of the novel which takes its power from reality is briefly as follows: Jurgis is a young man who is so young, strong, ambitious, almost health-filled, and whom bosses want to hire but whine when they cannot find. While stockyard is full of men who have been waiting for a month, perhaps months and have not been called yet, he is hired on the second day of his arrival to Chicago. He starts his job with great ambition and hope in a facility where ten thousand of cattle and pigs, and half as much as sheep are brought every day. However, America, the country of freedom that lovers and young people dream about, does not match with what is described. The land of high wages is also the one with expensive prices. The poor here are as broke as the poor in any part of the world.

There is no room for faithfulness and morality in the stockyard; even a single dollar is more important than a man. The worse than immortality is there is no trace of being honest. Everyone in the same class competes with each other, and each one is afraid of losing its job. In other words, here is boiler with jealousy and hatred. It is not possible to be promoted by working well. However, the one who reports others will be promoted; but those keeping their heads down are engaged more up to a real-going over and then, put away. In the stubble and chips, there are meats on the floor where the workers walk in the paladin and spit numerous tuberos microbes. Thousands of mice are jumping on the meats stocked in the huge stacks, and the companies leave poisonous bread everywhere to kill them; dead rats are delivered to grinding machines with poisonous bread and meats.

Jurgis soon begins to realize the rightness of the ones who laugh at him, and his magnificent dreams of being rich have collapsed. Now, he knows how things work. This is a struggle that everyone gives alone, and the devil takes the hindmost:

“You went about with your soul full of suspicion and hatred; you understood that you were environed by hostile powers that were trying to get your money, and who used all the virtues to bait their traps with. The store-keepers plastered up their windows withall sorts of lies to entice you; the very fences by the wayside, the lampposts and telegraph poles, were pasted over with lies. The great corporation which employed you lied to you and lied to the whole country--from top to bottom it was nothing but one gigantic lie.” (Sinclair, 1906: 400)

The situation is painful since there is a war that is not fair at all. There are no such things as justice, right; there is only power, bullying, indifference, and arbitrariness. Under these circumstances, immorality is as inevitable and as prevalent as it is in the slavery system. One day Jurgis is dismissed in a condition that he has fallen under the heels and in a sucked way. His old father has died, his wife turned into a wreck, and the whole family was suppressed. They became voiceless under the weight. It is no longer possible to suffer a terrible grief than death. Jurgis loses his wife and then his son. The family breaks down. Aching with hatred and rebellion, Jurgis is outlawed. He steals, votes in the election against payment, and even he takes the side of the bosses as a strikebreaker in the stockyard. He constantly dreams of revenge and rebellion with a darkened soul, blinded eyes, and crazy hatred. This is the new posture; he is a warrior from now on, and someone who shoots him will get more each time.

Jurgis walks once again the street. One day, he joins the meetings of people who call him "Comrade", and after that day, nothing is like before. Jurgis learns that living like a human is right for them. He escapes from unhappiness and becomes a person like his will and goals. Following this, he will live in the custody of justice and walk with his comrades' arm in arm. Sinclair spoke to the minds who are sick of ruthless barbarism in capitalism. He meticulously explained that only socialists could stand against capitalism. For him, the proletariat is condemned to the mercy of those who exploit it until it is organized and has "class consciousness".

7.3. The Social Messages Discussed in *The Jungle*

Describing the American sociological and economic structure quite impressively, Sinclair strongly criticizes the US for an immutable oligarchic system. "The growth of a large business is merely a survival of the fittest. The American Beauty rose can be produced in the splendor and fragrance which bring cheer to its beholder only by sacrificing the early buds which grow up around it. This is not an evil tendency in business. It is merely the working-out of a law of nature and a law of god. "Bloom, 1999: 6) The vast majority of people recognize America with words of great disaster and aggressive politics or inflated discourse of country of freedom. America is today the world's greatest military, political and economic power. This great power was based on the intensive exploitation of the American proletariat. The facts which appear when the deceptive cover of the bourgeois ideologues is torn are the evidence of this. Today, the size of the American economy is \$ 14 trillion, and this big economy is now shaken by earthquakes. The American government which has prepared \$ 700 billion rescue

packages to save the sinking capital institutions is going to cut its bill to the workers and proletariat today as it was in the past. The lives of workers and laborers are virtually mortgaged with the debts of the stock market and the credit debts of the banks. Millions of people have become dependent on a credit card, a consumer credit, or a share on the stock market. The American bourgeoisie is not more conscientious than it was in the past. What has been lived to the present since the years of capitalism emerged in America could be presented as proof of it.

Capitalism's conquest of America, its ruthlessness and brutality are also described in socialist authors' novels. The rapid monopoly process in America, the intensification of the exploitation, the tragedies experienced at a time when the masses of people who were exiled for their lands became labor, and unimaginable poverty and pains were treated in sharp lines in Upton Sinclair's *The Jungle*. In this work where Sinclair depicts both American society and postmodern times, the laborers who have lost their hopes of the livelihood in their lands set out to other lands with great hope. Even though an unknown and dark future scares people, they have nothing left to lose. Among thousands of workers who have been sentenced to work in inhumane conditions in *Chicago's Stockyards*, some fall behind their dream of marrying with a lover and being a small beautiful homeowner and some desire being happy with their children. However, nothing is as it seems. People face the ugliest face of capitalism in America's Chicago. As soon as the first steps have been taken to this "Dreamland", the means of the hegemony of the capitalist system comes into play. In this country where the sky is not as it seems, the tragedy of families and workers who have been blockaded by the dirty bourgeois politics, the real estate agents, the bosses, and the bankers of the ruling order is heart-wrenching.

The author goes beyond the ordinary and tells about the general condition of American capitalism in the early 1900s and what cost rose The American Dream through the true stories and the lost lives. This growth of the growing and blazing American economy is accompanied by a rapid wave of immigration all over the world. The people whose need for a humane life has made them set off have jumped in hell to reach America where great hopes turn into great tragedies. However, this tremendous exploitation wheel grinds these hopeful bodies between its gears in a very short time.

People who have gone through a very difficult journey and sought the dreams of richness in *Chicago Stockyards* by escaping from brokers and cheaters will soon realize that the poor laborer in this high-profit, but the high-cost country has not the slightest difference

between the poor worker on the other side of the world. If Jurgis' life is to be considered again in a short while, the everlasting dreams of Jurgis who wonder whether people leave him poor with his strong arms will fade away at a night. Thousands of workers strive to resist heavy and violent working conditions. They only earn enough to feed themselves. Sinclair portrays that they cannot find a shelter, and they are sometimes hungry in the middle of winter and fight for survival after they have consumed everything. He also depicts how the meat trusts who deem these conditions proper to laborers disregard human health for the sake of profits.

It should be known that the book created reactions among people in America. Upton Sinclair's lines are so impressive that it's just like a hidden camera. For this reason, the novel had a great storm in the year of publication because of the terrible working and living conditions of the workers and the inhuman conditions of the meat production. The American bourgeoisie had to change the food law. Again, the meat trusts were attacked because of what was described in the book.

7.3.1 The Personality of Jurgis

The personality characteristic of Jurgis is quite natural, like one within the real life. A strong, imposing, Lithuanian young man who makes a living the hard way; called as Jurgis. “In Sinclair’s book, his version of reality Jurgis cannot succeed financially without exchanging his high morality and willingness to work for a cynical acceptance of the need to lie, cheat, steal, and exploit others.” (Bloom, 2001: 6) He is a kind of worker who believes that people can have everything in their hard work, is a good-hearted, pure and unobtrusive, and a man after a boss own heart. It is surprising that the workers hate the work, masters, and bosses around them in the early days when he has begun to work. That is why the masters and bosses are the ones who promise him good days. One of the first problems he has faced is the union issue. Jurgis does not even know what the right really is when the workers who work with him tell him that they have to unite and fight. He has the only right: to find a job and fulfill what is said to him. He is the one who has renounced membership because he has to pay dues to the union and believes that every tub must stand on its own bottom.

While searching for a place to rest his fatigued body, he suddenly finds himself among hundreds of people in a meeting room. The man on the stand was saying “...With the voice of humanity, calling for deliverance! Of the everlasting soul of Man, arising from the dust; breaking its way out of its prison—rending the bands of oppression and ignorance groping its way to the light! ...”. (1906: 368) These words would open the door of days that will enable Jurgis to meet socialist ideas that change his life. The words of this man seemed to be the

lightning that falls in the soul of Jurgis. What he has learned in the following days would change him from top to toe. "For four years, now, Jurgis had been wondering and blundering in the depths of a wilderness; and here, suddenly, a hand reached down and seized him, and lifted him out of it, and set him upon a mountain-top, from which he could survey it all."

Those days on which Jurgis' s soul has been raised again are the same days that the American proletariat tries to save itself from the pressure of the stinking bourgeois politics. The author also exposes the ugly face of the capitalists who try to prevent the awareness of the people through deceit and trickery. What has changed Jurgis is the socialist ideas that teach him to become human again and the proletariat movement that is launched and risen at that time.

7.4 The American Dream

“That American dream of a better, richer, and happier life for all our citizens of every rank, which is the greatest contribution we have made to the thought and welfare of the world. That dream, or hope has been present from the start. Ever since we became an independent nation, each generation has seen an uprising of ordinary Americans to save that dream from the forces which appeared to be overwhelming it.” (Cullen, 2003: 4) "The American Dream" is common in modern American literature. One of Arthur Miller's masterpieces, *The Death of Salesman* which portrays this as a complete fantasy can be discussed in this part of the study. In the story, some sections are conveyed by the humane wishes of a modest American family from life. Nevertheless, these futuristic dreams will disappear as they meet the cold face of reality. A story goes on in America in the 1940's. The protagonist of the play, Willy Loman, is a person who has earned a living through sales for many years, is respectful to the ethical values of the society, honest, and hardworking, and tries to guide his family in this direction. He has never given up the way that he admits as right and has worked for years without any other purpose than to be able to support his family. However, although he has reached the age of sixty, he still has to work intensely to pay for home installments, the broken refrigerator, the old car, and the house expenses.

When considered through Miller's work, "The American Dream" which was promised by the government in the first half of the twentieth century was not realized for everyone and the hopes of the middle class remained nonfulfilled. This nonfulfillment creates a "spiritual abandonment" in the words of Terry Eagleton. The axis in modern tragedy, unlike traditional, is a genuinely alienated person rather than a person integrated with society. Unlike the noble and prudent protagonist in the traditional one, it is only a matter of time to suppressed by the

new values as soon as the modern protagonist who is an ordinary person lifts his head slightly and sounds his voice except that he challenges his fate.

"*Death of A Salesman*" draws attention to the transformation of the world of values as well as political and economic changes parallel to the post-war social world of the United States. Arthur Miller, who castigates America's "free, happy and equal" ideals in *Death of A Salesman*, claims that The American Dream is often inaccessible. As it is inferred from this work, only those who are lucky enough to be in the right place at the right time will succeed and others will never reach the material and emotional success of The American Dream during all their lives. In his masterpiece, Miller claims that it is not possible for people to enjoy the virtues they have because they are much more dependent on American Dream than is necessary. The American Dream, which Miller finds utopian, creates a false hope that will prevent people from being proud of their achievements in building a better life than they would have in other countries. Adams' words about the American dream is very good at criticizing the story: It is a difficult dream for the European upper classes to interpret adequately, and too many of us ourselves have grown weary and mistrustful of it. It is not a dream of motor cars and high wages merely, but a dream of social order in which each man and each woman shall be able to attain to the fullest stature of which they are innately capable, and be recognized by others for what they are, regardless of the fortuitous circumstances of birth or position.

Despite being used for the first time in 1931 by Adams, this term dates back much earlier times including the date of European emigration to America. Jim Cullen traces the American dream to the Puritans' presence in America. According to Cullen, this dream got the foothold with the rise of individualism even in the early days when America emerged, and the first examples of the American Dream were experienced with the initiatives of the Puritans who desired a good quality of life. The first settlers in America migrate here, expecting a better life than those left behind in Europe. When the main reasons for their migration from Europe are assessed, it is seen that the most important factors are religious pressure, persecution, and poverty. People leave their countries in order to satisfy their personal freedoms. Among the expectations, there is a transition from poverty to wealth, social equality and equal opportunities, a classless society scheme, religious liberty and political democracy in the promised lands to God's chosen people; as well as the protection of dignity and happiness, economic prosperity and peace, reaching fame and fortune from poverty.

American Dream was always the most sought-after reason for traveling to America. Everyone was aware of the existence of this dream, and many died in the struggle for it. The American Dream cannot simply be defined as a single dream; it covers all the opportunities the United States offers. Ever since the United States was founded, people have endeavored to reach the definition of The American Dream. As time went on, these dreams became more complicated and changed greatly to be addressed. The meaning of the term "The American Dream" has changed in the course of history; the term has come to include both global ideals (such as being a homeowner and mobility for development) as well as the global vision. Today, this values system means for Americans an opportunity to gain prosperity by working hard. According to this dream, this opportunity is for the person to raise their children without artificial obstacles and provide them with a good education and career. This is an opportunity to make individual choices without limiting the number of people that are bound by class, caste, religion, race or ethnicity. Along with this opportunity, the migrants to America have made various attempts to satisfy their freedom and material needs. Immigrants in the United States have sponsored ethnic newspapers in their own language; editors have often contributed to the American Dream.

In 1949, Arthur Miller wrote *Death of a Salesman* in which the American dream was sought and failed. While Arthur Miller is portraying a European family that has emigrated to America, he also depicts how they remain weak in success and how the characters reveal the moral and socio-psychological aspects of society. Willy Loman with an obsessive desperate quest carries typical tragic protagonist-specific traits. Willy cannot reach his real goals. The suicide attempt allows him to approach an unresolved consequence at the least. Willy gets a professional perspective on the business relationship that a salesperson needs. However, he experiences a personal failure in a carefully built artificial life and fails to notice the mistakes that originate from his own thought and family. The name 'Loman' or 'Low-man' (an insignificant man) is really effective in influencing him personally, emotionally, and spiritually. His thoughts are influential in guiding how people around really appreciate him. Willy wants to retreat to a number of things that strain his mind and make him face to face with the truth from his point of view and take a different attitude. He fails to cope with the socio-psychological burdens that the environment lays on him. The inability to realize The American Dream and the hopelessness of this situation is the peak of his life. Failure is not very effective in reducing the love of his family and especially his partner, but unrealistic attitudes for the sake of wealthy with a materialist identity are the most important factors in

the fact that this game is a real tragedy. Despite this failure, it is the greatest tragedy that Willy thinks that the American dream he wants to fulfill is to be carried out by his son Biff and that he implies it at the end of the game as an inheritance.

7.5 American Dream is an Illusion

What Upton Sinclair is trying to do exactly in *The Jungle* is that The American Dream is nothing more than an illusion. New York, Chicago etc. are immigrant cities. There are about 100 different languages spoken in these cities, and one out of three was born outside the United States. All these people supposedly came to the United States of America for better living conditions. The American Dream is a form of thought and tradition that advocates the idea that success, prosperity, and reputation can be achieved through hard work, but income inequality has taken its way since years ago and poverty and injustice have increased rapidly and tragically.

Jurgis, the protagonist of the book, comes to Chicago to realize his dreams, but on the contrary, he experiences the pain he has never experienced before and has had to confront people who have compromised on many values of morality. America, called "The Land of Opportunities", is essentially a lottery which can be hit only a few hundreds of thousands of immigrants. The incomplete sentence which begins with "Better..... than living here" like the idiom beginning with "Paved with gold", which is used for Istanbul, was ironically enough to embellish the dreams of people drifting from all over the world. Because what is important for those people who become obsessed with growth are more machines, more efficiency, more capital and more comfort. Those who live with dreams do not even know about millions of unemployed people in America. Jurgis and his family are some of them; and while people suffer from economic troubles, they play in the ring and choose to go after their dreams. Before working in the stockyard, Jurgis is unaware how heavy and inhumane conditions the workers work under, that they cannot receive a recompense for their labor, and that he will just dream of luxury and comfort. The only thing he and his companies want is the success, money; maybe the power or perhaps a sunroom house.

The country of liberties pumped by different discourses is based on the exploitation of the American proletariat. When the American economy was shaken from time to time, the bill was always cut to the proletariat, and even today, the lives of the laborers are mortgaged with loan debts and stock market debts. The Jungle discussed all of these themes. Jurgis and his peers will fail to try to achieve "The American Dream" in the stockyards on the back streets of

Chicago. Jurgis, his old father Antanas, his wife Ona, her stepmother Teta Elzbieta, and children Jonas, Marija, and even all the children struggle to survive. However, they are ground in the merciless wheels of the market. Dirty bourgeois politics, real estate agents, bosses, and bankers trap them. A series of unfortunate deaths breaks down the family.

"They had dreamed of freedom; of a chance to look about them and learn something; to be decent and clean, to see their child grow up to be strong. And now it was all gone—it would never be! They had played the game and they had lost... for all the help it gave them the vast city in which they lived might have been an ocean waste, a wilderness, a desert, a tomb." (Sinclair, 1906: 160)

Jurgis who has been collapsed with the deaths of his wife and son is outlawed. He steals, votes in the election against payment, and even he takes the side of the bosses as a strikebreaker in the stockyard. Finally, when he comes to his senses, he realizes that the only way to oppose injustice is through equality and unionism. He is late for his family, but he is full of the power of hope and struggle.

" And now a dream of resistance haunts him, hope battling with fear; until suddenly he stirs, and a fetter snaps—and a thrill shoots through him, to the farthest ends of his huge body, and in a flash, the dream becomes an act! He starts, he lifts himself; and the bands are shattered, the burdens roll off him—he rises—towering, gigantic; he springs to his feet, he shouts in his newborn exultation" (Sinclair, 1906: 355)

7.6 As a Remedy Socialism to Capitalism

A novel that depicts the unimaginable poverty and sufferings and what cost rose The American Dream at through the true stories and the lost lives reveals not only the terrible working and living conditions of the workers but also the inhuman conditions of the meat production. It also exposes the ugly face of the bosses and their followers who try to prevent the awareness of the people and laborers through deceit and trickery. It is the proletariat movement what has raised awareness in Jurgis and taught him to live humanly is a right.

In *the Jungle*, Sinclair advocates socialism as a remedy for the lives that capitalism destroyed. Non-repairable sidewalks, votes against money, workers forced to work in unhealthy conditions in stockyards, indifference towards the injured workers, and their dismissal are the main problems that the book attracts attention. Even the author writes somewhere in the book that even animals cut in the stockyard are luckier than people working there. These people who work by ignoring their lives all day do not even get their money;

everything officially has turned into a robbery. Upton also notes this: Everything is already a robbery in the life for the poor.

Sinclair discusses the inhuman conditions faced by workers because of uncontrolled capitalism. However, what is emphasized in the work is the unhealthy situation in the meat sector, which is behind the scenes, rather than the challenges faced by workers, the long working hours, the pressure exerted to migrant workers, not having a job guarantee. This attracts more attention and US government would make legal regulations. Sinclair says in this regard: "I aimed at the public's heart and by accident, I hit it in the stomach!" Sinclair, 2014: 1)

The consciousness of nature conservation is reflected in the book quite clearly. When it comes to nature, people's habitat and consumption places should come to mind. The stockyards constantly mentioned as dirty and unhealthy environments in the book are to emphasize the extent to how human life and its environment have been polluted. In Chicago slaughterhouses where dirty streets, dirty smoke from car exhausts, blacked walls, dingy street lamps, stinking garbage bins, and all other pollutions are portrayed, Sinclair actually tries to explain how the postmodern world is an unlivable world.

The title of the novel symbolizes the competitive nature of capitalism; the world of Packingtown, where the famous meat stands of Chicago take place, is like a Darwinian forest where the weak and all other living creatures take part in a brutal and immoral battle for the survival of the powerful. The title of the novel draws attention to the doctrine of Social Darwinism, a notion that some 19th century philosophers used to prove the abuses of wealthy capitalists. This idea suggests that the people at the bottom are being held at a fixed level, while the community is designed to reward the strongest and best people. Regarding the story of a group of honest and hard-working immigrants destroyed by corruption and evil, Sinclair emphasizes that those who succeed in the capitalist system are not the best of mankind but the worst and most corrupt by trying to disprove the idea of Social Darwinism.

Sinclair uses decayed and unhealthy meat boxes as symbols to represent capitalism's basic corruption and the hypocrisy of The American Dream. The boxes have very bright and attractive surfaces but contain a quantity of meat that is not suitable for human consumption. Likewise, American capitalism offers an attractive side to immigrants, but they find it rotten and corrupt. As can be understood from the fact that the pollution of nature is associated with the unhealthy food and beverages consumed by people, the pollution of nature was discussed in *The Jungle* quite effectively:

7.7 The Dirty City life in *The Jungle*

The meat would be shoveled into carts, and the man who did the shoveling would not trouble to lift out a rat even when he saw one—there were things that went into the sausage in comparison with which a poisoned rat was a tidbit. There was no place for the men to wash their hands before they ate their dinner, and so they made a practice of washing them in the water that was to be ladled into the sausage. There were the butt-ends of smoked meat, and the scraps of corned beef, and all the odds and ends of the waste of the plants, that would be dumped into old barrels in the cellar and left there. Under the system of rigid economy in which the packers enforced, there were some jobs that it only paid to do once in a long time, and among these was the cleaning out of the waste barrels. Every spring they did it; and in the barrels would be dirt and rust and old nails and stale water—and cartload after cartload of it would be taken up and dumped into the hoppers with fresh meat and sent out to the public's breakfast. (Sinclair, 1906: 79)

Socialism and capitalism were again confronted by Sinclair. Capitalism which is regarded as one of the greatest problems in society in postmodernism is indeed the main reason for all the problems of the society. It can be understood how the capitalism emerged with industrialization cause direct or indirect damage to human life and nature when it is considered that the huge buildings have been constructed as a result of the destruction of the green spaces; the exhausts of the car damage to the ozone layer; and the dirty waste from the factories pollute the water resources and destroy the habitat of the aquatic creatures. If capitalism is associated with a plague, it is disastrous not only to be in a city where there is a plague but also to escape from there because there is a possibility to infect others. Therefore, the capitalism is just like a plague; there is no salvation for the one infected by it. If it is to be avoided, then there is a possibility to infect others. What is noteworthy here is that all countries in the world, including African countries, have been infected with capitalism.

The question that needs to be asked at this point is whether socialism is really strong enough to resurrect the social life which has been destroyed by capitalism? For a satisfactory response to this question, the differences which distinguish them should be mentioned first. First of all, private property is indispensable in capitalist economies. Capitalism has private property rights. Individuals have an unlimited private property right in capitalism. On the other hand, socialist economies have no private property rights. Houses, parcels, lands and all means of production are in the possession of the public in socialism. Secondly, it is decided

by the price and market mechanism which automatically processes which goods are to be produced in which quantities and in which methods and for whom in the capitalist system. In socialist economies, adjustment in goods, quantity, method, and production is made by a central planning authority. Thirdly, private interest is at the forefront of capitalism. In capitalist economies, the individual works by maximizing its own interests in order to make more profit. In socialism, the public interest is at the forefront. The interests of society are determinative rather than of the individual in economies with socialist ideology. Fourthly, the capital can be accumulated in fewer people in the capitalist system. The accumulation of the capital in fewer people may lead to inequality and uneven distribution of income. In the socialist system, equality between individuals is essential. According to socialist thought, distribution of income among individuals should be balanced and fair. Finally, there is a multi-party-political life in capitalist systems. This system has "indicative planning". Socialist systems are single-party regimes. Multiparty political life preferences cannot be discussed. This system has "imperative planning". Repressive and anti-democratic practices generally are observed.

After comparisons of capitalism and socialism in a very detailed way, it is understood that socialism will equally protect everyone's rights, destroy the gap between the rich and the poor, and end the modern slavery. Sinclair first reveals the horror of the plague of capitalism in *Oil!* as well as in *The Jungle*, and then makes a fresh beginning with Bunny in *Oil!* and Jurgis in *The Jungle*. He offers socialism as the remedy of the plague and ends up the stories by introducing the protagonists of both books to socialism by implying that it will rule the world one day.

7.7.1 Socialism may not be a Remedy for the Sufferings of Capitalism

It is impossible to say for certain that socialism will remediate the sufferings of capitalism as Sinclair claims because creativity, quality and high performance in productivity in an egalitarian, libertarian and fair order must be absolutely rewarded and vice versa. However, socialism brings the opposite. The one that fills the pot up is alike the one who breaks it in a collectivized production. Creativity and productivity of even the most talented person are reduced. Evil is not punished, and creative contributions are prevented. A secret society, deceit, intimidation, provocation and human weakness stand out. In such an order, the one who breaks the pot can easily become more admirable than the one that fills it up. Imaginary hypothetical values precede real values. All measurements give incorrect results.

The fact that the vast majority of people in the 21st century still have a misconception that socialization is the only alternative to capitalism is enough to show that Sinclair's thesis still has not lost its influence. Apart from all of these, the similar sides of both movements disprove the thesis that one is poison and the other is an antidote. In terms of their economic and social consequences, these two systems are very similar in essence. Both systems are collectivists; the individual is in the background. In both, the control is in the hands of the state (the public). The state is the most important economic actor. The state is the owner of very large properties, banks, and money. It commands and governs the whole economy and economic actors. It contracts debt and makes investments. It establishes monopoly companies and operates them. It makes emissions and plays with interest rates, loan terms, and exchange rates. It creates new taxes. It increases the rates. It constantly regulates the economy. It launches and bankrupts the funds. It creates commercial blocks with foreign countries, decomposes them, and applies embargo. It retrenches some of the factors of production but encourages others. The government always releases new laws and regulations that determine what economic institutions can and cannot do. It creates legislation. It performs investigations and regulations. It may create imaginary money, or it may not place the real resources available in the economy at all. Moreover, most of the time, all these activities are carried out by bureaucrats and politicians who are not competent in their fields. For example, it can make huge military expenditures and go to wars. Such activities of the state will return to the people paying taxes as unemployment, poverty, illness or death.

People desire to live in an order where equity, justice, and freedom are available. From the viewpoint of capitalism or socialism, these are missing in the "other". In fact, these are missing in both of them. A state does not care about justice at all. As for the issue of freedom, the only freedom that a state desires is the freedom enabling the bureaucrats to do whatever they want on citizens? The supreme bureaucrat is the one who ruins the citizen at maximum level, isn't it? The main function of legislative, executive and judicial powers is nothing more than restricting the freedom of citizens.

It is claimed that the United States has spent \$ 1 quadrillion on battles with countries such as Iraq and Afghanistan in the last 20 years, which has been no use for their own people. Every newborn American is born with a public debt as much as the cost of a house for which it is held responsible for paying. The fate destined for itself is that it will work, produce and pay the armies of the countries such as Tunisia, Libya, Sudan Egypt, and Syria have bombed

their own people; they are still bombing. For what and for whom? Why do people have to pay for these charges?

It is obvious what some examples of countries governed by socialist order do. North Korea and China are still the countries with the least equity, freedom, and prosperity to their employees in the world. Those who flee from the rain of capitalism are all caught with socialism. Now, neither socialism nor capitalism is valid in any other country today. In the meantime, privatization was carried out in socialist countries, and the control of the means of production handed over to private individuals and organizations. In the capitalist countries, there were virtually no sharp capitalist bosses like the Rothschilds and Rockefellers. A considerable part of shares of large corporations in developed capitalist countries is still in the hands of social institutions like the retirement fund. There, almost all laborers have become capitalists through stocks, even indirectly. Unfortunately, no countries in the world have the real "Laissez-faire". A liberal economy, a truly free enterprise, cannot be practiced anywhere in the world. The government of almost every country despotically keeps the money, economy, and lifestyle of the people. Even now, the decisions of the bureaucrats and politics of the states in this present globalized world order are not only harmful to the peoples of their countries but also to the peoples of other countries.

Upton Sinclair's view of capitalism as a remedy for socialism is considered to be correct in one hand while it is considered to be an impossible experiment on the other hand. The fact that Sinclair advocates the socialism as a remedy of the problems by observing the people and society of the United States as a fairly good observer to identify these problems shows that he discusses and sheds light on the problems of the world as well. The United States, known as a country of dreams and a country of liberties that has taken a great place in literature, is not seen such a magnificent country with the depiction of Sinclair in his novels. Many people who live on the hunger limit, disappointed but hopeful masses, and many women forced to sell their bodies show the true face of America through Sinclair' pen. Here is a quotation blatantly showing what kind of inner world the United States has in reality:

All day long the blazing midsummer sun beat down upon that square mile of abominations: upon tens of thousands of cattle crowded into pens whose wooden floors stank and steamed contagion; upon bare, blistering, cinder-strewn railroad tracks, and huge blocks of dingy meat factories, whose labyrinthine passages defied a breath of fresh air to penetrate them; and there were not merely rivers of hot blood, and carloads of moist flesh, and rendering vats and soap caldrons, glue factories and

fertilizer tanks, that smelt like the craters of hell—there were also tons of garbage festering in the sun, and the greasy laundry of the workers hung out to dry, and dining rooms littered with food and black with flies, and toilet rooms that were open sewers. (Sinclair, 1906: 425)

He starts his American realism, which has been discussed in his work widely, with a wedding that everyone attends first to ensure that everyone has dreams at utmost, and then maintains his story with the narrow streets and dirty stockyards to make people understand that nothing is at it seems. Later, he virtually cries out to the whole humanity that The American Dream is a massive lie by depicting that families of laborers who are worked as modern slaves are broken, men have involved in burglary and murder, and women have involved prostitution. Although he tries to explain that salvation is impossible by implying socialism and feminism to the readers, it is unfortunately obvious the fact that these problems still cannot be solved even in the millennium.

7.7.2 Feminism in *The Jungle*

From a feminist point of view, in the book of *The Jungle*, although Ona and Teta have started a life as strong characters, it seems that their traditionalist confidence is weakened due to the Ona's being raped and challenging living conditions. Despite being so innocent and well-intentioned, Ona is crushed under the hegemony of men, and she finds herself in the arms of a brutal life after the rape, which seems to be a ruthless event that has happened while Jurgis keep pace with the capitalist world from the viewpoint of Sinclair. Although Teta has a traditional and strong woman portraiture, capitalism puts her into such a trouble that she allows Jurgis to return to the family despite his ideas. If it is considered that Jurgis symbolizes the capitalism at the least, this means that Teta has had to open a door to capitalism despite its strong traditionalist stance.

As many feminist authors, especially Virginia Woolf, have pointed out, the fundamental object of feminism is the woman. The status of women in society, the roles of women in and out of their homes, the oppression and exploitation of women, gender differences, patriarchal structure of the society and male dominant power approaches and oppressions are widely debated issues. It is possible to say that the subject matter is being discussed as it is in the past as the related problems are continuing. From this point of view, the existing debate about women, the fundamental object of feminism, has caused feminism to gain new discourses, actions, perceptions and theoretical approaches. Feminism first emerged as a social movement on the local level, and later on, it became a social and political

movement on the broader level. In addition, feminism brought a theoretical perspective into disciplines such as international relations, sociology, economics, philosophy, law, and politics. In this context, the study has tried to explain the concept of feminism with various disciplines and the intellectual references of expert researchers, and the historical processes of feminism have been explored. At the same time, different feminist approaches that are shaped by different theories in international relations and which contain many fields are also examined.

When Teta and Ona characters are considered in the light of the above description of feminism, the oppression and the inferiority of both in the postmodern society have been discussed quite profoundly. Sinclair emphasizes that women are to pay a lot to get a role in the society, convicted of being harassed, and deprived of their own values. Sinclair who indicates a brand new movement, Post-feminism, neglects the masculine language used against women while positioning the women in the society. Postmodern Feminism is considered to include an aim of developing a new social and political critique. It is more important to canalize problematizing, deconstructing and displacing the existing structures in language, discourse and culture and to produce a new subjectivity, discourse and cultural values against them. Feminism is based on structuralism it rejects the biological gender as well as the social gender in the social sense. The core of post-feminism embodies the subjectification of women, not "women" as the subject. Postmodernists ignore the distinction created by the concept of gender. They advocate that the differences between people are not with biological gender but with ideas. Instead of discriminating according to gender identities, they accept the idea that "The more people are, the more ideas are.". Another point that Post-feminism criticizes modernism is language. While Modernism regards language as an abstract instrument, it creates language events according to Postmodernism. Postmodern feminists have tried to remove masculinity from the language by using thought as a baseline. They have done this with the deconstruction technique which is one of the postmodernism methods; they have studied language in terms of grammar, semantics, and semiotics.

Another topic can be mentioned under the title of feminism; how is feminism contextualized in modernism and how is feminism contextualized in postmodernism? If this question is to be argued, the position of women in Modernism and the defense of women's rights constituted the foundations of the feminist movement, and it was influential in the formation of various feminist movements. Postmodern feminism was shaped by postmodern theories and practices. In the male-female equality defense of modernism, postmodern

feminists who identified that women cannot escape the secondary position advocated equality for all instead of this discourse of duality. The postmodern artists tried to show the woman consideration and women's reactions against these considerations in this period with their works. Women in postmodern feminism movement have criticized the displacement of woman the fields of language and history which are utilized by humans to reveal their existence and pass it to the next generations, the object position of women in the world of art, and the second position of the works of woman artists in museums.



CONCLUSION

In this study, it has been widely discussed how Barbara Kingsolver and Upton Sinclair address the position of woman in postmodern times from a feminist point of view. Kingsolver's point of view to women is that the one need to pay attention to the integration of woman and nature, and the only way of understanding nature is regrading woman. Sinclair's point of view is that women are exploited as modern slaves in the social life where the capitalist system has built high walls. In fact, the term modern slavery used for women is criticized more clearly in the works of Dave Eggers and George Orwell. Orwell depicts the tragic life of women who are only sexually desirable, not in the emotional context, while Eggers draws attention to the women who are sold for their bodies to make the capitalist businessmen richer in the utopian world.

So, in October 1904 I set out for Chicago, and for seven weeks lived among the wage slaves of the Beef Trust, as we called it in those days. People used to ask me afterward if I had not spent my life in Chicago, and I answered that if I had done so, I could never have written *The Jungle*; I would have taken for granted things that now hit me a sudden violent blow. (Sinclair, 1962, P.2)

In fact, Sinclair implies feminism by not giving much place to female characters in the capitalist world that he created in her book, *Oil!* Women are so excluded from business life that it is a big question whether they exist where the capitalist businessmen spoke. Feminism is featured in detail under the heading of eco-fiction in both works of both authors. Until this part of the study, many questions arising from both feminism and nature advocacy have been tried to be answered with the quotations of the authors' works and with the words of the philosophers. As noted in the study of the similarities between Upton Sinclair and Barbara Kingsolver, it is necessary to draw attention to some of the differences that should be underlined in the worlds of thought of both authors.

In a rather ideological approach to Sinclair's works, Kingsolver tried to capture more emotional themes. An idealistic approach is exemplified by the fact of constant addressing to socialism and an extremely critical tone in rejecting capitalism. "Kingsolver's *Prodigal Summer* compellingly conveys the interdependence of humans and the environment through a narrative that is emotionally charged while simultaneously being scientifically accurate." (Douglas, 2012, 7) What is meant by Kingsolver's emotional theme is that he tries to create an emotional connection between nature and women. For instance, the fact that she introduces

the butterfly drive as an inspiration from God, and then tries to connect it to scientific truths can be shown as a sign of establishing the bases of her works on emotion. Apart from this, the fact that Sinclair tries to make his characters talk constantly with idealistic ideas as Bunny and Paul and depicts Paul as the one who tries to impose his ideas, but Bunny as the one who is just listener shows that the author actually tries to appeal to logic more than emotion. In the same point of view, the fact that Kingsolver tries to put her characters together in an emotional context and ignores the emotional breaks in family ties indicates that she writes emotional works. The best example of this is that the female character named Dellaboria in the *Flight Behavior* has established a mutual relation with nature and thinks of everything in nature as a message from God.

Throughout the entire study, it has been examined how Sinclair and Kingsolver regard the women and nature in a postmodern point of view in their works and tried to support the ideas presented with many quotes. From the beginning to the end of the thesis, it has been mentioned the influence of postmodernism on social life, what eco-fiction contains, and that nature always tries to protect its influence in literary works even in the romantic period. Upton Sinclair emphasizes how the innocence is frayed out in the face of greed, hatred, and anger arising from the course of petroleum in the world history. This clearly shows that capitalism and imperialism are among the postmodern themes of literature. In addition, Sinclair discusses how the families coming to Chicago with the hope of "The American Dream" have been disappointed explicitly in his works by touching upon both the critical themes such as modern slavery, class discrimination, prostitution and colonialism, and how ruthless the new world conception of the world which is passing through the capitalist scheme every day.

The exploitation of nature and the perceiving of living beings as a means to sustain only the life of the human race caused great reactions in literature and many works were written in response. Kingsolver made several important social messages with her two-great works, *Prodigal Summer* and *Flight Behavior*, in response to the relentless assault on nature. Again, she created a serious network of defenses with the female characters to save the forests, trees, in short, all the living beings of nature, which they are tried to be swallowed with great appetite by the capitalism. In particular, choosing female characters and deeming women worthy of defending nature are perhaps similar in nature to fertility and productivity of nature and woman; both of them are mothers and they can understand each other with compassion. Linking Capitalism to male hegemony, Kingsolver personified Capitalism with

the man and made it clear that she leveled the arrows of criticism not only at materialism but also at patriarchy. The destruction of forests and the depletion of the untouched lands are among the first natural problems of the century. How it can be deemed as usual that humans can be so aggressive towards nature when they are part of it. It is quite reasonable to compare the essence of nature with the essence of humanity in order to learn the reason for such an aggression. Nature is inherently productive, and therefore disappears when it is deprived of productivity. Human also has inherent productivity and comes to the stage of self-destruction when it is deprived of this productivity, that is to say, human destroys itself when it destroys nature, which is why it loses productivity.

Another critical point that the study would like to emphasize is that an incredibly large consumer mass appeared all over the world after the Second World War and the insatiable desire of this mass led to the production of chemical weapons which are incredibly deadly. On the contrary to what is expected, unstoppable human deaths by increasing battles ironically increased the capitalist appetite and led to the production of much stronger weapons. Deaths, shattered lives, and lost cities caused great sufferings in societies, and this was reflected in many points of literature. A consumer society not only exploited nature but also ignored universal values

Feminism, which has been widely discussed from the very beginning of the thesis, has a very important place in postmodernism as well as modernism. Considering the historical position of women, it is noteworthy that women could have been in a much better position in the 21st century, but the truth is even worse. While women were sold like slaves and used for labor purposes like camels in old times, they are now marketed with a simple format change. Feminism is theoretically defined as a social reform that not only protects women's rights but also follows a political strategy to criticize and demolish male hegemony. If the capitalism is considered to be the sign of the power and the power is in God, it is possible to argue that masculinity can be associated with divinity. The belief that God is imagined more as a man than as a woman can be presented as a supporting evidence.

Throughout the thesis, not only the problems of postmodern times were discussed but also it was tried to be mentioned about some issues such as nature concerns, ecological balance, Cartesian thought, and ecofeminism. Feminism, nature concerns and urban problems which were discussed in Sinclair and Kingsolver's works were tried to be supported by quotations from the literary works and authors' lives. In particular, it has been discussed the fact that literature is actually a reflection of the society by emphasizing the fairly mediocre

position of the United States with its opportunities through the presentation of opinions of authors and philosophers about The American Dream.



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ÖZGEÇMİŞ

Kişisel Bilgiler

Soyadı, Adı :Gül, Rıdvan
Uyruğu : T.C
Doğum Tarihi ve Yeri : 04.02.1988
Telefon : 05457357174
Faks :-
E-mail :Ridvangul01@gmail.com



Eğitim

Derece	Eğitim Birimi	Mezuniyet Tarihi
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VAN YÜZÜNCÜ YIL ÜNİVERSİTESİ
SOSYAL BİLİMLER ENSTİTÜSÜ

LİSANSÜSTÜ TEZ ORJİNALLİK RAPORU

Tez Başlığı / Konusu:

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Ekoleştirir: Edebiyatın Fiziksel Çevreyle İlişkinin Barbara Kingsolver'ın *Bereketli Yaz Ve Uçuş Davranışı* İle Upton Sinclair'ın *Petrol Ve Şikago Mezbahaları* Adlı Eserlerinde İncelenmesi

Yukarıda başlığı/konusu belirlenen tez çalışmamın Kapak sayfası, Giriş, Ana bölümler ve Sonuç bölümlerinden oluşan toplam 117 sayfalık kısmına ilişkin, 13/05/2019 tarihinde şahsım/tez danışmanım tarafından Grammarly intihal tespit programından aşağıda belirtilen filtreleme uygulanarak alınmış olan orijinallik raporuna göre, tezin benzerlik oranı % 5 (beş) dir.

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Doç. Dr. Bekir KOÇLAR
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