



Fatih University

**THE OTHER IN THE IDEAL STATES:
A COMPARATIVE ANALYSIS OF
*NINETEEN EIGHTY-FOUR, BRAVE NEW WORLD, AND FAHRENHEIT 451***

Thesis submitted to the
Institute of Social Sciences
in partial fulfillment of the requirements
for the degree of

Master of Arts

in

English Language and Literature

by

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Fatih University
January 2015

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Nineteen Eighty-Four, Brave New World, and Fahrenheit 451
Thesis Date : January 2015

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- The material included in this thesis has not been submitted wholly or in part for any academic award or qualification other than that for which it is now submitted.
- The program of advanced study of which this thesis is part has consisted of:
 - Research Methods course during the undergraduate study
 - Examination of several thesis guides of particular universities both in Turkey and abroad as well as a professional book on this subject.

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ABSTRACT

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**THE OTHER IN THE IDEAL STATES:
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Utopian literature depicts ideal society and ideal governmental rule, and the application of theory to real life practice. Although utopian works aim to ensure the happiness of all people in society, sometimes utopian states cannot reach their aim, and people are excluded from these ideal states. They are called the other. They can be both in the ideal system and outside the ideal system. This thesis presents a comparative analysis of *Nineteen Eighty-Four*, *Brave New World* and *Fahrenheit 451* on the basis of how they treat the other. After an introduction on the tradition of utopian literature, its components, and its historical development, the thesis discusses how each book treats the “other” who are in or outside their ideal rules. I conclude that ideal states in *Nineteen Eighty-Four*, *Brave New World*, and *Fahrenheit 451* choose to exclude the other, both inside and outside their ideal systems, instead of trying to include them in the system. In sum, they all take an exclusionist attitude toward the other.

Key words: “other,” utopia, dystopia, *Nineteen Eighty-Four*, *Brave New World*, *Fahrenheit 451*

KISA ÖZET

Recep YILMAZ

Ocak 2015

İDEAL DEVLETLERDE ÖTEKİ:

BİN DOKUZ YÜZ SEKSEN DÖRT, CESUR YENİ DÜNYA

VE *FAHRENHEIT 451* ESERLERİNİN KARŞILAŞTIRMALI ANALİZİ

Ütopya edebiyatı ideal toplumu, ideal devlet yönetimini ve bu teorinin günlük hayat pratiğine nasıl uygulandığını tasvir eder. Ütopik eserler her ne kadar toplumdaki herkesin mutluluğu sağlanmaya çalışılsa da bazen bu amaca ulaşamayabilirler ve bazı insanlar bu ideal devletlerden dışlanırlar. Dışlanan bu insanlar *öteki* olarak adlandırılırlar. Bunlar ideal sistemlerin hem içinde hem de dışında olabilirler. Bu tez *Bin Dokuz Yüz Seksen Dört*, *Cesur Yeni Dünya* ve *Fahrenheit 451* eserlerinin ötekiye nasıl davrandıklarını karşılaştırmalı olarak sunmaktadır. Girişte ütopya edebiyatı geleneği, onun bileşenleri ve tarihi gelişimi anlatıldıktan sonra, her bir eserin hem sistem içindeki hem de dışındaki ötekiye nasıl davrandığı tartışılmıştır. Ulaşılan sonuç ise; *Bin Dokuz Yüz Seksen Dört*, *Cesur Yeni Dünya* ve *Fahrenheit 451* eserlerindeki ideal devletlerin sisteme dahil etmeye çalışmak yerine ötekiyi dışladığıdır.

Anahtar Kelimeler: öteki, ütopya, distopya, *Bin Dokuz Yüz Seksen Dört*, *Cesur Yeni Dünya* ve *Fahrenheit 451*

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CHAPTER 1

INTRODUCTION

Utopia as a Literary Tradition

Utopias that present a world, in which we are free from our burdens and difficulties, exist in many cultures. They can be religious, secular, literary, or political. Dictionaries conceive utopia as ideal but inapplicable state or society. *Webster's*, for instance, defines utopia as “a place of ideal perfection; also, an impracticable scheme of social improvement.” The daily usage of the word is also in accordance with its dictionary definition since it is used to define imaginary, impractical situations, and concepts. Utopia is an umbrella term, according to Lyman Tower Sargent, “referring to a way of seeing and approaching the world and to subsequent ways of representing what is perceived of the world.”¹

Some critics regard utopias as dangerous, because in utopian states individuals are suppressed, freedom is repressed to sustain the order of society, and critical thinking and democratic activities are banned to protect the existing utopia from any possibility of change or damage. Some other critics, however, characterize utopia differently: “utopias are harbingers or guides for progress or reform or transformation; they are dreams or statements of a better world; they are expressions of the desire for a better life; they are satirical or critical perspectives on the present and alternatives to the values of contemporary society.”² “The presence of a utopia may be seen as a necessary condition of historical change” states Zygmunt Bauman since it is “the ability to think of alternative solutions to the festering problems of the present.”³

¹ Lyman Tower Sargent, “Utopia-The Problems of Definition,” *Extrapolation* 16 (1975): 127.

² Peter G. Stillman, “Nothing is, But What is not: Utopias as Practical Political Philosophy,” in *The Philosophy of Utopia*, ed. Barbara Goodwin (New York: Routledge, 2001), 11.

³ Zygmunt Bauman, *Socialism: The Active Utopia* (New York: Holmes&Meier, 1976), 56.

Utopian literature, like political philosophy, criticizes the existing governmental body and offers a better one. Regarding political philosophy, many thinkers set principles in details to demonstrate how a better state should operate. Even though they share a lot in common, utopias differ from other types of literature dealing with politics or moral philosophy in that they present practice arm in arm with theoretical principles. That is, utopias do not only give an ideological background for discussion, but they also display the implementation of their philosophy –sometimes by demonstrating perfect order, and sometimes by demonstrating the deficiencies within the on-going perfect order. Therefore, for Peter Stillman, “utopia is practical political philosophy.” According to him, although scholars, such as Machiavelli, Marx, and Hobbes wrote about politics and presented their ideas on how a political system should be, they fell short of applying their theories to real life. He says that utopias have a unique approach to political philosophy as they combine desired theoretical ideals with everyday practices.⁴ For instance, John Locke in *Two Treatises of Government* puts forth the idea that husband and wife have equal rights, but he does not describe everyday life of a household to demonstrate how his principles would work in real life.⁵ Therefore, utopias are unscientific experiments that test and implement their theory in everyday life. That is, utopias show how an ideal system would function in real life as they also demonstrate the daily life of the people.

Utopias have been criticized as distant from social and political realities. Ralf Dahrendorf writes:

Utopia means Nowhere, and the very construction of a utopian society implies that it has no equivalent in reality. The writer building his world in Nowhere has the advantage of being able to ignore the commonplaces of the real world. He can populate

⁴ Stillman, “Utopias as Practical Political Philosophy,” 11-12.

⁵ John Locke, *Two Treatises of Government* (London: Baldwin Printer, 1824), 36.

the moon, telephone to Mars, let flowers speak and horses fly,
he can even make history come to a standstill –so long as he
does not confound his imagination with reality.⁶

However, Dahrendorf's statement is irrelevant for utopian works since they are highly correlated with the social and political situation in which they are written, from the earliest examples in the sixteenth century, and they function as mirrors to display the deficiencies and failures of ongoing order. Therefore, utopian works not only picture the day in which they are written, but also respond to and critique the governing body, society, and the established unwritten rules in society. Therefore, blaming utopian literature for being distant from reality falls short from the very beginning since utopian way of thinking, and social and political practices, are highly intertwined.

Utopias are highly related to the political and social turmoil of their time. There are triggering powers behind Plato's *Republic* and Thomas More's *Utopia*, the two canonical works of utopian literature. Plato thought about an ideal state and governance because of the disastrous end of the Peloponnesian War, which gave the oligarchic party an absolute and unquestionable power to rule the state.⁷ *Utopia* not only depicts an ideal society and system, but also criticizes the situation in England that was being transformed from an agrarian society into a pre-industrial one. The motive that made More write his book was the transformation of his country.⁸ Since the industrial production increased and offered more benefit to money owners, they dealt with less agricultural activity and the number of the unemployed started to increase. Therefore, former agricultural workers began looking for new jobs and moved to industrialized places which brought great distress and misery to the people and the country. People had to live under harsh conditions until they found jobs, and crime rates increased because of

⁶ Ralf Dahrendorf, "Out of Utopia: Toward a Reorientation of Sociological Analysis," *The American Journal of Sociology* 64 (1958): 112.

⁷ Jacob Howland, "Plato's *Republic* and the Politics of Convalescence," *American Dialectic* 1 (2010) 4.

⁸ Joachim von Meien, *The Picture of Europe and England in Book I of Thomas More's "Utopia"* (Norderstedt: Grin, 2006), 13.

unemployment. As seen in the works of Plato and More, “utopias hold up a mirror to the fears and aspirations of the time in which they are written: in that sense, utopianism is always in fashion.”⁹

Utopias criticize the day they are written. They help people in a society to perceive the shortcomings and deficiencies of existing order. Moreover, they display an alternative to the present governing body and its functioning both in public and personal spaces. By this way, utopias make readers think over and criticize the status quo. Therefore, utopia is a genre which not only demonstrates how the ideal order should be, but also shows how it should not be. Because of its unique nature, utopian works can describe how an order should not be as well as depict how an order should be –like *1984* by George Orwell.

One of the main criticisms directed toward utopias and utopian thinkers is that they are regarded as too naïve to think that the people of the *ideal order* are like celestial bodies who are obedient to rules and not inclined to err in any part the system –from family life to ambition for position, hierarchical order and material possessions. Utopian thinkers are criticized for being naïve also from a socialist view point. Marxist sociologists Karl Marx and Friedrich Engels accuse Utopian thinkers of being naïve in supposing that the new society could be accomplished without harsh class conflicts and revolution.¹⁰ According to the socialist way of thinking, Marx and Engels wanted to see some sort of social development or an immediate burst of conflict and thus a revolution to end up in *ideal order*. The utopian socialists, said Marx and Engels, “still dream of experimental realization of their social utopias, of founding isolated ‘phalansteres,’ of establishing ‘Home Colonies,’ of setting up a ‘Little Icaria’ – duodecimo editions of the

⁹ Barbara Goodwin, introduction to *The Philosophy of Utopia*, ed. Barbara Goodwin (New York; Routledge, 2001), 2.

¹⁰ Karl Marx and Frederick Engels, *Manifesto of the Communist Party* (Moscow: Progress Pub., 1848), 32.

New Jerusalem.”¹¹ Even if Marxists criticize Utopian thinkers, they do not disagree with them on utopian goals –only on the means to reach the goals.

Development of Utopian Literature

Krishan Kumar states that utopian themes can be traced back to the seventh century BC to the earliest Greek writings, like Hesiod’s *Works and Days* and Ovid’s *Arcadia*.¹² These myths display man’s longing for perfection. For instance, in *Works and Days* men “lived as if they were gods, their hearts free from all sorrows, and without hard work or pain; and they lived in ease and peace upon their lands with many good things.”

However, the tradition of utopian writing, both as a literary tradition and as a means of depicting ideal and uncorrupted governments, starts with Plato. He is the father of idealism in philosophy and practice of government and therefore can be regarded as the first utopian. The unique idea inaugurated by Plato in his *Republic* was to establish that “the State was not the disproportionate happiness of any one class, but the greatest happiness of the whole:”¹³ Therefore, Plato’s aim was not only thinking a perfect rule for the government, but also a perfect order which targets all parts of society –from rulers to the ruled.

To ensure the happiness of the whole Plato suggests two basic things: philosopher kings and the assimilation of the self in the state. He says that “There will be no end to the troubles of states, or of humanity itself, till philosophers become kings in this world, or till those we now call kings and rulers really and truly become philosophers, and political power and philosophy thus come into the same hands.”¹⁴

¹¹ Marx and Engels, *Manifesto of the Communist Party*, 33.

¹² Krishan Kumar, *Utopia and Anti-Utopia in Modern Times* (Oxford: Basil Blackwell Inc. 1987), 3.

¹³ Plato, *The Republic* (London; Penguin, 2006), 276.

¹⁴ Plato, *The Republic*, 129.

Along with the philosopher kings, Plato does not allow people to have families: “the wives of our guardians are to be common, and their children are to be common, and no parent is to know his own child, nor any child his parent.”¹⁵ Plato regards family as the source of private interest and thus as the main source of problems. For this reason family becomes the natural enemy of the ideal state for Plato. Kola Olugbade summarizes Plato’s point: “When there are no private families, dynasties would have no place in the society.” [...] “the abolition (of family) is aimed, for unity and all guardians would effectively concentrate on their chosen profession as leaders and rulers of the city.”¹⁶ Plato suggests that the individual shall only live to ensure the future of his state.

However, after Plato’s *Republic* there were fewer examples of the genre until the end of the medieval period when understanding of perfection was based merely upon religious beliefs and dogmas. The dominant thought was that man had fallen from a *perfect life*, the rules of which were natural law, which should be applied to society. On the other hand, the reformer approach of the same way of reasoning was to re-establish Christ’s kingdom on earth, which completely depended on a religious base and meant a return to the beginning. Therefore, Darby Lewes states that the myths of a golden age or tales about natural states are thought to be the first steps of utopian tradition.¹⁷ Like Lewes, Marie Louise Berneri states that:

Legends of the Golden Age, the descriptions of ideal states belonging to a mythical past or to a distant future, the theoretical writings on the art of government, have all had a profound influence on the builders of ideal commonwealths, from Thomas More to H.G. Wells.¹⁸

¹⁵ Plato, *The Republic*, 142.

¹⁶ Kola Olugbade, “Women in Plato’s *Republic*,” *The Indian Journal of Political Science* 50 (1989): 510.

¹⁷ Darby Lewes, *Dream Revisionaries: Gender and Genre in Women's Utopian Fiction, 1870-1920* (Tuscaloosa: University of Alabama Press, 1995), 20.

¹⁸ Marie Louise Berneri, *Journey Through Utopia* (New York: Books for Libraries Press, 1969), 58.

The genre gained speed through the end of the Middle Ages as the dogmatic ideas of the age started to vanish due to both the corruption in all areas of social order (from religious institutions to the tyrannical land owners) and developments in the area of science and philosophy. Therefore, men started to transform their thought from the religious to the romantic and ideal form of how society and the government ought to be according to a secular and rational world view. In this respect, Krishan Kumar states that “Utopia is born with modernity. It is a product of that burst of thought and activity that we call the Renaissance and the Reformation.”¹⁹ After its development for centuries “from an island lost on the edges of a known world, utopia became a temporal notion, a goal and an objective that was firmly believed to be reachable.”²⁰

More’s *Utopia*

After *The Republic*, the first well-known example of utopian literature is Sir Thomas More’s *Utopia*, which also gave its name to the genre. *Utopia* “stands out as the inspiration, not only of the whole terrain of later utopias, but of the whole trend of social trend in his time.”²¹ It is a work of satire, indirectly criticizing Europe’s political corruption and religious hypocrisy of the time. And this indirect representation of ideas gives *Utopia* its importance as a literary work even today. It continues to attract scholars’ attention about political, social and economic theories. According to Mildred Witt Caudle, “Careful examination of More’s text in the light of the history of his day and of his own position in English society and government confirms his realistic approach to 16th century problems.”²² More was a devoted Catholic and later in his life he was executed as a martyr (1535). His execution was because he opposed the

¹⁹ Krishan Kumar, *Utopianism* (Minneapolis: University of Minnesota Press, 1991), 51.

²⁰ Dragan Klaić, *The Plot of the Future* (Ann Arbor: The University of Michigan Press, 1991), 37.

²¹ M. Robert Adams, Introduction to *Norton Critical Edition of Utopia*, edited by George M. Logan (New York: W.W. Norton & Company, Inc. 1975), 3.

²² Mildred Witt Caudle, “Sir Thomas More’s *Utopia*: Origins and Purposes,” *Social Science* 45 (1970): 163.

principles of the Anglican Church by questioning the king's position as the head of the church.

Even though Plato is regarded as the father of Utopianism, he “does not intend his ideal city to be thought of as an actuality or even as a practical possibility.”²³ On the other hand, Sir Thomas More is the first one to write a utopian work with all its components. Plato's work is much more a philosophical discussion, whereas More's *Utopia* has both the characteristics of a philosophical discussion and a literary work. Utopian tradition inherited a lot from More. First of all, he narrated imaginary traveler's tales, then he gave a perfect example of satire as a genre, and his work paved the way for a new school of social theory. In addition, it gave birth to sub-branches like feminist utopia or scientific utopia and the most important dystopia. Joyce O. Hertzler says; “More's *Utopia* has so far surpassed those of his contemporaries and later rivals that not only in vividness and daring but also in its depth and scientific contribution that it has been its name to the whole class of literature.”²⁴ to focus on the importance of More's major work.

Utopia has also inspired many imaginary voyages to distant lands, even to other planets, sometimes to the past and sometimes to the future, according to William Nelson. Authors of utopian works dream about ideal places; however, even though they go to faraway places, it does not mean that utopia is an escape from reality. For Nelson, “What most of these fictions have in common is their establishment of a viewpoint outside of our everyday environment from which we can look at ourselves objectively, with fresh eyes. Essentially, therefore, utopian voyages turn inward rather than outward; they do not escape from this world but concern themselves with it.”²⁵

²³ John Ferguson, *Utopias of the Classical World* (New York: Cornell University Press, 1975), 68.

²⁴ Joyce O. Hertzler, *The History of Utopian Thought* (New York: The Macmillan Company, 1926), 125.

²⁵ William Nelson, *Twentieth Century Interpretations of Utopia: A Collection of Critical Essays* (New Jersey: Englewood Cliffs, 1968), 10.

Utopia consists of two books; in Book I, More takes the picture of the age with all its negative aspects –from the governmental body to the legal system, from social life to private life. After describing the period and demonstrating how things should not be, in book II More describes the ideal state and provides the remedies for all those ills in society. Therefore, Book II is “a description which also contains a prescription,” according to Krishan Kumar.²⁶

This ideal state is visited and narrated by an explorer, Raphael Hythloday. More wrote this work during the time of great geographical explorations and discoveries, and the most famous explorer was Amerigo Vespucci, whose memoirs were published in 1507. Taking these into consideration, More made Hythloday tell the story just like the explorers who give information about new-found lands. For Harry Berger “Hythloday is a latter day Odysseus”²⁷ telling about unknown lands. And Utopia was a new land existing somewhere. In this way, More both refers to the tradition of writing about new lands and criticizes the problems in Britain during his own time.

The founder of the island Utopia is Utopus, who cut the ties of the island with the mainland. Although “his neighbors, who at first laughed,” his effort “no sooner saw it brought to perfection than they were struck with admiration and terror.”²⁸ With this isolation and the ideology taught by Utopus, the island became a philosophical state. The geographical specialties of the island bears similarities with Britain, as both are secure enough to form their own identities and philosophical states. This spatial isolation “is further elaborated in Utopia’s organization as a series of identically subdivided cities

²⁶ Krishan Kumar, “Utopian thought and communal practice, Robert Owen and the Owenite communities,” in *Theory and Society* (New York: Springer, 1990), 4.

²⁷ Harry Berger, *Second World and Green World: Studies in Renaissance Fiction-Making* (Berkeley, CA: University of California Press, 1988), 28.

²⁸ Sir Thomas More, *Utopia* (London: Penguin, 2001), 63.

designed to reflect the order and rationality of the island's unique political constitution.”²⁹

Another major theme in the book is the idea of public service. Sir Thomas More was the under-sheriff of London and he served in several other duties till he was executed. Peter Giles was a clerk for the city of Antwerp. More and Giles discussed whether duty in public service is good, or having such a duty imposes restrictions on the person and makes him unable to say what he really thinks. And this was because More at the time was discussing with himself whether or not to enter King Henry VIII's service. That he was executed later by the King whom he served for years justifies his doubts.

After More, his friend Giles and the narrator Hythloday meet and greet, and Hythloday tells about his experience in England.³⁰ Unlike a usual traveler, he tells them about how harsh the legal practices of the country are. “There are dreadful punishments enacted against thieves”³¹ says Hythloday. Then he describes a discussion with the Archbishop of Canterbury. Hythloday learned that the justice applied to thieves in England was hanging. He argues that the punishment for such a small crime is too harsh and he also says that this penalty can never deter other thieves if they have no way to make a living. When asked about what to replace capital punishment with, Hythloday suggests hard labor for public works such as roads, and bridges, and that the thief pay compensation to the owner of the stolen property. The Cardinal, however, disagrees with this idea and says it would endanger the commonwealth. However, this idea finds a place in More's *Utopia*.

²⁹ Henderson Downing, “More News From Nowhere,” *A A Files* 57 (2008): 63.

³⁰ More, *Utopia*, 18.

³¹ More, *Utopia*, 20.

“There is definitely a difference between discursive philosophical argument about an ideal city and the circumstantial description of a utopian society,”³² according to Frank E. Manuel and Fritzie P. Manuel who refer to the pioneering characteristic of *Utopia*. It both depicts the rules of the ideal state systematically and shows their application in daily life. I will now describe the basic features of the book as a guideline for the other works studied in the following chapters.

The most explicit difference between Utopia and the country that More lived in is the distribution of property. First of all, the cities of the island are arranged perfectly, and the cities are divided into four equal parts, houses look the same and cities even have same number of adults. If the number of adults is not the same in households, adults can be sent to other families to keep the number balanced. Utopia is unlike England, where there is an unequal distribution of wealth and labor, which is regarded as the basic cause of social unrest. Therefore, private property and the class structure are abolished. “As long as there is private property and while money is the standard of all things, I do not think that a nation can be governed either justly or happily,”³³ says Hythloday, demonstrating his belief in the system in Utopia. He summarizes the abolition and distribution of private property:

Every city is divided into four equal parts, and in the middle of each there is a market-place. What is brought thither, and manufactured by the several families, is carried from thence to houses appointed for that purpose, in which all things of a sort are laid by themselves; and thither every father goes, and

³² Frank E. Manuel and Fritzie P. Manuel, *Utopian Thought in Western World* (London: Hawkins Pub. Ltd. 1979), 120.

³³ More, *Utopia*, 55.

takes whatsoever he or his family stand in need of, without either paying for it or leaving anything in exchange.³⁴

Since there is an equal distribution of labor, everybody in the island has to work six hours a day without exception. Moreover, it is not possible to have a leisurely vacation since “if they stay in any place longer than a night, every one follows his proper occupation. Thus there are no idle persons among them.”³⁵ Thus, there is no famine in Utopia at all; moreover, there is a surplus of goods and “they order a seventh part of all these goods to be freely given to the poor of the countries to which they send them, and sell the rest at moderate rates.”³⁶

One of the most distinctive features in Utopia is that the society lives as a big family; that is, they share everything from their homes to their goods. For instance, “no family may have less than ten and more than sixteen persons in it; this rule is easily observed by removing some of the children of a more fruitful couple to any other family.”³⁷ And they exchange their households every ten years to eliminate the idea of owning something. If children want to learn a trade other than their father’s, they should be adopted by a different household. With all these examples, it is obvious that there is no space for privacy in Utopia as the front doors of the houses can be opened at the touch of hand and “every man may freely enter into any house.”³⁸ Although there is no privacy in Utopia and there is exchange of household people, family has an important role in the society and any misbehavior is punished:

If any of them run into forbidden embraces before marriage they are severely punished, and the privilege of marriage is denied them, unless they can obtain a special warrant from the

³⁴ More, *Utopia*, 84.

³⁵ More, *Utopia*, 91.

³⁶ More, *Utopia*, 93.

³⁷ More, *Utopia*, 82.

³⁸ More, *Utopia*, 69.

Prince. Such disorders cast a great reproach upon the master and mistress of the family in which they happen, for it is supposed that they have failed in their duty.³⁹

Peter Laslett argues that “the family provides a powerful cohesive force for the whole commonwealth both as a coercive institution and as a training place for citizens as it is one of the means by which Utopians counteract the possible disruptive effects of their egalitarianism.”⁴⁰

Utopians never sign treaties with other nations as treaties are usually broken and there are so many clauses open to interpretation that they become inactive as soon as they are written. For the Utopians, legal and political language can easily be misinterpreted and cause incurable wounds in society. In order to annihilate the abuse of the truth in favor of the noble and the rich (as it is the situation in England), lawyers are banned in Utopia. Lawyers are called “clever practitioners and sly interpreters of the law” in England. Therefore, in courts, citizens have to represent themselves without legal counseling. The Utopians believe that without legal counsel the judge can determine the truth more easily when the truth is not interpreted by a professional. In Europe, on the contrary, there is a large body of law which protects the interests of the powerful with the help of lawyers and other legal staff. As a devoted Christian, according to Heiserman, More attacked “the idiocies of civil and canon law, as well as their administration in courts, contrasting them with ideal Justice, the rule of truth, and the principles laid down by Christ.”⁴¹ He also asserts that “Since justice is a virtue which resides not only in individuals but also in states, one can see it more clearly in its larger form –the state.”⁴²

³⁹ More, *Utopia*, 127.

⁴⁰ Peter Laslett, *World We Have Lost* (London: Methuen & Co. Ltd. 1965), 79.

⁴¹ A.R. Heiserman, *Satire in the Utopia* (London: Modern Language Association, 1963), 163.

⁴² A.R. Heiserman, “Satire in *Utopia*,” *PMLA* 78 (1963): 171.

The majority of the Utopians believe in one god as the creator, as it is in Christianity, which they became aware of when they met the European explorers. Although they were introduced to Christianity later, “it was not to be imagined how inclined they were to receive it” says Hythloday, as “it seemed so favorable to that community of goods, which is an opinion so particular as well as so dear to them; since they perceived that Christ and His followers lived by that rule.”⁴³ Although More praises Christianity since Utopians did not hesitate to accept it, he also criticizes the practices of the church in Europe. More’s description of the nature and number of the Utopian clergy, for Caudle “is in marked contrast to parasitic conditions in existence in Europe.”⁴⁴ There are only 13 priests in each city of Utopia and they are chosen by the people. “In a well ordered commonwealth, the church serves a natural function of teaching and preaching; in a disordered state the church neglects this office and assumes others” says Heiserman, and adds, “Utopian religion functions as part of a whole state by enforcing consensus.”⁴⁵ Therefore it is clear that the religious system in Utopia functions in the correct way.

There is also religious freedom in Utopia but “most scholars fail to appreciate the significance of Utopian religious freedom because it stands in the shadow of communism.”⁴⁶ Although the majority of the Utopians believe in one god as the creator, just like the Christians, there are some who believe in a Supreme Being called Mythras. However, not all the Utopians worship Mythras in the same way. There is a religious tolerance from the very beginning when Utopus founded the state. Kessler states that “Utopus’s most important argument for religious freedom is that it promotes civic peace.”⁴⁷ The reason for religious freedom comes from the time when King Utopus founded his society. He found that people “had refused to cooperate in the defense of

⁴³ More, *Utopia*, 165.

⁴⁴ Caudle, “Sir Thomas More’s *Utopia*: Origins and Purposes,” 165.

⁴⁵ Heiserman, “Satire in *Utopia*,” 173.

⁴⁶ Sanford Kessler, “Religious Freedom in More’s *Utopia*,” *The Review of Politics* 64 (2002): 209.

⁴⁷ Kessler, “Religious Freedom in More’s *Utopia*,” 218.

their country”⁴⁸ because of “constant quarrels about religion, and the various warring sects.” Therefore, he made a law that permitted religious freedom “as long as sects limited their evangelism to rational argument.” But the “one who refused to accept religious principles that acknowledged human dignity forfeited his citizenship.”⁴⁹

According to H. G. Wells in almost every Utopia there are “handsome but characterless buildings, symmetrical and perfect cultivations, and a multitude of people, healthy, happy, beautifully dressed, but without any personal distinction whatever.” He compares them to the “gatherings in Victorian times, in which, instead of a face, each figure bears a neat oval with its index number legibly inscribed.”⁵⁰ However, the uniformity in Utopia is not limited to these mentioned by H. G. Wells. The uniformity of the Utopian nation starts with their homeland being an island. Isolated from other nations and their destructive influences, they exhibit the first and one of the most significant monotonous existences of the ideal state. Living on an island, not having relationship with other nations and regarding themselves as superior to the others caused the Utopians to have a life on their own. In addition to their physical uniformity, there is a high degree of social uniformity and very little individualism in Utopia and in fact, Utopian order is “founded upon an inherent distrust of mankind.”⁵¹ About all the things a Utopian can do in life –the way one believes, lives, and even enjoys, is predestined. Utopians have to believe in God as the creator and the ruler of the world; they cannot have private property and cannot even live in the same house more than ten years. Sometimes they have to change their families; they cannot have leisure time or holidays, they have to work even when they are on holiday, and they cannot experience a well-designed legal system as there are no professional lawyers. The things they cannot do

⁴⁸ More, *Utopia*, 158.

⁴⁹ Philip Abbott, “Eisenhower, King Utopus, and the Fifties Decade in America,” *Presidential Studies Quarterly* 32 (2002): 21.

⁵⁰ H.G. Wells, *A Modern Utopia* (London: Penguin, 2005), 2.

⁵¹ “Utopia,” Gradesaver, accessed December 21, 2013, <http://www.gradesaver.com/utopia/study-guide/themes>.

are for the sake of the state. In this respect, privacy is abolished as much as possible. Doors are built in a way that a passerby can easily open, and it is forbidden to talk political issues anywhere other than the public assembly. Therefore, in Utopia common welfare has priority over private interest, and one should be happy with his contribution to the welfare of the state instead of their benefit.

Utopians regard themselves as superior to other nations, seeing their ruling system as perfect. For instance, when the island is over-populated, “they draw a number of citizens out of the several towns and send them over to the neighboring continent” to live and produce there. And the people of that continent “quickly enter into their method of life and conform to their rules.” As the Utopians regard themselves superior, the others are ready to live under their rule, because “this proves a happiness to both nations” as “such care is taken of the soil that it becomes fruitful enough for both, though it might be otherwise too narrow and barren for any one of them.” If the others happen to refuse to live under their rule, “they think it the just reason for war when any nation refuses to others the use and possession of that land which it does not use itself, but owns in idle emptiness, when the others by the law of nature ought to be nourished by it.”⁵² According to Caudle, “this statement appears a justification for imperialism”⁵³ as Utopians think that they have the right to colonize any place on earth for their own benefit. If war is inevitable, then Utopians hire a nearby bloodthirsty tribe, the Zapolets, to colonize the nearby lands that are uncultivated. The natives are forced either to adopt their laws and customs or they are sent off. Obviously the Utopians regard other nations as inferior and think that they exist to serve the Utopians since they have perfect order. People in Utopia try some other ways to avoid fighting. They put a high price on the heads of the enemy rulers to end the conflict without war, or they try to start a disturbance within the enemy. However, when war is inevitable, they hire Zapolets to fight for them in return for high payment. Sometimes, Zapolets die in wars and the

⁵² More, *Utopia*, 83.

⁵³ Caudle, “Sir Thomas More's *Utopia*: Origins and Purposes,” 165.

Utopians do not have to pay what they promised. Regarding Zapolets as harmful people, the Utopians “are not at all troubled how many of these happen to be killed (during wars), and reckon it a service done to mankind.”⁵⁴ And they think this will contribute to the moral improvement of the region. If war becomes inevitable in case of an attempt to invade the island, only then men and women have to fight to protect their land and commonwealth as a last resort. Sometimes families are sent to the battle lines thinking that “when they come to be engaged in action, they continue to fight to the last man.”⁵⁵

The Utopians also have slaves. The slaves are either the ones captured in battles or purchased criminals who are sentenced to death by other nations. The justification for slavery is that the workforce of the criminals should not be wasted:

For the most part slavery is the punishment even of the greatest crimes, for as that is no less terrible to the criminals themselves than death, so they think the preserving them in a state of servitude is more for the interest of the commonwealth than killing them, since, as their labor is a greater benefit to the public than their death could be.⁵⁶

However, the Utopians do not always regard others with hostility. They export their surplus goods to other nations at a reasonable price, not more than its worth. Even more, they donate some part of their goods to the poor in foreign lands.

Utopia or Dystopia

Whereas utopia demonstrates an ideal state order and the expected lives of the citizens, Nail Bezel states that utopias are impossible since man has motives for malice originating from his nature. Therefore, mankind cannot establish a happy state and all

⁵⁴ More, *Utopia*, 148.

⁵⁵ More, *Utopia*, 150.

⁵⁶ More, *Utopia*, 131.

utopias will result in a dark dictatorship⁵⁷ as dystopia. The term dystopia was first used, as stated by the Oxford English Dictionary, in a speech of John Stuart Mill before the British House of Commons in 1868. In his speech, Mill criticized the government's Irish land policy: "It is, perhaps, too complimentary to call them Utopians, they ought rather to be called dys-topians, or caco-topians. What is commonly called Utopian is something too good to be practicable; but what they appear to favor is too bad to be practicable."⁵⁸

Beneri criticizes utopians for being static: "The Utopian State is essentially static and does not allow its citizens to fight or even to dream of a better utopia."⁵⁹ On the other hand, dystopias or anti-utopias are open to change as they demonstrate the negative sides of the system and compel people to think on it. Gary Morson prefers anti-utopias to utopias, since anti-utopia is a "parodic genre" that shows the deceptions and false assumptions of utopias. For Morson, "anti-utopias describe the world of contingency, conflict, and uncertainty"⁶⁰ that lead to change in the society and the system.

Peter Ruppert argues that dystopias' commonalities lie in their thought-provoking power, in their capacity to intensify contradictions and to arouse a desire for change. Therefore, he thinks that anti-utopias should not be considered the exact antithesis of utopias, for they are efforts to inspire the reader with the same concern and unrest that utopias inspire. Ruppert also regards dystopias as disturbing since they warn

⁵⁷ Nail Bezel, *Yeryüzü Cennetlerinin Sonu* (Ankara: Güldiken Yayınları, 2001), 7.

⁵⁸ "Dystopia," Wikipedia, accessed January 20, 2013, <http://en.wikipedia.org/wiki/Dystopia>.

⁵⁹ Beneri, *Journey Through Utopia*, 7.

⁶⁰ Gary Saul Morson, *The Boundaries of Genre: Dostoevsky's Diary of a Writer and the Traditions of Literary Utopia* (Chicago, IL: Northwestern University Press, 1981), 115.

the reader that “existing along with the possibility of the best of all possible worlds is the possibility of a future that may be the worst of all possible worlds.”⁶¹

Alexander Gray reminds us that there is a very small difference between utopia and dystopia. In utopias “nothing ever happens; no one ever disagrees with any one; the government, whatever its form may be, is always so wisely guided that there may be room for gratitude but never for criticism.”⁶² When everything is seen perfect on the façade, there is a possibility of an uprising because of the oppression beneath the surface. Although utopias set off with divine aims like bringing happiness to each social stratum, Jameson asks, “But what if one misguided group embraces patriarchy or something even worse?”⁶³ Then utopia turns into dystopia: that is, all utopias involve a potential dystopia. And it emerges when the governing body tends to stray from its intended path and gives importance to its consistency more than the happiness of the society.

Consequently, although *Nineteen Eighty-Four*, *Brave New World*, and *Fahrenheit 451* are considered as examples of dystopian literature, the dystopia they depict comes out of a utopia that aims at an ideal state in theory or before the theory is put into practice. Therefore, I refer them as utopias instead of dystopias since they demonstrate a world after the failure of a utopia.

⁶¹ Peter Ruppert, *Reader in a Strange Land* (United States of America: The University of Georgia Press, 1986), 105.

⁶² Alexander Gray, *The Socialist Tradition* (London: Longmans Green, 1946), 63.

⁶³ Frederic Jameson, *Archaeologies of the Future* (London, New York: Verso, 2005), 219.

CHAPTER 2

ANALYSIS OF *NINETEEN EIGHTY-FOUR*

*all revolutions are failures...
they are not all the same failure*⁶⁴

Background of the Novel

Even though *Nineteen Eighty-Four* is regarded as one of the best critiques against totalitarianism in literature, there are numerous criticisms about the author and the book. Since it is one of the basic books of this study, I want to mention the critiques about the author and the background of the book as well as the condition under which it was written.

Orwell gained international acceptance and literary success with his canonic books *Animal Farm* and *Nineteen Eighty-Four*. Orwell never concealed or tried to conceal his political view as a socialist. On the contrary he was such a dedicated socialist that he even went to fight in the Spanish Civil War to defend democracy against fascism.⁶⁵ Orwell is criticized for being an outspoken critique of capitalism and totalitarianism. The main criticism about Orwell is that his message is too clear and his skill as an author is not enough. Orwell, when writing about Jonathan Swift, says: “Swift did not possess ordinary wisdom, but he did possess a terrible intensity of vision, capable of picking out a single hidden truth and then magnifying it and distorting it.”⁶⁶ However, George Kateb argues that the same description could be more or less made of

⁶⁴ George Orwell, “Arthur Koestler”, *The Collected Essays, Journalism and Letters of George Orwell* (London; Penguin, 1970), 230.

⁶⁵ Orwell served as a private from December 1936 until June 1937 during the Spanish Civil War and wrote his memories in the book *Homage to Catalonia*.

⁶⁶ George Orwell, “Politics vs. Literature, An examination of Gulliver's travels” in *George Orwell Selected Essays* (London; Penguin, 1957)

Orwell's last book.⁶⁷ On the other hand, *Nineteen Eighty-Four* is also known as a very pessimistic book. When mentioning the pessimism of the book, Isaac Deutscher claims that the thing that made *Nineteen Eighty-Four* such a pessimistic book was not his illness but his personal shortcoming. That shortcoming is intellectual in nature for Deutscher: "Orwell was a simple-minded anarchist⁶⁸ and, in his eyes, any political movement forfeited its *raison d'être* the moment it acquired a *raison d'état*."⁶⁹

The first thing that one encounters in *Nineteen Eighty-Four* is the prevailing *pessimism* from the beginning to the end of the book. There are two main reasons for Orwell's pessimism; first one is personal and the other is ideological.

The first thing that caused Orwell's pessimism was his personal uneasiness. At the time Orwell's health was poor –which later turned out to be tuberculosis and made Orwell live out his last year in hospital– and moreover his wife died in 1945. As he was ill and depressed, he moved to a far and secluded island in the Hebrides in 1947 and cut his ties with society.⁷⁰ Therefore, his psychological condition as well as his physical condition influenced the gloomy atmosphere and pessimistic tone of *Nineteen Eighty-Four*. "Personal facts obviously predisposed him toward looking at public facts with bitterness" says George Kateb, who then asks; "But who can be satisfied with explaining *Nineteen Eighty-Four* simply as the quite natural production of a distressed man?"⁷¹

Kateb, however, is not convinced that Orwell's mood is the only thing which accounts for the pessimistic atmosphere of *Nineteen Eighty-Four*; the other reason for his pessimism is his perception of defeat concerning his political views. Even though he

⁶⁷ George Kateb, "The Road to 1984", *Political Science Quarterly* 81 (Dec., 1966), 572.

⁶⁸ Deutscher calls Orwell as anarchist since he was such a dedicated socialist that he went to fight in Spanish Civil War and as he explicitly criticized totalitarian states in his books.

⁶⁹ Isaac Deutscher, "'1984' –The Mysticism of Cruelty," in *Deutscher's Heretics and Renegades* (Hamish and Hamilton; London, 1955), 47.

⁷⁰ Kateb, "The Road to 1984," 565.

⁷¹ Kateb, "The Road to 1984," 574.

was a dedicated socialist, “Orwell occasionally sounded beaten,” adds Kateb. The first reason that caused him to have this feeling was the defeat of the socialists, for whom he fought in the Spanish Civil War. In 1938, he even wrote; “one thing that never arrives is equality.”⁷² And in his 1943 essay “Looking Back on the Spanish War”, Orwell suggested that it was perhaps not childish to “terrify oneself with visions of a totalitarian future.”⁷³ Along with the Spanish War, World War II decreased his belief in a better world. Even though fascism was apparently defeated as an outcome of the war, the possibility of totalitarianism was not remote since America and Russia emerged as the two super powers after the war. They were capable of ruling the world on their own. And these political developments caused Orwell to believe the worst scenario about the present day and the future.

Even though *Nineteen Eighty-Four* was previously thought to be a critique of the future, some critics now believe that it was a warning for his time. Orwell did not attempt to indicate a future date with the title, but simply it was an inversion of 1948, the year which he had concerns for.

Before his book was published, Orwell gave clues about his forthcoming book. In a letter to Gleb Struve written few years before his review of Yevgeny Zamyatin’s *We* was published in *Tribune*, Orwell expressed his interest in Zamyatin’s novel and demonstrated his desire to write such a novel as follows: “I am interested in that kind of book, and even keep making notes for one myself that may get written sooner or later.”⁷⁴

On the other hand, due to the psychological –caused by his illness– and political pitfalls in his life, Orwell gave the outline of his forthcoming novel and wanted to make men aware of the political danger in those days and in the future. The most explicit of

⁷² John Atkins, *George Orwell A Literary and Biographical Study* (London: Kessinger, 1954), 3.

⁷³ Atkins, *George Orwell A Literary and Biographical Study*, 5.

⁷⁴ “George Orwell Novels,” accessed 24 June 24, 2013, <http://georgeorwellnovels.com/letters/letter-to-gleb-struve-17-february-1944>.

these political dangers is in his 1947 article “Toward European Unity.” Evaluating his time, Orwell prophesies three things for the future:

“1 a preventive war started by Americans while it alone had atomic weapons

2 the acquisition of atomic bombs by the U.S.S.R and other countries, which is followed by atomic war and mass human death, and the reduction of life to a primitive level

3 a hanged on by a thread peace due to the fear of using atomic weapons; a world divided into two or three vast super-states each one formed in a rigid hierarchical society “with a semi-divine caste at the top and outright slavery at the bottom. Civilizations of this type might remain static for thousands of years.”⁷⁵

After a brief study of the background of the novel it is clearly understood that there are two basic reasons beneath the strong pessimist tone in Orwell’s *Nineteen Eighty-Four*: one, his poor health condition and the loss of his wife; the other, as a dedicated socialist his loss of hope in a better world in which equality prevails, which he expresses in a desperate tone, “one thing that never arrives is equality.”

Nineteen Eighty-Four

George Orwell’s *Nineteen Eighty-Four* consists of the prole, the Outer Party members, and the Inner Party members; respectively going from the least powerful and privileged to the most. Winston Smith, who is the main character of the book, is a middle-class dissident both mentally and physically. The book describes a utopian state, which turned out to be a dystopian one for its citizens of all classes, and the story of Winston’s rebellion and surrender

There is a strict *caste system* in Oceania, one of the three super states ruling the world. This system consists of three groups, from top to bottom: Inner Party members,

⁷⁵ George Orwell, “Toward European Unity,” *Partisan Review* 19 (1947): 347.

Outer Party members and the prole. Even though how the system works for the Inner Party members is not elaborately mentioned in the book, it is clear that they are the upper class rulers who have a higher devotion to the party, which brings along some privileges. First of all, the place where their dwellings are situated is open neither to the prole nor to the outer party members. When visiting O'Brien in his flat, Winston notes, "It was on very rare occasions that one saw inside the dwelling places of the Inner Party, or even penetrated into the quarter of the town where they lived."⁷⁶ Winston is amazed by the atmosphere of the huge block of flats, the richness and spaciousness of everything, which is very unlike his small flat and his dirty neighborhood. He is also fascinated by the unfamiliar smells of good food and good tobacco as what they ate was barely enough to keep them alive and the tobacco was a sickening one. And unlike the lift in his block which hardly ever worked, the lift there was silent and incredibly swift. There were white-jacketed servants working for the Inner Party members. Winston and Julia are even offered *wine* which they only read about in books and could only dream about it. When Julia picks up the glass and sniffs it, O'Brien feels the need to explain to his guests what it was; "It is called wine. You will have read about it in books, no doubt." Then his confession clearly shows the difference between the two levels of the party members; "Not much of it gets to the Outer Party, I am afraid."⁷⁷ Winston is fascinated by all the luxury that O'Brien and the other Inner Party members enjoy. From another perspective, he sighs for the things he lacks even though he is a Party member just like O'Brien.

Apart from the superiority of the physical facilities, the most important one is that Inner Party members can temporarily turn off the *telescreen*, which is the main source of both the party propaganda and surveillance. Outer Party members can turn the volume down but they cannot turn it off. When O'Brien turns it off, both Winston and

⁷⁶ Orwell George, *Nineteen Eighty-Four* (London: Penguin, 1989), 175.

⁷⁷ Orwell, *Nineteen Eighty-Four*, 178.

Julia are shocked as they could not even imagine someone turning it off. Seeing their surprise, O'Brien says; "We can turn it off. We have that privilege."⁷⁸

However, along with their privileges Inner Party members are prone to betray the Party rules for Julia. She mentions this after her first sexual experience with Winston. When Winston asks her if she had done that before, she approves and clarifies that she had done that with Party members. But when Winston asks if she had done it with members of the Inner Party, she answers; "Not with that swine, no. But there's plenty that *would* if they got half a chance. They're not so holy as they make out."⁷⁹

Considering them all, the basic superiority of the Inner Party members is not physical but their superiority is that they rule the state and they even produce their own enemy and own resistance to the rules. These three concepts are embodied in the character of O'Brien.

First of all, even before meeting Winston, O'Brien gives the impression of not being politically *orthodox*⁸⁰ enough to make Winston feel comfortable when talking to him. Therefore, Winston thinks and accepts O'Brien as one of the dissidents. And this shows the superiority of the Inner Party members as they have the knowledge and the capacity to recognize political dissidents even before the *telescreens* –which operate twenty four hours a day–, hidden microphones, or the Thought Police can detect them. After Winston is detained, he hears a voice, which most probably belonged to O'Brien, saying, "For seven years I have watched over you."⁸¹

⁷⁸ Orwell, *Nineteen Eighty-Four* , 176.

⁷⁹ Orwell, *Nineteen Eighty-Four* , 131.

⁸⁰ Orthodoxy means being totally obedient to the Party. It is not thinking-not needing to think; it is believing what the Party says without questioning. Orthodoxy is the unconsciousness of the Party members.

⁸¹ Orwell, *Nineteen Eighty-Four* , 178.

The relationship between O'Brien and Winston after Winston's detention does not show the oppression of one man over the other, but it does demonstrate the class distinction in the system. During the time he had to spend in the Ministry of Love, Winston experiences the real power of O'Brien. If someone is taken to the Ministry of Love, confessing to any crime that one did or did not commit is not enough; the sole aim is to change the way they think and to make them have a sound belief in Big Brother and the system. The key to achieving this aim is torture, any kind of torture. As Winston says; "The confession was a formality, though the torture was real."⁸² Sometime after Winston is detained and tortured and confesses all kinds of crimes, O'Brien comes to the room to show how powerful he is, and to clean Winston of his ill thoughts. O'Brien tortures Winston to teach him how to be an orthodox of the system. To show his *superiority* he repeatedly humiliates Winston. During his talks with O'Brien, Winston claims that "the spirit of Man" will defeat Ingsoc –the system. However, O'Brien disagrees with him and asks if he considered himself superior to the Party and Winston answers; "Yes, I consider myself superior."⁸³ Then, O'Brien makes him get up from his bed and take his clothes off to show him the miserable state of his body and thus his inferiority: "The barrel of the ribs was as narrow as that of a skeleton: the legs had shrunk so that the knees were thicker than the thighs, the scraggy neck seemed to be bending double under the weight of the skull."⁸⁴ Then O'Brien makes Winston aware of the bad situation of his mouth, his remaining ten or eleven teeth and the few that are dropping out of his head. He then seizes one of his front teeth and wrenches it out by the roots to show his power and the Party's superiority and adds: "You are rotting away, you are falling to pieces. What are you? A bag of filth. Now turn round and look into that mirror again. Do you see that thing facing you?" and referring to his idea that the spirit of Man would defeat Ingsoc, "This is the last man. If you are human, that is

⁸² Orwell, *Nineteen Eighty-Four*, 252.

⁸³ Orwell, *Nineteen Eighty-Four*, 283.

⁸⁴ Orwell, *Nineteen Eighty-Four*, 284.

humanity.”⁸⁵ Later Winston is taken to Room 101 to finish his treatment to make him an orthodox of the system without any question. He is made to face his biggest fear in the world, which depended upon the weakness of each individual. In Winston’s case it was rats. But how could O’Brien know that it was rats when this fear is only in Winston’s dream?

Do you remember the moment of panic that used to occur in your dreams? There was a wall of blackness in front of you, and a roaring sound in your ears. There was something terrible on the other side of the wall. You knew that you knew what it was, but you dared not drag it into the open. It was the rats that were on the other side of the wall.⁸⁶

said O’Brien again to show his power and the Party’s superiority. Winston then surrenders, betrays Julia, and loses his identity as a rebel against the Ingsoc. O’Brien manages to make him a part of the system and he cannot defeat the Party. This is the case when Winston enthusiastically took part in the celebration of the victory under the Chestnut Tree.⁸⁷

⁸⁵ Orwell, *Nineteen Eighty-Four*, 285.

⁸⁶ Orwell, *Nineteen Eighty-Four*, 297.

⁸⁷ Orwell, *Nineteen Eighty-Four*, 310.

The Outer Party

The second class in the caste system in *Nineteen Eighty-Four* is formed by the lower level Party members called the *Outer Party*. At first sight, one can assume that they should be the group benefiting from their privileged position in the Party. Since Inner Party members are isolated from them and the Prole, Outer Party members are the group of people who live closer to the Prole and thus have the chance to show their privileged situation. However, let alone enjoying a privileged position, Outer Party members are the group which is under the heaviest pressure of the rule of the state or the Big Brother.

First of all, all the members of the Outer Party were under the control of the telescreens – Television-like screens used for both propaganda and controlling the Party members' Orthodoxy and obedience to the Party– twenty-four hours a day. They did not have the chance to turn it off but they could just turn it down for some time. In the places where there are no telescreens, like the countryside “there was always the danger of concealed microphones.” The pressure on the Outer Party members can be seen in the following sentences:

Winston took a twenty-five cent piece out of his pocket. There, too, in tiny clear lettering, the same slogans were inscribed, and on the other face of the coin the head of Big Brother. Even from the coin the eyes pursued you. On coins, on stamps, on the covers of books, on banners, on posters, and on the wrappings of a cigarette packet –everywhere. Always the eyes watching you and the voice enveloping you. Asleep or awake, working or eating, indoors or out of doors, in the bath or in bed– no escape.

Nothing was your own except the few cubic centimeters
inside your skull.⁸⁸

Telescreens were not just used for surveillance, they were also the basic source of Party propaganda. Winston's job was producing a part of this propaganda. He was working for the Ministry of Truth, Records Department, which wrote and rewrote all the news in accordance with the interests of the state or the Party. For Winston "the past was dead, the future was unimaginable" since all the reality was distorted by his department.⁸⁹

Besides the people vaporized⁹⁰ or the lies about the amount of goods produced, the most significant distortion of reality was about the war. Oceania was constantly at war with one of the other super-states but it used to change from time to time. An ally could be an enemy in just a few days or vice versa. However, by fabricating reality, it would be represented as if it had always been so. However, Winston was aware of the fact that the reality was under the control of the party: "The Party said that Oceania had never been in alliance with Eurasia. He, Winston Smith, knew that Oceania had been in alliance with Eurasia as short a time as four years ago. But where did that knowledge exist? Only in his own consciousness"⁹¹ And this system was also one of the Party slogans; "*Who controls the past, controls the future.*"⁹² To achieve this, books or an issue of the *Times* could be recalled and rewritten a dozen times bearing their original date to correct the mistaken prophecies previously uttered by Big Brother.⁹³ Along with the people vaporized for being against the system, there are characters that are only

⁸⁸ Orwell, *Nineteen Eighty-Four*, 29.

⁸⁹ Orwell, *Nineteen Eighty-Four*, 14.

⁹⁰ People, who were regarded as a threat to the Party, would get lost and then forgotten from the public consciousness and everything about them was deleted from records and they would become people who had never existed. This process was called *vaporization*. p.10.

⁹¹ Orwell, *Nineteen Eighty-Four*, 37.

⁹² Orwell, *Nineteen Eighty-Four*, 19.

⁹³ Orwell, *Nineteen Eighty-Four*, 22.

made up to be the heroes of the system like Comrade Ogilvy. Winston says, “Comrade Ogilvy, who had never existed in the present, now existed in the past, and when once the act of forgery was forgotten, he would exist just as authentically, and upon the same evidence, as Charlemagne or Julius Caesar.”⁹⁴ And the level of forgery gets larger generation by generation. For instance, when Winston was at school, the party claimed to have invented helicopter. When Julia, who is younger than Winston, was at school the party was claimed to have invented airplanes and one generation next it would claim to have invented the steam engine.

Another source of oppression on the Outer Party members is abolishing them from any kind of worldly pleasure; from good food to good alcohol or from a family to having sexual pleasure. Even feeling a desire for sex is considered to be crime. The Outer Party member women are all alike. “Chastity was as deeply ingrained into them as Party loyalty” from their childhood with games, songs, slogans and music.⁹⁵ When Winston would touch his wife Katharine, she would wince, and embracing her, for Winston, is like embracing a jointed wooden image. Her hatred of a love affair was so high that even when she was clasping him, “she had the feeling that she was simultaneously pushing him away with all her strength.”⁹⁶ says Winston. However, despite hating the sexual act, she was the side demanding it and she used to call *sex* their duty to the Party, or making a baby. In fact, what she wanted was not the action of sex, but the fruit of sex, to offer a baby into the service of the Party. This is the sole meaning of getting married and having sexual intercourse for an Orthodox Party member. Not only sex for pleasure, but also wearing attractive clothes and wearing makeup were abolished. Julia wore makeup in Mr. Carrington’s room, where they revolted against all the rules and all means of oppression applied by the Party. And she said “I will wear silk

⁹⁴ Orwell, *Nineteen Eighty-Four* , 50.

⁹⁵ Orwell, *Nineteen Eighty-Four* , 38.

⁹⁶ Orwell, *Nineteen Eighty-Four* , 38.

stockings and high heeled shoes! In this room I'm going to be a woman, not a Party comrade."⁹⁷ as a revolt against the oppression on the Outer Party members.

Committing something against the will of the party or having pleasure from the sexual act are the actions to be punished or prevented by the Party. In addition to these, there was also *thoughtcrime*. It means that one could be punished or even vaporized just for the things that passed through his/her mind before they are transferred into action.⁹⁸ There is even a department in the police system called the *Thought Police* just to handle thoughtcrimes, to chase any incident of thoughtcrime, to arrest the criminals and bring them to the Ministry of Love.⁹⁹ Children are also actively used to serve as spies – especially for thoughtcrimes– in the family against their parents for the benefit of the Party. Winston is sure that his neighbor, Parsons –despite being thoroughly Orthodox– would be denounced by their own children to the Thought Police in a few years when he meets them in Parsons' home. His guess came true when he sees Mr. Parsons in the Ministry of Love, as Winston predicted he was denounced by his daughter for saying “Down with Big Brother!” in his sleep.¹⁰⁰ When Winston asks who denounced him, he says it was his little daughter with a sort of doleful pride. He added, “She listened at the key hole. Heard what I was saying, and nipped off to the patrols the very next day. Pretty smart for a nipper of seven, eh? I don't bear her any grudge for it. In fact I'm proud of her. It shows I brought her up in the right spirit, anyway.”¹⁰¹ His sentences about his daughter, even after being denounced to the Thought Police and taken to Ministry of Love, which serves as the home for torture to thought criminals, shows his Orthodoxy. The situation of Parsons clearly reveals the extent of oppression since an Orthodox even like Mr. Parsons can be seen as a danger to Ingsoc or Big Brother.

⁹⁷ Orwell, *Nineteen Eighty-Four* , 149.

⁹⁸ Orwell, *Nineteen Eighty-Four* , 10.

⁹⁹ Orwell, *Nineteen Eighty-Four* , 2.

¹⁰⁰ Orwell, *Nineteen Eighty-Four* , 135.

¹⁰¹ Orwell, *Nineteen Eighty-Four* , 245.

Even though it is not as concrete as telescreens, fabricated reality or the hatred of sex, *Newspeak* –artificial language designed by the Party– is the other source of oppression. Despite being abstract, it is the most powerful tool of oppression since the Party destroys words and limits their number. For the Party, for instance when there is a word like ‘good’, there is no need for a word like ‘bad;’ ‘ungood’ is enough to replace bad. And if one needs a stronger version of ‘good’, instead of ‘excellent’ or ‘splendid’ one can use ‘plusgood’ or ‘doubleplusgood’ if one still needs a stronger one. This way, the wastage in the verbs, adjectives or nouns are diminished. In the end, by 2050 or even earlier, says Syme, a friend of Winston who is a philologist and a specialist on developing Newspeak, Oldspeak will have been disappeared together with the whole literature of the past. No one will be able to understand a conversation as Winston and Syme were having then.¹⁰² And he adds that even the Party slogans like “freedom is slavery” will change as there will not be a word like “freedom” in the future. This is because the underlying reason for limiting the words is to use the language as a tool for standardizing thoughts.

In explaining Newspeak, the new, artificial and man-made language of *Nineteen Eighty-Four*, Courtine and Willett use the term “language-police”¹⁰³ to demonstrate the pressure of the Party on party members. Syme asks Winston, “Don’t you see that the whole aim of Newspeak is to narrow the range of thought?” And he makes the final point: “In the end we shall make thoughtcrime literally impossible, because there will be no words to express it.”¹⁰⁴ Therefore, when the language evolves in the direction that the Party wants, there will not be any crime or even thoughtcrime. To emphasize the importance and power of the language, Syme says that the revolution will be complete when the language is perfect. He concludes, “Newspeak is Ingsoc and Ingsoc is

¹⁰² Orwell, *Nineteen Eighty-Four*, 55.

¹⁰³ Jean-Jacques Courtine and Laura Willett. “A Brave New Language: Orwell’s Invention of ‘Newspeak’ in 1984”, *SubStance* 15 (1986), 69-74.

¹⁰⁴ Orwell, *Nineteen Eighty-Four*, 29.

Newspeak.”¹⁰⁵ Therefore, after elucidating the evolution and the role of language in Ingsoc, the pressure of the Party on Outer Party members can easily be seen in depth. Despite being surrounded by other means of oppression, even their thoughts are under the control of the Party to reach the ultimate obedience, which is, in the words of the Party, Orthodoxy.

The Prole

After explaining the statutes, privileges, and the oppression experienced by the other two classes of the system, I want to focus on the proletariat class or *the prole*. They form the third and the lowest class of the system. The Inner Party members and Outer Party members are accepted into the system while the prole is not included at all. They neither enjoy any privilege like the Inner Party members nor feel the burdensome pressure like the Outer Party members. They are simply excluded from the ideal system.

However, they can also be regarded as a part of the system due to their ignorance as “the Ministry of Truth had not only to supply the multifarious needs of the Party, but also to repeat the whole operation at a low level for the benefit of the proletariat.”¹⁰⁶ Therefore, there are departments to manufacture literature, music, drama, and entertainment only for the prole. Those departments were producing newspapers containing only sports, crime, astrology, films filled with sex, and sentimental songs composed by mechanical means on a special kind of kaleidoscope.¹⁰⁷ There was also a sub-section in the department called *Pornosec* to produce pornography only for the prole. Among the Party members only those who work on it, are allowed to look at it. They are not of great attention and importance of the Party “so long as they continued to work and breed.”¹⁰⁸ In their daily life, one of the basic things that gives them the main

¹⁰⁵ Orwell, *Nineteen Eighty-Four* , 55.

¹⁰⁶ Orwell, *Nineteen Eighty-Four* , 45.

¹⁰⁷ Orwell, *Nineteen Eighty-Four* , 24.

¹⁰⁸ Orwell, *Nineteen Eighty-Four* , 41.

reason to remain alive is the lottery, which is “their delight, their folly, their anodyne and their intellectual stimulant.”¹⁰⁹ Another tool used for oppressing the prole is patriotism. The continuous wars among the super states make them love and care for the system.

O’Brien, the representative of Ingsoc or Big Brother, during his talk with Winston says that, “from the proletarians nothing is to be feared.”¹¹⁰ As they are left to themselves, they will continue to work, breed and die without any change from generation to generation. And he calls the book of Brotherhood nonsense since it states that the revolution can be started by the prole. And he asserts that they will never revolt, not in a thousand years or a million. At the end of his treatment session with Winston to make him an Orthodox, O’Brien asks him, “Or perhaps you have returned to your old idea that the proletarians or the slaves will arise and overthrow us.” Then he warns Winston: “Put it out of your mind. They are helpless, like the animals. Humanity is the Party. The others are outside-irrelevant.”¹¹¹ The prole are free like animals, left to themselves. They are supposed to work and breed; they do not have the consciousness to revolt and they are “outside-irrelevant”. Therefore, to be oppressed for the prole does not mean that they are included in the system.

First of all, Mr. Carrington’s shop, which Winston was frequenting even before his relationship with Julia, was “kilometers distant from any quarter where Party members lived.” Just as the Outer Party members do not have the right to live near the Inner Party members, the prole does not have the chance to live near neither the former nor the latter. They are totally excluded from the Party territory.¹¹² Even though they formed 85 percent of the population in Oceania, only forty percent of them are literate according to the Party records. Their being illiterate means that they normally have the

¹⁰⁹ Orwell, *Nineteen Eighty-Four* , 49.

¹¹⁰ Orwell, *Nineteen Eighty-Four* , 219.

¹¹¹ Orwell, *Nineteen Eighty-Four* , 282.

¹¹² Orwell, *Nineteen Eighty-Four* , 121.

chance to be excluded from all the written Party propaganda. Moreover, “the great majority of proles did not even have telescreens in their homes.” However, the Outer Party members have to live under the eye of the Thought Police from birth to death. Even when they are alone they can never be sure that they are alone. No matter whether they are working or resting, in their baths or beds, they can be observed without knowing that they are being inspected. No action is unimportant for the party. Their friends, their family life, the expression of their faces when they are alone, the words they mutter in their sleep, even the characteristic movements of their bodies, are elaborately inspected.¹¹³ Despite having telescreens, the Inner Party members can only turn them off for half an hour. That the Party uses telescreens as the main weapon of control over its members even for thoughtcrimes, shows that the Party does not take the proles into consideration and it excludes them from their system.

Big Brother or Ingsoc does not take the prole into consideration at all. One of the most significant examples of this is the stance of the Ingsoc about Newspeak. Although this new and simplified language constitutes one of the primary means the Party uses to oppress its people, even down to their thoughts, the prole are not obliged to use this language. Syme, during their conversation with Winston about how the language will be in the future, says without any doubt that by the year 2050 “not a single human being would be alive who could understand such a conversation as they were having then.” “Except,” says Winston and hesitates. Syme completes Winston’s half, “Except the prole. The proles are not human beings.”¹¹⁴ However, language for the Party is very important as Syme says that the revolution will be complete when the language is perfect. When the language is perfect there will be no words to be used to think anything against the Party. Even though the language has such a vital importance for the Party, the prole is not made to use it as they are not included in the system.

¹¹³ Orwell, *Nineteen Eighty-Four* , 14.

¹¹⁴ Orwell, *Nineteen Eighty-Four* , 55.

One of the most widespread Party slogans, “Proles and animals are free,” also demonstrates how the Party regards the prole, *the other*. For the Party, the prole is important only because they form the work force. As long as they continue to work and breed, their activities are unimportant. They can have a normal life, meaning “heavily physical work, the care of home and children, petty quarrels with neighbors, films, football and beer and, above all, gambling filled up the horizon of their minds.” However, “no attempt is made to indoctrinate them with the ideology of the Party.”¹¹⁵

However, the prole is not the only “other” for the system. The members of the two other super states are regarded as others, as well. The prevailing emotion about the others is simply curiosity because the people of Oceania never see a member of Eastasia or Eurasia except in the guise of prisoners, and even when they see the prisoners, it is just for a very short period. For Winston “the round Mongol faces had given way to faces of a more European type, dirty, bearded and exhausted.” This is the stereotype in Winston’s mind. However, for the rest of the population, “foreigners, whether from Eurasia or Eastasia, were a kind of strange animal.”¹¹⁶

Moreover, the way all three super-states approached the relationship between their citizens is the same; that is, there should be no contact with foreigners but with the war prisoners. Not only the state with which one is at war, but also even the official ally of the time is regarded with the highest suspicion. The average citizen of any state never has the chance to see a foreigner, except the war prisoners. And most importantly, learning other languages is strictly forbidden in order not to let the citizens understand that there is no difference in fact between themselves and the others.

¹¹⁵ Orwell, *Nineteen Eighty-Four* , 74.

¹¹⁶ Orwell, *Nineteen Eighty-Four* , 65.

Conclusion

Had it been a prole instead of Winston, who slept with Julia and had a love affair with a woman without marriage, would the same happen to him as well? The answer is very explicit: no, because, as long as the prole continues to work what he does is of no importance to Ingsoc. For instance, when Winston goes to Mr. Charrington to rent the room, he does not cause any difficulty since he thinks that Winston is a prole: “Nor did he seem shocked or become offensively knowing when it was made clear that Winston wanted the room for the purpose of a love affair.”¹¹⁷ Even though they feel safe in Mr. Charrington’s room, Winston and Julia are sure that their relationship can not last long. They dream of disappearing, learning to speak with proletarian accents, getting jobs in a factory, and living out their lives undetected in a back-street of the prole neighborhood. Although this is only a dream for Winston and Julia who are Party members, for a prole it is a daily experience, to live undetected in the crowd as Ingsoc excluded them from the system.

Therefore, it is obvious that the Party excludes *the prole* from their ideal system and treats them as *the other*. Although they experience some restrictions and they are, without being aware of the situation, under some sort of pressure applied by the Party, it does not mean that they are included in the system. There are several reasons for this. First, the system does not take them into consideration when they perform an action which is forbidden for the Party members, since the prole can never be a threat to the Party. Secondly, a great majority of them do not have a telescreen –the spy and propaganda machine of the system– at home. Lastly, they are not forced to use the language of the system –Newspeak– which is accepted as the most vital element to complete the revolution. In short, *the prole* is included in the system only to meet the demands of the workforce. In fact, they are intentionally excluded ideologically; they form *the other*.

¹¹⁷ Orwell, *Nineteen Eighty-Four*, 144.

CHAPTER 3

ANALYSIS OF *BRAVE NEW WORLD*

“The most distressing thing that can happen to a prophet is to be proved wrong; the next most distressing thing is to be proved right.”¹¹⁸ says Aldous Huxley commenting on his projections about the future depicted in *Brave New World*. He was mistaken as he thought humanity had a lot of time before his projections came true. For Huxley, his projections of a totalitarian state for the remote future “is now awaiting us, just around the next corner.”¹¹⁹

Unlike early samples of the Utopian literature, which included mythical islands and prehistoric Golden Age communities, Huxley’s work rejects “primitivistic and pastoral perfection.”¹²⁰ It also rejects those escapist tendencies and projects a modern world commonwealth established and maintained by careful regulation.¹²¹ However, before focusing on his dystopian state, it is better to elaborate upon the motives which inspired him and which supplied him with a suitable enough background to engage the themes in the book.

Familial familiarity

Writing about *eugenics* is almost inevitable, as it is one of the main themes of *Brave New World*. Huxley’s basic background knowledge on eugenics comes from his family. He was born into an intellectual family of scientists, philosophers, and educationists. His grandfather T. H. Huxley was a scientist and philosopher, his father Leonard was an educationist, his brother Julian was a famous biologist and director of UNESCO, and his half-brother Prof. Andrew Fielding Huxley shared the Nobel Prize in

¹¹⁸ Aldous Huxley, *Brave New World Revisited* (New York: Harper & Brothers, 1958), 25.

¹¹⁹ Huxley, *Brave New World Revisited*, 1.

¹²⁰ William W. Matter, “The Utopian Tradition and Aldous Huxley,” *Science Fiction Studies* 2 (1975): 151.

¹²¹ Matter, “The Utopian Tradition and Aldous Huxley,” 151.

1963 for his studies in Physiology and Medicine. Just like his family young Huxley was about to become a scientist if he had not had an eye infection which caused him to be blind for two years.¹²²

His brother Julian was a supporter of a class-based *eugenics*. For him, the high fertility and poor genetic quality of the suburbs was one of the country's biggest problems. Therefore, he proposed that unemployment benefits should be given to people who promised not to have any more children, because of the possibility that "the stupid to inherit the earth, and the shiftless, and the imprudent, and the dull."¹²³ Not only his brother, but also Huxley himself, in his early literary career, was an elitist technocrat and eugenicist¹²⁴ writing to educate his readers, especially about science and technology, which were starting to affect people's lives.¹²⁵ The time when he wrote *Brave New World* (*BNW* hereafter) coincides with the interwar period in which basic discussion points in some leading countries were racial hygiene for Nazi Germany, planned social life for soviet Russia, and how to increase the innate intellectual abilities of the population for Britain and the USA. His concerns came from two different, significant incidents in two leading powers. One is that mass IQ testing raised alarms that American Army recruits had an average mental age of only 13,¹²⁶ and the second is that there were tens of thousands of mentally deficient people in England and they were the discussion point for eugenicists on how to prevent them from becoming criminals and how to stop

¹²² Clement Semmler, "Aldous Huxley Revisited", *The Australian Quarterly* 42 (1970): 75.

¹²³ Gary Werskey, *The Visible College: A Collective Biography of British Scientists and Socialists of the 1930s* (London: Allen Lane, 1978), 42.

¹²⁴ Joanne Woiak, "Designing a Brave New World: Eugenics, Politics, and Fiction", *The Public Historian* 29 (2007): 108.

¹²⁵ "I feel strongly that the man of letters should be intensely aware of the problems which surround him, of which technological and scientific problems are the most urgent. It is his business to communicate his awareness and concern. Literature sets up a vision of man which guides people to a better understanding of themselves and their world." Julian Huxley, *1894–1963: A Memorial Volume*, (New York: Harper and Row, 1965), 100.

¹²⁶ James Trent, *Inventing the Feeble Mind: A History of Mental Retardation in the United States* (Berkeley: University of California Press, 1994); Stephen Jay Gould, *The Mismeasure of Man* (New York: W. W. Norton, 1996), 252.

the transmission of the deficient heredity.¹²⁷ Because of these reasons, Woiak says that eugenicists in both countries demanded a strict division between the socio-economic classes in terms of mental and moral qualities. Influenced by these ideas, Huxley asks, “How do they expect democratic institutions to survive in a country where an increasing percentage of the population is mentally defective?” Then, he shows the remedy for a better society: “Improve the average intelligence of the population and self-governance will become, not only inevitable, but efficient.”¹²⁸ Because of his tendency to categorize, he even suggested the application of IQ tests to decide who should run for office and even who can vote.¹²⁹ As a consequence, these developments and the attitudes of scientists like his brother who supported eugenics formed the background for Huxley to design his dystopic society, with an exaggeration of class division: distinguished and well-conditioned Alphas on the one hand, and defective and docile Epsilons on the other.

Along with the scientific developments and eugenicist discussions, the economic and political deadlock in Britain compelled Huxley as an intellectual to think about alternative ways of governing the country. He calls the situation of the country disastrous and offers two options: “We must persist in our present course, which is disastrous, or we must abandon democracy and allow ourselves to be ruled dictatorially.”¹³⁰ According to Huxley, “the ideal state is one in which there is material democracy controlled by an aristocracy of intellect.”¹³¹ Therefore, in his essays before

¹²⁷ Matthew Thomson, *The Problem of Mental Deficiency: Eugenics, Democracy, and Social Policy in Britain, c. 1870–1959* (Oxford: Clarendon Press, 1998), 75.

¹²⁸ Aldous Huxley, “What is Happening to Our Population?” in *Politics and Population Control*, ed. Kathleen A Tobin (Santa Barbara: Greenwood, 2004), 154.

¹²⁹ Woiak, “Designing a Brave New World: Eugenics, Politics, and Fiction,” 113.

¹³⁰ Aldous Huxley, “Forewarned is not Forearmed,” *Chicago Herald and Examiner*, Nov. 18, 1931.

¹³¹ Aldous Huxley, “The Outlook for American Culture: Some Reflections on a Machine Age,” *Harper’s Magazine*, August 1927, *Complete Essays*, vol. 3, 187.

he wrote *BNW*, he was in search of an ideal government that has the characteristics of meritocracy and scientific planning.¹³²

Literary Influence

Like the social and economic situation of the time, literary works of prominent authors also played an important role in inspiring his *BNW*. First of all, *BNW* has been said to bear similarities with Yevgeny Zamyatin's *We* and Huxley is even said to have borrowed from Zamyatin.¹³³ However, *We* was first published in 1920 and translated into English no earlier than 1924. On the other hand, Huxley had already published his first novel, *Crome Yellow*, in 1922, which had the basic characteristics of the society described in *BNW*.¹³⁴ In addition, Huxley denies having read Zamyatin before he wrote *BNW*.¹³⁵

In writing *BNW*, the biggest influence for Huxley was Shakespeare. He took the title of the book from a speech of Miranda, a character in Shakespeare's *The Tempest*. The exclamation by her, "O wonder! How many goodly creatures are there here! How beauteous mankind is! O brave new world, That has such people in't!" is used several times in *BNW* by John Savage. And the first time was when John learns that Bernard Marx wants to introduce him to civilization. Not only the title but also the character of John Savage seems like it is taken from *The Tempest* as Miranda and John have almost identical lives. Both are excluded from society: John in a reservation away from the civilization, and Miranda on an island with her father and their slave away from society. Moreover, John recites parts of the play during his speech with Helmholtz Watson and tells the story of the play, which did not make much sense for him because of the

¹³² Huxley, "The Outlook for American Culture: Some Reflections on a Machine Age," 188.

¹³³ Jerome Meckier, "Aldous Huxley's Americanization of the "*Brave New World*" Typescript," *Twentieth Century Literature* 48 (2002): 445.

¹³⁴ Rudolf B. Schmerl, "The Two Future Worlds of Aldous Huxley", *PMLA* 77 (1962): 330.

¹³⁵ Meckier, "Aldous Huxley's Americanization of the "*Brave New World*" Typescript," 457.

worldview given him during his conditioning as an Alpha.¹³⁶ John also reads Shakespeare and talks about him with Mustapha Mond, who is the only one who has the privilege to read literature written before the revolution of Ford.¹³⁷ Schmerl suggests that with all the things he had to face and because of his sufferings John is a tragic hero just like the tragic heroes of Shakespeare.¹³⁸

Shakespeare was not the only person who influenced Huxley. Referring to the influence of H. G. Wells on Huxley, Jerome Meckier suggests, “*BNW* is constructed around and extended contrast of Shakespeare and H. G. Wells.”¹³⁹ Huxley used Shakespearean drama and dramatic characters as he presented Shakespeare as the highest form of written art in *BNW*. For instance during his visit to the conditioning rooms, John wonders if the experts read Shakespeare to the children in their sleep: “Do you read Shakespeare?”¹⁴⁰ He does not ask about any other books as he thinks his books are the most important one. On the other hand, he used Wellsian utopic thought as a counter figure and built his work on his ideas. In a 1962 lecture, before he finished reading Wells’s *Men like Gods*, Huxley says that the idealism in the book provoked him so much that he had resolved to write a “derisive parody of this most optimistic of Wells’s utopias.”¹⁴¹

But, there are some differences between Wells and Huxley. First of all, the source of mankind’s happiness differs for two writers. Wells believes that happiness comes from freedom, whereas Huxley claims that men can only become happy if they are slaves.¹⁴² Then, Clement Semmler suggests that the other main difference between

¹³⁶ Aldous Huxley, *Brave New World* (London: Vintage Classics, 2004), 128.

¹³⁷ Huxley, *Brave New World*, 154.

¹³⁸ Schmerl, “The Two Future Worlds of Aldous Huxley,” 329.

¹³⁹ Meckier, “Aldous Huxley’s Americanization of the “*Brave New World*” Typescript,” 131.

¹⁴⁰ Huxley, *Brave New World*, 109.

¹⁴¹ Meckier, “Aldous Huxley’s Americanization of the “*Brave New World*” Typescript,” 444.

¹⁴² Semmler, “Aldous Huxley Revisited”, 78.

the two was their understanding of the effect of scientific progress on life. Wells believed that scientific progress and religion will have an arm in arm relationship and this will end up with happiness in a peaceful world. However, Huxley claimed the opposite. For him, scientific progress would only lead up to an unhappy world full of sorrow and oppression. As mentioned above, Huxley wrote *BNW* as a critique against Wells's *Men Like Gods*, in which people obey willfully to the expert rulers thanks to their sophisticated education.¹⁴³ However, the people in *BNW* are programmed to obey their pre-destined rulers, thus demonstrating the dark side of future planning. On the other hand, Huxley also took into consideration the negative consequences of eugenics. In his essay, "A Note on Eugenics," he warns that the whole nation would consist of incapables (Epsilon)¹⁴⁴ and he gives the remedy in *BNW* by constructing a community of incapables governed by the capable. In summary, "Wells believed in an earthly paradise through science and Huxley contradicted this, for to him the horrors and marvels of science fiction were the probabilities; the happy Utopias were the fantasies."¹⁴⁵ Huxley repeats his fearful belief in a dystopian future in a letter to George Orwell. After writing about scientific progress including hypnosis and narco-hypnosis (which are also included in his book), Huxley confesses in a letter to Orwell that; "I feel that the nightmare of *Nineteen Eighty-Four* is destined to modulate into the nightmare of a world having more resemblance to that which I imagined in *Brave New World*."¹⁴⁶

Brave New World

Huxley's *BNW* evolves around men's unconscious sacrifice of liberty for the sake of stability in society. The idea comes from Huxley's essays prior to *BNW* and it is repeated in his essay, "Brave New World Revisited," which was written to the novel as a

¹⁴³ Robert S. Baker, "Brave New World: History, Science, and Dystopia" *Contemporary Literature* (Boston: Twayne Publishers, 1990), 34.

¹⁴⁴ Aldous Huxley, "A Note on Eugenics," *Proper Studies* (1927), 329–30.

¹⁴⁵ Semmler, "Aldous Huxley Revisited," 78.

¹⁴⁶ Semmler, "Aldous Huxley Revisited," 78.

sequel to the prophecies in the book years after. For Huxley, the reason for such a sacrifice is the sharing of finite resources by an increasing population. He claims that “hunger and self-government are incompatible.”¹⁴⁷ He projects that the rulers of hungry countries will incline to enforce strict controls on people and become totalitarian, which will inevitably lead to the servility of citizens.¹⁴⁸

Concerning citizenship, there are two kinds of servitude. The fear-based one comes from the iron fist of the ruling body, which provides its citizens with a compulsory orthodoxy to the system through any kind of torture necessary. The image of the boot stamping on a human face in Orwell’s *1984* is an example of this type. The second type, “a softer form of totalitarianism,”¹⁴⁹ is characterized by citizens who are unconscious and therefore are happy and compatible with the rulers and the system. The idea of servitude embodied in *BNW* is the unconscious one like the people in this ideal state (the World State). As Huxley states in the foreword of the book, there are two vital tools used by the World State to enforce this system on its citizens.

The first and the most effective of these tools is the conditioning of citizens starting from their early life as an embryo. During their life in bottles (which replace the mother’s womb), children are conditioned to behave in accordance with their social level. For instance, embryos of lower classes get less oxygen whereas the embryos of higher classes get more oxygen during the time they spend in bottles on the conveyer belt. The aim behind this application is that the brain is the first organ to be influenced by the lack of oxygen. The director of the department says, “The surrogate goes round slower; therefore passes through the lung at longer intervals; therefore gives the embryo less oxygen. Nothing like oxygen shortage can keep an embryo below par.”¹⁵⁰ If it gets

¹⁴⁷ Huxley, *Brave New World Revisited*, 121.

¹⁴⁸ Huxley, *Brave New World Revisited*, 121.

¹⁴⁹ Margaret Atwood, “Everybody is Happy Now,” *The Guardian*, November 17, 2007, accessed March 2013, (<http://www.theguardian.com/books/2007/nov/17/classics.margaretatwood>)

¹⁵⁰ Huxley, *Brave New World*, 12.

less than it needs, it loses the ability to think well. In accordance with this, when a student asks the reason why the embryos of all classes are not positioned equally, the director scolds, “Hasn’t it occurred to you that an Epsilon (the lowest class) embryo must have an Epsilon environment as well as an Epsilon Heredity?”¹⁵¹ Another example of conditioning is hot tunnels. In the embryo stage some babies are exposed to harsh X-rays in hot tunnels, and coolness is associated with discomfort during this process. Therefore by the time they are decanted, the embryos have a horror of cold and they are predestined to immigrate to the tropics, to be miners and acetate silk spinners and steel workers. “We condition them to thrive on heat, our colleagues upstairs will teach them to love it,” says the director. “And that,” put in the Director sententiously, “that is the secret of happiness and virtue-liking what you’ve got to do. All conditioning aims at that: making people like their unescapable social destiny.”¹⁵²

Conditioning is not limited to the embryo level; it goes on during infancy as well. When boys and girls who are still young enough to need afternoon sleep, they are exposed to repeating sentences, which are produced in accordance with the will of the state. This is called *hypnopaedic* teaching. These lessons include hygiene and sociability, in class-consciousness and the toddler’s love life. During these sessions, hypnopaedic proverbs determined by the state such as “Everyone belongs to everyone else,” (referring to sexual freedom) “Ending is better than mending,” (referring to the promotion of consumerism) and “One cubic centimeter cures ten gloomy centimeters,”¹⁵³ (referring to the use of *soma* –a kind of modern drug) are repeated thousands of times and injected into the brains of the children. On the other hand children are conditioned by physical stimuli. For instance, infant Deltas (a lower class) are exposed to loud noise when they want to reach books, and electric shock when they want to reach flowers. This constitutes an instinctive hatred of books and flowers. The

¹⁵¹ Huxley, *Brave New World*, 11.

¹⁵² Huxley, *Brave New World*, 12.

¹⁵³ Huxley, *Brave New World*, 38.

reason behind this is that Deltas are only conditioned to do the given work load; they won't *waste* their time with books and nature. Reading books might cause deconditioning and "a love for nature keeps no factories busy."¹⁵⁴ (A sentence which refers to the consumerist life style in *BNW*.)

The second vital tool used by the state is to form and sustain a class-conscious society. Class consciousness starts to be imposed from the embryo stage. As stated above, an Epsilon (the lowest class) embryo must have an Epsilon environment as well as an Epsilon heredity. Then conditioning for class awareness continues during childhood with sleep teaching sessions. They are made to listen to sentences like "Alpha children wear grey. They work much harder than we do, because they're so frightfully clever. I'm really awfully glad I'm Beta, because I don't work so hard. And then we are much better than the Gammas and Deltas. Delta children wear khaki. Oh no, I don't want to play with Delta children."¹⁵⁵ And when they become adults, one can hear them saying "what a hideous color khaki is," demonstrating the hypnopaedic prejudices of their caste. During their conversation with Bernard, Lenina repeats the hypnopaedic thoughts: "Everyone works for everyone else. Even Epsilons are useful. We wouldn't do without anyone." Lenina makes discrimination between people using the word even as a humiliation. Class-consciousness is so apparent that Bernard has problems with lower classes. He has to shout at lower classes to make them obey his rules. The reason for this is his "physique as it is hardly better than that of the average Gamma. He stood eight centimeters short of the standard Alpha height and was slender in proportion. Contact with members of the lower castes always reminded him painfully of this physical inadequacy."¹⁵⁶ Therefore, lower classes regard him as a member of their class and have problems with his orders. Because of his height, Bernard is also refused by the girls of his class.

¹⁵⁴ Huxley, *Brave New World*, 18.

¹⁵⁵ Huxley, *Brave New World*, 22–23.

¹⁵⁶ Huxley, *Brave New World*, 2.

Even though Alpha Pluses (the highest class) are more talented and clever than other classes, they are enslaved in class consciousness as well. During their discussion with John on the order of the new world, Mustapha Mond (one of the ten world controllers) summarizes the situation of all classes as follows: “He (an Epsilon) can’t help himself; he is fore-doomed. Even after decanting he’s still inside a bottle. Each one of us goes through life inside a bottle. But if we happen to be Alphas, our bottles are, relatively speaking, enormous.”¹⁵⁷ In conclusion, it is clear that even the highest class members are conditioned in such a way that they both think that they are aware of all the things going around and they are unaware of many things that their conditioning does not give them the chance to be aware of.

Imposing these two vital tools of the state sometimes causes distress on members of society. And here is applied the cure for almost all of the individual and social problems: *soma*, a kind of synthetic drug which was developed by the new World State. Unlike Marx, who claims that “religion is the opium of the people,” “Opium is the religion of the people”¹⁵⁸ in *BNW* as Huxley writes in a later essay. In the same essay, Huxley demonstrates the use of *soma* in three stages. If it is taken in small doses it is a kind of relaxant, if it is taken in medium doses it turns into an hallucinogen, and if it is taken in large doses it becomes a narcotic.¹⁵⁹

Soma is seen as the basic sedative against any kind of personal and social unrest to ensure social stability. For instance, when John did not let the Deltas have their *soma* portions, they had a feeling of unrest. However, as soon as the *soma* vapor was given they started to kiss and hug each other. Even though *soma* does not have any side effects like alcohol or other drugs, it causes death in cases of long term use of large doses, as what happened to Linda. She used to take *soma* tablets before she was left in the reservation. When she did not have the chance to use *soma* she had to rely on mescal –a

¹⁵⁷ Huxley, *Brave New World*, 196.

¹⁵⁸ Huxley, *Brave New World Revisited*, 56.

¹⁵⁹ Huxley, *Brave New World*, 37.

type of alcoholic drink– which had side effects unlike soma. For Linda, mescal was a kind of escape from reality or the real world against which she did not have the power to fight. However, after she is taken to the civilization she cannot fit into the society and she finds her escape in soma this time. Aware of the artificial relaxation provided by soma, John calls it poison and wants to deter his mother and a group of Deltas from taking it. However, his words do not have any effect on them as they were conditioned to take soma when they feel the need. For instance, when confronted with an unhappy situation Lenina repeats the hypnopaedic proverb, “One cubic centimeter cures ten gloomy centimeters,” which promotes the use of soma. In conclusion, in closing the gaps behind two basic tools, conditioning people from the embryo level and forming and sustaining class-conscious in the society, which are designed to ensure the social stability, soma has such an important role.

The Others in the System

There are two members of the society whom we can consider as *the other* in the perfect order of the World State in *BNW*. One is Bernard Marx and the other is Helmholtz Watson. Watson is an Alpha-Plus and a lecturer at the College of Emotional Engineering. He also writes for The Hourly Radio, composes scenarios, and writes slogans and hypnopaedic rhymes. Together with Bernard, they talk about the system and the problems in the system. However, unlike Bernard, he is an admired person in his class. Women want to sleep with him, whereas Bernard is refused by them. Watson and Bernard have the knowledge that they are individuals in common. At the same time when Watson has problems, he has a conflict with the authorities because of some rhymes which do not comply with the teachings of the system. When Bernard asks what the rhymes are about, Watson answers, “They were about being alone.” He says that when he gave the students those rhymes as an example about being alone, they reported him to the Principal. “I’m not surprised,” says Bernard. “It’s flatly against all their sleep-teaching. Remember, they’ve had at least a quarter of a million warnings against

solitude.”¹⁶⁰ Even though Watson is regarded as a misfit by the authorities, his conditioning does not allow him to think freely. For instance, when he is reading Shakespeare, which is illegal to do, with John, he cannot understand the concepts like loss of family, not having the right to choose your partner, and chastity, and therefore he made fun of these concepts. He says “You can’t expect me to keep a straight face about fathers and mothers. And who’s going to get excited about a boy having a girl or not having her?”¹⁶¹ This incident is enough to show how powerful the conditioning of the values is. Although he does not have a real free thought, he is sent to an island and excluded from the World State.

Bernard is the other misfit in the system. The first thing that causes him to be an outcast is his physical appearance. He is an Alpha Plus too, like Watson. However, when compared to the other members of the same class, he is too short. He even has the height of a Delta, the class which is far lower than his. Because of this deficiency, he has to shout to make lower classes carry out his orders. Because of his height and his incompatible behaviors he has a negative reputation and people do not hesitate to turn their back to him. Bernard both criticizes the values taught by the authority and tries to break them as much as possible.

The first point of contention is that he does not care about free sex and he supports chastity, which is not welcomed by the authority. For instance, he feels bad when he hears other men talking about their sexual experience with Lenina. Another issue is his desire to be alone. During their talk with Lenina, who goes out with Bernard, another girl Fanny talks about the negative reputation of Bernard: “They say he doesn’t like Obstacle Golf.” Lenina mocks her, “They say, they say.” And Fanny replies with terror in her voice; “And then he spends most of his time by himself –*alone*.” Being alone is highly criticized by the authority and there is even a hypnopaedic proverb on it:

¹⁶⁰ Huxley, *Brave New World*, 120.

¹⁶¹ Huxley, *Brave New World*, 123.

“When the individual feels, the society reels.” The fact that Bernard does not like golf contradicts the consumerist characteristic of the state, as the people need to travel and buy equipment to play the game. They also have to be with other people instead of being alone. Bernard also criticizes the conditioning and their borders: “what would it be like, if I were free –not enslaved by my conditioning.” But Lenina does not like the topic. She even regards it as awful because she does not understand it due to her being a Beta. She replies, “I do not know what you mean. I am free. Everybody is free nowadays.”¹⁶² When they visit the reservation, they see uncivilized people – women breast feeding their babies and old people with all wrinkles on their faces – and talk to them. Lenina finds them awful and she wants to get away from the place. However, they are as normal as anything in the World State for Bernard. What is strange for Lenina is normal for Bernard, even though they live in the same society with the same values.

Bernard only gains respect of the people in an artificial way, when he brings Linda and John to The World State. He is given lots of titles and he becomes popular among women who used to refuse him because of his physical appearance. However, he never ceases to criticize the system until he was sent to the island. He was excluded from the World State. The common approach both to Bernard Marx and to Helmholtz Watson – the dissidents in the system – is to regard them as odd, criticize them, and finally exclude them to the island.

The Others outside the System

The others who are not included in this ideal system are the people who are made to live in the reservations. “A savage reservation is a place which, owing to unfavorable climate or geological conditions, or poverty of natural resources, has not been worth the

¹⁶² Huxley, *Brave New World*, 61.

expense of civilizing.”¹⁶³ This is what John learned in a Beta-Minus geography room, which reflects the understanding of the governing body to the reservation.

What is a reservation? The first significant feature of reservations is that they are far away from the place where civilized people live. When Bernard and Lenina went to the reservation, they had to fly from the city to New Orleans, then over Texas to Santa Fe, which was more than a six and half an hour flight. The savage reservation is five hundred and sixty thousand square kilometers, divided into four distinct Sub-Reservations, each surrounded by a high-tension, wire fence. The fence is five thousand kilometers through which courses sixty thousand volts of electricity causing instant death to anyone who touches it. “There is no escape from a Savage Reservation,” concludes a security member who introduces the reservation to Bernard and Lenina. The savages are confined to the reservation; they are born and destined to die there. As he looks at the skeletons of those who died by touching the electrified fence while trying to escape from the reservation, the guard complains that the savage people are not good learners. However, they are tamed according to the guard and he adds that “savages won’t do any harm. They’ve got enough experience of gas bombs to know that they mustn’t play any tricks.”¹⁶⁴ When asked about the exact number of the people living in the reservation, he replies “triumphantly” that they do not know, which clearly demonstrates that the authority does not care about those people. But they assume that sixty thousand Indians and half-breeds live in the reservation. As they are confined into the reservation, they do not have any communication with the civilized world, only with the inspectors who visit them occasionally.

Life in the reservation is just the opposite of life in the World State. The guard describes their lifestyle: “(They) still preserve their repulsive habits and customs... marriage, if you do know what it is, my dear lady; families... no conditioning...

¹⁶³ Huxley, *Brave New World*, 141.

¹⁶⁴ Huxley, *Brave New World*, 71.

monstrous superstitions... Christianity and totemism and ancestor worship... extinct languages, such as Zuni and Spanish and Athapascan... pumas, porcupines and other ferocious animals... infectious diseases... priests... venomous lizards...”¹⁶⁵ The first thing that surprises Lenina was to see an old man with wrinkles on his face and his toothless mouth. At first sight she cannot understand that the man is old and she has to ask what the matter with him is. When Bernard replies, “He is old, that’s all,” she has difficulty equating the concept of getting older in the two different worlds – the reservation and the World State – and she says, “But the Director’s old, lots of people are old; they’re not like that.”¹⁶⁶ Then Bernard explains to her what they did to keep people young even if they get older in the civilized world.

The other significant difference is marriage and family life. Since these two concepts are regarded as indecent in the civilized world, Lenina, who is a typical World State member, blushed and turned her face away when she saw two young women breastfeeding their babies. Marriage is still an important part of society in the reservation. For instance, “At Malpais, you had to bring her the skin of a mountain lion-I mean, when you wanted to marry someone.”¹⁶⁷ says John during his speech with Lenina. However, she says that it is a horrible idea to get married since she is conditioned to hate the idea of chastity, living with only one man and marriage. The situation was the same for Linda, as well. When she was left in the reservation and gave birth to John, she could not accept to be John’s mother for a long time. In addition, because of her conditioning she did not hesitate to sleep with any men in the village. However, this was a big shame in the uncivilized world. So she was called a “she dog” and once some women came and whipped her in her home.¹⁶⁸ As she could not “decondition” and adapt herself to the village, what she did was a normal act for her. And she even tried to condition John that

¹⁶⁵ Huxley, *Brave New World*, 69.

¹⁶⁶ Huxley, *Brave New World*, 75.

¹⁶⁷ Huxley, *Brave New World*, 127.

¹⁶⁸ Huxley, *Brave New World*, 91.

sleeping with different men for her was not a bad thing. However she could not manage it, and John even tried to kill Pope, who was one of the men that frequented Linda, for sleeping with her.

Because he was brought up by Linda, a member of the civilized world, John is *the other* in the reservation. They do not like him because of “his complexion,” in his words.¹⁶⁹ The reason for this perception is that Linda is a stranger in that world; she did not fit in the system so she became *the other*. Since his mother does not comply with the system, John too is regarded as the other. They did not let him practice their rituals and be a part of the system. John had to put up with being alienated in the World State, too. He complies with neither the reservation nor the World State. He is regarded as modern in the reservation because of his mother and as savage in the civilized world because of his value judgments. For instance, when Lenina wants to sleep with him, he refuses her and calls her as “whore” just because she is not aware of what chastity means. He ends up in a lighthouse and commits suicide. Even when he is alone at the lighthouse, civilized people and reporters visit him to see what a savage is, but they do not attempt to reintroduce him to the society.

Conclusion

The ideal state or the World State’s motto is “Community, Identity and Stability.” All the theory and practice revolves around these three concepts to sustain their continuation in *BNW*. The first of these three concepts is the understanding of *community* in *BNW*. The authority regards the people of the World State as a mass to be ruled. For instance, during leading children’s visit to the hatchery, when explaining a conditioning process, the Director says, “We condition the *masses* to hate the country.” This indicates that they can lead anyone to do anything they want.¹⁷⁰ This is the viewpoint of the authority towards its people. The instrument used to support

¹⁶⁹ Huxley, *Brave New World*, 79.

¹⁷⁰ Huxley, *Brave New World*, 17.

“community” is the abolition of motherhood and family. As the proverb, “everyone belongs to everyone else,”¹⁷¹ suggests, one is free to sleep with anyone as long as it does not turn into love. Another proverb, “everyone works for everyone else,”¹⁷² indicates that each person is necessary for the community and even though you do not like a lower class, you have to respect them as they work for your benefit as much as you work for theirs. Therefore, even if an upper class member shows disgust of a lower class with hateful words, he/she appreciates their contribution to the system at the same time. Every member of the society knows that they need each other and could not live even without the lowest class members.

The other crucial concept of the World State is *stability*. The Director says, “The machine turns, turns and must keep on turning – forever. Wheels must turn steadily, but cannot turn untended. There must be men to tend them, men as steady as the wheels upon their axles, sane men, obedient men, stable in contentment.”¹⁷³ to summarize the meaning of stability for the state. The stability of the state consists of individual and social stability. The leading obstacle for individual stability is chastity and its negative consequences. Chastity leads to passion and mental weakness, which both lead to instability and instability leads to the end of civilization. Family bonds also cause the same instability, so it is abolished as well. Mond, one of the world controllers, says, “Our Freud had been the first to reveal the appalling dangers of family life. The world was full of mothers – therefore of every kind of perversion from sadism to chastity, madness and suicide.”¹⁷⁴ On the other hand, the thing that makes the machines turn, and that ensures social stability is consumption, and it is so much appreciated and promoted in the World State that people are conditioned to consume as much as possible. For instance, the hypnopaedic proverb, “Ending is better than mending,” clearly shows the

¹⁷¹ Huxley, *Brave New World*, 29.

¹⁷² Huxley, *Brave New World*, 50.

¹⁷³ Huxley, *Brave New World*, 36.

¹⁷⁴ Huxley, *Brave New World*, 36.

importance of consumption for the state.¹⁷⁵ No matter which class they belong to, all the people of the state are conditioned to consume –to travel, to buy new equipment for sports activities etc.¹⁷⁶ Although both the individuals and the society are pre-destined not to cause instability with the tools mentioned above, some sort of unrest may be visible from time to time. And here is implemented the magical remedy, soma, to cure them all. Soma can cure both individual and social unrest. Soma is an escape from reality for the people of the state.

The last vital concept for the state is *identity*. The first thing to make people internalize the state's identity is that there are only ten thousand names for the two thousand million inhabitants of the planet. Through this, the entire world is united as a family. Conditioning also promotes identity with hypnopaedic sentences and proverbs showing hatred toward lower classes. For instance, Lenina, who is a Beta, says, "What a hideous color khaki is," referring of course to a lower class, the Deltas.¹⁷⁷ Her sentence clearly demonstrates that she loves her identity in her class. However, such a class-consciousness would also cause discrimination in the state which would lead to destruction. A class based identity would not be enough for the state, therefore a more inclusive identity is taught to the members of the state. In this system, even though a person loves his class and does not like the lower classes, he/she has to respect upper classes and appreciate the need for lower classes. In short, the identity in the World State is a needs based one. Hypnopaedic sentences like "Alpha children wear grey. They work much harder than we do, because they are frightfully clever. I'm really awfully glad I'm a Beta, because I don't work so hard. And then we are much better than the Gammas and Deltas. Gammas are stupid. And Epsilons are still worse."¹⁷⁸ And sentences such as

¹⁷⁵ Huxley, *Brave New World*, 35.

¹⁷⁶ Huxley, *Brave New World*, 17.

¹⁷⁷ Huxley, *Brave New World*, 42.

¹⁷⁸ Huxley, *Brave New World*, 22,23.

“everyone works for everyone else. Even Epsilons are useful. We wouldn’t do without anyone,” clearly demonstrate the perception of identity by the citizens in the state.

The concepts –community, identity and stability– discussed above can be summarized as stability. This is because they are all constructed to form and sustain the stability of the state. According to the authority, “it is better one should suffer than that many should be corrupted.”¹⁷⁹ Therefore, if a member of the state does something contradictory to the teachings of the state, he is regarded as *the other* and immediately *excluded*. The attitude of the state can be summarized with the words of the Director when he warns Bernard of his unorthodox behaviors: “What is an individual? We can make a new one with the greatest ease –as many as we like.”¹⁸⁰ Not obeying the rules of the society or unorthodoxy does not only threaten the individual but it also strikes at the heart of society. Therefore, if one goes on performing unorthodox actions he is sent to one of the islands, which is what happened to Bernard Marx and Helmholtz Watson.

Consequently, as it is seen with the incidents of Bernard and Watson, the attitude of the state toward *the other* in the system is an exclusionist one. Moreover, it is the same for *the others* who are not included in the system. People in the reservation are kept separated from the civilized world with electrified wires. They are left adrift; civilized people frequent them only to observe them. The authority does not care how many people live in the reservations, how they live or whether they live in humane conditions. Also, Mustapha Mond says that “there are such a lot of islands in the world” which explicitly demonstrates the exclusionist attitude of the state. In short, the World State is only interested in the stability of the state. *The others* in the system are sent to islands, where they are ignored and excluded from the system and there is no attempt to include them into the system.

¹⁷⁹ Huxley, *Brave New World*, 128.

¹⁸⁰ Huxley, *Brave New World*, 128.

CHAPTER 4

ANALYSIS OF *FAHRENHEIT 451*

Background of the Novel

Ray Douglas Bradbury was born on 22nd August, 1920 in Waukegan, Illinois. He lived with his extended family during his childhood. This period formed the foundations of his writing career as Bradbury renames the Waukegan of the 1920s as “Green Town” in his fiction. Green Town is a symbol of safety and home, which is not an often encountered image in the tales of fantasy or science-fiction. The city also forms the setting for his classic works such as *Dandelion Wine*, *Something Wicked This Way Comes* and *Farewell Summer*.

His aunt had an important role in the development of Bradbury’s imagination and his fantasy. When he was a little boy, his Aunt Neva used to take him and his brother to the travelling circuses or carnivals that came through Waukegan, and they “were always present from the time the train pulled in until the last piece of cotton candy was sold.”¹⁸¹ Affected by the carnivals and the so-called supernatural powers¹⁸² in the circus, Bradbury had an interest in reading literature like Edgar Allan Poe’s *Tales of Mystery and Imagination*. When he was in high school, Bradbury was ambitious about writing stories and publishing them. In order to reach this aim, –like many other authors did– he imitated the works of Poe and Sir Arthur Conan Doyle.¹⁸³ In 1934 the Bradbury family moved across the country to Los Angeles. Whenever they gave a break he used to go to the local library and search for the kinds of books he was interested in like L. Frank Baum’s *The Wonderful Wizard of Oz*, which is a world-famous fantasy book. In Los Angeles, at the age of fourteen, Bradbury joined the Science Fiction Society and met

¹⁸¹ Ray Bradbury, “Any Friend of Trains Is a Friend of Mine,” *Life* (1968): 49.

¹⁸² Bradbury was also descended from Mary Bradbury, who was put into trial as a witch in 1692. Jonathan Eller, *Becoming Ray Bradbury*, (Illinois: University of Illinois Press, 2011), 202.

¹⁸³ Sam Weller, *Ray Bradbury* (New York: William Morrow, 2005), 81.

other authors. There Bradbury met Robert Heinlein, the “dean of science fiction writers,” who contributed to the development of his writings from amateur papers to a horror-ridden style.¹⁸⁴ Bradbury kept writing and struggling to get his works published and his first paid piece, “Pendulum,” was published in the *Super Science Stories* magazine in 1941, for which he earned \$15.¹⁸⁵ At the age of twenty-two, Bradbury sold his first story, “The Lake,” for \$13.75 and became a full-time writer by the end of 1942.¹⁸⁶

The Writing Process of *Fahrenheit 451*

The Martian Chronicles, which he got published in 1950, was the first literary success for Ray Bradbury, and it gave him a credit in the world of literature. The publication of *Fahrenheit 451* in 1953 was a turning point in his career. Soon his works were published in mainstream periodicals like *The New Yorker*. “His output during the period won him a reputation he never lost: among his peers – Asimov, Clarke, Heinlein – Bradbury was the author who could really write.”¹⁸⁷ Long before the publication of *Fahrenheit 451*, a shorter version of it called *The Fireman* appeared in a 1950 issue of *Galaxy Science Fiction*.

As he had two little children at home and no money to rent an office in 1950, Bradbury wrote his novel *Fahrenheit 451* in only nine days on a rental typewriter in the basement of the Powell Library on the campus of the University of California, Los Angeles (UCLA). He tells the situation as follows: “I discovered there was a typing room where you could rent a typewriter for ten cents a half-hour. So I went and got a

¹⁸⁴ Weller, *Ray Bradbury*, 99-105.

¹⁸⁵ “Biographies: Bradbury, Raymond Douglas,” last modified December 9, 2009, accessed April 2014, <http://www.s9.com/Biography/Bradbury-Raymond-Douglas>.

¹⁸⁶ “Ray Bradbury to Speak at Caltech Commencement,” last modified April 24, 2000, <http://www.caltech.edu/news/ray-bradbury-speak-caltech-commencement-391>.

¹⁸⁷ Andrew Leonard, “The Bradbury Chronicles’: The Sci-Fi Writer Who Could Write,” *New York Times*, July 24, 2005, accessed April 2014, <http://www.nytimes.com/2005/07/24/books/review/24LEONARD.htm>.

bag of dimes. The novel began that day, and nine days later it was finished.”¹⁸⁸ He put dimes into a timer and wrote the book for only \$9.80 which today sells 50,000 copies a year and which is translated into 35 different languages. To summarize how he wrote the book, Bradbury says, “It is lack that gives us inspiration. It’s not fullness.”¹⁸⁹

The Influence of Edgar Allan Poe

Interested in fantasy and mystery since the early years of his life, Bradbury was only eight when he discovered Edgar Allan Poe’s *Tales of Mystery and Imagination* in a family bookcase and became a fan. He even terms himself as the “son of Edgar [Poe] and Emily [Dickinson].”¹⁹⁰ In his introduction to a collection of his tales, *Bradbury Tales*, he depicts the physical and intellectual hardships during his writing process and concludes that the reason for such a ‘bloody’ struggle is as follows: “I always dreamed of someday going into a library and looking up and seeing a book of mine leaning against the shoulder of L. Frank Baum and down below my other heroes, Edgar Allan Poe, H. G. Wells, and Jules Verne. And my wild love for them kept me invigorated with passion”¹⁹¹ Therefore, for Bradbury, Poe was not a source of envy but a source of motivation for him to write.

¹⁸⁸ “Ray Bradbury,” The Big Read, accessed April 15, 2014, <http://www.neabigread.org/books/fahrenheit451/readers-guide/about-the-author>.

¹⁸⁹ “Ray Bradbury: It is lack that gives us inspiration,” npr.org, accessed April 18, 2014, <http://www.npr.org/2012/06/08/154524695/ray-bradbury-its-lack-that-gives-us-inspiration>.

¹⁹⁰ Burton Pollin, “Poe and Ray Bradbury: A Persistent Influence and Interest,” *The Edgar Allan Poe Review* 6 (2005): 31-38.

¹⁹¹ Ray Bradbury, *Bradbury Stories, 100 of His Most Celebrated Tales* (New York: William Morrow, 2003), 5.

Interpretations of *Fahrenheit 451*

*I wasn't trying to predict the future;
I was trying to prevent it*¹⁹²

Dana Gioia, the former Chairman of the National Endowment for the Arts, regards Ray Bradbury as one of the greatest American science-fiction writers. She gives her reasons as follows: “His singular achievement in this genre is rooted in the imaginative originality of his works, his gift for language, his insights into the human condition, and his commitment to the freedom of the individual.”¹⁹³ What she focuses on is his dedication to individual freedom. Along the same lines, Bradbury’s world-famous book is mainly regarded as a critique against the attitudes of oppressive states. The time Bradbury was writing the book coincides with the communist witch hunt era in America, as well. Therefore, among many other viewpoints, *Fahrenheit 451* is mainly regarded as a critique of McCarthyism during which many people were accused of being communist and convicted unjustly. Bradbury’s biographer Sam Weller agrees that the book addresses the censorship at the time he wrote the novel. Weller shows one of Bradbury’s essays in *The Nation*, in 1953, as proof and quotes, “whether or not my ideas on censorship via the fire department [in an early version of *Fahrenheit 451*] will be old hat this time next week. When the wind is right, a faint odor of kerosene is exhaled from Senator McCarthy.”¹⁹⁴

On the other hand, when Bradbury was asked about the origin of the idea of book burning, he answered:

Well, Hitler of course. When I was fifteen, he burnt the books in the streets of Berlin. Then along the way I learned about the libraries in

¹⁹² “About Ray Bradbury,” last modified August 2000, http://www.raybradbury.com/articles_peoria.html.

¹⁹³ “The Edgar Allan Poe Review,” Dana Gioia, accessed May 2014, <http://www.danagioia.net/essays/epoe.htm>.

¹⁹⁴ “Sam Weller: Ray Bradbury’s 180 on Fahrenheit 451,” last modified April 15, 2013, <http://www.dallasnews.com/opinion/sunday-commentary/20130412-sam-weller-ray-bradburys-180-on-fahrenheit-451.ece>.

Alexandria burning five thousand years ago. That grieved my soul. Since I'm self-educated, that means my educators –the libraries– are in danger. And if it could happen in Alexandria, if it could happen in Berlin, maybe it could happen somewhere up ahead and my heroes would be killed.¹⁹⁵

Considering his own words above, he wrote *Fahrenheit 451* as an opposition to oppressive states.

His words went to the correct address. For example, Russian academician Bulat Galejev, who is the co-editor of *Leonardo*, says that “the indispensable element in all libraries of engineers, when developing aircraft and cosmonautic equipment, in the hostels of military pilots, or in the studios of kinetic artists was his books”¹⁹⁶ in the early 1960s during the bright era of Soviet Russia. He also clarifies the reason why his books attracted the people in Russia as “the defense of personal rights of freedom, of individuality being the aim of the powers that be and of the mob, who choke themselves on their irrepressible desire to paint all in one color.”¹⁹⁷

From another viewpoint, *Fahrenheit 451* is a projection of the future. However, it is different from other utopias that have projections of the future, in one particular way. Tim Kreider says, “If you’d wanted to know which way the world was headed in the mid-20th century, you wouldn’t have found much indication in any of the day’s literary prizewinners.”¹⁹⁸ Like Kreider, Robert Dominianni says that some of the science fiction novels like Jules Verne’s *Twenty-Thousand Leagues under the Sea* have lost their importance due to technological advances. Only a few readers acknowledge his projection of submarines and the gadgets which now can be found in an ordinary kitchen, says Dominianni. However, “obsolescence is not a problem with Ray

¹⁹⁵ “Fahrenheir 451, About the Author,” accessed April 2014, <http://www.neabigread.org/books/fahrenheit451/readers-guide/about-the-author>.

¹⁹⁶ Bulat Galejev, “Open Letter to Ray Bradbury,” *Leonardo* 34 (2001): 25-26.

¹⁹⁷ Galejev, “Open Letter to Ray Bradbury,” 28.

¹⁹⁸ Tim Kreider, “Uncle Ray’s Dystopia”, *New York Times*, June 8, 2012, accessed May 2014, <http://www.nytimes.com/2012/06/08/opinion/uncle-rays-dystopia.html>.

Bradbury.”¹⁹⁹ His ideas never become old fashioned, as he didn’t just guess the development of tools; he foresaw how it would re-form our lives.²⁰⁰ When defining what prescience is and is not, Kreider says,

“it is not the measure of a science-fiction author’s success –we don’t value the work of H. G. Wells because he foresaw the atomic bomb or Arthur C. Clarke for inventing the communications satellite– but it is worth pausing, to notice how uncannily accurate was Bradbury’s vision of the numb, cruel future we now inhabit.”²⁰¹

He also points out the futuristic projections of Bradbury not on the basis of technological advances, but of how they would affect the daily life and world view of the people in the future. He says Ray Bradbury knew “how the future would *feel*: louder, faster, stupider, meaner, increasingly inane and violent.”²⁰² He summarizes his criticism of the problems of modern life in the light of Bradburian foresight with three concepts: Collective cultural amnesia, anhedonia, and isolation.²⁰³ Bradbury does not focus on the technological developments of the future in his science-fiction books (not only *Fahrenheit 451*); in fact, he focuses on the social problems caused by the technological advances. And he must also be given extra credit for his projections since most Americans did not have televisions when he wrote the book. Those who did have them, had ones with small black and white screens. He imagined giant flat screen televisions hung on walls, tiny wireless headphones and high-tech medical tools. However, Bradbury does not want credit for his projections. In an interview he says, “I wasn’t trying to predict the future, I was trying to prevent it.” He criticizes the education system

¹⁹⁹ Robert Dominianni, “Ray Bradbury’s 2026: A Year with Current Value,” *The English Journal* 73 (1984): 49.

²⁰⁰ Kreider, “Uncle Ray’s Dystopia.”

²⁰¹ Kreider, “Uncle Ray’s Dystopia.”

²⁰² Kreider, “Uncle Ray’s Dystopia.”

²⁰³ Kreider, “Uncle Ray’s Dystopia.”

in America: “there is no reason to burn books if you don’t read them. The education system in this country is just terrible, and we are not doing anything about it.”²⁰⁴ For him, real danger does not come from the governmental body, it comes from the public who do not read books and thus who cannot think.

Another interpretation of Bradbury’s *Fahrenheit 451* is that it is neither a critique of the McCarthy era nor about censorship, and it was not written as a projection for the future, but as a critique of the negative effects of the mass media. Amy Johnston, in her essay “Ray Bradbury: *Fahrenheit 451* Misinterpreted,” argues that people do not understand the book and states that the story, in fact, is about how television destroys interest in reading literature.²⁰⁵ However, the reason why Bradbury was against TV does not stem from a hatred for technology; in fact, it stems from the negative effects of TV on society since it dumbs people down and stuffs them with unnecessary knowledge. “Television gives you the dates of Napoleon, but not who he was,” says Bradbury. He summarizes the general idea behind the TV as useless “factoid,”²⁰⁶ which refers to unnecessary and short information.

Johnston says Bradbury foresaw the danger about TV even before his book. In 1951 –two years before the publication of the book – in a letter to a science-fiction writer, Bradbury wrote that “Radio has contributed to our ‘growing lack of attention.’ [...] This sort of hopscotching existence makes it almost impossible for people, myself included, to sit down and get into a novel again. We have become a short story reading people, or, worse than that, a quick reading people.”²⁰⁷ As people are stuffed with useless *factoids* and lost their collective consciousness, “the culprit in *Fahrenheit 451* is

²⁰⁴ “About Ray Bradbury.”

²⁰⁵ Amy E. Boyle Johnston, “Ray Bradbury: *Fahrenheit 451* Misinterpreted,” *LA Times*, May 30 2007, accessed May 2014, <http://www.laweekly.com/2007-05-31/news/ray-bradbury-fahrenheit-451-misinterpreted>.

²⁰⁶ Johnston, “Ray Bradbury: *Fahrenheit 451* Misinterpreted.”

²⁰⁷ Johnston, “Ray Bradbury: *Fahrenheit 451* Misinterpreted.”

not the state – it is the people,”²⁰⁸ says Bradbury to focus on the possible effect of television, which is used as a propaganda tool in the hands of power.

On the other hand, Ray Bradbury’s authorized biographer, Sam Weller, says in 2007 that Bradbury “ignited his own fire insisting that *Fahrenheit 451* was not really about censorship or Big Brother at all but rather a novel intended as a searing indictment of the looming cultural distraction of technology, most notably television.”²⁰⁹ According to Weller, who worked twelve years with Bradbury as his authorized biographer, Bradbury was a “mass of contradictions.” Weller states that Bradbury previously accepted criticizing the McCarthy era and censorship. However, he later said that the novel addressed “looming cultural distraction of technology, most notably television.”²¹⁰ In short, Weller – who is one of the few people who knew Bradbury the best – concludes that the book is clearly a critique of mass media. But at the same, it is a critique against the censorship of the time, book burnings and McCarthy era witch hunts.

Rodney Smolla agrees with all the interpretations above: “Muckraking, futurism, and manifestos against censorship are all worthy literary endeavors,”²¹¹ but for him *Fahrenheit 451* is greater than all of them. According to Smolla, the book is better than Orwell’s *1984*, which it is often compared with. He thinks that *1984* is political, but *Fahrenheit 451* is not political or about freedom. Even though we live in a censorship-free world, the book retains universality because it is a warning for the people about how the life would be without senses. “Bradbury links the burning of books to the ignoring of taste, smell, sight, sound, and touch, and he links the loss of both reading and sensation

²⁰⁸ Johnston, “Ray Bradbury: *Fahrenheit 451* Misinterpreted.”

²⁰⁹ Sam Weller, “Ray Bradbury’s 180 on *Fahrenheit 451*,” *Dallas News*, April 15, 2013, accessed June 2014, <http://www.dallasnews.com/opinion/sunday-commentary/20130412-sam-weller-ray-bradburys-180-on-fahrenheit-451.ece>. Sam Weller is the author of “*The Bradbury Chronicles: The Life of Ray Bradbury*.”

²¹⁰ Weller, “Ray Bradbury’s 180 on *Fahrenheit 451*.”

²¹¹ Rodney A. Smolla, “The Life of the Mind and a Life of Meaning: Reflections on “*Fahrenheit 451*”, *Michigan Law Review* 107 (2009): 906.

to a decline in our humanity,”²¹² says Smolla, who focuses on the book burning from a different perspective. For Smolla pausing to smell, see, feel, listen, and touch is the precondition to think, criticize and invent. Therefore, *Fahrenheit 451* is a great book since it demonstrates how the world would decay step by step.

Fahrenheit 451

Ray Bradbury’s dystopian novel, *Fahrenheit 451*, describes the future of American society, which is highly engaged in television, social activities and consumerism. The story is told from the viewpoint of the main character Guy Montag, who is a fireman. However, the job of the firemen in the book is the exact opposite of the ones in real life –as the homes are fire proof they are not the ones who extinguish the fire but are the ones who *ignite* the fire. They start the fire to burn the books which had been swept out of people’s life a long time ago. It is illegal to read books in this state. Whenever the firemen are informed about someone who is keeping one or many books, they go and burn the books, sometimes including the house. Books are excluded from society as they are believed to contain adverse ideas. Therefore, Beatty – the chief of the firemen – calls the books traitors as “they turn you on when you think they’re backing you.” He also mentions about the difference of the interpretations of the books and says, “Others can use them, too, and there you are, lost in the middle of the moor.”²¹³ The society deprived of books is the one which can easily be kept under the control of the rulers with the help of some important tools imposed on the society. In the case of the society in *Fahrenheit 451* these are as follows:

Even though television seems to be the source of oppression in the perfect state order of *Fahrenheit 451*, it is in fact not the source of oppression. It is one of the instruments that ensures the maintenance of the established order. It is not the source, it is the consequence. Fire Chief Beatty explains the source of book burnings and thus the oppression as follows: “It didn't come from the Government down. There was no

²¹² Smolla, “Reflections on “*Fahrenheit 451*,” 910.

²¹³ Ray Bradbury, *Fahrenheit 451* (New York: Simon & Schuster Paperbacks, 2012), 82.

dictum, no declaration, no censorship, to start with, no! Technology, mass exploitation, and minority pressure carried the trick, thank God.”²¹⁴ First people themselves demanded books to vanish from the society, and then came the censorship. As a result, the oppression was applied by the state step by step.

Mentioning the origins of censorship, Rodney Smolla says, “Censors know no political right or political left, no religion, no generation.” He believes that they feel they are doing what is right:

The censor always believes in the moral righteousness of his or her cause. Indeed, the censor may be - dare we say it? - "right," at least in some sense. History's fair-minded and objective assessment may well be that a particular censor at a particular time and place was motivated to vindicate values widely shared in the society by people of reasonably sound judgment and good will.²¹⁵

Thus, in the case of *Fahrenheit 451*, the fragile attitude of the minorities is used as a justification and outpouring of good will. Beatty believes that the society is vast and they do not want their minorities to be upset. And as “a book is a loaded gun in the house next door,”²¹⁶ the solution is to “burn it.” For example, as black people do not like *Little Black Sambo*, and white people do not feel good about *Uncle Tom’s Cabin*, they burn them.²¹⁷ However, the scope of the minority is not limited to ethnical origins like what we understand today, it is a much more extended one. For instance, if “someone writes a book on tobacco and cancer of the lungs and the cigarette people weep”²¹⁸ the weeping people become the minority who should not be upset and hence the book should be burned as well. Even these examples do not exactly show the extent of the definition of

²¹⁴ Bradbury, *Fahrenheit 451*, 45.

²¹⁵ Smolla, “Reflections on “*Fahrenheit 451*,” 901.

²¹⁶ Bradbury, *Fahrenheit 451*, 47.

²¹⁷ Bradbury, *Fahrenheit 451*, 47.

²¹⁸ Bradbury, *Fahrenheit 451*, 47.

minority. To understand this, it is better to pay attention to Beatty's words. He warns people not to "step on the toes of the Chinese, Swedes, Italians, Germans, Texans, Brooklynites, Irishmen, people from Oregon or Mexico" decreasing the scope, not on the toes of "Mormons, Baptists, Unitarians, second generation" and even not on the toes of "dog lovers, the cat lovers, doctors, lawyers, merchants, chiefs."²¹⁹ Then we can ask, who is not a minority? The answer is clear: nobody.

And as a book is a loaded gun pointed towards a "minor minor minority,"²²⁰ it should be either transformed or burned. Transformation means that at first "authors, full of evil thoughts, locked up their typewriters and magazines became a nice blend of vanilla tapioca [which means that they are about unimportant issues]. Books became dishwater. Then no wonder books stopped selling, the critics said. And for the public who knew what it wanted and who were thus spinning happily, the state let the comic books survive."²²¹ The transformation of the books is completed through this process. They are turned into useless papers to make the people busy with unimportant things. These transformed books and magazines are supported with dimensional sex magazines. However, the censorship did not come from the government down, but from the people up. This is the most effective kind of censorship as the society demanded it, there cannot be a reaction against the order. If the situation was the opposite, there would have been reaction and even protests against the authority.

When the transformation of the books was completed, intellectual activities lost their importance and schools for liberal arts like Faber's were closed "for lack of students and patronage."²²² After the books lost their importance and schools raising critical students were closed, the transformation of the society was almost completed. When the condition of the society matured, the state interfered with television at last.

²¹⁹ Bradbury, *Fahrenheit 451*, 46.

²²⁰ Bradbury, *Fahrenheit 451*, 46.

²²¹ Bradbury, *Fahrenheit 451*, 46.

²²² Bradbury, *Fahrenheit 451*, 57.

Televisions in this perfect state are wall-sized and they cover the walls of the house in accordance with the economic situation of the family. If they have enough money they have these wall-sized screens on all four walls of the living room and there are also televisions in the other rooms of the house. They can watch TV even when they go sleep as there is one hanging on the ceilings of the rooms. Guy Montag's wife Mildred symbolizes the *ideal citizen* that the authority appreciates and even though they have screens on their three walls she desires a fourth one. "It's only two thousand dollars," she says, but it means one third of Montag's yearly income.²²³ For Mildred, who is a total conformist, it is only some money, but the reality that she misses is that it is a huge amount of money. Moreover, she is ready to live without some other things for the sake of that screen.

Television in this state functions as the basic source of propaganda. It gives an unreal picture of life and distorts reality to keep the people under control. This is seen with two clear examples. One of the examples is Montag's chase by the police force. It is broadcasted live on TV. Montag manages to escape easily from the place after he murders Beatty. But it is shown on TV that he is caught by the mechanical hound and killed. However, it was not Montag; it was an ordinary citizen who was not aware of anything. TV does not even show his face after he is captured, just a perception is formed as if Montag was captured.²²⁴ Thus, the illusion that the authority cannot be defeated is imposed on people. The other example is that Mildred and the other conformist citizens call the TV their family. Even though people do not have a good relationship with their children, let alone their relatives, they call TV characters their uncles, aunts, cousins, nieces and nephews. Apart from being machines that are always on, people can take part in interactive TV programs, which also demonstrate a different form of illusion. In these programs, authors write the script with missing parts. When the time comes for the missing part, characters look at the audience and the people watching

²²³ Bradbury, *Fahrenheit 451*, 15.

²²⁴ Bradbury, *Fahrenheit 451*, 111.

the show say the missing line. As a conformist, Montag's wife Mildred usually takes part in these programs, but when asked what the program is about, she has nothing to say, she just plays her role thinking that she is really in the show. However, the same missing part is sent to a lot of people in the country at the same time and they are all taken under control with just one or two sentences. Therefore, the illusion is always keeping people busy with unimportant things. Another illusion that is repeated in the novel is war and nuclear disaster; "We've started and won two atomic wars since 1960," says Montag, who questions the reality of this statement. He is also suspicious of the news items that state, "the world is starving, but they're well-fed. The world works hard and they play?"²²⁵ Being a nonconformist, he then asks, "Is it true?" whereas the other people digest whatever they are given. For instance, Mildred's two friends are not worried about the upcoming war, during which their husband might die. One of her friends says that if her husband dies, she is ready to get married again.²²⁶ As long as the media shows them that there is nothing to be afraid of, they go on with their daily life.

Another source of keeping people busy and thus oppressing them is the seashell radios. These are tiny radios put into people's ears while they are doing daily activities, working or even sleeping. Therefore, there is no communication between people most of the time, even between husband and wife. Since people's ears are busy with listening, they develop a new skill: lip-reading as Montag's wife Mildred does. Since seashells are another form of oppression, they both block the interaction in the society and make people busy with the way of life that the authority wishes. People do not have the time to think and criticize, because when they are away from the TV they are together with the seashells.

The people of the perfect order in *Fahrenheit 451* are always watched by the authority with the help of technological advances. One of the most important

²²⁵ Bradbury, *Fahrenheit 451*, 56.

²²⁶ Bradbury, *Fahrenheit 451*, 73.

surveillance tools is the mechanical hound which kills rebels. It “can remember and identify ten thousand odor-indexes on ten thousand men without re-setting”,²²⁷ and kills the victim with its needle. It is used to reestablish the order if someone breaks the rules. It is the embodiment of the state, and people know that it cannot be defeated. It also shows the perception of the natural in this perfect society, as even their dogs are mechanical. Since people in this state have a distorted view of reality, they perceive them as living creatures. “The Mechanical Hound slept but did not sleep, lived but did not live,” says Montag about the machine. He thinks that it understood that he was guilty when it growled. He explains:

The Hound growled. The Hound half rose in its kennel and looked at him with green-blue neon light flickering in its suddenly activated eye bulbs. It growled again, a strange rasping combination of electrical sizzle, a frying sound, a scraping of metal, a turning of cogs that seemed rusty and ancient with suspicion.²²⁸

During one of his conversations with Clarisse, Montag asks her why she was not at school and she answers that they do not miss her as she is considered to be anti-social. First she lists the things that mean social to her, and then she questions the dictates of the authority:

But I don't think it's social to get a bunch of people together and then not let them talk, do you? An hour of TV class, an hour of basketball or baseball or running, another hour of transcription history or painting pictures, and more sports, but do you know, we never ask questions, or at least most don't; they just run the answers

²²⁷ Bradbury, *Fahrenheit 451*, 100.

²²⁸ Bradbury, *Fahrenheit 451*, 12.

at you, bing, bing, bing, and us sitting there for four more hours of film-teacher. That's not social to me at all.²²⁹

Even though Clarisse is aware of the situation and questions the authority's applications, almost all of the people appreciate these kinds of activities. People talk about their wonderful cars, clothes, and swimming pools. She does not think that they have a real conversation since they are all a kind of designed dialogue.

In *Fahrenheit 451*'s ideal society, people should spend their free time in accordance with the authority's wishes. People are either made busy with sports or contests. "More sports for everyone, group spirit, fun," says Captain Beatty referring to what people are supposed to do, in their free time.²³⁰ He summarizes the aim of these sports, "You don't have to think, eh?" Also at the school, they are given "an hour of TV class, an hour of basketball or baseball or running, another hour of transcription history or painting pictures, and more sports."²³¹ Rafeeq O. McGiveron says that "simplification of education reinforces the public's existing desire to avoid difficult thought."²³² Therefore, as people are stuffed with sports at school and in their free time, they do not have time to think. As long as they are busy with sports, they are supposed to buy new equipment and support the system.

Another way of making people busy with material things is the competitions. They are asked about "the words to more popular songs or the names of state capitals or how much corn Iowa grew last year. Cram them full of non-combustible data" and they are made feel that they are brilliant with information.²³³ With the help of these factual numbers, which Ray Bradbury calls *factoids*, they feel the need to take part in

²²⁹ Bradbury, *Fahrenheit 451*, 13.

²³⁰ Bradbury, *Fahrenheit 451*, 46.

²³¹ Bradbury, *Fahrenheit 451*, 13.

²³² Rafeeq O. McGiveron, "Huxley's *Brave New World*," *Explicator* 57 (1998): 27-29.

²³³ Bradbury, *Fahrenheit 451*, 46.

competitions and win some money to spend again. Commercial advertising is another tool that accelerates consumerism in the perfect state. For Smolla. “commercial advertising and political propaganda are as ubiquitous as the screeching bombers.”²³⁴ There are roadside billboards which are two hundred feet long so that fast drivers who have expensive cars can see them easily. However, advertising is not limited to billboards, they are in all aspects of daily life. Advertisements can also distort some important figures who were once important to people. For instance, when talking about the Bible, Faber says that the authority changed the Bible in their parlors, and Christ turned into a member of the *family*.²³⁵ Then he questions if God can recognize his own son the way they dressed him or not. “He’s a regular peppermint stick now, all sugar-crystal and saccasirene;”²³⁶ that is, he is consumed by the commercial advertising world. Also during the chase for Montag, which was very important for the authority since they were looking for a criminal to be punished, there were pauses for the necessary commercials. The system takes advantage of any possible opportunity to lead its citizens for consumerism.

Characteristics of the family in *Fahrenheit 451*’s ideal state can be seen in the lives of Montag and his wife Mildred. They are married for a long time, but there is no authentic communication between them. At the beginning of the book, Mildred loses her consciousness because of the overdose of the sleeping pills she frequently takes. When she wakes up in the morning after her operation, she does not remember what happened the night before. There is a gap between the couple because of the drugs taken. Whenever Montag tries to start a conversation, Mildred is either busy with the television, the seashell radio, or she is on the phone. She cannot hear what Montag says. Therefore, she develops the skill of lip-reading. There is even a joke about how much people talk on the phone: A man comes home and wants to talk to his wife. But she talks on the phone for a long time, and then the man goes to a nearby store and calls his wife

²³⁴ Smolla, “Reflections on “*Fahrenheit 451*,” 896.

²³⁵ Bradbury, *Fahrenheit 451*, 63.

²³⁶ Bradbury, *Fahrenheit 451*, 63.

to ask what is for dinner.²³⁷ Apart from the lack of communication, there is a lack of interest between the couples and society. Nobody cares for others and Mildred does not remember when and where she met Montag and neither does he. People on television are regarded as family while real family and relatives are forgotten. Relatives aside, people do not even care about their own children. Mildred's friend Mrs. Phelps says that "no one in his right mind would have children," but they have babies because of the idea that is imposed on them by the authority: "the world must reproduce, the race must go on."²³⁸ Their love for their children is limited because of their love for the authority. It is a duty to have children. Mrs. Phelps summarizes how they look after their children:

I plunk the children in school nine days out of ten. I put up with them when they come home three days a month; it's not bad at all. You heave them into the 'parlour' and turn the switch. It's like –washing clothes; stuff laundry in and slam the lid.²³⁹

This is just what the authority wants. "Heredity and environment are funny things," says Captain Beatty, who adds that "you can't get rid yourself of all the old ducks in just a few years"²⁴⁰ referring to the bringing up of new generations. Since "the home environment can undo a lot that they try to do at school," they "lowered the kindergarten age year after year until now and they are almost snatching them from the cradle."²⁴¹ Authority separates the children from their homes as early as possible and spends as much time as possible with them as they try to build a society which conforms to the authority. This way, as the system "got rid of the old ducks,"²⁴² they guarantee the future of the system.

²³⁷ Bradbury, *Fahrenheit 451*, 32.

²³⁸ Bradbury, *Fahrenheit 451*, 73.

²³⁹ Bradbury, *Fahrenheit 451*, 73.

²⁴⁰ Bradbury, *Fahrenheit 451*, 48.

²⁴¹ Bradbury, *Fahrenheit 451*, 47.

²⁴² Bradbury, *Fahrenheit 451*, 48.

Another source that helps keep people under control in this ideal state is the use of drugs. Drugs are the last bullet of the state. First, people are given education in the way that the state wishes; second, they are misled and intoxicated with television and media; next, they are made busy with a consumerist way of life; then, they are followed step by step by the authority; and lastly, in case of any rebellious action, they are stupefied with the use of drugs. Captain Beatty's words show how widespread the use of drugs is: "so bring on your clubs and parties, your acrobats and magicians, your dare-devils, jet cars, motorcycle helicopters, your sex and heroin, more of everything to do with automatic reflex."²⁴³ Another form of drugs, which can be considered more innocent, is the sleeping pills. When Mildred overdoses because of the sleeping pills, medical technicians come to treat her. When Montag asks them why there are not any doctors, they answer that they treat the same case nine or ten times a night.²⁴⁴ That is, people use and overuse sleeping pills even if they think that they have a perfect life.

The Others in the System

Clarisse McClellan

Clarisse McClellan is the embodiment of being the other in the perfect system, even though she is only seventeen. She is just the opposite of the people who are highly engaged with unnatural activities. She enjoys nature, walks in the forest and in the rain, and watching the animals, activities of which are beyond the taste of her society. Unlike the other people in the system, she rarely watches the parlour walls or goes to races and Fun Parks. She does not like what other people like. Therefore, she is regarded as anti-social among her friends. On the other hand, she does not have friends, as she is afraid

²⁴³ Bradbury, *Fahrenheit 451*, 58.

²⁴⁴ Bradbury, *Fahrenheit 451*, 11.

of her peers because “everyone she knows is either shouting or dancing around like wild or beating up one another [...] They kill each other.”²⁴⁵

Clarisse’s difference also stems from her family. There is a real relationship between her family members; they come together, and chat and most importantly they listen to each other, which cannot be found in other houses. Thanks to her uncle, she could learn about the time before the ideal state was founded. Her family life “frees her from blindly accepting the social and conventional ‘truths’ that comprise the present state of reality.”²⁴⁶ She can talk about the time when firemen used to extinguish fires not ignite them. On the other hand, Clarisse is a student who does not ask how things happen. Instead she asks why things happen. So, Beatty finds it embarrassing. He says, “you ask why to a lot of things and you wind up very unhappy indeed.”²⁴⁷ For Beatty she is a time bomb ready to explode at any time, and she also affects people around her. He asks Montag, “You weren't fooled by that little idiot's routine, now, were you? Flowers, butterflies, leaves, sunsets, oh, hell!”²⁴⁸ Beatty emphasizes that people like Clarisse make people feel guilty. He becomes happy about her death: “the poor girl’s better off dead.”²⁴⁹ Moreover, Clarisse motivated Montag to question the meaning of the life. After their constant speeches on the way home, Montag is affected by her and starts to question if he is really happy or not. He also questions the reality behind the televisions, billboards, and sleeping pills.

Speaking on behalf of the system, Captain Beatty admits that the authority has a record about the girl and her family. He says that her uncle and the girl were recorded as anti-socials and they even had an alarm on them. They searched but could not find any books in their previous location. He blames her family for her being an outcast and

²⁴⁵ Bradbury, *Fahrenheit 451*, 23.

²⁴⁶ Susan Elisabeth Valentine, “The Protagonist’s Response to Power and Language in the Dystopian Novel” (Thesis, McMaster University. September 1998)

²⁴⁷ Bradbury, *Fahrenheit 451*, 48.

²⁴⁸ Bradbury, *Fahrenheit 451*, 86.

²⁴⁹ Bradbury, *Fahrenheit 451*, 48.

mentions the concerns of the system: “the home environment can undo a lot you try to do at school.”²⁵⁰ In brief, although the authority knows Clarisse and her influence around her very well, they do not choose to punish her. The only thing that they do is watch and wait for the consequences. The authority does not do anything to rescue her from being an outcast and to include her into the system. Therefore, we can say that the system has an exclusionist attitude towards Clarisse McClellan. She is just ignored by the authority.

Professor Faber

Professor Faber is another character in the novel that can be regarded as other. He is an old professor whose school is closed for lack of students after the ideal state was founded and books lost their importance. He is an intellectual who does not have a place in the new order of the society. After his school is closed he lives in the society as *the Other*. During their talk with Montag, he admits that he has a share in the current situation of the system. He says that he behaved cowardly when the transformation of the society was being done – books being burnt and intellectual life being ruined.²⁵¹ Assuming that he is responsible for the prevailing meaningless of life, he lives alone, and has almost no connection with the other people. He lives in the society but he is not a member of it. When Montag visits him for help to overthrow the authority, he thinks that “it is too late” for such an action as the transformation of the society has already been completed.²⁵² Montag convinces him by tearing the pages of the last probable copy of the Bible.²⁵³ Even though he blames himself for being a coward, he has plans for a probable rebel. For instance he designs a seashell like radio to use for communication. He puts the tool into Montag’s ear and tells him what to do until Montag ends up in his home after he kills Beatty. Faber is the one who informs Montag about the intellectuals

²⁵⁰ Bradbury, *Fahrenheit 451*, 29.

²⁵¹ Bradbury, *Fahrenheit 451*, 63.

²⁵² Bradbury, *Fahrenheit 451*, 63.

²⁵³ Bradbury, *Fahrenheit 451*, 68.

living far away from the city. He tells Montag what to do to escape from the authority and arrive at the intellectual camp area. When Montag leaves his house, Faber sets out to find the retired printer in St. Louis to duplicate the Bible and revolt against the authority. Feeling happy after a long time for what he is doing, Faber says, "I feel alive for the first time in years." He gains his lost courage again and reveals his dedication:

I feel I'm doing what I should have done a lifetime ago. For a little while I'm not afraid. Maybe it's because I'm doing the right thing at last. Maybe it's because I've done a rash thing and don't want to look the coward to you. I suppose I'll have to do even more violent things, exposing myself so I won't fall down on the job and turn scared again.²⁵⁴

Professor Faber's first encounter with the authority is his meeting with Montag. Montag searches him and feels the book but does not arrest him. He does not burn the book but lets him go.²⁵⁵ Faber is unlike ordinary people. He does not take part in group activities and sports; instead he prefers to be alone at home. He does not have wall-size televisions at home as everyone else does. However, he is not totally ignorant of the society; he is aware of the intellectuals living in the far end of the city, and he is also aware of the old printers who can print and duplicate the Bible. But, he lives as an outcast in the society. Although the authority is aware of his being the Other, they do not try to include him to the system. He is not a problem as long as he is on his own. Even when he helped Montag with the seashell radio, he would not have been punished if Beatty had not recognized him. Although Captain Beatty recognized him, he would continue to live in the society as he did before Montag. However, he chooses to visit the old printer and be a rebel in the system. Therefore, he would be caught and punished even if it is not mentioned in the book. In short, the system keeps its exclusionist attitude towards Faber as well.

²⁵⁴ Bradbury, *Fahrenheit 451*, 98.

²⁵⁵ Bradbury, *Fahrenheit 451*, 57.

Guy Montag

Although Clarisse and Faber are the outcasts of the society from the beginning of the story, it is not the case for the fireman Guy Montag. At first, Montag is happy with his job and position in the society as a fireman. When they burn books he feels like an “amazing conductor playing all the symphonies of blazing and burning”²⁵⁶ because “he feels that he is preserving an ideal by —changing dangerous books into harmless ashes”²⁵⁷ The smell of the kerosene which they use to burn books is like a perfume to him.

We see Montag just like all the conformist members of the society, he plays card games with other firemen at the station and bets on which animal will be first killed by the Mechanical Hound.²⁵⁸ The first factor that causes a change in Montag is his meeting with the neighbor girl, Clarisse McClellan. She makes Montag aware of the long ago forgotten pleasures of life like the smell of the flowers, the rain and the dew on the grass early in the morning. Clarisse helps Montag to question the reality behind what is seen in front of the curtain. Influenced by her speech, Montag reaches the first step of his awareness about what is going on in this ideal society. He starts to enjoy nature and once even opens his mouth to taste the rain just like Clarisse does earlier. Then, during their discussion with his wife Mildred, he asks her, “How long is it since you were bothered about something important, about something real?”²⁵⁹ This question demonstrates that Montag is no longer a conformist citizen; he begins to question what real is for the society and what reality itself is.

The next thing that contributed to Montag’s change is his wife’s taking a lot of pills and suffering from an overdose. One day, when Montag arrives home he sees

²⁵⁶ Bradbury, *Fahrenheit 451*, 1.

²⁵⁷ Valentine, *The Protagonist's Response*, 84.

²⁵⁸ Bradbury, *Fahrenheit 451*, 18.

²⁵⁹ Bradbury, *Fahrenheit 451*, 41.

Mildred lying on the floor like a dead body. When medical technicians come, they easily understand that it is due to the over use of sleeping pills. During the night he questions their marriage in which there is almost no communication or compassion. They are in the same house but they share almost nothing as Mildred is always busy with televisions, seashells or talking on the phone with others.²⁶⁰

The last factor in Montag's change is that they burn a woman with her books. He cannot forget the incident and he tells it to his wife: "this fire'll last me the rest of my life. God! I've been trying to put it out, in my mind, all night. I'm crazy with trying."²⁶¹ The woman quotes from Hugh Latimer,²⁶² "We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out," and refuses to leave her house. As a result, she gets burned with her books. This incident becomes a turning point for Montag.

After these three events, Montag's transformation is complete. He is one of the other at this moment. He gains his awareness and consciousness, and he reads the book he stole from the woman who was burnt alive. He also has other books hidden in the house. He reads the books and decides not to be a part of the system anymore. He goes to Faber and asks for help to overthrow the system. When Mildred betrays him and informs the authority that they have books at home, he is among the firemen to burn his own house. Captain Beatty tries to teach him a lesson about what would happen if he revolts, and makes him burn his own house. However, this does not seem a punishment for Montag. Indeed he is happy to burn his house. It is a reward for him since he "wanted to change everything...everything that showed that he had lived here in this empty house with a strange woman who would forget him tomorrow, who had gone and

²⁶⁰ Bradbury, *Fahrenheit 451*, 27.

²⁶¹ Bradbury, *Fahrenheit 451*, 40.

²⁶² Hugh Latimer, the Church of England chaplain to King Edward VI, was burned alive in 1555.

quite forgotten him already, listening to her Seashell radio.”²⁶³ During the incident Captain Beatty understands that someone helps Montag. When Montag understands that Faber is in danger, he kills Fire Chief Beatty since Faber is the only person to help him. Then he becomes a fugitive, so the authority tries to find and punish him.²⁶⁴

What would happen if he had not revolted against the system and had chosen to be like Faber? The answer is that the system would not care for him even if he works as a guardian of the system, as a fireman. Later, it is revealed that he had been stealing and keeping books even before his transformation into a rebel. He has books stored in a secret part of his house. If he had not read a poem to Mildred’s friends and made Mildred aware of his habit of keeping books and had he not killed Beatty, he would be living in the society both as an outcast and as a guard of the system. He would be reading and enjoying his books secretly. The authority would not be uncomfortable with him as long as he chose to be on his own. Therefore, it is clear that the authority decides to punish him only after he revolted against it. If he had not revolted, he would continue his normal life, which proves that the system has an exclusionist attitude towards the other.

The Others outside the System

Clarisse, Faber, and Montag are among the other who are in the system, however the group of intellectuals constitute the other who are outside the system. Montag first becomes aware of them when professor Faber gives directions to Montag about how to escape from the authority. They live along the river at the end of the railroad, in the countryside. Faber says that if Montag walks ‘far enough’ he will see that there are lots of old Harvard degrees on the tracks between there and Los Angeles. The track that Montag followed to reach them “came out of the city and rusted across

²⁶³ Bradbury, *Fahrenheit 451*, 87.

²⁶⁴ Bradbury, *Fahrenheit 451*, 90.

the land, through forest and woods, deserted then by the river.”²⁶⁵ Intellectuals live far away from the society, outside of the authority of the system. While Montag tries to reach there, he feels the water, he sees the forest and gets closer to reality. When he spends some time with them he remembers when and where he meets his wife. He could not remember this information before his transformation.

They call themselves book burners too, since they burn books after they memorize them. Montag wonders if it is not a hard job to memorize a book as he tried and failed to memorize even a few lines when he was on the train. Granger, the chief of the group, says “Simmons [a member of the group] has worked on it for twenty years and now we've got the method down to where we can recall anything that's been read once.”²⁶⁶

There are significant contrasts between the life they have and the life in the city. The first thing is the fire: when Montag meets them they are gathered around a fire. However, in Montag's case, fire means destruction. In the countryside, it is a welcoming and friendly fire. The other symbol of contrast is the small portable television at the camp. In the city they have wall-size televisions, but the intellectuals have a very small and portable one, which demonstrates that they do not adopt the values of the authority. These examples show that they have a totally different life than that which the authority imposes on the city people. Unlike the people in the city, they are aware of the tools that the system uses to keep people under control. For instance, Granger, the leader of the group, knows that the authority was going to deceive the audience in order not to show the weakness of the system when they cannot find Montag during the chase: “the show's got to have a snap ending, quick! If they started searching the whole damn river it might take all night. So they're sniffing for a scape-goat to end things with a bang. Watch. They'll catch Montag in the next five minutes!”²⁶⁷

²⁶⁵ Bradbury, *Fahrenheit 451*, 108.

²⁶⁶ Bradbury, *Fahrenheit 451*, 113.

²⁶⁷ Bradbury, *Fahrenheit 451*, 111.

The authority does not regard this small group of intellectuals as a threat. Faber says: “most of them are wanted and hunted in the cities. They survive, I guess. I guess the Government's never considered them a great enough danger to go in and track them down.”²⁶⁸ However, the number of the intellectuals is not too small to disregard. When Montag asks how many of them there are, Granger answers: “thousands on the roads, the abandoned rail tracks.” In addition to their number, they have been forming a network and memorizing books “over a period of twenty years.”²⁶⁹

Despite the fact that their number is not very small and they have a running network, “the city people let us be”, says Granger. He also states that the system does not really care about them as long as they do not form the majority: “The city has never cared so much about us to bother with an elaborate chase like this to find us. A few crackpots with verses in their heads can't touch them, and they know it and we know it; everyone knows it. So long as the vast population doesn't wander about quoting the Magna Charta and the Constitution, it's all right. The firemen were enough to check that, now and then. No, the cities don't bother us.”²⁷⁰

The authority does not hunt the intellectuals since they are considered to be harmless by the authority. However, Montag breaks the order and causes unrest in the society and therefore he is hunted and killed as a part of the illusion. In brief, the group of intellectuals – whether they are in the society or in the woods – are not taken into consideration as a serious threat, and they are ignored. The authority neither tries to include them into the ideal system of the state nor punishes them. Instead, they have an exclusionist attitude towards them.

²⁶⁸ Bradbury, *Fahrenheit 451*, 98.

²⁶⁹ Bradbury, *Fahrenheit 451*, 115.

²⁷⁰ Bradbury, *Fahrenheit 451*, 116.

Conclusion

The society in *Fahrenheit 451* is an oppressed society. After a kind of revolution, the people are surrounded with many things to prevent them from free thinking, criticizing and enjoying nature.

The first and the most important tool that the authority uses is television. Televisions in this ideal state are wall-sized and everybody has them in their houses. They try to have televisions on the four walls of their living room. If they have three like Mildred, they try to convince the family members to have the fourth one even if it costs one third of their annual income. Moreover, televisions are not considered machines by the people. They call them *family* and regard the characters in the shows as uncles, aunts and nephews while they never see their real relatives. Not only relatives, but even wife and husband do not talk in the same home as television takes up all their time. In brief, television replaces their real family and relatives. As mothers do not want to spend time with their children they are happy to keep their children at school as long as possible.

The other tool is the seashell radios. When people are not busy with television, they are made busy with tiny radios that they put in their ears. Because of these, people in the same house do not talk to each other and a new skill is developed: lip-reading.

Another way of keeping people busy is sports and group activities. Beatty who seems like speaking on behalf of the authority says, "More sports for everyone, group spirit, fun and you don't have to think."²⁷¹ This functions in two ways. First, people are kept busy and they do not have time to think. Secondly, the authority forms a kind of auto-control. That is, when people are with other people, they will not dare to do something that the authority would not approve, or even if they do, they can immediately be warned by the others. Consumerism also serves the same aim. As they are encouraged to consume more and more, they are in debt (like the Montag family) and cannot take the risk of revolting against the authority. These are not enough to keep people under control, so they also watch the people in case of a rebellious action with

²⁷¹ Bradbury, *Fahrenheit 451*, 115.

monitoring devices and helicopters that blanket the country. People constantly feel the frightening breath of the Mechanical Hound, too.

The authority also does not want people to be committed to their families or relatives. Therefore, children are taken to school as early as cradle age and they spend “nine out of ten days” at school. This way the system has the advantage of educating the children themselves and preventing any case of undoing the given education (as in the case of Clarisse). Also, there is not a strong husband and wife bond. When a husband dies in a war, the woman can get married in a very short time. As there is not a good family and relative relationship, people also become informers to each other, just like how Mildred informed on her own husband. This is the other thing that the system takes advantage of.

Even if the authority has taken all the necessary precautions to keep the people under control, it does not leave it up to chance. So it embeds the last tool, drugs. People are free to use drugs and they are promoted to take sleeping pills (the most innocent level of drugs) every night. When they do not feel happy with televisions, seashells, group activities or consuming, they take the pills and remain obedient citizens.

Although the authority uses all the tools mentioned above to keep people under control, some people manage to be the outcast or *the Other*. Then what is the attitude of the authority to them?

First of all, there are two types of *the Other* for the authority: the ones in the system and the ones outside system. In the ideal state of *Fahrenheit 451*, Clarisse, Faber and Montag are *the Others* who are in the system. As mentioned before, even though the authority has a record on Clarisse that she is an outcast, they do not try to include her into the system nor do they punish her. Instead they let her live, as long as she does not spread her ideas. And when she dies, Beatty – who speaks on behalf of the system – makes do with expressing his happiness about the incident. When we consider Professor Faber’s situation, we see that he has been leading an outcast life for a long time. And the system does not see him as a threat either.

In addition to them, the main character of the book, Guy Montag, who has been stealing and keeping books for a long time is not seen as a danger until his wife informs on him to the authority. After he kills Fire Chief Beatty, he escapes and starts to live with the intellectuals. It is very striking that even though the authority regards Montag as a great threat to the system and chases him to death, they do not care about him when they lose track of him. They kill an innocent man and deceive the citizens. They only care about protecting the illusion that the state cannot be fooled or defeated. When the so-called Montag is killed, they stop looking for Montag and let him live.

The authority also does not care about the intellectuals living in the forest either. Even though the state is aware of their existence and suspicious about their activities, it does not try to include them into the system. They choose to ignore them.

Consequently, the ideal state in *Fahrenheit 451* has an exclusionist attitude towards *the Others*, who are in the system like Clarisse, Faber and Montag or outside the system like the intellectuals.

CONCLUSION

So far I have discussed three dystopian novels, which I prefer to call utopian, in terms of how they treat *the other*, who are either within the system or outside the system. In all the novels the people who do not fit the system or refuse to obey the rules are ignored or excluded from the system. There is also another group which is ignored naturally by the system from the very beginning. These three novels have a lot in common in terms of how they treat the other.

First of all, and may be as a natural consequence of being an ideal state, all the states have an oppressive way of ruling. None of the ideal states depicted in *Nineteen Eighty-Four*, *Brave New World* and *Fahrenheit 451* are ruled by freedom. The people are oppressed. They cannot criticize the system for its defects. In all of the ideal states, any possible reaction against the authority is nipped in the bud. In *Nineteen Eighty-Four* the system uses media and language to its benefit to pacify any reaction. All printed news is reprinted according to the will of the authority so that it looks powerful and all-knowing all of the time. They also play with the language and narrow it down so that people do not have enough words even to think about anything that the system does not want them to. In *Brave New World* the authority takes the necessary precautions even earlier and they condition people to behave in a certain way according to their social level. Even the ones who are conditioned to be the leaders of the society have limits. Though their bottles are huge compared to the rest of the society, they are still in a bottle which prevents them from thinking freely. When the leader caste of the society has such a strict border, it is not difficult to think about the rest. The only thing that they know is to do their job as it is dictated to them by their superiors. In *Fahrenheit 451*, after the transformation of the society, which means that the people themselves have chosen to lead a life without books, newspapers and intellectual values, the governing body followed the tendency of the people. The state does not let people read books and if they are caught keeping books, they are burned by firemen and the owners are punished. Wall-sized televisions, which broadcast according to the will of the authority, replace

books and newspapers and make people ignorant of any kind of fact. Therefore, just like the other two ideal states, in this one too people cannot think freely nor criticize the authority as they do not have the capacity to think freely. In all the ideal states people are pacified so that they cannot form a threat to the system. Common effective tools used to pacify them are as follows:

The first tool used to pacify and remove the society from its values is the abolition of the perception of family. While we can talk about a family in *Nineteen Eighty-Four* and *Fahrenheit 451*, we cannot talk about a family in *Brave New World* as people are brought up in bottles instead of their mother's womb. If people have the chance to have a family, it is a distorted one only to ensure the continuity of the state. For instance, in *Nineteen Eighty-Four*, Winston's wife, who hates sexual intercourse, demands it only to perform their duty to Big Brother. And it is very probable that parents might be informed on to the authority for thought crime by their children since they are trained as obedient citizens from a very early age. Also, in *Fahrenheit 451*, we cannot mention a real family life as mothers prefer to keep their children at school more than home. And they start school as early as infancy. What we learn from the speech of Mildred's friend is that they are also ready to get married soon after their husbands die during a war. Men promote this as well. Although they do not have a real family life, they keep having children because it is their duty to the state. Thus, through the elimination of family bonds and the promotion of a free sexual life, the authority prevents people from causing any disorder to protect their families.

Constant surveillance is another effective tool used by these ideal states to pacify their citizens. In *Nineteen Eighty-Four* the telescreen is the keystone for surveillance since all the Inner and Outer Party members have to have a telescreen and they have to keep it on almost all the time. Since there are telescreens all over the city that have the capacity to detect any misbehavior, citizens feel the pressure of the Big Brother all the time. Apart from taking advantage of technology, the authority also makes use of the children for intelligence. As they are trained from a very early age both to be obedient citizens and guardians of the system, they do not hesitate to inform on their parents to

the authority if they witness or even *feel* that they behave contrary to the will of Big Brother. In *Fahrenheit 451*, the electronic hound is used to keep people under control. It has the ability to recognize the dissident and the duty to kill him. Aside from the mechanical hound, people also function as a part of the surveillance system as they are ready to inform on their neighbors, relatives or even their families to the firemen – the protectors of the regime – when they see them keeping books. Primarily with the help of the technological tools, but most effectively with the conditioning of the people (especially the youth), these ideal states can watch their people all the time, keep them under control, pacify them and finally reach their main aim: to make them obedient members of their ideal states. (In *BNW* we cannot mention surveillance in the same sense as the people are conditioned to behave in a certain way, i.e. they are not expected to misbehave.)

Another way of pacifying people is to make them busy in their free time. In *Nineteen Eighty-Four* Outer Party members are kept busy with a heavy work load and they do not have time to do anything else. The prole on the other hand is kept busy with chance games and sports. In *BNW* people are promoted to consume as much as possible and are advised to buy something new instead of repairing it in order to contribute to the continuity of the system. And they are encouraged to play sports together with the people in their class. This way the system both promotes consumption with the use of sports equipment and uses it as a means of surveillance as people cannot misbehave when they are together with others and even if they do misbehave they can easily be detected and informed on to the system. The ideal state in *Fahrenheit 451* keeps people busy with televisions, seashell radios and group activities. When they are on their own or in their home, they are kept busy with televisions and seashell radios, and with sports when they are with other people. The authorities of these ideal states make their people busy with the facilities mentioned above, and try to pacify them so that they cannot have time to think and criticize the system.

Although the governing bodies of the ideal states use all the precautions to pacify their citizens, another effective tool, alcohol and/or drugs, is applied when the

precautions above fall short. Though use of drugs in *Nineteen Eighty-Four* is not mentioned, the use of alcohol is very widespread. And the state produces a synthetic kind of alcohol called victory gin for the people and makes it easy to find. Soma, a special type of drug produced especially for the citizens, is widely consumed in *Brave New World*. Even though there is a strict class difference in this society, when it comes to consuming soma, the differences vanish and everyone uses it to feel happy when they need it. Even the members of the highest class, who are regarded as the leaders of the society, use soma to escape from reality. Soma is both used as a happiness pill in daily use and as a sedative during times of unrest among the people. So it is clear that it is an effective drug. Sleeping tablets, which are just like soma, or maybe a less effective version, are taken by people in *Fahrenheit 451*. Even though they believe that they lead a perfect life, people need to take them to sleep well at night. However, sometimes they take more than they should and lose their consciousness, and need medical support to get well. This shows that they try to escape from reality with those tablets. In short, even though the citizens of the ideal states believe that they have a better life than other countries, they feel the need to take the drugs, which demonstrates that the happiness imposed on them is nothing more than an illusion.

Despite the precautions (like abolition of family, constant surveillance, keeping people busy and promotion of drugs) taken to pacify the people and to prevent any potential unrest in the society; and despite the precautions (like drugs) taken to stop an emerging unrest, the effort of the authorities to design the society is not enough since outcasts emerge both inside and outside the system.

In *Nineteen Eighty-Four* the group that forms *the other* is the prole. Although the prole is the outcast of the system, the state has a limited level of oppressive attitude towards the prole. First of all, they are made to live far away from the other members of the state in order to cut their ties with the ruling classes. Then, even though they form eighty-five percent of the population, only forty percent of them are literate, which means that they are excluded from the written party propaganda. However, the Party uses the written media as one of the most important tools to ensure the continuity of its

power. For instance, all the print media is written again and again so that they are compatible with the previous statements of the rulers. When the prole cannot read, they cannot remember the differences between the statements and the reality, but the system does not care about this as they are excluded from the system.

Moreover, the great majority of the proles does not even have *telescreens* in their homes. The telescreen, which is the main source of surveillance and party propaganda, is regarded as the most important tool used to ensure the continuity of the authority. However, Inner and Outer Party members have to live under the eye of the Thought Police from birth to death. Even when they are alone they can never be sure that they are alone. It does not matter if they are working or resting, in the bath or in bed, they can be observed without knowing that they are being inspected. No action of the Inner and Outer Party members is unimportant for Ingsoc. Their friends, their domestic life, their facial expressions when they are alone, the words they mutter in their sleep, even the characteristic movements of their bodies, are elaborately inspected. As the main source for gathering all this intelligence is the telescreen, it is clear that the Party does not take the proles into consideration and it excludes them from their system since they are not made to have telescreens.

In addition, the prole does not have to learn *Newspeak*, which is the simplified version of the language. Ingsoc regards *Newspeak* as the tool with which the revolution will be complete. With the implementation of this new language, the authority aims at decreasing the numbers of the words and making people unable to think dangerous concepts like freedom and revolution since they will have been removed from the language when it reaches perfection. This way, Ingsoc will have prevented any potential revolution or rebellion even before it is thought of or planned, as people won't have the words to think them. Even though *Newspeak* has such an importance for the authority, the prole does not have to learn this language. We learn how the party regards the prole from Syme, who is a specialist on developing *Newspeak*. He says that everybody has to learn the new language except the prole as 'they are not human beings.'

Since they are not regarded as human beings and excluded from the system, they can lead a normal life, ‘heavily physical work, the care of home and children, petty quarrels with neighbors, films, football and beer and, above all, gambling filled up the horizon of their minds.’ In their daily life one of the basic things that gives them the main reason to remain alive is the lottery, which is ‘their delight, their folly, their anodyne and their intellectual stimulant.’ They are also filled with patriotism and the continuous wars make them love and care for the system.

Taking these oppressive precautions taken against the prole into consideration, one may think that they are included in the system. However, despite this repressive attitude ‘no attempt is made to indoctrinate them with the ideology of the Party.’ which means that they are deliberately excluded from the ideal system in *Nineteen Eighty-Four*.

There are two groups of *the other* in *BNW*, the ones in the system and the ones outside the system. The first one includes Bernard Marx and Helmholtz Watson who belong to the highest caste (Alpha Plus) in the system. Due to their behaviors, which do not fit with their conditioning, they are regarded as misfits by the other members of the society. Since physical appearance bears great importance due to their conditioning, Bernard’s small stature causes a major problem for him. Even though lower classes are supposed to obey upper classes, they are reluctant to obey Bernard’s orders as he is the same height as them. However, his difference does not only come from his physical appearance. He is also aware of the tools that the authority uses to pacify people. Even though he is conditioned to do the opposite, he gives importance to chastity and being alone, and he does not like group activities. Since he has an awareness to an extent, he has the capacity to ask a question like: “What would it be like. If I were free – not enslaved by my conditioning?” Because he is aware of how the system functions, he knows about conditioning and his inability to exceed his boundaries. Thus, during their visit to the savage reservation area, he does not feel surprised or disgusted about the things he sees there. However, his awareness is not an asset for him in this system. In

fact, it is a disadvantage. This is because, even though he is aware of the oppressive tools he does not behave compatible with the rules and as a punishment he is sent to an island which is full of misfits like him. Therefore, it is clear that this ideal state chose to exclude Bernard – the other in the system – from the system instead of trying to win him over.

The second group of *the other* consists of the people living in the reservation areas. They are called savage because they are not civilized people who belong to the system. Living far away from the civilized world surrounded by an electrical fence, they are totally excluded from the system. The authority does not know the exact population of the savage reservations since they have no importance for the ruling power. They lead the same life that they used to, before the revolution. Because they are excluded from the system, the revolution did not bring them any change. Chastity is still very important for them. They get married, have babies, and breast feed them. They keep mending things and getting old with wrinkles. Also, the people of the World State visit them only for observation, which shows that they are excluded from the ideal system.

In brief, community, identity and stability are the crucial concepts for the World State in *BNW*. In order to ensure community, they impose the idea that ‘everyone belongs to everyone else’ and that all classes are indispensable. To ensure identity, the people in a caste class are made to respect and appreciate the upper and dislike and humiliate the lower class. To keep the machine turning or to ensure stability, the authority excludes the infected members like Bernard and Helmholtz. Mustapha Mond, one of the chief leaders, summarizes the system’s attitude towards the others who are in the system: “It is better one should suffer than that many should be corrupted.”²⁷² When it comes to the others who are outside the system, the authority excludes them as well.

In *Fahrenheit 451*, Clarisse McClellan, Professor Faber, Guy Montag and the group of intellectuals form the other. Clarisse, Faber and Montag stand for the other who

²⁷² Bradbury, *Fahrenheit 451*, 100.

are in the system. Clarisse is a seventeen-year-old girl who is aware of the tools imposed by the authority to pacify the people. Therefore she acts in the opposite way that the authority demands; she likes the nature, being alone and talking and listening to people. Her awareness comes from her family, which does not fit the code as well. Unlike ordinary families, they do not watch television but come together and talk to each other. This is very dangerous for the system as Captain Beatty, who speaks on behalf of the ruling body, says that the home environment can undo a lot of what they are trying to impose at school. Although the authority is aware of the family and even searched their house for books, they did not take any action against them as they are unimportant as long as they do not affect other people. After Montag revolts against the system, Beatty asks him if he was provoked by Clarisse. However, it was too late to punish her as she had already died. When Beatty learns that she died he does not hesitate to display his happiness. Even though he feels happy when she dies, the system did not take any precaution against her, as they do not try to include the other into the system.

Montag, on the other hand, was an obedient citizen until he met Clarisse. After he met Clarisse he started to question the meaning of life and what they live for. Another thing that caused him to question their life is his wife's overdose of sleeping pills. And when he saw the woman who chose to be burnt with her books instead of giving them up, Montag reaches awareness and he ends up being an outcast. When it is revealed that he was keeping books, he is regarded as a danger and the authority decides to kill him. Even though he was a rebel and a danger for the system, the authority gave up chasing him in just one day. Instead of finding and punishing him, they choose to find and kill another man as if he was Montag in order to protect the illusion that the state cannot be fooled. The authority did not try to rehabilitate Montag; they were satisfied when he left the people of the ideal state. So, being a rebel is not a problem for the state as long as they are excluded from the society.

The group of intellectuals forms the other who is outside the system. As it is the same in other ideal states, they live far away from the people of the society. These

intellectuals live in the forest. They lead a life contrary to the ideal state of *Fahrenheit 451*. First of all, they do not have advanced technology and wall-sized televisions. They have simple tools and a small portable television. They read books and memorize them in order to transfer them to the next generations. This way they rescue the books from being burnt and disappearing. Since they read books and are enlightened, they are aware of the system imposed on the people by the ruling power. Therefore, it is easy for Granger, the leader of the group, to guess the end of Montag's chase. He knew that the chase was nothing but a show of fake power. We also learn from Granger that the authority wants and hunts them in the city. However, they have been living in abandoned places and memorizing books for over twenty years because the state does not consider them a great danger. As long as the majority of the people are not aware of the reality, a few crackpots are of no importance for the authority. Therefore, instead trying to rehabilitate and include them into the ideal system, the ruling power chooses to exclude them.

As a result, there are two types of *the other* in the ideal states of *Nineteen Eighty-Four*, *Brave New World*, and *Fahrenheit 451*: the ones in the system and the ones outside the system. Even though these ruling powers have taken all the precautions to keep their people under control, some of them may end up being outcasts. And when they become outcasts, instead of trying to keep them in the system, the authority excludes them. On the other hand, the authorities in these ideal states make no effort to include the others who are outside the system. They choose to keep them outside their ideal system. Consequently, the rulers of the ideal states of *Nineteen Eighty-Four*, *Brave New World*, and *Fahrenheit 451* exclude the others, whether they are inside or outside the system.

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