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**SCIENCE AND RELIGION IN ANTI UTOPIAS and THEIR  
USE IN CLASSROOM**

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## Yemin Metni

Doktora Tezi olarak sunduđum “**Science and Religion In Anti Utopias and Their Use in Classroom**” adlı alıřmanın, tarafımdan, bilimsel ahlak ve geleneklere aykırı düşecek bir yardıma bařvurmaksızın yazıldıđını ve yararlandıđım eserlerin kaynakada gsterilenlerden oluřtuđunu, bunlara atıf yapılarak yararlanılmıř olduđunu belirtir ve bunu onurumla dođrularım.

## ABSTRACT

Anti utopian literature which has been the subject matter of this study has become extensively popular in the years following the two annihilating world wars and subsequent developments. Although it is possible to comb literature and find out the early examples of anti utopias in the Ancient Greek Literature, the first canonical work is Mary Shelley's 'Frankenstein' which was written in the years following the groundbreaking Industrial Revolution. The anti utopian writer as a member of the real society is inevitably affected by the social, economic and political problems strives to warn the readers to take precautions to prevent the awaiting problems he prophesized. He depicts a fictive model of a nightmarish society which confronts with the aggravated version of the problems the real society experiences. Anti utopian themes are varied; yet, as the title of this study may imply, here only themes related to science and religion have been discussed. The menaces of scientific developments and misuse of technology, computerization, the dominance of machines, genetics can be exemplified for the employment of '*science*' in anti utopias while loss of faith, manipulation of religion, the image of a Saviour have been the most frequently used themes of '*religion*' in anti utopian narratives. In the first part of this study, the concept of anti utopia and its historical background have been examined besides the themes of '*science*' and '*religion*' in anti utopian novels. In the second part of the thesis, six selected anti utopian novels between 1950-2008 have been explored with regard to the themes of '*science*' and '*religion*'. The timeline between 1950-2008 is divided into three parts; 1950-1970, 1971-1990 and 1991-2008. Two anti utopian novels from each period are studied in correspondence with the social events and developments of the time they were written in. Thus, it is aimed to find out if there is parallelism between the experiences of the real society and the fictive anti utopian society. As the use of literary texts in teaching has been proven to be helpful to linguistic, psychological and intellectual development, in the third part the classroom implications of anti utopian fiction are tried to be exemplified with activities based on the selected novels.

Key words: anti utopias, science, religion, classroom activities

## ÖZET

Bu tezin konusu olan ters ütopyalar iki yıkıcı dünya savaşı ve takip eden olaylar sırasında oldukça popüler hale gelmiştir. Her ne kadar ters ütopyaların ilk örneklerine eski Yunan yazınında rastlamak mümkün ise de, ters ütopya yazının en iyi bilinen örneği Mary Shelley' nin Sanayi Devrimini takip eden yıllarda kaleme aldığı 'Frankenstein' dir. Toplumun bir üyesi olan ters ütopya yazarı kaçınılmaz bir biçimde etrafında yaşanan toplumsal, siyasi ve ekonomik sorunlardan etkilenmekte ve okuyucuyu gerekli önlemler alınmazsa ileride karşılaşacağı sorunlar hakkında uyardırmaya çalışmaktadır. Ters ütopya romanlarında, yazar gerçek toplumun sorunlarından yola çıkar ve eğer bu sorunlar bir an evvel çözülmezse yaşanması olası olan kurmaca bir cehennem yaratır. Ters ütopyalar eğitim, siyaset ve çevre ile ilgili pek çok konuyu ele alır ancak bu çalışmada ters ütopyalarda 'bilim' ve 'din' ile ilgili konular incelenmiştir. Bilim ve teknolojinin yanlış kullanımı ve bunun yol açtığı sorunlar, makinelerin insanlardan üstün hale gelmesi, bilgisayar teknolojisinin her şeyi yönetir halde olması, genetik çalışmaları 'bilim' başlığı altında incelenirken 'din' ile ilgili ters ütopya konuları ise çağdaş toplumda imanın yok olması, dinin kötüye kullanılması ve kurtarıcı figürü olarak örneklendirilebilir. Çalışmanın ilk kısmında ters ütopya kavramı, tarihi geçmişi, 'bilim' ve 'din' konularının ters ütopya yazınındaki yeri incelenmiştir. İkinci bölümde ise 1950-2008 yılları arasından seçilmiş olan altı ters ütopya romanı 'bilim' ve 'din' temaları ışığında ele alınmıştır. 1950- 2008 arasındaki zaman dilimi 20 yıllık üç bölüme ayrılmış ve her devirden iki roman bu dönemdeki gerçek toplumunun yaşadığı olaylar ışığında incelenmiştir. Böylelikle kurmaca olan ters ütopyalar ve gerçek toplumun yaşadığı sorunlar arasında koşutluk olup olmadığına bakılmıştır. Edebi metinlerin öğrenmeye, dilsel, duygusal ve kültürel gelişime katkısı kanıtlandığından, üçüncü bölümde bu tezde çalışılmış olan romanlar ile ilgili sınıf içi etkinlikleri ele alınmıştır.

Anahtar Sözcükler: ters ütopyalar, bilim, din ve sınıf içi etkinlikler

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## PREFACE

This thesis is an attempt to find out the possible influences of '*science*' and '*religion*' on society on condition that the present circumstances in the current society get out of hand, via studying the themes of '*science*' and '*religion*' in fictive anti utopian ones. Unlike any other genre of literature, anti utopian fiction is potent enough to hint what future may bring unless certain measures have been taken to cure the viles of the present society. In the first section, the definition of anti utopian literature as well as the relation between society and anti utopian fiction have been discussed. The philosophical and social background of the concepts '*science*' and '*religion*' and their employment in anti utopian literature have been also handled in the first part. In the second part, the study of selected anti utopian novels between 1950- 2008 from British, American and Canadian Literature with regard to the themes '*science*' and '*religion*' is presented. While analyzing the novels, the historical developments in the real society have been taken into consideration to find out in which way the author was affected by the real world events in his society. In the third part, the possible use of anti utopian novels for teaching is introduced with various exercises grouped as pre-, while and post reading.

## INTRODUCTION

### 1.0 THE CONCEPT OF ANTI UTOPIA IN LITERATURE

Anti utopian literature as a branch of science fiction is one of the most popular branches of literature in the last decades of the previous century as well as at the beginning of the 21<sup>st</sup> century. As an aesthetic fictive caution for the dangers and thorns of future, it has a remarkable influence on post modern literature. Anti utopian literature aims at warning the humanity about the menaces of forthcoming days by means of giving the darkened and undesirable image of a future society. While doing this, the author gathers all of the constructive material from the viles of the present society he is living in. The timeless anti utopian novels can be listed as Mary Shelley's *'Frankenstein'*, Aldous Huxley's *'Brave New World'*(1932)and *'Ape and Essence'*(1948), George Orwell's *'Animal Farm'* (1945), Ray Bradbury's *'Fahrenheit 451'* (1953) and Anthony Burgess' *'Clockwork Orange'*(1962). Almost everyone in the society from the literatis to the common people regardless of their social strata has read or at least heard one of the abovementioned novels. The popularity of anti utopian novels makes this genre of speculative fiction worth investigating from the historical, social, philosophical and literary perspectives. All of these areas of social sciences are required for an in-depth examination of anti utopian novels as they demand an eclectic study. As the muse of anti utopian novels is solely the society itself, the incidents affecting the structure, mood and mindset of the community must be considered. Changes considering the society can be related to politics, education, religion, justice, family, science and technology, environment. Although some of the abovementioned concerns have gained great importance in the recent anti utopian novels, these issues have been timeless and universal as it can be exemplified in the first anti utopia *'The Birds'* by Aristophanes in the Ancient Greece. As the title of this thesis clearly expresses, the main target of this study is to handle the concepts of *'science'* and *'religion'* in selected anti utopian novels written between 1950-2008. However, the constituents of the title *'anti utopia'*, *'science'* and *'religion'* should be defined both individually and collectively within the framework of the thesis' objectives.

## 1.1 THE CONCEPT OF ANTI UTOPIA

*Anti utopia* is also known as *dystopia* which was first used by John Stuart Mill in 1868, whose knowledge of Greek would suggest that he meant it as a place where things are detrimental and wicked -being the reverse of Utopia- the ideal place (1) (Oxford English Dictionary, 1989). His use of the concept in a parliamentary speech in British House of Commons is accepted to be the first recorded use. The Greek prefix "*dys*" or "*dis*" signifies "*ill*", "*bad*" or "*abnormal*" while '*topia*' means '*place*'. Dystopia or anti utopia means "*bad place*", depicting a future society much worse than the existing one. An "*other place*" is used as a binary opposition with which the author's contemporary society is compared and judged. This "*other bad place*" has been tainted with a problem which the author believes also corrupts his own society. If that complication is not resolved, then the "*other place*" would be the only horizon the author's contemporaries have to look at. In terms of Darko Suvin's definition (2) (1979), while utopia is accepted to be an imaginary excelled society with its smoothly running sociopolitical institutions and norms, anti utopia comes up with the image of a pandemonium. In this anti utopian society, there is disorder, discontent, injustice and inequality.

Anti utopian works have some common characteristics which can be found in nearly every anti-utopian novel. Generally, the anti utopian societies are isolated from the rest of the world with high walls or thorny wires so as to prevent escape from it. The deliberate detachment is shown as a privilege of womb like security now that the outside world is presented as filthy, unsafe, chaotic and full of barbarians. The members of the society are made to believe that there is no desirable life behind the borders. In '*Oryx and Crake*', 'the Pleeblands' are depicted as shanty towns while 'the Compounds' are described as five star Medieval Castles. By and large, anti utopian societies are founded subsequent to a groundbreaking event such as a war, bloodshed revolution or a natural or man-made disaster and the citizens of this society try to survive somehow; '*Oryx and Crake*' or '*Do Androids Dream of Electric Sheep?*' can be good examples for post catastrophe societies.

The groups which control the whole society decide everything in the social order from family life to social classification and jobs of the citizens as in *'This Perfect Day'* or *'The Giver'*. Individuality and privacy have been destroyed by means of constant surveillance and monitoring as in *'A Handmaid's Tale'* or *'This Perfect Day'*. Anyone getting deviated from the standard is punished severely to maintain the power of the governing group. People have been left no time and no space to brood over the flow of their lives as they are occupied with meaningless activities. The majority is contented with their lifestyles, they are totally submissive and accept the authoritarian control since they have been conditioned that there is no better way of living than that. Docility of the masses is attained by means of 'Medication' or *'Treatment'* as in *'This Perfect Day'* and *'The Giver'*.

As it can be seen in some anti utopian novels such as *'Brave New World'*, *'When the Machine Stops'*, *'Oryx and Crake'*, the majority of the public is surrounded with material conformity so they only demand the things they are used to. However, they lack the main privileges of human existence such as freedom of thought or emotional depth. In most of the anti utopian societies, behavioral psychology has been employed as people are either psychologically or physically conditioned about the good and bad deeds. The behavioral conditioning and governmental pressure make the citizens act without thinking. The dependency of the citizens is achieved as they are made to believe that there is no superior option. The contentment of the citizens are provided thanks to the image of *'the Other'*. The governing group makes the citizens numb and loyal to their society by means of benefiting from the concept of Otherness. The juxtaposition is achieved by means of portraying the other society as undesirable and evil. *'The Other'* society or the group is the enemy of this anti utopian society and this counterpart always work against the benefits of the society as it can be seen in *'1984'* with Goldstein opposing the Big Brother. Other good examples are *'the mutants'* in *'The Chrysalids'* or *'the Androids'* in *'Do Androids Dream of Electric Sheep?'*. This artificially created enemy functions as a Scapegoat. Whenever a problem arises in the society, the public is convinced that the source of it is the enemy of the society. The relentless war between two societies helps the governors to keep the leashes in their hands. There is

always a semi- deistic male authority figure as it can be observed as ‘Mustapha Mond’ in *Brave New World* , ‘Wei’ in *This Perfect Day* or ‘Crake’ in *Oryx and Crake*. The citizens worship these God-like figures as they are made to think that they are in debt to them as they are their creators and protectors.

The society is divided into classes by the government and the pass among the classes is made nearly impossible. The difference among the social classes is marked with colour-coded uniforms or numbers as in *Brave New World* or *The Handmaid’s Tale*. While the lower classes lack many privileges, the upper classes are enabled to enjoy them. Yet, the citizens are either biologically or psychologically conditioned in such a way that one class never feels jealous of the other. Individuality and self determination have been destroyed and as a flock of sheep, the members of the society behave as the government commands. Lack of individuality, loss of free will and privacy have exterminated the best traits of human nature. Not having a word on one’s existence is seen as ‘*apathy*’ by the Existentialist thinkers such as Heidegger and it means giving up one’s humanity (3) (Alsford, 2000). No one in the society can step beside the line the authority has drawn for them unless they dare a severe punishment. Therefore, there is no real progress for the humanity and it has been looping mindlessly in the vicious circle of the anti utopian society.

Like every narration, anti utopia has a protagonist and an antagonist. In anti utopian literature, these main characters have lots of things in common. The protagonist is the rebel whose awakening makes him or her a rebel against the authority. However, his/her protest is not for the sake of the whole society but for his/her personal benefits. Their goals are not mighty, heroic and holistic but individualistic, selfish and pragmatic. ‘Chip’ in *This Perfect Day* opposes the dogmas of his society as he wants to live together with Lilac. The protagonist is the one who is aware of the ills of his or her society and silent though they criticize it. Yet, generally these heroes unlike the ones in the canonical sense lack the courage and freewill to change and revolutionize the society. Most of the time, these outcast figures are either exiled or grounded by the system. Generally, there is no happy end for these heroes like ‘Winston Smith’ in *1984*. Most of the time, there is an

unresolved ending in anti utopias; the reader is left with lots of questions about the fate of the hero as in '*A Handmaid's Tale*', '*The Giver*' or '*Oryx and Crake*'. The reader has to speculate on what might happen to *Offred*, *Jonas* and *Snowman* in the later stages of their lives. Anti utopian novels rarely ends with an optimistic tone, the reader can do nothing but cheer up by witnessing that the hero/heroine is free from the chains of the nightmarish society.

As life is composed of dichotomies, the anti utopian fiction needs a counterpart of the protagonist. The antagonist is generally the one who holds the power in his hands. His unquestionable authority comes from being the founder and quasi savior of the society such as '*Wei*' in '*This Perfect Day*', God-like '*Big Brother*' in '*1984*', '*Mustapha Mond*' in '*Brave New World*', '*Crake*' in '*Oryx and Crake*' or '*the Commander*' in '*A Handmaid's Tale*'. The plot of the anti utopian narratives generally starts with the awakening of the Protagonist, most of the time his or her consciousness ends in a fruitless rebellion. While reacting against the authority, he or she has some supporters. The rebellion is seldom successful and the rebel asks for forgiveness at the end as in Winston Smith's begging in '*1984*'. The failure of the protagonist shows the futility of rebellion and disobedience (4) (Kumar and Bann, 1993). There is rarely a protagonist who could revolutionize the society but they either surrender or escape from the society. There is generally no hope for change and it makes the readers depressed. This negativity is deliberately created to alert the readers to think about their conditions and act to change them.

Now that anti utopian literature is concerned with futuristic societies, these societies are technologically advanced than the contemporary society. However, technology is usually in the hands of the ruling elite and it is manipulated to help the group in power to control the society. While the group in power decides and controls the operation and progress of technology, the governed mass is confined to a relatively undeveloped technology. For instance, the engineers and social programmers are found out to enjoy luxurious food, clothes and houses while the majority has to get by on 'totalcakes' and rags in '*This Perfect Day*'. The blessings of science are maladjusted and genetic engineering and hi-tech devices are utilized to

reinforce the authority. As well as originating unreal enemies and using technology so as to sustain their presence, the anti utopian governors have also benefited from the media and social psychology to numb their citizens. In ‘*Do Androids Dream of Electric Sheep?*’, the comedy show ‘*Buster Friendly*’ with its 24 hour non-stop broadcast is the life buoy of the statesmen. The facts in the news are distorted in such a way that the governors are always believed to be right and just. Even, the lexis has been reshaped and recreated that thought control has become easier as it is in ‘*1984’s Newspeak*’. Any kind of Fine Arts is prohibited and the old artifacts are demolished by the government, religion and fine arts are thought to be a threat to the existing order as it is in ‘*Brave New World*’. Jimmy, in ‘*Oryx and Crake*’ discovered that ‘*the Martha Graham Art Academy*’ is not respected any more since all of the artwork can be done better by computer programs

### **1.1.1 THE AIM OF ANTI UTOPIAN WRITING**

Literature not only has entertaining function but also it awakens and informs its readers about the events that surround them as Swift said in his foreword to ‘*The Modest Proposal*’(5) (Swift, 1996). The main target of all utopian writing is to criticize the viles of an existing society and to manifest guidelines for the improvement of the current civilization. While literally depicting the future, utopian fiction trespasses the governing false consciousness of their times; in other words utopian narration aims at shaking off the mastery of the episteme-the general mindset- of that era. Anti utopian fiction as a branch of imaginative literature aims at making a warning to the readers of that day for the future as they are in connection with the time they are written in. In other words, they are historically bounded. As De Bonald put forth ‘*literature is an expression of society*’ (6) (cited in Wellek and Warren,1956) and authors of anti utopias intend to discuss the historical and social truths of their times by taking the advantage of the representative characteristic of anti utopian fiction. Darko Suvin explains that science fiction is ‘*an imaginative alternative to the author’s empirical environment through strategies like extrapolation, and estrangement; helps us to transcend our mundane environment*’ (7) (Suvin,1979: 9). The authors make use of the real subjects and problems of the

contemporary society in their works by exaggerating them. In other words, the anti utopian fiction has under taken the role of social criticism in a poetic way.

Anti utopias enable the readers to make a comparison between the actual world and the fictive society. The anti utopian writer guides the reader to find out the similarities and differences between the real and imaginary realms by explicitly depicting how the horrors of the extrapolated future have been originated from their commences in the reader's culture and society. The literary target is to spark the reader to set off an intellectual and emotional journey between two worlds, not simply to petrify them about the future.

*'For the fiction to succeed as a didactic warning , readers must be able both to identify the contemporary source of the extrapolated horrors and to feel capable of preventing them. Therefore, it requires anti utopian writers to base their hellish societies on concepts that will make most readers simultaneously feel personally threatened and empowered to resist'. (8)*  
(Sisk,1979)

In order to address the reader more straightforwardly and draw their attention to contemplate on his/her circumstances, anti utopian fiction typically has the trait of 'familiarity'. Depicting a society with unsavory traits is not striking enough to incite readers' response. Unless the fictive society have resemblance to the contemporary society and manifest likeness to the readers' own experiences as members of the society, the whole anti utopian work would be untenable. As long as the reader identify the patterns and trends in their own society that would lead to the anti utopia, the process of reading becomes a more involving and rewarding experience. Sanders argued that:

*'Future- oriented fiction obviously can not be mimetic in the Platonic sense of reproducing the sensuous appearance of things, since the future does not yet exist; but it can be mimetic in the Aristotelian sense of representing the essential features, the fundamental processes of the experienced world' (9)* (Sanders, 1979:146)

The authors benefit from the anti utopian techniques to underline their own anxieties and fears about the societal trends as Ayn Rand wrote '*The Anthem*' as an advance notice against what she perceived as the subordination of the individual

human beings to the state. Similarly, Zamyatin's 'We' with its emphasis on loss of individuality for the sake of the amelioration of the state or Atwood's 'The Handmaid's Tale' as a warning against the mounting religious fundamentalism in the United States and the hypocrisy of 1970s feminism working for the benefits of the enemy.

### 1.1.2 THE LITERARY TRAITS OF ANTI UTOPIAN LITERATURE

Each literary genre has a specific characteristic and anti utopian fiction is distinguished from the rest of literature with estrangement, satirical language, historical feature. Anti utopian narration shows similarity with the utopian fiction as it is reputable for the sense of defamiliarization and mockery it gives to the readers. Moreover, both of them have the traits of the historical era they're written in; so, they function as historical documents as well.

To start with the traits of anti utopian literature, 'defamiliarization' technique should be discussed first as Darko Suvin (10) (1979) regarded both utopian and anti utopian literature as a branch of estranging literature. Estrangement or defamiliarization is a process during which an individual perceives and evaluates a usual and familiar event in a new and unusual way since estranged literature 'endeavors to illuminate men's relationships to other men and to their surroundings by the basic device of a radically different location for the postulated novel human relations of its fable' (11) ( Suvin, 1979). Anti utopias capsize the reader's understanding of the familiar social order; they achieve this by discussing the contemporary problems in different locations and societies.

The other sine qua non characteristic of anti utopian and utopian fiction is 'satire'. As Thrall et al defined; 'satire' is

*"a literary manner which blends a critical attitude with humor and wit to the end that human institutions or humanity may be improved. The true satirist is conscious of the frailty of institutions of man's devising and attempts through laughter not so much to tear them down as to inspire a remodeling"* (12) (Thrall et al, 1960)

Satire employs humor and intellect to criticize human institutions or humanity. It is based on the judgment and constructive critique of people and society via ridicule, irony and exaggeration. Satirical language sounds to be destructive as it comprises of mockery yet it's main target is improving the viles and wrongdoings of the society. Moreover, it aims at reawakening the reader to respond to the problems of their societies. It has corrective aims rather than eroding ones, it makes the people think about their conditions. Satire wants to manifest a model of a deviated society by means of focusing on wanted values, virtues and the need for renewal. According to Maynard Mack, "*Satire . . . asserts the validity and necessity of norms, systematic values, and meanings that are contained by recognizable codes*" (13) (Mack, 1951). Thus, satire is unavoidably didactic and moral although these traits may remain hidden between the lines. It is firstly used in *The Birds* by Aristophanes in which he got at the problems of his Ancient Greek city. J. Swift's *Gulliver's Travels* and Samuel Butler's *Erewhon* are also well known examples of satire attacking the ills of their society and their era such as politics, social issues, mechanization and the horrifying progress of technology. Satire moulds the clearest and strongest strain of literary fiction leading to the development of dystopia, primarily because it, too, is aimed at pointing out problems with the writer's contemporary world. Frye stated that '*satire*' depends on two elements: '*one is wit or humor founded on fantasy or a sense of the grotesque or absurd, the other is an object of attack*' (14) (Frye, 1957). While reading '*Gulliver's Travels*', it is impossible not to smile and raise your eyebrow at the same time.

The chief target of anti utopian satire is the phenomenon of utopianism itself, its naive literary and political assertion that we can perceive of a future different from and superior to the present. Anti utopianists know very well that as human beings have the tendency to do erroneous deeds; it is unthinkable to accomplish perfection. In their opinion, all of the well- intentions to excel the human conditions would bring a catastrophe besides a progress. Karl Popper, who coined the term '*critical rationalism*' argued that every attempt to establish heaven on earth always produces hell (15) (Pfaelzer, 1984). Popper asserted that such steps to plan a society scientifically would inevitably result in totalitarianism (16) (Popper, 1971). Bauman

also exemplified the futility and destructiveness of utopianism with the effects of the Holocaust:

*'The Holocaust was at bottom ' a means to an end', a pathway to utopia'. The National Socialist State employed genocide as 'an element of social engineering' with the aim of bringing about ' a social order conforming to the design of the perfect society'- a society purged of the unfit and the racially inferior.'* (17) (Bauman, 1989:91)

Anti utopian novels accepting Popper's point of view about the problems of utopianism, stand for the claim that society must not be exposed to a holistic '*trial and error procedure*' as in '*Oryx and Crake*'. Instead of ignoring the realities of human experience, anti utopian writers draw their intentions to them

*' by taking us on a journey through hell, in all its vivid particulars. It makes us live utopia, as an experience so painful and nightmarish that we lose all desire for it'* (18) (Kumar, 1987).

In modern literature dystopian satire has been extensive in such novels as Aldous Huxley's *Brave New World* (1932) and '*Ape and Essence*'(1948), George Orwell's '*Animal Farm*'(1945) and '*1984*'(1949), Margaret Atwood's '*The Handmaid's Tale*'(1985), Ray Bradbury's '*Fahrenheit 451*'(1953), Anthony Burgess's '*A Clockwork Orange*'(1962), Philip K. Dick's '*Do Android's Dream of Electronic Sheep?*' (1968), Ira Levin's '*This Perfect Day*'(1970), E.M Forster's '*The Machine Stops*'(1909).

The last but not the least feature of '*anti utopias*' is '*historicism*' in them. As the literary theorist Jameson points out '*historicism*' within the utopian and anti utopian texts provides the readers with clues about the exterior world. Understanding utopian and anti utopian texts requires background knowledge of the subject society as the author is stimulated by the events of his society. This necessity shows the parallelism between the history and the text (19) (Pfaelzer, 1984: 86). According to Frederic Jameson who regards anti utopias as a branch of science fiction explained that '*science fiction*':

*'can occasionally be looked as a way of breaking through the history in a new way ; achieving distinctive, historical consciousness by way of the future rather than the past; and becoming conscious of our present as the past of*

*some unexpected future, rather than as the future of a heroic national past (the traditional historical novel of Lucaks)*' (20) (Jameson, 1989)

In other words, Jameson claimed that in 20<sup>th</sup> century, '*science fiction*' functioned as the realist historical novel of the 19<sup>th</sup> century. Anti utopias under the title of science fiction embraces history, claiming that the same dreads that have been experienced beforehand may come to the surface again unless we learn to understand and prevent them. If dystopia could be said to have a motto, it would be George Santayana's warning '*Those who cannot remember the past are condemned to repeat it*'. (21) (Sisk, 1997). With regard to escapism from the present world, '*Utopias describe an escape from history whereas 'anti utopias describe an attempted escape to history, which is to say, the world of contingency, conflict, and uncertainty*' (22) (Morson, 1981 ). While utopian writers aim at suspending history, anti utopias benefit from historical incidents as lessons to learn from.

## **1.2 THE TRANSITION OF ANTI UTOPIA IN LITERATURE**

In this section, the historical background of utopia and its transformation from the Classic Greek Utopia to the Modern Utopia and finally its conversion into anti utopia will be traced back. However, before giving the historical timeline, the concept of '*utopia*' which is the spring of '*anti utopia*' must be defined.

While focus of this study is on anti-utopias, as there is an interdependent relationship between utopia and anti utopia, it is essential to touch upon the nature of utopian tradition in literature. As the term implies, '*anti utopia*' originated from the term '*utopia*' which was coined by the Renaissance scholar Thomas More by welding two Greek words '*eutopia*' meaning '*good place*' and '*outopia*' referring to a '*non existent place*'(23)(More, 2005). So, utopia means an ideal but non existent place. '*Utopia*' first appeared as the title of a book written by More's who set the genre by devising an imaginary commonwealth. In this ideal place, the residents are presumed to live under the most perfect conditions. The concept of Utopia is indeed older than Mores romance; utopian literature dates back to the 5<sup>th</sup> century before Christ as it could be sampled with Plato's '*Republic*'. As George Orwell said:

*'The dream of a just society which seems to haunt the human imagination ineradicably and in all ages ,whether it's called the Kingdom of Heaven or the classless society, or whether it is thought as a Golden Age which once existed in the past and from which we have degenerated.'* (24) (Kumar,1986).

More gave the courage to the other writers and all of the fictive works which describe ideal but imaginary welfare states named as 'utopia'. Ruth Levitas described the concept of utopia :

*'Utopia entails not just the fictional depiction of a better society , but the assertion of a radically different set of values; these values are communicated indirectly through their implications for a whole way of life in order for Utopia to operate at the level of experience, not merely cognition, encouraging the sense that it does not have to be like this, it could be otherwise'* (25) ( Levitas, 1990)

As it can be seen in the quotation from Levitas, utopian thinking keeps the motivation alive for a better way of living. Utopias describe imaginary societies that stand for the writer's understanding of a perfect communal organization that is based on justice, equality and full contentment. Utopia indeed has been the portrayal of men's vision of an ideal world from the primitive cavemen to modern men although the content of the utopia has changed as needs and demands of men have changed throughout time.

*"Man's vision of a better world has been a sustaining and dynamic force in his history from earliest times. The dream of a perfect society can be found in such diverse writings as the epic of Gilgamesh - the ancient Sumerian legend known as early as 3000 B.C., Plato's Republic, Shakespeare's Tempest, Robert Burton's 'Preface of Democritus Junior' in The Anatomy of Melancholy , and, more recently, W.H.Hudson's Crystal Age' .* (26)( Kumar,1987)

Although as Kenneth M.Roemer stated '*Defining utopia is a utopian venture*' in '*America as Utopia*' (27) ( Roemer, 1982), it will be doubtlessly easier to clarify the concepts by means of explaining the dialectic relationship between them. Inevitably, as each concept inheres its opposite and there is a mutual rapport between them so as to sustain their presence; utopia and anti utopia must be considered as a dichotomy. As Klaic explained :

*'In relation to utopia, dystopia is more than its counterpart, more than a derivative or disguised double. As much as it is capable of criticizing ideology, dystopia scrutinizes utopia as well, serving as its brake, its system of checks and balances.'* (28) (Klaic, 1991)

The popularity of dystopia in the recent years indicates the disappearance of utopian thought. In other words, anti utopia is the unawaited and failed consequence of the utopian longings, the catastrophic end of the utopian attempts. The utopian desires of the previous years have turned out to have frightening consequences. The degeneration and distortion of the utopian efforts trigger the birth of the dystopia in the 20<sup>th</sup> century. Klaic *'If dystopia is a condition that appears on the ruins of misfired utopian schemes, it nevertheless implies utopia as a subverted or suppressed desire, an initial impulse left unfulfilled'*. (29) (Klaic, 1991)

Utopian and anti utopian fiction both state a different version of society unleashed from the grasp of the dominant ideologies and their vision of future. In this way, utopias like anti utopias have undertaken the role of critical and subversive power against the interpellated social and cultural ideals as well as norms. As Klaic claimed :

*'...the subversive and critical functions of utopia in relation to ideology are fulfilled by dystopia as well- since it presents the utmost negative consequences of ideological schemes, applied in time, from the present to the future: the devastating results of the monopolization of the idea of future by ideologies'*. (30) (Klaic, 1991)

Consequently, dystopia animates not only the future of ideology that shapes the present consciousness but also the ideologically defined future image. Utopian fiction studies the possibilities of excellence and flawlessness of human society through hypothetical advancements in technology, philosophy and social structures leading to spatially or temporally remote fictive societies. Unlike utopia, anti utopia troubleshoots the possibility of a malfunctioning fictive society.

*Dystopian fiction, utopia's polarized offspring, turns human perfectibility on its head by pessimistically extrapolating contemporary social trends into oppressive and terrifying societies. Utopia's optimistic portrayal of advancement toward stable human societies gives way; in dystopia, to totalitarian stagnation.'* (31) (Sisk, 1997).

The query of how dystopia has evolved from utopia- first as a reaction against utopian assumptions and gradually developing into a separate, highly didactic genre of its own will be dealt with in the following parts of this study. Now, it is time to make an elaborate description of the reasons behind the evolution from utopian literature to anti utopian literature.

Although Thomas More gave the utopian fiction its name, utopian themes could be found in the Ancient Greek literature as well as in myths, epics, sagas and religious texts of other cultures such as Gilgamesh. Hesiod's *Work and Days* dating back to the early 7<sup>th</sup> century BC portrayed the *Golden Age* under the sovereignty of Kronos' reign: *when men 'lived as if they were gods, their hearts free from all sorrow, and without hard work or pain'; when the fruitful earth yielded its abundant harvest to them of its own accord, and they lived in ease and peace upon their lands with many good things.*' (32) (Kumar, 1987). In ancient times, the concept of utopia was associated with prosperity, peace and abundance. Klaic put forward that:

*'The oldest mythical renderings of utopia involved sensualist creations in the form of a bucolic countryside or in strange lands or islands, such as pays de merveilles, island of the Blest, Elysium, Arcadia, Hyperborea, Atlantis, jardin des delices, and most radically-hedonism triumphant land of Cockaigne(Schlaraffenland). These appealing and opulent versions of the utopian imagination depict an earthly paradise, created explicitly for the enjoyment and merriment of the chosen humans. The pleasures are predominantly of an erotic or gluttonous nature, often sketched out mainly as delights of leisure, as quite happiness and bliss undisturbed by any obligation, duty, or chore.'* (33) (Klaic, 1991).

In this dimension, men's demands were simple and easily satisfied. The notion of the mighty *Golden Age* with its prosperity and glamour frequently appeared in Western utopias and the discovery of the unspoilt New World in the 16<sup>th</sup> century gave a sparkle to the hope of returning to those good old days. The ancient Greek utopias not only founded the thematic base but they also created some stereotypes such as the fair and wise ruler and the ideal law makers Solon and Lycurgus in Republic or King Utopus in More's Utopia as well as King Solomon in Bacon's New Atlantis. With the birth of Christianity, utopian concept gained new insights and dimensions. St. Augustine who was one of the dominant figures of the early Christian

history produced '*City of God*' in the 5<sup>th</sup> century and it became the canonized vision of heaven in the Middle Ages. Briefly, utopian literature is based on myths such as the Golden Age, the Ideal City and the Earthly Paradise. Utopia is an archetype, a natural tendency of the human mind, like dreaming. David Plath expressed that '*Men everywhere seem addicted to visions of ideal otherness*' (34) (Plath, 1971). Thus, here the question about the features of eternity and universality of utopia has to be studied.

Utopian tradition is a blend of Hellenic Heritage, Christian Theology and Modern Science. The Golden Age, the ideal city and the Christian teachings have constituted the substratum of the utopian tradition in the West. The modern utopia was invented by a Christian scholar - Thomas More. The immortal works of secular intellectuals Bacon, Comenius and Leibniz who prioritized education, knowledge and science implied that science was the means both to a better knowledge of God and to the creation of a truly Christian society.

It is necessary to juxtapose the two milestones of the utopian tradition so as to understand the differences between the ancient and modern. Plato's *Republic* consists of the dialogues of Socrates with the other Grecians about justice. Instead of depicting the utopian state physically or explaining the organization of it, Plato focused on the matters of politics and justice. *Republic* was aimed to make the readers visualize and reason how a just society should be ruled instead of providing them with a ready made image. Instead of literary artists, Plato's example was followed by political theorists such as Thomas Hobbes and Rousseau. As it happened with all other ancient Greek works, Plato's *Republic* was re-discovered in the Renaissance.

Unlike Plato's *Republic*, More's *Utopia* was presented as an actualized one with the elaborate depiction of geographical location, public and labor system. While *Republic* was in theory, More's *Utopia* was pretended to be existent. Moreover, while Plato came up with an ideal society via question- answer technique, More created a utopian life which seemed to be experienced in somewhere else.

This utopian land was reached by an adventurous traveler. With the help of local guidance, this adventurer told the readers his observations in this utopian society. As an outsider, the image of the traveler facilitates the comparison between the actual and utopian societies. In the utopian works of More's time, the theme of travelling to distant lands was frequently used as that was the era of great discoveries such as America. However, in modern works time travelling has become common as there has been no undiscovered place left. More and Plato both created their works in order to criticize the problems of their societies. They attacked the viles of their times by imagining ideal ones. More's and Plato's utopian imaginations differed as the problems of their societies were disparate. While Republic handled the issues of ideal state and its institutions, More employed the themes of equality, prosperity, discovery and science.

The number of modern utopian works increased with the discovery of new lands and scientific inventions in the 16<sup>th</sup> and 17<sup>th</sup> centuries. Overseas commerce augmented the financial capacity of Europe and the sense of prosperity let the scholars think about the organization of an ideal society (35) (Kumar, 1987). The onward progress and abundance made the scholars dream man as unchained Prometheus who could achieve equality, justice and wealth with his own free will. Meanwhile with the advent of science and geographical discoveries, Christianity which used to spiritualize the utopian ideals started to lose its authority. Science and industry both weakened the domination of religious ideology on society. In utopian works of these centuries, the fundamental principles of the Christian metaphysics such as the Original Sin and Eternal Disgrace after Fall were abolished. The concept of '*Original Sin*' was in contrast to the utopian ideals. Utopianists rejected the idea of men's fallibility and weakness as they believed in the possibility of an excelled civilization attained by mankind. As H.G Wells stated in '*A Modern Utopia*' :

*'...the leading principle of the Utopian religion is the repudiation of the doctrine of the Original Sin . This was a marked feature of all the classical utopias of the 16<sup>th</sup> and 17<sup>th</sup> centuries, whether or not formally Christian'.*  
(36) (Wells, 1905)

The societal changes in Europe especially the Reformation destroyed the reliability and stability of Christian doctrines. While some intellectuals such as

Bacon accepted the idea of the Original Sin, he strongly believed in the possibility of men's rise-up again. He stated that with education and scientific development, men could return to his heaven again. This mindset gradually diminished the burden of Original Sin which darkened the horizons of that present society (37) (Hill, 1972). Judith Skhlar also wrote in *'The Political Theory of Utopia: From Melancholy to Nostalgia'* that utopia :

*'.....was a way of rejecting the notion of the 'original sin' which regarded natural human virtue and reason as feeble and fatally impaired faculties. Whatever else the classical utopias might say or fail to say, all were attacks on the radical theory of the original sin. Utopia is always a measure of moral heights man could attain using only his natural powers 'purely by natural light'. (38) (Skhlar,1998).*

The utopias of the 16<sup>th</sup> to 18<sup>th</sup> centuries are modern as they are essentially secular and rational. The early modern utopia was an expression of the rational and critical spirit of the Renaissance and Reformation; but it also represented a reaction against the individualism of those movements that threatened to tear society apart. The first and the foremost purpose of the utopias is eradicating the social discontent and provide harmony in the society as well as personal happiness which were thought to be obstructed by uncontrollable and never ending demands and greed of mankind. Those early modern utopias were marked with the faith of human perfection realized with freedom, determination, morality and harmony. However, scientific inventions and economic boom in the 18<sup>th</sup> century not only changed the society but also the nature of utopian works. Satire which is an indispensable feature of utopia heavily dominated the 18<sup>th</sup> century utopias as in Swift's *Gulliver's Travels*.

Scientific progress was presumed to abolish poverty, injustice and disease. Yet, people were also frightened of science as they slowly realized the menaces of it. They thought that science should only be given the torch in the march to God. The potential of Modern Prometheus- deriving its name from the mythical figure Prometheus who stole the fire from Gods and liberated men from the domineer of the Deities- had to be restricted. Mary Shelley's *Frankenstein* is a perfect example of this anxiety.

Enlightenment mindset weakened the authority of religion and men were thought to be capable of achieving anything they aimed. Especially in the second half of the 18<sup>th</sup> century reason was believed to accomplish any dream, the Divine Creator and the image of Jesus Christ as a Savior were pushed aside as the partner of mankind in the making of the future. Klaic stated that :

*‘From an island lost on the edges of a known world, from a fanciful allegory and philosophical fantasy, utopia became a temporal notion, a goal, an objective that was firmly believed to be reachable. From Rousseau on, through the working of the best minds of the bourgeoisie, utopia emerges as a state of natural goodness- establishable neither by divine providence nor by the magnanimity of some benign ruler, but by reason alone, working through time’* (39) (Klaic,1991).

Trials of utopian communities were made in England such as Virginia Woolf’s and E. M. Forster’s Bloomsbury Group. The goals of the French Revolution as equality, justice, freedom and happiness were dreamt to be immanent to the newly created communities which were unlike the divided and conflict -governed existing society. With the prevail of reason and faith in human capacity, utopia became an inspiration, a goal being firmly established in a reachable time. Then, utopia seemed to be within reach like the frontiers in America. Klaic explained that *‘Outopia, no place, was translated into the eutopia, the good place, and into euchronia, the good time ahead- both seemingly close to an advancing humanity.’* (40) (Klaic, 1991).

19<sup>th</sup> century was to be remembered with scientific and industrial advances. The progressive nature of this era not only indicates the scientific developments but also emphasizes the changes in the social order.

*‘The miracles of the technological progress endowed science with new credibility and respect and stimulated the development of the modern social sciences, such as planning, statistics, demography, ethnology and especially psychology as well as the natural sciences of the Post Darwinian era’* (41) (Klaic,1991).

In most 19<sup>th</sup> century utopian and anti utopian narratives, applied science occupied the privileged status; it was given significance even more than idealized political theories.

*‘Technology in utopian fiction goes beyond fascination with industry’s new tools and products. Science in progressive utopian fiction represents the population’s need and ability to control the environment, and thus it inverts the anti utopian fear of domination of the culture by technology’ (42) (Pfaelzer, 1984).*

Since the Morean utopia, which dominated until the end of the 18<sup>th</sup> century, the content and the framework of utopian ideals have greatly changed. A century which had witnessed scientific and industrial revolutions as well as discoveries and political upheavals inescapably renovated the face of utopia. While Morean Utopia’s static, timeless quality showed itself close to Plato and Hellenic rationalism, the 19<sup>th</sup> century utopia was temporal and dynamic. The idea of progress secularized the belief in fate and the bright days promised to be lived in the millennium, but it retained much of the apocalyptic and eschatological character of the Christian philosophy of history. Walsh in his *‘From Utopia To Nightmare’* claimed that :

*‘The 19<sup>th</sup> century easily believed in Progress, even inevitable progress. By Progress it meant a gradual advance towards self-evident goals: peace, social justice, diffusion of culture among the masses, democracy, the rights of the individual, plenty to eat, health, long life. The 19<sup>th</sup> century had real reasons for believing in Progress as slavery was abolished, new medicines and new agricultural methods were discovered, industrial productivity was increased, Bible and The Origin of Species were printed and read by thousands of people.’ (43) (Walsh, 1962).*

The social theorists of the 19<sup>th</sup> century believed that utopia was on the point of realization. There were progress nearly in every field of life; *‘socialism’* emerged on the political agenda while *‘Darwinism’* influenced the scientists at end of the 19<sup>th</sup> century. Utopian fiction also employed the themes of *‘Survival of the Fittest’* and biological determinism. Some changes in the society such as the opening of Suez Canal, first continental railway in United States as well as the submarine cables across the Atlantic, photography stimulated the utopian imagination.

While the Old Continent was being shaken by industrial, social, political and scientific breakthroughs, The New Continent still protected its status as an attainable utopia. The land of America had been depicted as a utopia on the minds of the intellectuals long before it was discovered by Vespucci. It was dreamt as a land of

abundance, justice and freedom. As a virgin territory, the New Continent inspired the scholars that it was possible to experiment a new society and turned on a new leaf in the book of humanity. As Simone de Beauvoir stated ‘ *America is a pivotal point in the world where the future of man is at a stake*’ (44) (Beauvoir, 1952). America as a utopian experiment would show if mankind would be successful or not.

Even though the roots of utopian literature go back to classical Greece, anti utopian literature as a genre of its own is a comparatively recent phenomenon.

*‘The dystopia begins only in the mid to late 18<sup>th</sup> century, when the early promise of the Industrial Revolution – that technological progress would inevitably improve social conditions- gave way to increasingly impersonalized mechanization and exploitation.’* (45) (Sisk, 1997).

Late 19<sup>th</sup> century also witnessed the rise of anti utopian works which are the subject matter of this study. Louis Marin said ‘ *Not only is utopia not ‘realizable’, but it could not be realized without destroying itself*’ (46) (Marin, 1990). The anti utopian fiction of this century depicted the glowing, and sometimes frightening, prospects of the new industrialism and social change.

*‘By the late 19<sup>th</sup> century, anti utopian authors were unable to reconcile the idea of industrial technology which is imminently progressive with their reactive and cyclical view of the history’* (47) (Pfaelzer, 1984).

The most important of the anti utopian works given in the late 19<sup>th</sup> century was Bellamy’s *Looking Backward* (1888), Butler’s ‘*Erewhon*’ (1872), Morris’ ‘*News from Nowhere*’ (1891) H.G. Well’s ‘*A Modern Utopia*’ (1905). The subjects used in anti utopias source from the problems of the real society at hand so anti utopias are unavoidably connected with the era they are produced in A parallelism could be drawn between the birth of anti utopian literature and unstoppable scientific and industrial advancement besides the loss of religious faith.

The beginning of 20<sup>th</sup> century was darkened with two destructive world wars and the Russian Revolution. The dawn of the century hinted that the forthcoming years wouldn’t be bright for the whole civilization. Utopian ideals which started to

lose its strength in the late 19<sup>th</sup> century turned into anti utopian frights in the 20<sup>th</sup> century. Anti utopian tendencies could be traced in the pessimist works of the philosophers such as Nietzsche, Schopenhaur and Kierkegaard who refused the optimistic and naïve idea that the advancement of civilization is based on man's capacity for endless and steady betterment. The catastrophic incidents of the 20<sup>th</sup> century such as mass annihilation by nuclear bombs, overpopulation, unemployment and the ruinous power of science augmented the number of anti utopian works. Growing pessimism and loss of faith opened a wound in the fragile souls of the vulnerable modern men. A quotation from Klaic reveals that:

*'..... the images of the war, the destructive potential of the new military equipment, the atmosphere of the threat of a surprise attack , and the description of major conflicts engulfing most of the world foreshadow the anti utopian imagination of the 20<sup>th</sup> century and its angst about the future. While still based on technological progress, the image of the future loses its predictability, becomes more contradictory, loaded with dangers and the threat of a major world-wide conflict.'* (48) (Klaic, 1991).

In the 20<sup>th</sup> century the anti utopian tradition has become popular for its portrayal of an un-ideal society and as a warning for the forthcoming disastrous end for the humanity-the Doomsday having been created by the Men himself at present. As Gregory Eck stated in his work 'Utopian Studies: A Guide' (49) (2001) '*Utopia took on new shapes and new prefixes (e.g. dystopia, somatopia, heterotopia) each with its own identity and purpose*'. The decline of utopia in the second decade of 20<sup>th</sup> century is due to the two annihilating world wars, mechanization, overpopulation, demise of hope in humanity as wells as terrorizing technological advancements. In '*Modernity and Holocaust*', Zygmunt Bauman argued that:

*'one strain in the historical tendency of modernity' was horribly dramatized at Auschwitz. Auschwitz showed what 'the rationalizing, designing, controlling dreams and efforts of modern civilization are able to accomplish if not mitigated, curbed or counteracted'* (50) (Bauman, 1989:93).

Hope was replaced by fear for future as the anxieties of writers have been reflected on their anti utopian works depicting a malignant future society utilizing technological advances to assert its totalitarian control over its citizens.

Anti utopia, which is the '*other*' of utopia has been in the womb of it just from the beginning. The sinister incidents of the 20<sup>th</sup> century gave birth to anti utopia.

Utopian writers of the 20<sup>th</sup> century who couldn't keep ignorant and unaware of the circumstances of their age inclined to warn the society about the forthcoming disastrous end awaiting humanity. The modern utopian writers as members of the society have mirrored the bitter and fierce realities of their age to their works via their preference of the anti utopian tradition:

*'For the writer is still a maker, a creator, not merely a recorder of fact, but above all as interpreter of possibilities'* (51) (Mumford,1954:109)

They aimed at devising an unideal and nightmarish world which would be the unavoidable future of people if they didn't take any action about their current situations. *'Dystopias take a rather dark than a confident view of the future possibilities of man'* (52) (Watts, 1969). The anti utopia was the image of those blighted hopes, a precise reversal of utopian expectations. *'Dystopias came into being when the chimerical element in utopian thinking was stressed at the expense of the ideal'*(53) (Paul,1965). Anti utopia makes its objections to utopia not in generalized reflections about human nature but by taking the reader on a journey through hell, in all its vivid and true to life details. It portrays the future of present wills and situations in such a way that people stopped hoping for them. Anti utopian fiction emerged as a result of the social catastrophe brought by the actualized utopian ideals of the previous centuries. Industrialism or scientific developments which were once thought to be the saviors of humanity then became terrorizing features as they had been misused.

*'As man moves from the primitive to the complex, specialization of work, technology and material desires grow together and affect one another. Yet, if they're allowed to develop without limit- and there is an overwhelming tendency for them to do so- social justice will be frustrated and constant change will lead to war, imperialism, and eventually cultural disintegration'* (54) (Strauss cited in Sibley, 1973: 270).

Orwell and Huxley penned their works as a caution for mankind not to make onward progress towards the goals set by a ruling elite, they aimed at displaying the menaces of pursuing *'utopian'* objectives, which were advocated by many of their contemporaries in the utopian works of that gloomy era. The great war of

1914-1918 ended the 19<sup>th</sup> century's technology- inspired optimism with unprecedented destruction, suffering and massacre.

*' Social change so intimately connected with technological change, is not necessarily good; for it may move away from justice and , if seen as a good in itself, violate human integrity or mental and spiritual health.'* (55) ( Sibley, 1973:259).

The war which was idolized and praised as the war to end all wars, pointed out that technological advancements do not necessarily serve the benefit of humanity . *'The war showed how an advanced civilization can be turned almost instantly into a new barbaric condition'* (56) (Klaic, 1991) and this was projected in the works of the anti utopian writers such as Zamyatin, Huxley and Orwell.

Since WW2, utopia seemed to be dead despite the victory over the Axis powers, the utopian and humanistic lexicology of the Atlantic Declaration, and the founding documents of the United Nations. The experiences of Auschwitz and Hiroshima, the horrors of gulags- work camps of the Soviet Russia, a whole chain of sinister events, political processes, wars, famines, and mass terrors, all together created a feeling, shared by many, that utopia is an absurdity.

*'Wars, poverty and thoughtlessly introduced technology not deliberately planned by collective decisions- shape man in ways which distort his true nature and subject him to a kind of fate that he finds it difficult to reverse'* (57) (Sibley, 1973:259).

New Historicism which is a popular literary theory of the 20<sup>th</sup> century claims that a work of art is not an independent creation but an outcome of the time, place and circumstances of its composition. Each era has an episteme or in other words discourse which is defined by the historical, social and economic incidents of that given era. This accounts for the decrease of utopian works and increase of the anti utopian ones in the 20th century. The scope and understanding of utopia and anti utopia may change from time to time and place to place. Some older utopias are accepted to be dystopias today as the standard of ideal and beauty has changed throughout time. In other words, each era has a different mindset which makes it

unique. As a result of this, highly- appreciated utopias of the previous centuries are now found to be childish, monotonous or static.

The tragic events of the 20<sup>th</sup> century such as wars, mass destruction, nuclear power, communism and fascism have overturned the basis of modernity; science, reason, democracy and the idea of progress triggered by the Scientific Revolution, the Enlightenment, the French Revolution and the Industrial Revolution. Anti utopian works of the 20<sup>th</sup> century employed the subjects of totalitarianism, any kind of extremism, menaces of sciences and technological developments as these were the issues darkening the atmosphere of the actual society.

Huxley's '*Brave New World*' got themes of overconsumption, loss of individuality, maladjustment of science and society of USA while Orwell's '*1984*' employed the themes of totalitarianism ,constant surveillance in the Soviet Russia. Margaret Atwood's '*A Handmaid's Tale*' got the inspiration from the religious extremism in Iran and America as well as the double-faced feminist movement in 1960s. Fear replaced hope and instead of utopias the rise of dystopias was witnessed which depicted a malignant future society that utilized technological advances to assert its totalitarian control over its citizens. Pessimism and faithlessness have developed into a specific anti utopian ideology that yielded the sense of future in a pejorative way. Fred Polak, in his book, '*The Image of the Future*', stated that the West is losing the future orientation that has for centuries has been its main engine for development and change (58) (Polak,1955). In the 20<sup>th</sup> century, dystopian literature has become the predominant mode for discussing the future; and it has become more preferable and reliable as most of its predictions have been realized one by one.

### 1.3 HISTORICAL and PHILOSOPHICAL BACKGROUND OF THE SCIENTIFIC and RELIGIOUS THEMES IN ANTI UTOPIAS

*"Nature and Nature's laws lay hid in night,  
God said: 'Let Newton be!,' and all was light."*

*Alexander Pope*

In this part, scientific and religious themes in the anti utopian sense will be discussed elaborately. Before studying these two themes within the context of selected dystopias, it is essential to scrutinize the philosophy and history of them as well as investigating the way they have been exploited in the utopian and anti utopian narration. Throughout the history of humanity, there has been a tendency to think that there is an eternal conflict between science and religion stemming from both sides' attempt to explain the myth of creation and existence besides unraveling the enigma of the nature. This has inspired many scholars, social critics and utopian writers as well as the anti utopianists. Both science and religion which have been assumed to be at war with each other are favored themes of utopian and anti utopian fiction. However, the nature of the attitudes towards religion and science have been subject to the dynamics of the historical and societal transformations. For instance, while utopian authors of the 14<sup>th</sup> century such as Bacon in ' *New Atlantis*' approaching science and technology with a positive attitude and seeing the salvation of humanity in them, anti utopian authors of the 20<sup>th</sup> century such as Atwood in ' *Oryx and Crake*' used the themes of misapplied science and technology as the foes of humanity. Similarly, there is a salient distinction between the way religious themes were used in More's ' *Utopia*' and Huxley's ' *Brave New World*'.

The notion of future has affected the perception and organization of society. There has been an inclination in human beings to be future oriented; in other words ' *there is an ancient archaic human security about the collective future*' (59) (Klaic, 1991). Besides the scientific and technological discussions about the vision of forthcoming days, the image of future has been pre-determined for many people by

religious doctrines such as ‘*eschatology*’ and ‘*the Apocalypse*’. Booker explained it in this way :

*‘ Old eschatological concepts cohabit in the contemporary consciousness with notions of scientific progress. This ambivalence toward the future( expectant and fearful) continues to manifest itself both secular and religious ideas; in the latter, millenarianism remains a steady variant’* (60) (cited in Klaic,1991)

In every society even if it’s an undeveloped or high-tech one human beings have been frightened and felt uneasy about the origin of their presence as well as about the future waiting for them.

*‘..... the beliefs about the coming end of the world, an event positioned in the enigmatic future, but certain to arrive. The idea of time evolved between these two crucial occurrences: a distant murky start from nothingness, and an image of a certain ending, often in a catastrophe, sometime in the future’* (61) (Klaic, 1991).

The experienced past and awaiting future both determine the present of a society. While past can’t be changed, future is both dreaded and expected with hope. These two ends; past and future, help human beings to evaluate their present circumstances. Orientation towards the future is for Pannenberg both a determining feature of human being, and an epitome that it is possible for human beings to define their identity and existence only by extending their present being (62) (Alsford, 2000). Utopias and anti utopias which get their topics from the present society convey messages to the future. Just from the foundation of the first primitive community, people have been programmed to think about the future of their descendants. Religion and science both focus their attention on the future.

As human beings are future oriented, both metaphysics and science have helped them to understand the limits of their existence as well as giving hope about the future. While as Horkheimer put forth ‘ *every metaphysics strives for insight into an essential nature, with the idea that the nucleus of the future is already contained in it* ’, science has aimed at the same target (63) (Horkheimer, 1982). Humans need both metaphysics and science to maintain their presence on this world. Freeman Dayson stated that :

*‘ Science and religion are two windows that people look through, trying to understand the big universe outside, trying to understand why we are here. The two windows give different views, but both look out at the same universe. Both views are one-sided, neither is complete. Both leave out essential features of the real world. And both are worthy of respect.’* (64) (Dayson, 2000).

Religious scholars and scientists have tried to explain and abolish the source of the anxieties related to existence in different ways, that’s why these two themes are indispensable components of the humanity’s historical record. Thomas Szasz in his *‘ The Second Sin’* remarked that *‘When religion was strong and science weak, men mistook magic for medicine; now, when science is strong and religion weak, men mistake medicine for magic.’* (65) (Szasz, 1973).

Thus, neither of them could be ignored in a satisfied and fairly operating society. Science and religion not only have the same origins but also tackle with common philosophical problems of humanity’s search for self- realization. Nietzsche argues that science and Christianity are more similar than being different, since both of them have a transcendental motivation to uncover the truth :

*‘It is still a metaphysical faith that underlies our faith in science- and we men of knowledge of today , we godless men and anti-metaphysicians , we, too, still derive our flame from the fire ignited by a faith millennia old, the Christian faith, which was also Plato’s, that God is truth, that truth is divine ’* (66) (cited in Booker, 1994)

Briefly, science and religion both aim at explaining the secret of our presence. They do it in different ways but they deal with the same problems. Bertrand Russell commented that *Philosophy.....is something intermediate between theology and science..... a No Man’s Land’* (67) (Russell, 1946). The scientist and the religious explorer, rather than dealing with completely incompatible and opposed activities, are both seeking to conceive the natural world and man’s place in it. Both science and religion employ *‘irrational, or prerational, faculties of creative imagination ; of instinct and intuition, but subject to critical control and rational appraisal’* (68) (Stanesby, 1989). While religion dominates men’s willpower by means of religious doctrines and dogmas, science has obtained the leashes of willpower by means of biological, psychological and chemical advances.

### 1.3.1 THE REALM OF RELIGION and SCIENCE

The principal interests of both scientific and religious inquiry can be listed as reality, objectivity and truth (69) (Stanesby, 1989). Generally speaking, religion and science use different methods in their effort to obtain the same truth. The scientific method makes use of objective approach to measure, calculate, and describe physical universe. Religious methods are typically more subjective, depending on varying notions of authority, through any combination of revelation, intuition, belief in the supernatural, individual experience, or a combination of these to understand the universe. Science attempts to explain observable and verifiable phenomena; religion attempts to account for virtues and morals. When these two areas overlap, conflict arises. Historically, science has had a close and complex relationship with religion; religious doctrines and motivations have often been central to scientific development, while scientific knowledge has had profound effects on religious beliefs.

#### 1.3.1.1 PHILOSOPHY OF RELIGION

Religion is mostly interested in the existence of the world while science is deeply involved in studies related to the nature of the world. '*Religion is the record of the wishes, desires, and accusations of countless generations*' (70) (Horkheimer, 1982). As Mircea Eliade who was a Romanian historian of religion posited '*religion*' is the fundamental requisite for the sacred : '*Man desires to recover the active presence of the gods*' (71) (Eliade, 1959). Eliade also stated that '*Life is not possible without an opening towards the transcendent*' (72) (Eliade, 1959). Max Scheler who was a German philosopher known for his work in phenomenology, ethics and philosophical anthropology, following Plato, depicted the metaphysical attitude instinctual in human beings as '*man's attempt to transcend himself as a finite natural being, to make himself divine or like God*'(73) (Horkheimer, 1982).

Religion stems from the need to escape from the unknown and unexplainable. *'Religious texts provide shared- stories for believers that set out norms for human-to-human relationships as well as for human relationships to the divine'* (74) (Brasher, 1996). People throughout history have believed in a Divine Creator to avoid from anxieties and worries or to seek protégé from the problems in his life. The image of a powerful Creator and Protector clears away all the doubts and woes. In addition to this, the sense of believing in a Grand Entity relaxes the people. As Horkheimer explains unhappiness and dissatisfaction with the life on the earth is the strongest stimulus for believing in a transcendental being.

*'Not only was the state of affairs on earth at any given moment transfigured with the radiance of divine justice, but the latter was itself brought down to the level of the corrupt relations which mark earthly life.'* (75) (Horkheimer, 1982)

As being future oriented, human beings tend to believe in the actuality of *'Apocalypse'* - the end of the world with great destruction- and *'Milleniarism'*- a future age when people will be happy and content with their lives. Both of these expectations one of them rewarding the other threatening have regulated the mindset as well as the daily life.

*'Apocalypticism and millenialism are the dark and light sides of a historical sensibility transfixed by the possibility of imminent catastrophe, cosmic redemption, spiritual transformation, and a new world order.'* (76) (Stewart and Harding, 1999: 285-310)

Religion and utopian tradition have lots of overlapping features as both of them provide an escape from the present world and hope for a better future. Men's unhappiness with his present circumstances and his search for excellence are common religion and utopia (77) (Pfaelzer, 1984). The worries and toils of the contemporary world have urged men to seek protégé in metaphysics and dreaming of a heaven in after life or trying to construct the earthly heaven in the actual world. According to Elliott, utopia might happen one day only when *'man no longer merely dreams of a divine state in a remote time. He assumes the role of the creator himself'* (78) (cited in Pfaelzer, 1984) . He wanted to emphasize the wrongdoing of delaying the chance for a better living. Yet, while religion provides the image of

heaven in another world, utopia claims that it is possible to have the paradise on this world.

In all of the past civilizations, myths and epics have both utopian and religious characteristics. Those works have characters who tried to reach the utopian ideals such as earthly paradise, immortality and abundance. In most of the early utopias, there was a tendency to reach the once owned paradise on the Earth such as Hesiod's concept of Golden Age. For instance, the first utopia '*Gilgamesh*' emerged from a religious context. In *Gilgamesh*, the King of Uruk, who survived the Great Deluge, tried to find Utnapishtim in the search of immortality and given everlasting life by the Gods. For the Ancient Greeks, the utopia-their Blessed Island- existed behind the Springs of Ocean. Regardless of location and time, all of these utopias are future oriented and they sourced from men's discontent with his present livings (79) (Pfaelzer, 1984). The religious books Torah, Bible and Koran also include utopian aspects. Christianity also added new insights to utopian tradition. They regard earthly utopias as the simulation of God's heaven. The Bible became the source of inspiration for the utopianists with its image of heaven, First Fall, Apocalypse and other moral dictations (80) (Kumar and Bann, 1993).

There is a principle contradiction between religion and utopia. Utopia transcends the given social reality; it's not transcendental in a metaphysical sense. The main distinction between religion and utopia is their concerns. While utopia is interested in setting up paradise in this world, religion's interest is in the other world. Christianity believed that men should carry out his deeds and suffer in this world to deserve the paradise in after life. Christian mindset is against the idea of men's perfection as the concept of '*Original Sin*' founded the basis of this belief system. The Christian tradition perceives human beings as creatures of God whose presence depend on the Divine Creator (81) (Alsford, 2000). On the other hand, utopian thinking believes that men are capable of attaining perfection in this world with his intelligence and abilities. Christianity used to dominate every single thing in the Medieval society from the government to art and science. The utopian works of these ages included monastic and ascetic flavors. However, with the Age of Reason, Christianity started to lose its power. Scientific and industrial developments with

their experimental methodology shook the authority and dogmas of Christian metaphysics (82) (Alsford, 2000). The birth of modern utopia was in parallelism with the dissolution of the Christian world. In H.G. Well's '*A Modern Utopia*', it was claimed that the triggering force of utopianism is the rejection of the Original Sin which tarred every human being as a weak and guilty creature. '*Utopia*', '*City of Sun*' and '*New Atlantis*' were all created as a result of the upheavals in the Christian world.

### 1.3.1.2 PHILOSOPHY OF SCIENCE

The society always have the idealists and radicals who want to build the just, developed and equal society on this world. In order to achieve their utopian goals, these dreamers have benefited from science and technology. The advancement of civilization has been made possible by means of scientific discoveries and their implement, so now it is a must to discuss the nature of science and its history as well as investigating the use of science and technology in utopias and anti utopias. In the scientific community, all theories are just theories, their acceptability or their rejection is based on the rules of scientific evidence. As Pierre Abelard claimed '*The beginning of wisdom in ... is found in doubting; by doubting we come to the question, and by seeking we may come upon the truth.*' (83) (cited in Morenbon,1999), skepticism is the core of scientific studies. All theories are adjustable and/or replaceable when additional evidences indicate so, thus the evidence is the authority. Science welcomes challenges, experiments and any kind of examination and skepticism.

As Horkheimer in his '*Critical Theory*' explains science is considered to be one of the man's productive capabilities (84) (Horkheimer, 1982). The dreams of the revolutionists and intellectuals of a developed society have become real thanks to science and technology. The rise of modern science in the 17<sup>th</sup> century and technological progress subsequent to the Industrial Revolution have changed the role and influence of science in the society. As a result of the Enlightenment Era, the domination of religion and religious doctrines over perception and free thought have been destroyed. Since Galileo, science has undertaken the role of religion to fill the

metaphysical void which is inherent in all human beings as well as vowing to better present living conditions for them. As Horkheimer stated :

*'It is a vain hope that contemporary debates in the church would make religion once again the vital reality it was in the beginning. Good will, solidarity with wretchedness, and the struggle for a better world have now thrown off their religious garb. The attitude of today's martyr's is no longer patience but action; their goal is no longer their own immortality in the afterlife but the happiness of men who come after them and for whom they know how to die'* (85) (Horkheimer, 1982)

In the 17<sup>th</sup> century, Bacon who stated that *'knowledge is power'*, indicates that modern science would provide over the natural world and would help to liberate humanity from the effects of the Original Sin, reconstructing mankind's rule over nature. Science is understood as a means toward the restoration of humanity's dominion over nature, something lost at the fall. Bacon discussed that *'humanity', 'fell at the same time from his state of innocency and from his dominion over creation. Both of these losses can be repaired : the former by religion and faith, the latter by arts and sciences.'* (86) (Alsford, 2000). In this way, humanity could shrug the disgrace and dishonor of the First Fall. He would be able to regain his honor and power via science. In his *'New Atlantis'*, he establishes the text for all those modern utopias which expressed extreme confidence in what Applied Science can do for the human race. The Kant scholar L.W. Beck says :

*'It was Prometheus who seized the prerogative of the gods and gave it to humankind. Through possession of fire, everything else could be created ....Man is no god, but in his creativity he may be godlike, and many of the tasks previously assigned to god in the creation and governance of the world are reassigned by Kant to man'* (87) ( cited in Alsford,2000)

Science used to have no practical help to the society until Bacon. Yet, with Industrial Revolution, the approach to science and its application has changed. Bernard Cohen stated that *' the true role of science is to be the servant of man'* (88) (cited in Dubos, 1961). In this era, modern science with its new possibilities thought to be the best means for social improvement. It's believed that mankind would master nature and achieve perfection with science. *'The growth of science and technology in the 18<sup>th</sup> century was increasingly associated with the 'idea of progress'* (89) (Bury, 1955). Science and technology held the key to *'unstoppable progress'*

and therefore defined the industrial society's investment in its own future. Scientific thought has heavily influenced science fiction and utopian mindset where it has itself contained a strong vein of prophetic fantasy. The theme of science in utopian narration could be seen in the motto of the House of Salomon in Bacon's New Atlantis which is '*the end of our foundation is the knowledge of the causes and secret motions of things; and the enlarging of the bounds of Human Empire, to the effecting of all things possible*' (90) (Bacon, 2007). There could be no resting point for scientific and technical development. With the Original Sin overcome by science, there seemed to be no limit to human progress or perfection.

*'In the New Atlantis, 'technique' is the king; men speculate primarily to exploit and 'conquer' Nature and this exploitation and conquest almost automatically lead to better men and women.'* (91) ( Sibley, 1973: 262).

*'The House of Salomon'* in Bacon's New Atlantis was established by group of scientists and engineers, by whose virtue of knowledge the society was governed with regard to scientific dogmas. This fictive institution has had many effects on the real society as in *'the British Royal Society'* which trusted science and technology extremely. Deep confidence in the salvaging power marked the spirit of the late 19<sup>th</sup> and early 20<sup>th</sup> centuries. Bacon and his descendants believed science would heal the social wounds and injustice by means of providing equal opportunities and abundance for every citizen. Moreover, *'science and technology'* were considered as such divine powers that they were believed to better morality and political progress (92) (Hertzler, 1926). Themes of advanced science and technology in utopias and science fictions have inspired the scientists as well. For instance the novels of Jules Verne with his prophesized inventions such as spacecraft started scientific researches. These could be seen in H.G.Well's *'Time Machine'* and Aldous Huxley's *'Brave New World'* as they included inspirations for time travel and genetic engineering. Bacon, one of the founding fathers of modern science, was quick to see its potential for revolutionizing human life, and his partially completed New Atlantis remains one of the most optimistic imaginative projections of the beneficial impacts that science and technology might have on human society (93) (Booker, 1994).

Science has played a major role in the history of utopian thinking and turn from utopia to anti utopia. Utopian and anti utopian works both give ideas to scientists and warn them about the dangers of uncontrollable science. Posner groups apocalyptic incidents in four groups: ‘natural disasters (asteroid collisions), scientific accidents (particle collider disasters), unintentional manmade catastrophes( abrupt global warming), and intentional manmade catastrophes (bioterrorism)’ (94) (Posner, 2004). As it can easily be seen most of the risks contain humans in action.

Writers like Swift were already warning about the potential dangers of dependence on scientific and technological methods of thought and problem solving. Swift argued that mankind cannot be trusted to utilize scientific speculation and technology for desirable ends as rulers are forever seizing on new techniques to increase the destructive power of their weapons. Mary Shelley’s *Frankenstein- The Modern Prometheus* (1818) shows the terrifying outcomes of a scientist’s studies on the principle’s of life. Frankenstein’s researches do irreparable damage to himself and his family (95) (Parrinder, 1992). Dr. Frankenstein who obtained the scientific power to create life caused many fatalities. This novel posed many serious questions concerning science: ‘*Are there limits to the new science, both moral and functional? To what extent are we responsible for our creations? Will we be able to control what we have made? What is natural? Are we influenced by our creator or by our context? Is it nature or nurture that determines who we are?*’(96) (Alsford, 2000). In Samuel Butler’s *Erewhon*(1872) machines have been banished altogether because of their tendency to tyrannize the men who made them. Having been affected by Darwin, Butler in his ‘*Erewhon*’ argued that the machines would evolve and reached the state of consciousness. The writer of ‘*The Book of Machines*’ declared:

‘ *There is no security against the ultimate development of mechanical consciousness, in the fact of machines possessing little consciousness now. A mollusc has not much consciousness. Reflect upon the extraordinary advance which machines have made during the last few hundred years and note how slowly the animal and vegetable kingdoms are advancing*’ (97)(*Erewhon*, 1927: 223-224).

Similarly, in ‘*Looking Backward*’ (1888) Bellamy stated that industrial progress wouldn’t help the individual and communal happiness as much as it had been presumed to do. (98) (Klaic, 1991)

All of the hopes invested in Enlightenment Reasoning boosted industrialism which gripped the mankind within chains instead of liberating him from the hardships of his life. Unstoppable industrial progress in the 18<sup>th</sup> century alarmed the people about the menaces of science now that the masses became the slaves and victims of it. *'The history of science is 'additive' and the fruits of science, and technology will in the long run contribute to moral, social and political advancement. Yet, the development of technology was to be the most disruptive forces in the history of civilization.....'* (99) ( Sibley, 1973: 264). Gradual mechanization and transformation of the society into masses happened as a result of industrialism. Karl Polanyi pointed out what the introduction of complex industrial machinery did to the traditional social order and how it tended to make social and political values completely subordinate to the needs of machines (100) (Polanyi, 1957). Outcomes of manipulative politics, and scientific application are combined with inner anxieties (101) (Klaic,1991). These problems have got more and more serious in the 21<sup>st</sup> century as the greed of men to dominate and manipulate the nature has augmented.

During 1920s, science was thought to be the only exit for humanity. *'There is no question of the notion that as expansion of material things is a central factor in the attainment of happiness and justice.'* (102) (Sibley, 1973). This perspective is true indeed as since and technology has made our lives easier with machines and inventions. Except the misuse and misapplication, modern science helped men to get higher standards of living with planes, radioactivity and biological developments to stop ageing and diseases.

*' The machine- driven ,technology saturated environment of the world thins the boundaries between humans and machines for everyone; yet humans and machines play varying roles in the countless formations of cyborg that exist. For many medical cyborgs, machine components make human survival possible. In manufacturing human/machine coupling create cyborgs that are able to function in environments lethal to humans alone and are able to accomplish complex tasks which machines alone can not manage.'* (103) (Brasher, 1996:811).

However, similar to the Industrial Revolution, men once more invested his hopes in science which brought the greatest destruction ever with nuclear bomb. In

the aftermath of Second World War, people had to question the faith in modern scientific studies. They were once carried out with good intentions, then turned into destructive actions as they had been abused. Human beings who have the potential to improve their society with science destroyed it then with their greed.

All good intentions may turn into adverse consequences as it could be seen in Einstein's Theories. The experience of nuclear disaster in Hiroshima and Nagasaki created the sense of Apocalypse. The potential of nuclear energy which once gave excitement then terrified the witnesses of mass destruction. In addition to this fear, the daredevil studies in gene cloning have caused anxiety on the whole scale. While everyone admires the courageous scientific steps taken by the scientists, they also apprehend the possible results of their misuse.

*'The technological imperative is so ubiquitous and apparently brings with it so many seemingly inevitable undesirable consequences that utopian speculation since WWI was so frequently disenchanted about the optimism often associated with the 19<sup>th</sup> century. The literary disillusionment assured two forms- first the proliferation of numerous dystopias which portray man's supposed incapacity or unwillingness to manage his own creations for the good of humanity; and second, the production of a few genuine utopias which either reject modern technology completely or make its adoption highly selective.'* (104) (Sibley, 1973: 273).

The daredevil act of the humans who felt like semi-Gods merged with sophisticated technological skill and advanced scientific knowledge, makes the humans extremely dangerous to themselves and jeopardizing all life on earth. The collective anxiety increased the number of anti utopian works which posed questions for all mankind to brood over. One of the most well known anti utopian novel, *'Brave New World'* revolves around the plot based upon a new society in which order is secured by sophisticated technology. In this canonical work, technology functions as an apparatus of discipline and social control.

### 1.3.1.3 THEMES OF RELIGION and SCIENCE IN ANTI UTOPIAS

After touching upon the constituents of the thesis, it is now essential to make a summary of what has been written above. Briefly, religion and science both aim at explaining the myth of existence and the enigma of the physical world surrounding mankind as well as providing a better future for the human beings. The influence of religion and science on society has varied from time to time as both of these terms are subject to the historical changes and different episteme in terms of New Historicism. As well as being indispensable components of utopian fiction, scientific and religious concepts are also frequently used as anti utopian themes of the 20<sup>th</sup> century fiction. The religious themes in anti utopias have been exploited in two ways ; results of religious extremism and religious totalitarianism such as *'The Handmaid's Tale'* in Margaret Atwood's novel or the outcomes of removal of religion and metaphysics from the lives of individuals as we can see in *'Brave New World'* or Moore's *'V for Vendetta'*.

For Freud, religion is an oppressive force in civilization. As a scientist Freud criticized religion because it is irrational and false; as a sociologist he considered religion as a central tool of the forces of oppression. For Freud the need for religious belief arises directly from the infant's sense of helplessness and longing for a strong and protective father figure. Anti utopian governments of fiction and the totalitarian governments of modern reality generally depend on precisely the sort of mass-delusion that Freud associates with religion as an attempt to gain a *'protection against suffering through a delusional remoulding of reality'* (105) (Freud, 1945). Freud attributes to religion precisely the sort of monologic demand for conformity that typically informs anti utopian regimes(106) (Booker, 1994)

In H. G Wells's *'The Time Machine'*(1895) and E.M.Forster's *'The Machine Stops'*(1909), the apocalyptic vision is a warning for humanity to question his self-destructive practices. The Biblical myth of the Apocalypse can also be seen in Forster's *'The Machine Stops'* in which the civilization was totally destroyed when the Machine stopped. As it's stated in Bible, after the Apocalypse a new order was

born from the ashes of the ex one. Despite abolishing the worship of God, in fact, Zamyatin's, Orwell's, and indeed Huxley's dystopias all effectively replace it with quasi-religious cults entered on a patriarchal authority figure. Religion serves as it does in Atwood's Gilead, as an effective instrument of control; if it figures more largely in her dystopia (107) (Ferns, 1999).

When it comes to the theme of science in anti utopian fiction, most of the anti utopias appear as a consequence of misdirected and misapplied scientific knowledge, as an unforeseen outcome of tinkering with the very foundations of life or with essential functions of human organism (108) (Klaic, 1991). The daring will to alter things and beings shaped by nature through some laboratory process, the scientific pursuits leading to destructive technological applications.

*'Anti utopias critical of technology have often argued about its indefinite development because they see it as separating man more and more from Nature a form of alienation, which, in their judgment, is as deleterious to his growth as a human being as alienation from God, from his work, and from his community. Dystopias implicitly question that the ills created by technology can be corrected by more technology'* (109) (Sibley, 1973: 278).

The dramatic action in the anti utopian works stems from some unexpected and unverifiable scientific breakthrough, or is the expansion of human knowledge made possible by some external agent. *'Technology with its real gadgets not appear as objects in science fiction but as tools altering and problematizing identity and the self and the relations between self and society'* (110) (Laz, 1996). Destruction of the physical environment, overpopulation, manipulation of any creature by science are the popular themes. Anti utopian images have focused upon the inability of humanity to control its creations expertly. Schwartz argues that brand new technology aims at bringing about solutions to the problems by old fashioned technology. Nevertheless as a vicious circle, this problem-solution chain has no exit. *'It is technology itself, which has become the cause of disaster which threatens the world and until we realize this we cannot grapple with such issues as the ecological crime'* (111) (Schwartz, 1971). Today, poles are melting, sea level is rising, water is becoming scarce, air is being polluted while forests are being destroyed and animals are becoming extinct. Climate change due to global warming has caused terrible

catastrophes such as floods, tornadoes or draught. Viruses created in laboratories by the medicine firms have infected and killed thousands. Nuclear and chemical wastes have given rise to biological deformations. In addition to these, machines have made human energy unnecessary. Internet has been ruining real communication and destroying the morality with its being uncontrollable in every perspective. Gradually ,the robots in our houses are turning into sentient beings that can think and decide such as Asimov.

*'Moral questions about technology – about its influence on the determinate factors of humanness, about its worrisome capacity to commodify life experiences, about its frightening potential to erode individual and group privacy about whether its expansion necessarily entails the devaluation of human bodies.'* (112) (Brasher, 1996).

Machines, weapons of mass destruction, chemical and biological agents of every kind and even nature itself have all conspired against humanity to bring about its downfall (113) (Alsford, 2000).

Human potential for self-destruction is prophesized with cautionary tales- a warning that if we continue as we are then this is the future that awaits the humanity such as BNW with the genetic manipulation of human beings, 1984 with its warning of the dangers of totalitarianism and the curtailing of personal liberty (114) (Alsford, 2000). In most of the recent anti utopian works as well as the canonized work *'Frankenstein- the Modern Prometheus'* by Mary Shelley, the catastrophic end of men's arrogance to obtain the power of creation via eugenics and his greed to reign have been presented.

Themes of religion and science in anti utopias clash especially in the battlefield of the creation myth of existence as well as the ones related to the Apocalyptic future. People have always been afraid of the Doomsday sent by God or brought by himself. During the 1990s, apocalypticism and millennialism have become a constant and unavoidable presence in everyday life. Quinby L.(115) (1994:16) describes three main arenas in the American apocalyptic field as:

*a) divine apocalypse, in which the end of the world brings a heavenly home for an elect group*

- b) *technological apocalypse, in which technological progress brings both devastation and salvation- a heaven on earth*
- c) *ironic apocalypse, the dystopian, postapocaylptic view that history has exhausted itself*

In the second part of this thesis, selected anti utopian works – the ones revolving around the two themes –‘*science*’ and ‘*religion*’ will be studied . While investigating the selected anti utopian works, the nature of the scientific and technological advancements and how they’ve changed the societal structure will be as well as the religious themes such as the image of the ‘*saviour of humanity*’, ‘*the satanic figure*’ and ‘*the vision of Apocalypse*’ will be focused on.

## 2.0 STUDY OF THE SELECTED ANTI UTOPIAN NOVELS BETWEEN 1950-2008

The historical events and major changes subsequent to the two great world wars have led to great transformations both in social, cultural, philosophical theory and practice in general. The postwar era has been dominated by an eclectic philosophical movement called as Postmodernism which is characterized by a mood of ambiguity and suspicion about anything. The mood of the societies witnessing the destruction, genocides, massacres has been darkened and the survivors have just tried to heal their wounds by rejecting to believe in anything. Arendt in the foreword to '*Origins of Totalitarianism*' stated :

*' Two world wars in one generation, separated by an uninterrupted chain of local wars, and revolutions, followed by no peace treaty for the vanquished and no respite for the victor means that the essential structure of all civilization is at the breaking point.'* (1) (Arendt, 1973)

All of the mighty promises given by politicians, religious men or scientists have turned out to be hollow. Even when the apparent chaos and debris on the surface of the earth have been somehow diminished, the tainted souls as well as dignity and faith of mankind couldn't be so easily acquitted. Moreover, the confused minds have been tangled by the worldwide events and upheavals such as student demonstrations or nuclear armament besides developments in genetic engineering. Jean François Lyotard's '*The Postmodern Condition*' argued that people no longer trust metanarratives, those ideological structures which reassure us that what they do is legitimate including Christianity, science, Marxism and Feminism (2) (Lyotard, 1979). Perhaps, the most significant metanarrative was the idea that rationality would lead to democracy and thus to progress, which would set them free. But Lyotard points out that so-called rationality led to industrialization, warfare, concentration camps and the nuclear bomb. In the aftermath of Nazism and Stalinism, the abovementioned metanarratives should be viewed with caution. As a result of all the negativity stemming from the status quo, lots of writers have directed their energy to a new branch of literature which has become popular in the postwar era : '*The experiences of war and fight saturate the writings. The authors*

*unavoidably accounted for a generation that had witnessed everything'*(3) (Jacoby, 2005)

As Mark Hillegas (4) (1967) states, the modern turn to literary visions of '*the future as nightmare is one of the most revealing indexes to the anxieties of our age*'. The treatment of imaginary societies in the anti utopian fiction is always highly relevant more or less directly to the specific '*real world*' societies and issues. Anti utopian fictions are typically set in places or times far distant from the author's own, but it's usually clear that the real referents of anti utopian fictions are generally quite concrete and near at hand (5) (Booker, 1994:14). As anti utopia is in the dialogue with its present then it can be studied as a social critique of the mayhem of that era.

Throughout the previous pages of this study, it has been frequently mentioned that utopian and anti utopian narratives are fictive means of social criticism pondering questions related to the social, economical and technological developments and upheavals of the eras they are penned in. The authors are not only concerned about the aesthetic value or the amusement function of their work but they are also interested in bringing the problems of their times and societies into the limelight. The notion of literature's reflecting the society dates back to the Plato's concept of mimesis (The Republic, in the works of Plato, trans. B. Jowett, 2000). Yet, it would be unjust to claim that anti utopias are merely mirroring the real societies while it would be more plausible to say that the author, being deeply inspired by the milieu around him, filters the social realities through his artistic sieve and put these into words. De Voto states that '*Literature is a record of social experience, an embodiment of social myth and ideals and aims, and an organization of social beliefs and sanctions*' (6) (1937:54). The authors or the artists are the only potent ones who are able to extend beyond the bars of their mortal lives and succeed in sensing and troubleshooting the threats in their societies. As Albrecht points out '*Literature is interpreted as reflecting norms and values, as revealing the ethos of culture, the processes of class struggle, and certain types of social 'facts'*' (7) (1954:425). Literary works especially the utopian and anti utopian fictions aim at diagnosing and studying the social concerns of their ages. The authors are guided by

the dint of their age and political inclinations. Literary works are the indexes of their ages as writers are the agents of social forces. This enables the utopian and anti utopian readers of today to learn about the defects of the previous ages and societies. Although there are some fundamental problems concerning the humanity and civilization independent of time and place such as equality and justice, there are also predicaments that are solely peculiar to the specific eras such as nuclear armament, cloning or eugenics. The novels that are chosen to be studied are marked with effects of science and technology since the timeline between 1950-2008 has testified mould breaking advancements in both fields.

The Industrial Revolution has transformed the agrarian and conventional societies into some kind of mechanistic and unstoppable ones. As Williams mentioned (8) (1974:13) *'Technology is a culture. It is a 'signifying system through which .....social order is communicated, reproduced, experienced and explored'*. With the advent of subsequent groundbreaking inventions like Theory of Relativity or Aircraft and developments like the H-Bomb, Cold War, Spacecraft, breakout of epidemic diseases e.g the Avian Flu, the possibility of constant surveillance; the world which once used to be secure and controllable has developed into an unsafe and terrorizing place in the 21<sup>st</sup> century. The concrete and dreary changes on the whole scale of the world inescapably triggered metamorphosis of the modern philosophy and social criticism in the 21<sup>st</sup> century. Literary styles or works of a particular time or period display a distinctive structure. It is possible to say that as in dreams, literature represents the collective unconscious of the society expressing the stresses of it via figurative meanings. Literature may exhibit interpretive reference having their real life counterpart (9) (Albrecht, 1954; 425-436). The subject matter of this study, anti utopias have become one of the most influential tools of social criticism in the literary realm. Especially the post war syndrome which has caused astonishing escalation of the number of anti utopian works indicates the significance of the artistic judgment of the social worries and upsets. The authors of the anti utopias have become the archetype of *'The Old Wiseman'* who shows and guides the staggering mankind in his quest to the salvation. Literature is certainly something socially defined, though a literary work can only in part be considered as

sociologically revealing. Fuegen ( claimed that through the inherent logic of its subject matter every work of literature is basically a social document (10) (Fuegen, 1964). The most thoroughgoing treatments of literature as a cultural product that is totally embedded in the circumstances of a time and place are by adherents of the current modes of criticism classified as the new historicism (11) ( Abrams, 1993:196). As anti utopias have become popular with the advent of 20<sup>th</sup> and 21<sup>st</sup> centuries, it is worth to ask the quizzical question that if this popularity is a coincidence or does it have something to do with the episteme of the 20<sup>th</sup> and 21<sup>st</sup> centuries?

In this study, it is aimed to investigate the selected anti utopias between 1950 and 2008 with regard to the scientific and religious themes. The period between 1950 and 2008 is divided into three parts as 1950-1970, 1970-1990 and finally 1990-2008. Some certain themes and topics such as overpopulation, apocalypse, natural disasters, nuclear catastrophes, ecological ruin, rampant crime, totalitarian governments, constant government surveillance, sinister technological developments, consumerism, manipulation of the masses by means of religious or scientific power have been frequently used in anti utopias. As the scope of this study covers scientific and religious themes, it is decided to study these two themes in the novels with reference to the religious and scientific backdrop of the eras they're created. The answers to some specific questions concerning the scientific and religious issues will be searched for in the pages of the selected novels. As scientific innovations have determined the spirit of the 20<sup>th</sup> and the beginning of the 21<sup>st</sup> century, the concept of science has covered a vast area both in the actual world and anti utopian realm. First of all the topics of mechanization, replicas(robots or androids replacing human beings), high tech arms computers, internet, social conditioning by means of science, cloning and other genetic experiments, surveillance by means of technological tools and their consequences will be discussed. Both 20<sup>th</sup> and 21<sup>st</sup> centuries have testified changes in the understanding of spirituality and religion so anti utopias as social criticism reviewed the themes of religious extremism, loss of faith, the image of Doomsday, the image of a savior as well as the good and evil dichotomies. Six novels from British, American and Canadian literature have been chosen as the databases of this study; since the timeline between 1950-2008 has been divided into

three periods, two novels from each period are selected. In the following part, the novels which are classified in three groups; the dystopias written between 1950-1970, 1970-1990 and finally 1990-2008 will be studied with regard to religious and scientific themes mentioned above. While carrying out this analysis, it is aimed to study the anti utopian novels in the light of social and historical developments and realities of the times they're written in. In order to achieve this challenging target, each three historical period will be presented with a brief summary of the social, political and technological developments of those times.

## **2.1 THE SELECTED DYSTOPIAS BETWEEN 1950-1970**

The twenty years between 1950s and 1970s were identified by the trauma of the two world wars as well as technological developments. Postwar syndrome was still effective which led to the long term opposition called as Cold War between Soviet Russia and USA.

*'The Cold War, ....., was born out of the simultaneous terror and utopianism of the new atomic age and became an elaborate fantasy of a nation depending a world divided into the forces of light and darkness'* (12)  
(Boyer, 1998)

The rivalry between these two poles frightened the people as it was more than a disagreement but a hostility with guaranteed dreadful consequences. The friction between these two super powers triggered the nuclear armament as well as the Space Race. The trial of intercontinental missiles by the USSR and the USA ascended the terror. So as to display their power, the two countries acted in a daredevil way in their countries as well as in the other countries. Soviet Russia tried to spread Communism in small countries while the USA fought against it. After the Revolution, Cuba adopted the Communist regime. The USA invaded Vietnam killing thousands of people with chemical weapons such as Napalm bombs. Although Einstein and the other scientists warned against, with the backup of President Truman the first hydrogen bomb was produced and used. Soldiers didn't forsake their fondness of nuclear weapons and the first atomic submarine called '*Nautilus*' was engineered. The fear of Communism plagued all of the capitalist societies especially the USA which was darkened by the McCarthy era. Senator McCarthy

benefited from the Red Scare and arrested anyone who seemed to be a threat against the American government's, imposing full threat of fascism. After the death of Stalin, Russia changed its policies and did away with the work camps known as 'gulags'. The Soviet cosmonaut Yuri Gagarin was the first man to be sent to space while the American astronaut Neil Armstrong became the first human to step the Moon. Sputnik was launched by Soviet Russia in 1957 and made the Communists one step further than the Americans.

While the two powers were challenging each other, there was unrest in the other countries. The six-day Arab-Israel war started in 1967 announcing the forthcoming days full of chaos and terror in the Middle East. In South Africa, the scope of 'apartheid' which aimed to keep different races and ethnic groups distant from each other was extended in 1950. The Civil Rights Amendment was declared in the USA and feminists, blacks and American Muslims as well as gays asked for their liberation and rights. Student protests spread all over the world for peace on the Earth. Marthin Luther King who fought for the rights of the Black people was assassinated in 1968 in Memphis.

There was a tremendous babyboom after the two world wars and the population of the world reached 2,500,000,000 in this period. The first birth control pills supporting 'free love' was introduced. Several major medical breakthroughs such as the invention of polio vaccine, use of penicillin and the first sex change operation happened. Watson and Crick announced the discovery of the double-spiral DNA model in 1953 which sparked the genetic studies. This period also hosted lots of technological inventions such as the production of the first Xerox machine, satellite, robot and the first credit card known as 'Diner's Club Card'. It is apparent that with such forceful advancements, technology would be the token of the postwar era. In 1967, social constructivists Peter Berger and Thomas Luckmann explained the dialective processes at work in human identity construction; *becoming human is a social endeavor, on the brink of the third millenium it is technology, material and ideal, that structures social life in the West*' (13) (Berger and Luckmann, 1966 )

Electricity was produced from nuclear power. Meanwhile IBM announced that they developed an electronic brain for business use. The first ATM was started to be used in 1967 in London's Barclay's Bank. RCA marketed the first colourful TV in 1954 while the number of TV owners reached 85 million in USA. The rapid popularity of TV started dominating the whole globe with the new culture it had created (14) ( Kagan, 2008). In this first period, *'The Chrysalids'* by John Wyndham (1955), *'Do Androids Dream of Electric Sheep?'* by Philip Kindred Dick (1968) will be scrutinized with regard to the religious and scientific themes.

### 2.1.1 THE CHRYSALIDS (1955)

The *Chrysalids* (also known as *Re-Birth in USA*) was written by a British author John Wyndham in 1955. The story takes place in a strictly religious agrarian community which is settled in Waknuk Labrodor upon the ashes of a devastated society known as Old People. A nuclear holocaust called as the Tribulation destroyed the whole advanced civilization of the Old People and made most of the land uninhabitable and useless. The Old people with ‘*a naive enthusiasm for endless development seemed untroubled by such questions as those involving social costs.*’ (15) (Sibley, 1973). Although centuries passed, the remnants of the Nuclear Disaster could still be seen on the land and the people. Due to high radiation level, some of the plants, animals and people were mutated and they are genetically deviated from the Standard. The Waknuk society is located on a relatively safer land while it is surrounded by the Fringes(Badlands) to which the mutants were exiled. There is also a barren area called the Blacklands where nothing animate lives owing to the amounted radiation. The people in Waknuk are just like the forefathers of American colonies as they stick to religious oaths and hardwork. This agricultural society hadn’t got any technological tools and they had to employ primitive methods in farming and stock raising. Similar to the Puritanists of the Colonial Age, they are highly religious and their society is governed by religious books such as the Bible and Nicholson’s Repentances. Especially the latter one Nicholson’s Repentances’ functions a guidebook and give them the ‘*True Image*’ of God . In other words, the book defines ‘*the standard man*’ and justifies the expulsion of genetically deviated people from the society. This also reminds the readers the Salem witch trials. The social entropy of the Waknuk people made self surveillance and surveillance of others the order of the day (16) (Singer et al 1993:23). The sternly moral society members fears the mutations as they thought they are incompatible with the ‘*True Image*’. They consider the deviations such as a tailless cat or six-toes girl as the product of Devil without knowing that they are the outcomes of radiation.

The opening of the novel starts with a description of the hero’s ‘*David Storm*’ dream. In this recurrent dream, David sees vehicles without horses, flying fish like

objects and tall buildings of a distant city. As a young boy David links these with the Old People's civilization which was annihilated by the God sent Tribulation to punish them for the sins. The society of Waknuk which is a descendant of the Old People believe that they should work hard and exterminate any devious thing destroying the *'True Image'* in order to regain the tolerance of God. Being brought up as the son of Joseph Storms' who was obsessed with religion David got his first education at home with the mottos carved on the kitchen wall. These mottos are quite shocking as they are purely fundamental and cruel such as *'Keep pure the stock of the Lord'*, *'Watch thou for the mutant'*, *'The Norm is the will of God'*, *'The devil is the father of deviation'*. David is used to witnessing the burn of deviant crops or the slaughter of mutant animals as these are regarded as *'offenses'* or *'blasphemies'*. The destruction of the unusual crops or animals are made with a ceremony in which hymns are sung. David also knows something about the banish of abnormal man, woman or babies from the society. Nevertheless, he does understand the nature of this social task when his six-toed friend Sophie and her family are chased wildly and exiled to the Fringes. Sophie's little secret was kept hidden by David and her family until it was accidentally discovered. When his friend Sophie and her family are cruelly punished in the leadership of his father, David realized that he and his several friends should be extremely careful to keep their secret. Although this secret group members had no visible abnormalities, they have a dangerous invisible deviation. They could talk in thought shapes which means that they could communicate with telepathy. With the fright of seeing his Aunt Harriet's suicide who had a genetically deviant new born baby, David and the group members were startled more than before. An inspector comes and controls the baby before a Birth Certificate is given. If a baby has even a slight abnormality, it is murdered. Aunt Harriet killed her baby and herself as she didn't want the others to touch her socially unacceptable baby. David's mother also gave birth to Petra who has no visible defects and normal. However, when Petra grew up, David understood that she has a powerful telepathic ability which was stronger than his and his friends. Years passed by and the group members managed to remain undiscovered with the help of David's uncle Axel until one of the group members Anne wanted to get married to a religious fundamentalist. She wanted to get out of the group which was a threat to the

life of the group members as her husband Alan was one of those mutant-hunters. Against all the protests, Anne married to Alan and told her husband everything about the group. To protect the lives of group members Uncle Axel killed Alan and Anne committed suicide.

The youngest group member Petra with her sharp telepathic powers couldn't control herself and made the group discovered by the other society members. Three group members David, Petra and Rosalind have nothing but to escape to save their lives. They headed for the Fringes and they hoped to reach an outer community which David sees in his dreams. Throughout their journey, Petra communicated with a woman from a distant community by telepathy who promised to rescue them as telepathy is an exalted ability in their distant society. After a long escape, they finally reached the Fringes which is habited by exiled deviants men and women. Here, David met his old friend Sophie and his father's brother who vowed to take his revenge from him. A battle started between a group chasing the three run away and the deviants. The woman from the distant land came with a plane and killed all of those fighters and took David, Petra and Rosalind to her community which is the one David sees in his dreams.

Throughout the novel '*religion*' is defined as an unquestionable and strict authority which rules the society and the lifestyle. Instead of providing '*purification*' for the souls, religion in this novel meant '*totalitarianism*'. It determines the daily routine, the relationships, the status of a citizen and the acceptability of anything or anyone within the society. The members of Waknuk society are obsessed with the '*True Image*' which is clearly defined in Nicholson's repentances.

*' And God created man in His own image. And God decreed that man should have one body, one head, two arms and two legs: that each arm should be jointed in two places and end in one hand: that each hand should have four fingers and one thumb: that each finger should bear a flat fingernail....*

*Then God created woman, also, and in the same image, but with those differences, according to her nature: her voice should be of higher pitch than*

*man's: she should grow no beard: she should have two breasts' (17)*  
(Wyndham, 1955, 10-11)

Any creature man or woman who is against this definition is accepted as a blasphemy against the true Image of God and must be punished. So, David's friend Sophie who has six-toes has been punished and exiled from the society because of opposing the Definition of Man. The strict Purity Laws aim at '*standardization and sterilization*' of the society. The only decorations in Joseph Storm's house is the sayings over the fire place which are pious commands about the purity such as the '*Only the image of God is Man*', '*Keep pure the stock of the Lord*', '*In Purity our salvation*', '*Watch thou for the mutant*', '*The norm is the will of God*', '*Reproduction is the holy production*', '*The devil is the father of deviation*'. These hateful sayings conditioned the members of the society against the deviations who are considered as the Others and the Outcasts. The deviated animals and crops are regarded as '*Offences*' and burnt while deviant people are accepted as '*Blasphemies*' and either killed or banished from the society. '*Offences*' are the things which don't look right and they have to be liquidated. As Joseph Storm is a devout man, the Storm family has more slaughterings and burnings than anyone else has. If it is an animal, it's slaughtered but if it's something agricultural all of the field is burnt and this annihilation process is turned into a ceremony where the destruction of Devil's productions is celebrated.

*' We would all kneel while he proclaimed our repentance and led prayers for forgiveness. The next morning we would all be up before daylight and gather in the ayrd. As the sun rose we would sing a hymn while my father ceremonically slaughtered the two headed calf, four legged chicken, or whatever other kind of Offence it happened to be' (18) (Wyndham, 1955: 19)*

Once David was severely punished by his father as he demanded a third hand to heal his wounded hand. His father accused him of wanting to be a Mutant which is a curse in the Sight of God. There is an Official Inspector who controls every baby or everything before giving a permission for it to live or to be used. If a thing or a baby hasn't got a license, it has to be destroyed somehow. A deviant baby or a mutant animal or crop is regarded as a Devil-sent thing to weaken the society and tempt the members from community.

*'... every part of the definition is as important as any other; and if a child doesn't come within it, then it isn't human, and that means it doesn't have a soul . It is not in the image of God, it is an imitation, and in the imitations there is always some mistake. Only God produces perfection , so although deviations may look like us in many ways, they cannot ne really human. They are something quite different' (19) (Wyndham,1955: 55)*

Before a baby is accepted, it must be examined by an inspector and given a certificate of perfection. If a child fails the test, it is killed and a woman who gives birth to three Deviations can be divorced by her husband and exiled. Before David's new born sister Petra is given a certificate, no one mentions the baby.

*' Should it be unhappily turn out to violate the image and thus be ineligible for a certificate, everyone would continue to be unaware of it , and the whole regrettable incident would be deemed not to have occured.' (20) (Wyndham,1955: 66)*

While Waknuk society claims that they know everything about the True Image, the other societies also think that their type is the true pattern of the Old People and like the Waknuk people they regarded anything different as Deviation. In other words, it is impossible to survive in these societies who are organized against the Differents and the Unusuals. People have no right to discriminate the others who are unlike them. Ignorance, bigotry and intolerance are the curses that darken the horizons of the Waknuk society.

*' What real evidence have we got about the true image? You find that the Bible doesn't say anything to contradict the people of that time being like us, but on the other hands it doesn't give any definition of Man, either' (21) (Wyndham,1955: 63)*

By pointing out the social and religious intolerance, Wyndham also underlines the mass destruction of thousands of people in the Second World War. Being written in 1955, *The Chrysalids* was inescapably affected by the sinister events of the Second World War. The destruction of all imperfections reminds Hitler's desire for an Aryan race by murdering the Jews, gypsies and homosexuals. Likewise the Nationalist Socialist State, the Waknuk Society adopted '*mass extermination*' as an element of '*social engineering*' with the goal of sparking off '*a social order conforming to the design of the perfect society- a society purged of the unfit and the*

*racially inferior*' (22) (Bauman, 1989). It also reminds us the discrimination of Afro Americans in the United States in those years. Although the novel was written nearly a half century ago, its implications are still true in today's society. Even today, people discriminate one another because of being different with regard to religion, language or ethnicity.

David's mother and her sister Aunt Harriet gave birth at the same time and Aunt Harriet wanted to change the babies for a short time so she could get a birth certificate for hers as her baby has a deviation. Yet, David's mother 's refused her sister and called the baby '*a monster*'. Joseph Storm who also heard their shoutings came and told Aunt Harriet to notify the baby according to law. He accused her of being a sinned woman producing a Mockery of her Maker. He said she produced a defilement and she may be cleansed if only she does her penances. When she is turned out of the house, Aunt Harriet killed the baby and committed suicide.

*'A baby which, if you were to have your way, would grow up to breed, and, breeding, spread pollution until all around us there would be mutants and abominations. That is what has happened in places where the will and faith were weak: here it shall never happen.'* (23) (Wyndham, 1955: 72 )

The Mutants that are the outcomes of the high radiation of the Nuclear Holocaust the Old People exposed to. The deviation in crops and animals are due to the wind blowing from the Badlands. No matter how many centuries passed, the radiation level is still high. It is the main cause of all the deviations which are thought as Devil's work. The ancestors of the Waknuk society were eradicated by Tribulation which is defined as Apocalypse. The Old People were somehow a modern society which had technological and scientific knowledge and power. Although the reason of the destruction of the Old People is not clearly defined in the novel, it is understood from the leftovers in the Badlands and Blacklands that a nuclear disaster caused their termination.

*'Tribulation wasn't just tempests, hurricanes, floods and fires like the things they had in the Bible. It was like all of them together- and something a lot worse, too. It made the Black Coasts, and the ruins that glow there at night, and the Badlands. Maybe, there's a precedent for that in Sodom and*

*Gomorrha, only this'd be kind of bigger- but what I don't understand is the queer things it did to what was left.'* (24) (Wyndham,1955: 78)

The fundamentalist Waknuk society believed that God sent Tribulation to the Old People so as to punish them. However, what happened to the Old People was the result of their mistakes. Uncle Axel who saw the Badlands explained that what happened there was not sane and it was something beneath the wisdom of God (25) (Wyndham,1955:78). What was it the Old People did to bring this frightful disaster down upon themselves and all the world? Where were they mistaken? The Old People weren't so perfect as the Waknuk people thought. They made a wide land uninhabitable and lifeless. A mutant in the Fringes also called as the Badlands explained David that the Old People were arrogant. Like the Waknuk people, the Old People were looking for standardization, perfection and stabilization and they arrogantly thought that they could achieve these.

*' The Old People thought that they were the tops.... Had ideals, they did; knew juts how the world ought to be run. All they had to do was get it fixed up comfortable, and keep it that way; then everybody'd be fine, on account of their ideas being a lot more civilized than God's.'* (26) (Wyndham,1955: 153)

While David, Petra and Rosalind were fleeing away from the Waknuk when their secret was discovered, they talked with a woman from Sealand via telepathy. The Sealander woman who promised to rescue them explained that the Old People were only ingenious half-human and little better than savages. The Sealander woman described her society as the New People who can think and act collectively while she criticized the Old People who could only destroy collectively.

*' When their conditions were primitive they could get along all right, as the animals can; but the more complex they made their world, the less capable they were dealing with it. They had no means of consensus. They learnt to cooperate constructively in small units; but only destructively in large units.'* (27) (Wyndham, 1955: 156)

While coming to rescue them, the Sealander flew over the Blacklands and the Badlands which were awfully destroyed the Nuclear Disaster and the radiation. It was just like a frozen ocean of black ink, no fish, no plant in and no birds over it. It

was just like going to the edge of the world and reaching the outskirts of the Hell. Still after centuries, the mountains are cinders and the plains are black glass, no one can dare to go there. Anyone would wonder what happened there and what could the Old People have done to create such a frightful and dreadful place which once used to be habitable and alive.

*'....it must be utterly beyond hope, barred to any kind of life for ever and ever..... But why?- why?- why?.....There was the power of Gods in the hands of children, we know: but were they mad children, all of them quite mad?... ....It is frightening to think that a whole race could go insane....'* (28) (Wyndham,1955: 179).

The woman from Sealand( New Zeland) also added that the destruction was somehow inescapable for the Old People, if there hadn't been the Tribulation, there would be other kind of Apocalypse for them. *'One way or another they were foredoomed because they were an inadequate species'* (29) (Wyndham,1955:157). The apparent result of what the Old People had done led to Doomsday and all of them were were punished with mass destruction. It is understood that the Old People were some kind of a technologically advanced community, they created their end because of their greed for perfection and power. It is predestined path for every person, community and society to be born, develop and die. While this is happening, every person, community and society inherits characteristics from their ancestors and also they leave some heritage for their descendants. This is called 'the evolution' which will never be completed as long as the human beings live. The Old People were so vain to think that they had completed the evolution and mastered excellence. There are myths about the Old People that they could fly, build cities that floated on the sea and speak to anyone miles away (30) (Wyndham,1955:63). The woman from Sealand explained David :

*' The living form defies evolution at its peril; if it does not adapt, it will be broken. The idea of completed man is the supreme vanity: the finished image is a sacrilegious myth.*

*The Old People brought down Tribulation and were broken into fragments by it. Your father and your kind are a part of those fragments. They have become history without being aware of it. They are determined still that there is a final form to defend: soon they will attain the stability they strive for, in the only form it is granted- a place among the fossils.....'* (31) (Wyndham,1955:182)

As the Sealander woman told, the greatest mistake of the Old People was their obsession with perfection and stability. They thought that they achieved the excellence and got the power of the God in their hands. The story of the Old People reminded the readers the religious myths of Sodom and Gomorrah or any other tribes which were destructed because of their mistakes and sins. The Waknuk society believed that God sent Tribulation upon the Old People, they never suspected that their annihilation was brought by them. Only Uncle Axel who saw the Badlands told David that *‘what happened there was not sane- not sane at all. It was something vast, yet something beneath the wisdom of God’*(32) (Wyndham,1955:78). He told that it was impossible to understand why Tribulation happened; he couldn’t make out the reason of instability and mess of deviations. Uncle Axel said:

*‘Tribulation wasn’t just tempests, hurricanes, floods and fires like the things they had in the Bible. It was like all of them together- and something a lot worse, too. It made the Black Coasts, and the ruins that glow there at night and the Badlands. Maybe there’s a precedent for that in Sodom and Gomorrah, only this’d be kind of bigger- but what I don’t understand is the queer things it did to what was left.’* (33) (Wyndham,1955: 78)

As a man of wisdom and foresight, David asked Uncle Axel if the society of Waknuk should aim at reaching the level of the Old Civilization. After seeing the remnants of them, Uncle Axel realized that however advanced the Old People were, they had made a great mistake somewhere else and they mustn’t be a role model for the Waknuk society. It’s obvious that they weren’t perfect enough to avoid making catastrophic mistakes. He said :

*‘Tribulation has made the world a different place; can we, therefore, ever hope to build in it the kind of world the Old People lost? Should we try to ?’* (34) (Wyndham,1955 79)

Having learnt the experiences of Uncle Axel in the Badlands where nothing grows or lives, knowing the myths about the Old People, seeing the deviations as a result of radiation, living in an agrarian and primitive society like Waknuk, David got shocked when he first saw the Sealander woman. They came with a plane to rescue David, Rosalind and Petra among the Savages. The engine was the thing David saw in his dreams recurrently, a fish shaped flying thing. They killed all the people fighting with a cobweb which shocked David and the girls as they were only

used to use bows and arrows. When they first met, they found it hard to believe that the Sealanders were human beings like them.

*‘ There was scarcely a line in its smoothness, it seemed all new and perfect, as if neither wind nor rain had ever touched her. We found it hard to believe that any real, living person could look like that, so untouched, so unflawed.’ (35)* (Wyndham,1955: 192)

What the Sealand woman explained them proved that they are new prototype of people. They established a new community who can think together and act together. They have found the spoken language inadequate for communication and understanding one another. They don't have the aim of stability or absolute perfection yet they believe in change and evolution.

*‘ For ours is a superior variant, and we are only just beginning. We are able to think –together and understand one another as they never could; we are beginning to understand how to assemble and apply the composite team- mind to a problem and where may that not take us one day? We are not shut away into individual cages from which we can reach out only inadequate words. Understanding one another, we do not need laws which treat living forms as though they were as indistinguishable bricks; we couldn't ever commit the enormity of imagining that we could mint ourselves into equality and identity, like stamped coins; we do not mechanically attempt to hammer ourselves into geometrical patterns of society, or policy; we are not dogmatists teaching God how He should have ordered the world’ (36)* (Wyndham,1955: 196)

From the quotation above, the New People are understood to be aware of the condition of human beings in the Universe. They have comprehended their position, role and task very well. *‘ ...the essential quality of living is change; change is evolution: and we are part of it.’* Instead of working for stability and perfection, the New People have aimed at thinking and acting together for evolving to a better condition. The title of the novel ‘The Chrysalids’ overlaps with the ideas of the Sealand woman as they both indicate the evolution from one state to another. In biological terms, a chrysalid is a form of living between a larvae and a butterfly. It is a stage in which the larvae is dormant and passive in a womb shaped web but after sometime it started developing and getting ready to get out of the cocoon. Some of the larvae couldn't develop and die away in their cocoons. The metaphor of a chrysalid shows parallelism with the awakening and escape of David, Rosalind and

Petra. They rejected being in the unchanged and suffocating Waknuk society but they wanted to change and evolve in the New People's society.

### 2.1.2 DO ANDROIDS DREAM OF ELECTRIC SHEEP ? (1968)

*'Do Androids Dream of Electric Sheep?',* a philosophical quest questioning the meaning of existence in a world where the disparity between genuine and artificial is obscured. Science fiction grandmaster Philip K. Dick narrated the odyssey of the modern man in a debris of both spiritual and material leftovers of a nuclear holocaust. The story took place in 2021 in a post apocalyptic San Francisco which had been bulldozed by the World War Terminus. The war which meant to end all of the wars left the planet Earth uninhabitable and barren, animals were nearly extinct and human beings are visibly or invisibly debilitated by the radioactive dust. The survivors of the war strived to live on a planet where radiation was high, animals and plants were curio, civilization was destroyed and the belief in the goodness of humanity was faltering. The radioactive dust made most of the animals extinct or rare, a real living animal even if it's a spider or a fly was considered to be the most valuable thing a person could own. As all of the animals were endangered, having and caring for an animal was a civic virtue and a status symbol. Scarcity of the species exalted the status of its owner. Animals were listed in Sydney's Catalog and sold at incredible prices. In this post apocalypse world, animals were commodities like gold or silver that there was a stock market for them and they gave their owners a high status in the society. Everyone had to possess an animal for their social standing. The dearth of an animal was considered to be immoral and anti-emphatic (37) (Dick,1968: 12). A person who couldn't afford buying a genuine animal was provided with the opportunity of having an electronic replica of it. The protagonist Deckard who had to satisfy himself with an electronic sheep went up *'to the covered roof pasture whereon his electric sheep grazed'* (38) ( Dick, 7). Deckard hated the electrical sheep and wanted to own a real animal soon.

*'He thought... about his need for a real animal; within him an actual hatred once more manifested itself toward his electric sheep, which he had to tend, had to care about, as if it lived. The tyranny of an object, he thought. It doesn't know I exist. Like the androids, it had no ability to appreciate the existence of another. He had never thought of this before, the similarity between an electric animal and an andy.'* (39) (Dick,1968:37)

Not only the replicas of the animals but also the human beings' were manufactured electronically by the engineers of this post-holocaust world. The replicas of animals were called '*electronic sheeps or spiders*' while the replicas of humans were called '*androids or andys*'. Both of these ersatz creatures were fabricated so as to alleviate the solitude of human beings. The electronic animals and androids were designed as the mirror images of the original ones; thus the distinction between the genuine and fake have become vague. As the barriers between the machine and humans mingled, a cyborg identity was created. This is true for our daily lives as well, being too dependent on machines, we can't dare to act without them as though the machines were our limbs or lungs. A human being in the 21<sup>st</sup> century is literally computerized.

*'By the late twentieth century, our time, a mythic time, we are all chimeras, theorized and fabricated hybrids of machine and organism; in short, we are cyborgs. The cyborg is our ontology ; it gives us our politics. The cyborg is a condensed image of both imagination and material reality, the two joined centers structuring any possibility of historical transformation'* (40) (Haraway, 1991:150)

Deckard considered the electrical animals as an inferior model of androids or in other words the android as a superior evolved model of those ersatz animals. There were companies who manufactured artificial owls, flies, snakes, cats etc. The producers designed these electronic animals so perfectly that it demands time and effort to understand if it is real or fake. The science fiction sage H.G Wells discussed the question concerning the difference between real and fake in his novel '*The Island of Dr. Moreau*' in which a mad scientist explained his route following Dr. Frankenstein:

*' Yes. These creatures you have seen are animals carven and wrought into new shapes. To that- to the study of the plasticity of living forms – my life has been devoted.....It's not simply the outform of an animal I can change . The physiology, the chemical rhythm of the creature may also be made to undergo an enduring modification.....You begin to see that it is a possible thing to transplant tissue from one part of an animal to another or from one animal to another, to alter its chemical reactions and method of growth, to modify the articulation of its limbs, and indeed to change it in its most intimate structure..... I wanted- it was the only thing – to find out the extreme limit of plasticity in a living shape.'* (41) (Wells, 1976: 106)

There were even Repair Firms disguised as Vets for these robotic animals. The animal mechanic's truck was marked '*animal hospital something*' and the driver dressed like a vet. People kept an eye on one another considering the originality of the animals and if a neighbor found out that you had an electrical fake animal, you would lose face in the society.

As abovementioned, the World War Terminus had affected the lives of the people and animals dramatically. Thousands of people died and the rest were under the threat of the radioactive dust. '*The city rots with waste products of its over technologized- overcommercialized culture*' (42) (Rushing and Frenz, 1995:145). Because of the decay the dust had caused, garbage collecting and trash disposal became the most important industries of the Earth. The whole planet seemed to disintegrate into a huge pile of junk and wasted lives. Every survivor of the catastrophe was fatalistic about the inevitable victory of the dust.

*'The legacy of World War Terminus had diminished in potency; those who could not survive the dust had passed into oblivion years ago, and the dust, weaker now and confronting the strong survivors, only deranged minds and genetic properties.'* (43) (Dick, 1968:7)

No side of the war had planned anything about the radioactive dust and where it first originated wasn't known. Yet, the war left the planet Earth helpless and desperate full of hopeless and genetically deformed people and electronic copies of extinct animals and androids.

*'.....no one today remembered why the war had come about or who, if anyone, had won. The dust which had contaminated the most of the planet's surface had originated in no country and no one, even the wartime enemy, had planned on it. First, strangely, the owls died.'* (44) ( Dick, 1968)

The owls represented the '*wisdom*' in mythology as the goddesses of knowledge and wisdom both Athena and Minerva had owls on their shoulders. The death of the owls symbolized the demise of the humanity's wisdom in the novel. The philosopher Hegel made a reference to the owl of Minerva in 1820 stating that :

*‘One more word about giving instruction as to what the world ought to be. Philosophy in any case always comes on the scene too late to give it... When philosophy paints its gray in gray, then has a shape of life grown old. By philosophy's gray in gray it cannot be rejuvenated but only understood. The owl of Minerva spreads its wings only with the falling of the dusk’ (45) (Hegel, 2008).*

Here, Hegel meant that philosophy understands a condition just as it passes away. The death of all the owls stands for the inescapable apocalypse of the humanity. Like a medieval plague, the animals started dying but this time the plague was descended from above.

Healthy people were encouraged by the government to migrate to American colonies in Mars, they were warned that unless they moved to Mars, they would be killed by radiation. *‘Emigrate or degenerate! The choice is yours’ (46) (Dick, 1968: 8).* Unhealthy citizens who were also called *‘the specials’* as they had physical defects weren’t allowed to go to Mars. These physically or mentally handicapped human beings were considered as outcasts and the healthy members of the society made them become social recluses.

*‘Loitering on Earth potentially meant finding oneself abruptly classed as biologically unacceptable, a menace to the pristine heredity of the race. Once pegged as special, a citizen even if accepting sterilization, dropped out of history. He ceased, in effect, to be part of mankind.’ (47) (Dick, 1968: 15)*

The government promised the prospective emigrants an android servant ( also called andy) to help them in Mars. The custom-tailored humanoid robot- designed specifically for the needs of immigrants were given to them on their arrival at the colonies in Mars such as New New York . The androids could be used in fields or as body servants, they were described to be loyal and trouble-free companions in the mightiest and bravest ventura of the modern history. Under UN law, each emigrant received an android servant and androids became indispensables as were the automobiles in 1960s (48) (Dick, 1968:15). Androids were manufactured by the Rosen Association and they looked like and acted like human beings, some of them were even more intelligent than human beings. Moreover, they were loaded with surrogate memories which enabled them recall a past which wasn’t lived at all. They

were designed to serve their human masters in the colonies and they were banned from living in the Earth.

In the race of excellence, the androids lost against the human beings in two main arenas which were both related to inherent human features. First of all, their life span was merely four years as their body couldn't replace the cells. The shortness of their lives was the greatest handicap for the Andies as they couldn't reproduce the building blocks of living. Moreover, they lacked a idiosyncratic human characteristic which was the feeling of *'empathy'*. No matter how intelligent and human-like they were, the androids couldn't response to tragic situations as the human beings did. It was impossible for the androids to establish empathy with a person, an animal or another android, they lacked the capacity of understanding the others' feelings. Possessing the innate skill of *'empathy'* naturally makes human beings superior.

The people on Earth were constantly brainwashed by non stop TV shows such as Buster Friendly and commercials. The meaning of existence and desire for living which were destroyed by the World War Terminus and its catastrophic consequences tried to be restored by TV shows and several machines such as the Mood Organ or the Empathy Box. The Mood Organ was inspired from the studies of the neurologist Wilder Penfield in 1940s. This famous scientist carried out studies to find out the sections of emotions in the brain by giving electrical stimuli. In the novel, a person who wanted to experience a feeling had to dial the correct numbers in the Mood Organ and it gave the artificial brain stimulation to the body. It was just like an organ in the body and people couldn't go on living without it. Dick was concerned with the degeneration of humankind, he feared that in the future there would be no distinction between the man and the machine as machines had become a part of our bodies (49) (Dinello, 2005). There were options like *'number 888 - desire to watch TV no matter what's on it'*, *' number 594 pleased acknowledgement of husband's superior wisdom in all matters'*, *'number 481- awareness of the manifold possibilities open in the future'* (50) (Dick,1968: 5-6). There were even *'mood of depression'*, *'mood of awakening'* and *'mood of gratitude'*. Every citizen has a Mood Organ which was placed near their bedsides and they had regular program of

moods. The protagonist Deckard was dialing the number of *'businesslike professional attitude'* on January 3 1992 while his wife Iran's had *'six-hour self accusatory depression'* on her schedule. Deckard and his wife Iran couldn't have a conversation without the stimulated emotions the Mood Organ made them feel. Their blind addiction to the Mood Organ manifested the future society's machine-like existence. The survivors found the gist of life in the *'subordination to the machines'*. Iran realized the absurdity of having a Mood Organ when she heard the emptiness of the building as everyone had left for Mars after the World War Terminus.

*.....'when I had the TV sound off, I was in a 382 mood; I had just dialed it. So although I heard the emptiness intellectually, I didn't feel it. My first reaction consisted of being grateful that we could afford a Penfield mood organ. But then I realized how unhealthy it was, sensing the absence of life, not just in this building but everywhere, and not reacting- do you see? I guess you don't. But that used to be considered a sign of mental illness; they called it 'absence of appropriate affect'. (51) (Dick, 1968: 5)*

The Empathy Box was another machine which enabled a citizen to establish empathy with a religious leader called Wilbur Mercer. Empathy Box united the followers of the prophet Wilbur Mercer. When they grabbed the handles of the machine, they could all feel the sufferings of Mercer who was tortured by his foes. The Empathy Box gave the sensation of a virtual world where the people walked and suffered with their spiritual leader. The box was designed to give the feeling of *'empathy'* to its users who indeed lost all of their feelings in the post World War Terminus. Having feelings for the others was one of the most important themes in this novel, the author wanted to emphasize that even in a world like this no matter what happened, humanity would survive as long as they cared for the feelings of the others.

The story started with a description of a typical day of Rick Deckard who was a *'bounty officer'* which was in other words a policeman chasing the fugitive androids. His job was to catch and kill the renegade androids. These androids killed their owners and fled to the Earth where they wanted to live like real human beings. Deckard was married to Iran who was shaken by the death of their sheep, she found solace in TV and the Mood Organ. Deckard had to buy an electrical sheep to replace the real one so he could save face in the society. Yet, Deckard aimed at buying a

genuine animal and he was ready to invest all his money on it. That day, Deckard was given the task of retiring six fugitive androids, he planned to use all of the money he got to buy a real animal. His job was a tough one as it was difficult to distinguish an android from a real person. Deckard was given the task of catching and retiring the Nexus- 6 that were really superior androids; *'surpassed several classes of human species in terms of intelligence'* (52) (Dick,1968: 27). The androids which were designed to be servants became more and more clever than their masters. Although they were made entirely of organic units, intelligent and were physically indistinguishable from humans, the androids had *'no regard for animals .....no ability to feel joy for another life form's success or grief at it's defeat.'* Any emotional response from an android was a programmed reflex and the manufacturers hadn't been able to make up for the lack of empathy in their products yet. The most primitive and primary automatic responses such as feeling shame or blushing in the morally shocking situations couldn't be provided by the androids as they couldn't be voluntarily controlled like the skin conductivity, respiration and cardiac rate (53) (Dick,1968:40). As the androids lacked the ability of empathy, they couldn't give these involuntary reactions.

*'Empathy, evidently, existed only within the human community, whereas intelligence to some degree could be found through phylum and order including the arachnida'* (54) (Dick,1968:27)

Only the Voight-Kampff test which included questions related to harming animals could find out the unintended emotional responses such as blushing or involuntary eye movements. The test included situations and asked for the reactions. The imaginative situations given in the test were like

*' You are given a calf- skin wallet on your birthday', 'You have a little boy and he shows you his butterfly collection, icnluding his killing jar', 'You are sitting watching TV and suddenly you discover a wasp crawling on your wrist',  
' I have a briefcase which is made of genuine babyhide'.*

A human being would respond feverishly to these situations while an android would give retarded reactions or no reaction at all.

Also, the bounty officers used a *'bone marrow test'* to verify what they had killed was an android. In the past, it used to be easier to distinguish the androids from the human beings but as the technology developed, it nearly became impossible to discover the androids. To check the validity and reliability of the Voight-Kampff test, Deckard went to the Rosen Association which manufactured the fugitive androids. There he was met by Rachel Rosen and her uncle, the Voight-Kampff test was administered on Rachel Rosen. Her answers showed that she was an android but the Rosens explained that she was a schizoid human being. That event invalidated the test and made Deckard look weak and stupid. Deckard wanted to ask one more question which aimed to measure Rachael's reaction against using fabric made from baby skin. Rachel's late response proved that she was an android, learning the truth shocked Rachael as she was given false memories.

Getting sure that the Voight-Kampff test worked very well, Deckard set off to retire the androids on his list, he killed Mark Polokov, an opera singer Luba Luft, a police officer Garland. Those killed ones just acted like human beings and even they forgot that they were androids as they were implanted with false memories. Having met the gifted opera singer Luba Luft, retiring androids wouldn't be as uncomplicated as it used to be. *'When Rick encounters Luba Luft, whose interest in expressionist art, specifically in Munch's Puberty places her in the class of 'Humane Androids'.* (55) (Robinson, 1984). That encounter was the turning point of Deckard's spiritual quest; from then on his mind started to be clouded with doubts concerning the ethical side of his job. The female android Rachael Rosen from the Rosen Association dialled Deckard many times and seduced him sexually. They made love in a hotel room and Deckard nearly fell in love with Rachael. Having an affair with an android completely changed the opinion of Deckard about the androids. As it became more and more difficult to distinguish androids from human beings, Deckard himself became uncomfortable about hunting and killing the androids. He wondered the difference between the value of a humanoid android's life and a human's life. Throughout the book, we read Deckard's questionings about what made a human being, he even compared his wife Iran and Rachael Rosen and stated that Rachael- an

android- had more desire to live. *‘Most androids I’ve known have more vitality and desire to live than my wife. She has nothing to give me’* (56) (Dick,1968:81).

While Deckard was both self-inquiring and searching for the three androids, they were hiding in a deserted apartment building. John Isidore, a *‘special’* human being was helping them to hide. Isidore was mentally retarded because of the radioactive dust, he was working in an electrical animal repair shop where people called him *‘chickenhead’*. Isidore had been lonely for such a long time that when the androids came his apartment to hide he felt himself needed and important. Despite his kindness to them, the androids were indifferent to him showing the lack of empathy of the androids. Without the feeling of compassion and consideration towards the others, the androids regarded the others; here *‘Isidore’* as objects of exploitation.

*‘All of them, Isidore thought; they are all strange. He sensed it without being able to finger it. As if a peculiar and malign abstractness pervaded their mental processes.’* (57) (Dick, 1968: 134)

The androids hadn’t got the warmth of a human being; their souls were frigid as their manufacturers hadn’t been able to add their nature the extract of *‘empathy’*. Isidore eventually understood that he couldn’t be friends with the androids when he saw them cutting the legs of a real living spider to see how many legs it needed to walk. The androids were just doing an experiment without realizing that they were torturing an animal and Isidore who had empathy. Deckard came to the apartment building and killed three of the androids. When Deckard killed Irmgrad, Roy Baty her husband groaned, his mourning for his beloved wife made Deckard rethink that the androids had some feelings. Witnessing that emotional scene, Deckard remembered his wife Iran and returned to his house to find out Rachael killed his genuine goat. Deckard headed for the desert in the North where radiation was too high, he found a real living toad on the ground while he was walking. He happily turned back to his house and Iran to show the toad. When he went sleeping Iran found a switch on the toad and to make her husband happy she ordered electrical flies.

In the post war era of the novel, science once more took the leashes of the society and came up with new toys –androids. The scientists excelled the robots gradually

and nearly perfected them by making them look and act like a real human being. The term ‘*android*’ means an artificial man made of mostly organic parts, the term is derived from the Greek roots ‘*andros*’ meaning ‘*man*’ and the suffix ‘*oid*’ meaning ‘*similar to*’ (58) (Roberts, 2000:148). At the beginning they were just like machines with average intelligence but as time went by they became identical to human beings physically and mentally. Some of the androids were even more intelligent than human beings as their computer like brain rarely made a mistake. They were loaded with false memories so that even the androids felt like human beings. These human like creatures had three defects; the lack of empathy, their 4-year life span and their inability to reproduce. Science couldn’t make up for these flaws at that moment but in the future they would certainly work these out. Like Dr. Frankenstein who found out the secret of life and created a monstrous human being, the scientists of this novel satisfied themselves by designing and creating human-like androids which can think, speak, love and get angry. The androids were designed for the servitude of people – the scientific creation of slaves. The TV commercial which announced the free delivery of an android to those who accepted to go to the Colonies. The motto of these commercials ‘*Either as body servants or tireless field hands*’ involuntarily reminds the reader the appealing promises given to the colonists of the Colonial America before the Afro American slaves got their independence.

*‘The dehumanizing power of racism was in fact a key factor in the novel’s genesis. Dick recalled that when he began ‘Do Androids Dream Of Electric Sheep?’ he had been reading the unpublished records of Gestapo officers in the library at Berkley’* (59) (Sammon, 1982: 20-47)

However, these mentally human like creatures didn’t want to be servants of an inferior class. Judith B. Kerman sees the human creation of replicants as ‘*an application of pure science to evil*’ (60) (1991,1-3). As they could think and feel, the androids wanted to live their own lives. That’s why the androids killed their owners and fled back to the Earth for a considerably better life. Darko Suvin considers ‘*the make of androids*’ as a fiasco due to ‘*its underlying confusion between androids as wronged lower class and as inhuman menace*’ (61) (Suvin, 1975: 8 -22). The androids took false identities and tried to have a more decent life on the Earth also

fearing that the police would find and ‘retire’ them one day. Garland, an android on the list of Deckard explained that they had no value for the human beings:

*‘It’s a chance anyway, breaking free and coming here to Earth, where we’re not even considered animals. Where every worm and wood louse is considered more desirable than all of us put together’* (62) ( Dick,1968: 105).

It is quite ridiculous indeed to despise the androids while worshipping every living creature. The escape of the androids expresses their objection to being scorned and being categorized as slaves. Here as Dinello explains :

*‘The slave refuses to obey’. The artificial slave –technology asserts its autonomy and its mastery, forcing humans to obey its agenda and thereby symbolizing our own technological world, which pressures us to mold ourselves to its demands.’* (63) (Dinello, 2005: 109)

As aforementioned, the androids could be discriminated from people only via the Voight-Kampff scale and bone marrow test. As it was nearly impossible to differentiate an android from a human being, before retiring(killing) an android, a bounty hunter had to give a Voight-Kampff scale to verify what he aimed to kill was an android. The scale was composed of morally challenging situations and tested the nature of the given responses. In a post war world, where the lives of the animals and people were sacred, the test wanted to find out the reactions of the testees to mise-en-scenés in which animals and humans were harassed. Now that the androids couldn’t feel empathy for the others, their responses were mechanic and late. Garland and Deckard discussed the matter of empathy:

*‘ You androids,’ Rick said, ‘don’t exactly cover for each other in times of stress’ Garland snapped, ‘I think you’ re right ; it would seem we lack a specific talent you humans possess. I believe it’s called empathy.’* (64) (Dick, 1968: 106)

Moreover, they couldn’t produce the involuntary physical responses to the situations such as blushing. The Nexus- 6 advance type of androids were manufactured so well that the Voight-Kampff test failed when Deckard tested Rachael Rosen. The test couldn’t differentiate a schizoid human being from an android as both of them had false- memories, the police were frightened of killing a

human being instead of an android as it was the worst crime. As Deckard got to know androids more during his chase, he faced with a moral dilemma. Deckard fought to retain the leftovers of humanity in a world rapidly becoming artificial and cruel. *'In fact, everything about me has become unnatural. I've become as unnatural self....I've been defeated in some obscure way'* (65) (Dick,1968: 51) After meeting the androids Rachael Rosen, Luba Luft, Reisch and the loving husband-wife Irmgrad and Roy Baty, Deckard started to think that the androids were more than smart organic machines. While he kept on killing the androids, Deckard asked *'Do you think the androids have souls?'* or *'Do androids dream?'*. They had to otherwise they wouldn't have escaped from Mars for a better life or if she didn't have a soul,Luba Luft couldn't sing so beautifully. Deckard regretted killing Luba Luft the great singer and wanted to get out of the killing business:

*' They can use androids. Much better if andys do it. I can't any more; I've had enough. She was a wonderful singer. The planet could have used her. This is insane'* (66) (Dick,1968: 117)

Deckard started feeling empathy towards the androids especially after killing Luba Luft and having sexual intercourse with Rachael Rosen. That was very dramatic because there was a moral chasm between Deckard's deeds and thoughts.

*' He had never thought of it before, had never felt empathy on his own part toward the android she killed. Always he had assumed that throughout his psyche he experienced the android as a clever machine.....Empathy toward an artificial construct? He asked himself. Something that only pretends to be alive? But Luba Luft had seemed genuinely alive; it had not worn the aspect of a simulation.'* (67) (Dick, 1968: 121)

Differentiating an electrical replica from a real one was also difficult for the owners and false- animal repairman. Once Isidore was called by a customer who said his electrical cat was about to die. During their journey, the cat groaned in agony and Isidore thought that its battery was dying or all of its circuits were systematically burning out. When he reached the repair shop, he looked for the cables and the control panel in the dead cat's stomach and spine but he couldn't find it. Isidore thought that the cat was a marvelous imitation until his boss Sloat told him that it was a real cat. Mr.Sloat who knew a chaos like that would happen someday snarled at Isidore for his stupidity:

*' But it's the waste that gets me. The loss of one more living creature. Couldn't you tell, Isidore? Didn't you notice the difference?' (68) (Dick, 1968: 67).*

Religion had an important role in the lives of the survivors and it was symbolized by an old man called Wilbur Mercer . Mercerism was a significant religious movement on the planet Earth and it had thousands of followers. They gripped the handles of the Empathy Box, the monitor of which displayed images . After some time, the person who held the handles got into trance with Wilbur Mercer who was climbing a hill similar to the Christian communion rites (69) (Kihan Lee, 2005). Wilbur Mercer was believed to live before the war and according to legends, he had the ability of reviving the dead animals. Yet, the authorities used radioactive cobalt to destroy the part of Mercer's brain where the ability of revival was. Thus, Mercer was imprisoned in a *'tomb world'*, he tried to reverse the decay of the tomb world and got back to Earth by climbing an enormous hill. While he was climbing up, his foes threw rocks at him and the people who fused with Mercer at that time got injured as well. The climbing of Mercer reminded the myth of Sisyphus who was punished to climb up a hill rolling a huge rock in front of him and when he reached the top, the cycle of pushing upwards started again. The punishment of Sisyphus was eternal and there was no way out from this vicious circle. Similarly, Mercer had to climb up and go down again and again suffering from the torments of his enemies on the way. Isidore stated :

*'.....Wilbur Mercer is always renewed. He's eternal. At the top of the hill he's struck down, he sinks into the tomb world but then he rises inevitably. And us with him. So we're eternal, too.'* (70) (Dick, 1968: 66)

Mercerism aimed at providing unity and empathy as his followers grasping the handles of the Empathy Box fused with him on his thorny journey. Mercerism had considerably positive effects on this chaotic society. It reduced the crime rate by making people more emphatic towards one another (71) (Dick,1968:65). Mercerism is based on the same principle as Catholicism: emotional identification with the suffering of a martyr.

*‘ As in the fusion with Mercer, everyone ascended together or, when the cycle had come to an end, fell together into the trough of the tomb world ’ (72) (Dick, 1968:27)*

It is obvious that Wilbur Mercer was not a savior. When Deckard fused with Mercer, he explained Deckard that doing wrong was inescapable and was the defeat of creation. The mistakes fed the society running and life flowing.

*‘How can I save you, the old man said, ‘if I can’t save myself?’ He smiled. ‘Don’t you see? There is no salvation. ‘Then what’s this for?’ Rick demanded. ‘ What are you for?’ ‘To show you, ‘ Wilbur Mercer said, ‘that you aren’t alone. I am here with you and always will be. Go and do your task, even though you know it’s wrong.’ (73) (Dick, 1968: 153)*

In this post war society, the criterion of being a human is the ability of empathy. The faithful followers not only fused with Mercer but also unite with the others who were grasping the handles of the Empathy Box at that time. The androids who lacked the ability of ‘*empathy*’ couldn’t fuse with Wilbur Mercer and they thought Mercerism was a big fraud. Isidore was shocked when Pris told him that she didn’t have an empathy box. Isidore said:

*‘But an empathy box..... is the most personal obsession you have! It’s an extension of your body; it’s the way you touch other humans, it’s the way you stop being alone’ (74) (Dick,1968: 57)*

Is Mercerism just an invention of the officials to fill the metaphysical void in the souls of the survivors or is Mercerism a real religion? Did Mercer really exist ? What is the reality about religion? The android Buster Friendly worked very hard to answer these questions and in his show he announced that Mercerism was a great lie. He proved that Wilbur Mercer was a fake prophet and he wasn’t suffering at all, as an old actor Al Jary acted the role of Mercer and all of the climbing and suffering process was nothing but a Hollywood prop. As an android Buster Friendly who couldn’t feel ‘*the empathy*’ of the Mercerite rites, invested all his effort on finding the truth behind Mercerism.

*‘I found...that the old man did in actuality make a series of short fifteen minute video films, for an employer whom he never met. And, as we had*

*theorized, the 'rocks' did consist of rubber-like plastic. The 'blood' shed was catsup, and .....the only suffering Mr.Jarry underwent was having go an entire day without a shot of whisky.' (75) (Dick,1968:179)*

At the end of the novel, both Isidore and Deckard felt Mercer's existence with them without holding the handles of the Empathy Box. They also experienced events which proved the miracles of Mercer; Isidore's witnessing of the resurrection of the mutilated spider and the isolation and suffering of the bounty hunter Deckard in the desert showed that they were not alone in this planet. The uninhabitable Earth, radioactive dust, deformed humans, extinct animals, emotional bleakness, androids all refuted the claims of science and technology that they would better the world and human condition. People are mistaken when they consider things as single sided, merely good or evil. Each concept inheres the dark side as well as the bright side. Nothing could be just detrimental or beneficial.

Dick's post apocalyptic novel has included concerns both about science and religion. He portrayed such a dystopian world where it was unachievable to differentiate human beings from androids and where religion was condensed to an empathy box. The Nuclear Holocaust caused a radioactive dust which exterminated many people and most of the animals. The dust and its effects were the determinant in the lives of the remnants; as it destroyed the genes many people were categorized as '*specials*' which meant that they were deficient. The dust also veiled the souls and sights of the healthy ones who preferred to stay in the Earth instead of going to Mars. The survivors were hopeless as they had witnessed the loss of their loved ones, the death of animals, the destruction of the buildings and the decay of the lives. In spite of surviving the Holocaust, the people knew that the radioactive dust would take over one day in this planet or in another one. There was no way to escape from '*the dust*', God-like scientists who formulated nuclear weapons pre-war hadn't foreseen the consequences of their excellent inventions. The war and the causes of it had been forgotten long time ago, it didn't matter who had been right or wrong but the outcomes of the war required more attention than anything. Humanity was defeated biologically, physically and spiritually by the weapons the mad scientists generated. Dick who wrote this novel in 1968 was unavoidably affected by the Hiroshima and Nagasaki as well as the nuclear arm race between Soviet Russia and

America. Similar to *'The Chrysalids'* which were written in 1955, *'Do Androids Dream of Electric Sheep?'* focused on the effects of a Nuclear Holocaust as both of the writers were terrified by the possibility of it. After witnessing the destruction in Hiroshima and Nagasaki, the two dystopian writers Wyndham and Dick were well aware that Einstein's theory could exterminate the whole life in the planet if it was misused by the scientists and governors. Both of the novels reflect upon the apprehension of their authors as science and technology don't perform as predicted.

## **2.2 THE SELECTED ANTI UTOPIAN NOVELS BETWEEN 1970- 1990**

The years between 1970 and 1990 were labeled with technological innovations like the advent of computer systems, first computer games and popularity of TV. The Cold War mood and the freight of a nuclear war between the super powers USA and USSR still terrorized the civilians. The world also testified the apocalyptic consequences of nuclear power as Chernobyl happened. Common people realized the seriousness of a nuclear disaster as they witnessed the increase in the number of cancer cases as well as the shocking number of mutated new born babies. There were religion-oriented wars in the Middle East and North Africa between Muslims and non Muslims. Jewish sportsmen were killed in Munich Olympics in 1972 by Palestinian militants. In Iran, the Shah regime was capsized and Khomeini took over by founding the Islamic Republic which has been governed according the strict religious laws. Each institution and social code was changed according to the Islamic dogmas and the rebels against the system were punished and tortured severely. The Iranian soldiers captured the American Embassy in 1979 and the hostage lasted for more than a year.

The relatively good news of this era is related to the genetic engineering now that the human genome project was started. The British scientist Alec Jeffreys announced the achievement of the first genetic identification in 1985. For the first time, frozen embryo was used to give birth to a baby in 1983 in Australia.

IBM produced the first personal computer in 1981. MTV started it's broadcasting and CNN became the first TV channel to broadcast for 24 hours. The visual media laid its foundation on a firm ground so in the forthcoming days it turned into a great power. The number of companies serving brand new technology to consumers increased day by day.

*'Technology's rapid progress in the late 20<sup>th</sup> century hasten the cyborg process with monopolies like IBM, Disney, Microsoft, Sony/Columbia. To*

*generate profits, they offer us a better- than- life products and services.'* (76)  
(Brasher, 1996:820 )

As technological developments minimized the need for human labor, the U.S Steel Company had to dismiss 13.000 of it's laborers and closed it's 15 factories. Another disaster of this period is the explosion of Challenger space shuttle which ended the US Space Race for some time.

In this period, AIDS has become an international medical issue as lots of people in Africa and some parts of America died of it. Although the remedy of smallpox was found, it killed nearly 30.000 people in India in 1974. The world population alarmingly reached 5,000,000,000 . In USA, unmarried women were allowed to purchase birth-control pills and abortion was permitted in the first six months. The destruction of the rain forests in Asia and Brazil became an international issue in 1980s (77) (Kagan, 2008). Prozac became the most popular drug in USA in 1988. Mass -production and advertisement policies boosted consumerism has become an international epidemic. The feminist movement descended from the 60 s was halted tragically for some time as a group of feminist were killed in the Montreal Massacre. In this part, *'This Perfect Day'* by Ira Levin(1970) and *'The Handmaid's Tale'* by Margaret Atwood( 1985) will be studied.

### 2.2.1 THIS PERFECT DAY by IRA LEVIN (1970)

As an author of well known dystopian works such as *'Rosemary's Baby'*, *'Stepford Wives'* and *'Boys From Brazil'*, in *'This Perfect Day'* Ira Levin depicted an orderly future society from which disease, chaos, hunger and poverty were eliminated. In this perfect society, the utopian dream of the old civilizations was realized, there was no injustice and inequality. Preliminary to this perfect society, there had been war, chaos, diseases, poverty and unhappiness all over the world. Yet, after some time by social engineers those were eliminated and the utopias of health and total happiness were fulfilled. *'Homogeneity'* and *'Equality'* were worshipped in this perfect society. *'Uniformity'* was the norm, there was one language and all of the ethnic and biological differences were cleared away. All of the races were eugenically merged into one big group called as *'the Family'* in which the group was more important than the individual. Everyone looked the same and fed on *'total cakes'*. The physical differences between the members of the society were prevented by means of genetic engineering and medicine. All of the members had tan skin, slanted brown eyes and black hair. There were only four names four the boys and for the girls; moreover all of the members had *'namebers'* which meant that all of the members had a code. The reflections of Huxley's *'Brave New World'* can easily be seen in *'This Perfect Day'* as members of the society were reproduced, conditioned and controlled by the governors in similar ways.

*'Mass production and scientific management are Huxley's metaphors for debasement and dehumanization. The logic of Fordism is not only applied to production but also reproduction.'* (78) (De Gama, 1993: 115).

All of the countries united under one nation and governed by *'UniComp'*. It was a grand computer system regulating everything in the society; it decided the profession and the living space of the members. It regulated the sleeping hours or TV watching hours. Even the UniComp determined if the member would have a baby or not. The citizens had bracelets which had to be worn all the times. During the day, all of the members had to show the bracelets also known as the

'*wristwatches*' to the telecomps which were found everywhere. It was offensive not to read your wristwatch and the other members would warn their brother or sister about it. It was nearly impossible to escape from the constant surveillance of the UniComp as it was physically and ideologically everywhere. '*In the brave new panoptic world, science and technology are employed to create docile minds and bodies*' (79) (De Gama, 1993: 115). Like Foucault's panopticon, the difficulty of escaping from the gazes of the others put pressure on each member. Everyone in the society was monitoring and was being monitored visually similar to the characters in Velazquez's painting '*Las Meninas*'.

Every member had a '*counselor*' to whom they had to report every thing in their lives. Whatever they told to their counselors was transmitted to the UniComp and the grand computer had a detailed record of every citizen in this one nation society. Moreover, each citizen received monthly treatment which included vaccines, medication and tranquilizers to do away with any kind of problem. '*Treatments were to prevent diseases and to relax members who were tense and to keep women from having too many babies and men from having hair on their faces*' (80) (Levin,1970:33). By means of the medication, all of the sexual drives and any other kind of instinctual behavior were lessened. Each member had a partner to do sex with once a week and indisputably the partners were matched by the UniComp. Everyone in the society considered '*UniComp*' as the God; they frequently said '*Thanks Uni*' or '*Uni knows the best*', '*Uni knows everything about everything*'. One of the characters said '*...we've got UniComp watching out for us everywhere on Earth*' (81) (Levin,1970:17). Any deviation from the regulations of the UniComp was perceived as '*sickness*' and those poor citizens were treated by being given more medication. UniComp classified the people in three groups; the healthy, the sick and the incurables. The healthy were the people who were obedient to UniComp, the sick ones were the citizens who were deviated but normalized thanks to Uni and finally '*the incurables*' who were regarded as a threat to the society and exiled.

There were mythical leaders of this frictionless and trouble-free society who were Christ, Marx, Wood and Wei. The names of these leaders were often recalled during

a day time and there were celebrations for them. Some of the names of the days and holidays were changed such as Woodday or Marxmas. Wei Li Chun was the leader who started the Unification and remained immortal as the head of the programmers. At a young age all of the members were conditioned to obey the rules of UniComp and appreciate the leaders as their creators. While playing games, the children sang the rhyme given below:

*Christ, Marx, Wood and Wei,  
Led us to this perfect day.  
Marx, Wood, Wei and Christ,  
All but Wei were sacrificed.  
Wood, Wei, Christ and Marx,  
Gave us lovely schools and parks.  
Wei, Christ, Marx and Wood,  
Made us humble, made us good.*

‘*This Perfect Day*’ was the story of the self-discovery and awakening of the protagonist to the realities of this perfect society. The protagonist was called as Li RM35M4419 by the UniComp and the other members while he was called as ‘*Chip*’ by his grandfather, Papa Jan. He called him ‘*Chip*’ inspiring from the saying ‘*chip of the old block*’. It meant that a child was like his parents or his grandparents (82) (Levin, 1970:29). The grandfather who used to be one of the founding fathers of the UniComp was obviously dissatisfied with his magnum opus. He thought that the system was a failure as it eradicated the individuality, differences and free-will from the lives of the citizens. Harking back the old days prior to the Unification, the grandfather wanted his grandson to be different from the flock of the UniComp. He criticized the number of the names in the society:

*‘Four names for boys, four names for girls! What could be more friction-free, more everyone –the-same? Everybody would name boys after Christ, Marx, Wood and Wei anyway, wouldn’t they?’ (83) (Levin, 1970:18)*

There was one thing in Li RM35M4419 which made him different from the other members; he had a green eye while all of the others had brown eyes. Although genetic engineering progressed a lot, from time to time genetic varieties occurred. Papa Jan told Chip that he shouldn’t be ashamed of having a green eye :

*‘ They fight around with genes today, excuse my language, but maybe they missed a few of yours; maybe you’ve got more than a green eye, maybe you’ve got some of my grandfather’s bravery and ability too’ (84) (Levin, 1970:29)*

During a family trip to the foundations of the UniComp which was the greatest patriotic action, Chip was led to see the real UniComp by his grandfather. Papa Jan, the eccentric grandfather told Chip that the system under the ground was the real UniComp. It was not the touristic colourful thing upstairs, it was a large room filled with unpleasant looking black boxes. While they were descending to see the real UniComp, Chip felt uneasy. He felt that they were doing something against the system as they sneaked downstairs without touching the scanners. When Chip said that the place downstairs wasn't as nice as upstairs, Papa Jan told him that the upstairs was nothing more than a big fraud (85) (Levin, 1970:26). Papa Jan told Chip that ' *It's wrong. ...I don't know why or how, but it's wrong. Dead plans of dead members. Dead ideas, dead decisions.*'(86) Levin,26). The grandfather told the grandson that UniComp could programme every simple thing but it couldn't think like the human beings. He criticized the way the members surrendered to UniComp and gave up everything that made a human being such as freedom of thought or choice. Chip was startled to hear that his grandfather hated UniComp because it was impossible to argue or communicate with it. When Chip was asked what assignment he wanted, he explained that he would do anything the Family needed him to do.

*'I want the classification I'll get, the one I'm right for. And the assignments I'll get, the ones that the Family needs me to do. There's only one assignment anyway, helping to spread the Family through the Universe.'*(87) (Levin, 1970: 28)

The grandfather told Chip that he should want something and worry about the things. Although Chip felt unhappy at that time as he wasn't in the place he belonged to, he would remember these words many years later. When Chip told to whole story of their trip to the real UniComp to his supervisor Bob, Papa Jan was sent to another place. Before Chip was given his assignment by the Uni, he asked his girlfriend Anna VF 35H6143 what kind of job she would like to have. She said he was sick ' *I've never heard of such a thing....classify ourselves. How could we do it? How could we possibly know enough?*' (88) (Levin, 1970: 37). When Anna complained Chip to her adviser, Chip had to make an interview with his adviser, Mary. She explained him that wanting to decide for his own future was a sign of 'selfishness' and it would lead

the society into the chaos similar to Pre-Uni days. The adviser explained that *'what if?'* was a deadly question and it was a damage to the society.

*'You've been given hundreds of tests since your first day of school.....and UniComp's been fed the results of every last one of them....you've had hundreds of adviser meetings... and UniComp knows about those too. It knows what jobs have to be done and who there is to do them. It knows everything. Now who's going to make better, more efficient classification, you or UniComp?'* (89) (Levin, 1970: 42)

Chip became a genetic taxonomist and he had a new friend called Karl who was fond of drawing. He wasn't classified as an artist because his drawing included a lot of imagination the Uni didn't want. The people Karl drew had no bracelets and the animals were not accurate as the way Uni determined. Karl's claims for a sketchpad was rejected and he wanted Chip to get one for him. Cheating on claims was the second time Chip did something against the rules of Uni. With the heavy guilt inside him as he felt he had betrayed Uni, Chip told everything to his adviser and Karl was given extra treatment and transferred to another place.

One day Chip found a secret message in his mouthpiece, the people who wrote this message must have known his past as in the message it was written:

*' You seem to be a fairly unusual member. Wondering about which classification you would choose, for instance. Would you like to meet some other unusual members? Think about it. You are only partly alive. We can help you more than you can imagine.'* (90) (Levin, 1970:54)

As Chip couldn't resist the temptation, he participated in this secret group who consisted of six members; four women and two men. When Chip's bracelet was covered for the first time for the sake of hiding their real identities from one another, Chip felt as if he lost his identity. The group members told Chip to get reduced treatments by means of pretending to be too forgetful and tired. As the treatment included nothing but tranquilizers to minimize aggressiveness, joy, perception, sexual drive and all the other things a human brain was capable of doing, the members of this secret group were against the treatment. They claimed that the treatment killed everything pleasant in life and turned the people into obedient

lifeless living creatures. When Chip resisted the idea, the leader of the secret group King explained him that:

*'You're in genetics.. isn't that what genetic engineering is working towards?- removing aggressiveness, controlling the sex drive, building in helpfulness and docility and gratitude? Treatments are doing the job in the meantime, while genetic engineering gets past size and skin color.'* (91)  
(Levin, 1970: 61)

They all said that any feeling was better and healthier than none at all. Although the medication did away with all the sorrows and aggressiveness, it also killed the other feelings. They explained him that treatment was a mixture infused to the bodies of the people without their consent. The sterility, sameness and mechanical efficiency prevented them from being humans. They were not the goods of the Uni, they should get the ownership of their bodies and lives like the old days. Lilac, a group member warned Chip about the side effects of not getting the treatment which were hating Uni, taking off the bracelet as these were the things that prevented them from making their own decisions.

*'There'll be days when you'll hate us for waking you up and making you not a machine. Machines are at home in the universe; people are aliens.'*  
(92) (Levin, 1970: 62)

Chip did as he was told and he felt more awake every day. He gained the consciousness about which his grandfather warned him years ago. He became friends with all the group members, started smoking and learning a dead language called French. From the books hid in the Pre-Uni Museum- their secret meeting place- he learnt about the days before Unification.

*'A lot of what we're told is true...there was crime and violence and stupidity and hunger. There was lock on every door. Flags were important, and the borders of territories. Children waited for their parents to die so they could inherit their money. The waste of labor and the material was fantastic.'*  
(93) (Levin, 1970:103)

Chip discovered one more interesting thing that, prior to the Unification the people died at different ages. In their present society, everyone died at the age of 62 or 63 but in the past people could die at an earlier or later age. Uni decided that sixty-

two was the optimum dying time .Until that time, no one in this secret group suspected the fixed death age, dying at the age of 62 was an established truth like having two eyes and ears. Lilac said that must have been planned by the social engineers.

*'It's the final logical end of Wood's and Wei's thinking. Control everyone's life and eventually get around to controlling everyone's death.'*  
(94) (Levin, 1970:105)

From the books, Chip found a map which showed the continents and countries and he got the idea of getting to the place where the incurables lived. Uni changed the maps and it was nearly impossible to know the real geographical features. Comparing the old maps, Chip found out that there were islands and he suspected that the incurables lived there. Chip found out that King knew the truth about the islands but he was contented with the little freedom he got in the pre-Uni Museum. King didn't want more than this, he could smoke, drink and have sex with Lilac. King explained him that it was not desirable to live in those islands as the people were savages, hungry and violent and the religion was dominant (106) (Levin,1970:122).

The adviser of Chip found out that what Chip had been doing for months were fake; the slowdown, the sleepiness and overtreatedness were all pretended to be undertreated. Chip was caught and he gave away the names of the other group members. King committed suicide before they came to take him to the MediCentre where he was going to be treated and healed by UniComp. Chip was normalized by UniComp and medication like the other group members and they were all transferred to different places. One day in a parade, Chip suddenly remembered Lilac and tried to find her. He finally learnt that she was sent to Africa and claimed many times to go there. When he found her, he took her away by force . His aim was to get away from the borders of Uni and started a new life with Lilac in the islands. Although Lilac showed some resistance at the beginning because of the effect of treatment, Chip explained her that they had to go away. *'Christ, Marx, Wood and Weei made us into something dead and unnatural'* (96) (Levin, 1970:164). They found a boat to go

the islands and finally managed to get the ‘Liberty’ island. Although they waited to arrive at the paradise, life in the island was extremely more difficult for the immigrants than the territory of the UniComp. They were told that the immigrants were despised by the natives and they were doomed to suffer from poverty. The natives called the citizens of UniComp ‘*dummies*’, the escapees ‘*steelies*’ because they had bracelets on their wrists while the runaways called the natives ‘*lunkies*’. Chip and Lilac found out that the islands were used by the UniComp to make the trouble-makers get out of the perfectly-run society. One of the natives told Chip that the islands functioned as ‘prisons’ to keep the protesters under control.

*‘What do you do ...when you’re programming a computer to maintain a perfectly efficient, perfectly stable, perfectly co-operative society? How do you allow for biological freaks, ‘incurables’, possible trouble-makers?’ (97)*  
(Levin, 1970:170)

The quotation above showed that UniComp was watching and planning every thing on the planet, it even designed the destination of the renegades. UniComp left so-called un-unified spots outside its territory and let the rebels arrive those places. That way, UniComp both kept the rebels out of the obedient crowd and under it’s control. In their new life, their bodies changed because of being untreated, Lilac got her period while Chip’s body got strengthened. Treatments blocked the way of reproduction and physical strength, those were one of the worst things a state could do to it’s citizens. They started to say ‘*Wednesday*’ instead of ‘*Woodsdays*’ and ‘*March*’ instead of ‘*Marx*’. Although they tried hard to adjust the new life on the island, Chip never forgot about the way UniComp tricked them. He couldn’t forgive UniComp as it had stolen years from his life. Moreover, UniComp was still the decision-maker of his life as it allowed them to come to the islands. Destruction of UniComp was still on the mind of Chip and he tried to get help from the others to fight against it.

*‘Fight Uni! Because it’s Uni who’s to blame – for everything. For lunkies, who’re what they are because they don’t have enough food , or space, or connexion with any outside world; and for dummies, who’re what they are because they’re LPK’ed that way and tranquilized that way; and for us, who’re what we are because Uni put us here to get rid of us! It’s Uni who’s to blame- it’s frozen the world so there’s no more change and we’ve got to fight it! We’ve got to get up off our stupid beaten behinds and FIGHT IT!’*  
(98) (Levin, 1970:204)

Chip was told that what he planned had been tried many times and the fighters never came back. After long persuasive discussions, Chip got the money and a group of fighters to destroy the Uni. They sailed from the island to the UniComp land and the group under the leadership of Chip arrived at the refrigerating rooms of the UniComp. When they finally managed to get there after a demanding journey, one of the group members Dover, told them that was all. He ordered them to stop and gave them their guns. Dover was an espion, he was assigned by UniComp to guide the rebels and bring them to Uni. He was a 'shepherd' a 'watchdog' of UniComp on the islands 'isolation wards' and acted as if he was one of the renegades and brought them straightforwardly to the lap of UniComp. Dover led them to a room of people who were applauding for their arrival. Those people were the programmers who used to be escapees and system-fighters. UniComp tamed the fighters and used them as programmers, that was what Chip was going to be. The destiny of Chip was determined by UniComp, his escape and his return to fight Uni were all planned by Uni. What he thought as freedom of decision making was not independent at all, Chip had been in the hands of Uni literally. Chip met Wei there whose brain was transferred to a youthful body. Wei explained to Chip that the islands were used by them as a wildlife preserve where natural leaders could emerge like Chip. The programmers also supplied boats, maps and assigned 'shepherds' who accompanied the returning members. Wei stated:

*'The computer you thought was the Family's changeless and uncontrolled master is in fact the Family's servant controlled by members like yourselves- enterprising, thoughtful and concerned' (99) (Levin, 1970:254)*

The immortal leader of the Family, Wei told Chip that the Family had to be governed by untreated members like them. Selfishness, fear and aggression were needed to make the ultimate decisions, it took a long time for the Family to come to that present day and the treatments helped a lot to keep the order after the Unification.

*'...the Family has to be helped to full humanity- by treatments today, by genetic engineering tomorrow- and decisions have to be made for it'* (100)  
(Levin, 1970:259)

Although Chip seemed to be adjusted to his new life, he couldn't get the idea of destroying Uni. And one day when a new group arrived, Chip couldn't resist the rage. He killed the 'shepherd' for deceiving those people and he went for Wei. Chip murdered Wei who tried to persuade him by offering the ownership of UniComp to Chip; *'there's joy in having it, in controlling, in being the only one'*. Chip exploded the Uni and all of the programmers underground living in luxury had to go up. It was a real catastrophe and like the insects whose hives underground were destroyed they went to the surface with agony and anger. The programmers thought that it was the end of the whole Family but Chip thought that the Family would be reborn. *'They're talking as if the Family's going to die in the morning ...it isn't. It's going to be born'* (101) (Levin, 1970:283).

While Chip was going back to Lilac, rain started. The programmers even planned the weather conditions and it never rained during daytime. Chip was surprised to see raindrops.

*' Rain in the daytime! Christ and Wei, how strange! And how inconvenient! But there was something pleasant about it too. Something natural.'* (102) (Levin, 1970:289).

Ira Levin's *'This Perfect Day'* portrayed a future society where all of the utopian ideals of the past nations were realized. All of the citizens were equal, there were no physical, financial and social differences. Everyone looked alike, ate the same food, wore the same clothes and spoke the same language. All of the nations were gathered under one language and one flag. Levin got the inspiration of such a society from the Soviet Russia where communism was in the charge. The society was ruled by UniComp which determined the reproduction, profession and habitats of the members. UniComp State decided the jobs of people; Chip wanted to be an architect while he was ordered to be genetic engineer. His friend Karl wanted to be an artist but as his drawing were not found accurate, he was made to have another profession.

With the help of science and eugenics, UniComp standardized the human beings; they all had tanned skin and slanted brown eyes; there was no hair on men's face while the women didn't have menstrual cycles. The lifespan was sixty-two years and when a member came to that age he knew that he would die. Wei justified the reason of killing the members at the of sixty-two with overdose medication by claiming that they were adding many more years to Family's total life than taking away from it.

*'What you're neglecting to look at is the immeasurable number of members who would die far earlier than sixty-two if not for the peace and stability and well-being we give them' (103) (Levin, 1970:259)*

When Chip asked about the limitations on reproduction, Wei stated that if those were let be born, there would be no stability, no well-being and no Family. As it's understood from the explanations on pre-determined death-age and reproduction rights, stability and Family were over the individuals. Freedom of choice and natural flow of life were sacrificed for the sake of a stable society. From time to time, some varieties occurred such as the protagonist Chip's green eye or Lilac's breasts. UniComp even changed the weather conditions and it never rained during daytime. The citizens of the society were turned into mindless slaves by means of monthly treatments which included tranquilizers, sterilization and other kinds of sedatives. Regular medication was imposed to kill consciousness and provide total peace. The science of medicine which had been used to cure the illnesses then undertook the role of social controlling. Obviously, the treatments created a weak Family dulled by chemicals and dehumanized by the bracelets. A few days before the treatment, a person slowly gained his self-consciousness but it was not permanent as they were forced to take the treatment regularly. As a young boy, Chip wondered why he had interesting ideas about his future the night before the treatment. But after the treatment, all of the vivid ideas flew away from his mind for a month.

*'Treatments were to prevent diseases and to relax members who were tense and to keep women from having too many babies and men from having hair on their faces; why should they make an interesting idea seem not interesting?'*(104) (Levin, 1970:33)

While the members were constantly drugged, the programmers remained untreated because someone had to think and design the future of the society. They enjoyed the privileges of being untreated, they were even given the prospect of being immortal. Wei, the leader of Unification died years ago but his brain was transferred into a decathlon winner's body. Surprisingly though, the athlete eagerly accepted to be killed as he considered himself like a martyr that his body would be used by the Godlike leader. Unification started with good- intentions to abolish the chaos, wars, hunger, poverty and diseases that had oppressed the planet. Wei explained Chip that the main goal of the programmers was '*perfection*'.

*'... a Family improved genetically so that treatments no longer are needed; a corps of ever-living programmers so that the islands too can be unified; perfection, on Earth and moving' outward, outward, outward to the stars' (105) (Levin, 1970:261)*

Yet, the utopia turned into a nightmarish totalitarian mechanistic state because of the misuse of science, technology and power. In this seemingly perfect society, there was no hunger, inequality and injustice but there was no freedom of choice, individuality and imagination as well. '*This Perfect Day*', like Brave New World throws out a challenge to science's claim to rationality, objectivity and moral neutrality. UniComp provided the citizens an ideal state but also turned them into lifeless bodies. It took away all the flavor from life while trying to create a heaven on Earth for everyone. The pre-U life was told to be unpleasant and all of the members were conditioned to be satisfied with their present society.

*'The violence, the aggressiveness, the greed, the hostility. ....And the 'bosses' punishing the 'workers', and all the sickness and alcohol drinking and starvation and self-destruction. Do you believe it?'* (106) (Levin,1970: 97)

Chip realized that they were free of the things mentioned above but they were not free to do the things they wanted. '*To choose our own classifications.. to have children when we want, to go where we want and do what we want, to refuse treatments if we want.....'* (107) (Levin,1970: 128). Besides medication and eugenics, UniComp also benefited from technology to keep the citizens under control. There

were scanners in every fifty meters and a citizen had to show his/her bracelet to it every time he/she saw one. The scanners told them if they had a right to do a thing or not. If the scanner rejected a claim, a citizen could do nothing but had to resign his/her fate. Throughout the book, technology with telecomps, electronic bracelets and scanners enabled governmental surveillance. Via technological tools, the government watched and recorded every little step of a member. It was unthinkable to do something without UniComp's knowledge and permission. Uni was just like a deity and the members worshipped in it. They showed their gratitude by saying *'Thanks Uni'* or *'Uni knows everything'*. UniComp's authority was unquestionable and untouchable like God's. In Ira Levin's novel science was misused and became an enemy of the humanity. The programmers acted as if they were Gods by changing the physical features and actions and weather conditions.

### 2.2.2 A HANDMAID'S TALE by MARGARET ATWOOD (1985)

'*A Handmaid's Tale*' tells the story of 'a handmaid' describes a woman with viable ovaries capable of reproduction in a future religious totalitarian regime 'Gilead'. Gilead is a theocracy run by Christian extremists who overthrew the previous democratic regime, suspended the Constitution and found a religious dictatorship by adopting the Puritan principles of the Forefathers of America. As the plot develops, it is understood that the chief objective of the revolution wasn't the devotional redemption of the society.

*'The religious emphasis that centrally informs the society is concerned not with spiritual salvation but with political domination'*(108) (Booker, 1994:165).

The tyrants came into power tacitly, they assassinated the president and members of Congress, launched a military coup. What they first did was taking the money and property of women from their hands, so they could restrict the women's freedom. Doctors, lawyers, university professors were all killed or assimilated. There were no universities left, even the Harvard University wall was used to display the executions. In this society, religion and politics were merged, every social act was regulated in accordance with the principles of Bible. Ironically, the governors plucked and distorted the quotations from the Bible in a way that would serve their interests. The phrases in the greetings were taken from Bible as well and it was a must to use these.

*'Blessed be the fruit', she says to me, the accepted greeting among us.*  
*'May the Lord open' I answer, the accepted response'* (109) (Atwood, 1985: 19)

While people were saying farewells, they had to say '*Under His Eye*' which meant that they were watched all the time by God and their earthly representatives. The daily conversation was limited and most of the time it was full of stock phrases which were taken from Bible. The name of the state '*Gilead*' was taken from the Bible and it meant '*hill of testimony*'. Even the names of the shops got the inspiration from the Bible such as '*Milk and Honey*'. It vowed to rekindle the traditional

values of the Puritan times. The main reasons of Gilead's foundation were the feminist protests, homosexuality, adultery, prostitution and frighteningly low birth rates in the previous society. The birth rates had declined such an extent that the officials had to close the schools in the pre-Gilead society.

*' Pulled down in front of the blackboard, where once there have been a map, is a graph, showing the birth rate per thousand, for years and years: a slippery slope, down past the zero line of replacement, and down and down' (110) (Atwood, 1985: 107).*

The children had become so valuable that kidnapping became a common crime. Besides sterilization, homosexuality and feminism, the basic cause of the low fertility rates were chemical poisoning and pollution sourced from nuclear wastes and high level radioactivity.

*'The chances are one in four, we learned that at the Centre. The air got too full, once, of chemicals, rays, radiation, the water swarmed with toxic molecules , all of that takes years to clean up, and meanwhile they creep into your body, camp out in your fatty cells. Who knows, your flesh may be polluted, dirty as an oily beach, sure death to shore birds and unborn babies.'* (111) (Atwood, 1985: 107)

In order to solve the problem of population, the Gilead government prohibited women from having jobs, money, books and classified them according to their reproduction skills. The quotation *'From each according to her ability; to each according to his needs'* taken from St. Paul in Acts was the motto of the categorization of women (112) (Atwood, 1985: 110). From the Historical Notes at the end of the novel, it was understood that the birth services were also used in the pre-Gilead society by *'artificial insemination'*, *'fertility clinics'* and *'surrogate mothers'*. The first two options were abolished as they were accepted to be sacrilegious while the third one was employed as it had Biblical precedents. When they came into power, the Gileadean authorities announced that all the second marriages and non-marital liaisons adulterous. They even said that the marriages made without the consent of the church were illegal. Thus, lots of handmaids were acquired for the reproductive purposes.

*'...Atwood takes Andrea Dworkin's 'reproductive brothel' model of regulating women's reproductive lives and applies it to a post-holocaust world ruled by fundamentalist Christians. Women are considered as reproductive vessels. Like cattle they're penned in together, interchangeable*

*their individuality effaced , their reproductive capacities commodified. Women are objects in a biological system constructed in the interests of patriarchy.*' (113) (De Gama, 1993: 127)

The Handmaid's who could bear children were used as surrogate mothers for the Commanders and their wives who couldn't have children; their bodies functioned as a temporary carrier until the baby was born. When the birth happened, the baby was given to the Commander and his wife while the Handmaid was sent to another family to see if she can have another baby for another family. Handmaids's were under strict surveillance, exposed to strict regulations and suffered extreme punishment or death if they dared to resist the Gilead regime. Their only function in the society was giving birth; if they couldn't do that, they were sent to the Colonies where the lifespan was only three years because of the high toxic level. Not only the Handmaids but also the other women in the Gilead society were under subjugation. Besides the Handmaid's, there were Marthas who were servants and had no reproductive skills, Commanders' Wives who couldn't reproduce but had a high rank because of their husbands and finally Econowives who were of lower status. There was a dress and color code, the Handmaids were made to wear red clothes and white wings on their heads.

*'Everything except the wings around my face is red: the color of blood, which defines us. The skirt is ankle length, full, gathered to a flat yoke that extends over the breasts, the sleeves are full. The white wings too are prescribed issue; they are too keep us from seeing, but also from being seen'* (114) (Atwood, 1985: 8)

Marthas had to dress in green. The Commanders' Wives wore blue, Econowives wore striped clothes and the Unwomen who were sent to the Colonies had grey clothes. All of the women had veils to cover their faces outside so no one would see and desire them. Being fertile turned a woman into a valuable commodity while being barren made them useless. The Handmaids were the privileged class, everything was provided to them such as good food and little walks outside. The religious fundamentalist state of Gilead stupefied and dominated the whole population not with the prospect of a better life but with constant surveillance and torture. The 'Eyes' are the group who watch the citizens and report any deviant behavior to the State. Besides the Eyes, each member as the spy of the others so in Gilead a person was always watched. *'The truth is that she is my spy, as I am hers'*

(115) (Atwood,1985: 19). The 'Black Van' of the Eyes was the most frightening thing in the society as the people who were forced to get on it disappeared for good. Gilead sustained its power by means of spreading fear in the society. There were 'Salvagings' in other words 'public executions' to punish the women. The reasons of the punishments were never explained in detail yet for 'reading' the hands were cut off on the third conviction. Besides, the men in the Gilead society who were classified as the Commanders, Guardians, Eyes(spies) and Angels(soldiers) also exposed to death penalty. There were public executions and the bodies of the hanged men were displayed so that everyone could refrain from making a mistake against the State.

Gilead had been founded to save the women from disgrace, violence and exploitation as it used to be in the previous society. However, it marched further in the violation of women's rights and enslaved them by threatening their lives. In the former society, the women were private properties while in the Gilead women were public properties that could be used without asking their consent. There were tattoos composed of four digits and an eye on the ankles of the Handmaids' which showed that they were scarce national resources. *'The futurist setting allows Atwood to invent words, reassign meanings, and explore the implications of a patriarchal language involved in creating an especially misogynist world.'* (116) (Bergman, 1989:147). They didn't have names, but the names given to them were coined with the preposition 'Of' which meant 'belonging to' and the surname of the Commander whose house the Handmaid was staying. The name of the heroine Offred showed that she belonged to Fred. Moreover, when the Handmaid was transferred to another family, the name of the newcomer would be Offred as well. Therefore, the Handmaids were just like nameless creatures which left no mark behind. Not having a name caused loss of self-respect in the handmaids.

*'I want to be held and told my name. I want to be valued, in ways that I'm not; I want to be more valuable. I repeat my former name, remind myself of what I once could do, how others saw me'* (117) (Atwood, 1985: 91)

The Handmaids were trained in the Rachel and Leah Centre (Red Centre) before they were sent to their posts. They were injected medication so that they could forget

about the past and bare the new circumstances. The Aunts said that it was difficult for them because they were the first handmaids. It would be certainly easier for the next generations as they would have no memories of the past. They were conditioned that the only job of women should be giving birth while attacking the feminists and abortionists of the past state. They were given information about the Monthly Ceremony and how should they behave in the Commander's House. The handmaids were shown movies about the violation of women in the past such as porn. She sometimes made them watch documentaries about the Unwomen- the feminists in which they made demonstrations for abortion rights. The Aunts told the handmaids that they should be grateful to the state that they were protected from those kinds of things. They were instructed by the trainer Aunts that they should think of themselves as soldiers. Having lost everything valuable such as her husband, her daughter and her job, the protagonist Offred thought survival was the most important thing then.

*'I try not to think too much. Like other things now thought must be rationed. There's a lot that doesn't bear thinking about. Thinking can hurt your chances, and I intend to last'* (118) (Atwood, 1985:7)

'*A Handmaid's Tale*' was narrated by a handmaid called Offred who were living in the house of Commander Fred and his wife. She was thirty-three years old and she was proven to be fertile. While she was telling her present story as a handmaid, from time to time there were flashbacks and she informed the reader about her past. She graduated from a college and she was working in a library and earning her money. She had an affair with a married man 'Luke' and when he got divorced, they had got married and had a daughter. She had had a lesbian friend called 'Moira' who was a member of a female underground organization. The mother of Offred was a feminist activist. When comparing her present status with her past life, Offred found her past more pleasant as she used to have more freedom in the past. All she did during the day was having breakfast, going shopping with her partner Ofglen and having dinner. She could not talk with anyone or couldn't step outside of the house without permission. Her only function was conceiving a child and bearing it for the Commander and his sterile wife. For this reason, there was a ceremony every month when Offred was on the top of her menstrual cycle. Before the Ceremony, the people

in the household gathered in the sitting room and the Commander always read the story of Rachael and Leah from the Bible. In order to justify and rationalize the Ceremony, the officials of Gilead found references from the Bible so their acts would be legitimized. The Bible was kept under lock and only the Commander had access to it .

*'The Bible is kept locked up , the way people once kept tea locked up, so the servants wouldn't steal it. It is an incendiary device: who knows what we'd make of it, if we ever got our hands on it? We can be read from it, by him, but we cannot read. Our heads turn towards him, we are expectant, here comes our bedtime story.'* (119) (Atwood, 1985:83)

After Commander's reading of the Bible, the sexual intercourse took place. The Commander's wife Serena Joy who used to be a famous gospel singer lay on the bed and open her legs. Offred, the handmaid positioned herself between the legs of Serena Joy and both of them held their hands. That posture meant to signify that they were one flesh but in literally it stood for Serena Joy's complete control over Offred. She opened her legs and her red skirt was hitched up to her waist.

*'Below the Commander is fucking. What he is fucking is the lower part of my body. I do not say making love, because this is not what he is doing. Copulating too would be inaccurate, because it would imply two people and only one is involved. Nor does rape cover it : nothing is going on here that I haven't signed up for. There wasn't a lot of choice but there was some, and this is what I chose'* (120) (Atwood, 1985:88)

The intercourse was seen as an obligation or a duty that each of them had to pay to Gilead. It had nothing to do with romance or passion as it used to be in the past. The officials of the Gilead society legitimized the intercourse by making a reference to the Biblical story of Rachael and Leah.

*'And when Rachael saw that she bare Jacob no children, Rachael envied her sister ; and said unto Jacob, Give me children, or else I die.  
And Jacob's anger was kindled against Rachael; and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb?  
And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her. Genesis, 30:1-3'* (121) (Atwood, 1985: Preface)

As it's said above, the intercourse included no pleasure for both women, their bodies were used by the State to increase the birth rates. Offred questioned that for which of them it was worse. Serena Joy, the wife of the Commander had been a

gospel singer on TV and she made speeches about the sanctity of home and the women's roles. She used to be one of those women who supported the establishment of Gilead. Yet, when everything was settled she became speechless and imprisoned in the house. What she defended in the past destroyed her present life. Serena's lack of sympathy made her the perfect tool for Gilead's social order which depended on the willingness of women to oppress other women.

Life went on like that until the day the Commander secretly invited Offred to his room. He used Nick, the Guardian of the house as a messenger to meet with Offred. They just sat in the room filled with books and played the game of Scrabble which was forbidden. As women were forbidden to read or write, all of the written language was abolished in the Gilead society. Use of some words such as 'sterile' had been banned by law. *'There is no such a thing as a sterile man any more, not officially. There are only women who are fruitful and women who are barren, that's the law'* (122) (Atwood, 1985:57). As we could understand from the quotation above, most of laws were made to ban women from doing things. Moreover, there were signs instead of written words such as the symbols on the plates of shops. One night the Commander took Offred secretly to a club called Jezebel. It was the place where the Commanders had extramarital sex, revealed the rank hypocrisy that run through Gilead. It was a night club where everything such as alcohol, cigarettes, nudity and sex was free. That was the meeting place of the founders of the religious Gilead society, there they could do anything they banned. The Commander explained the reason of the club's existence by saying that:

*'It means you can't cheat Nature....Nature demands variety, for men. It stands to reason, it's part of the procreational strategy. It's Nature's plan'* (123) (Atwood, 1985:222)

The quotation above proved the duplicity of the Gileadean officials, they overthrew the previous democratic state in order to free the women from violation. Nevertheless, they enslaved women in the religious order they designed and at night they just mastered a secret world where women satisfied their needs as their concubines. Offred met her friend Moira who used to be a feminist became a prostitute in the club. Moira was a good example to understand how a totalitarian

system could crush even the most independent spirit. Moira told Offred that she was made to come here after being caught and tortured. She had been given two options; one of them which was to go the Colonies and cleaned up the toxic waste. The other one was coming here and be a geisha.

*'The other Colonies are worse, though., the toxic dumps and the radiation spills. They figure you've got three years maximum, at those, before your nose falls off and your skin pulls away like rubber gloves. They don't bother to feed you much, or give you protective clothing or anything, it's cheaper not to.'* (124) (Atwood, 1985: 233)

Now that Offred was unsuccessful to have a baby from the Commander, Serena Joy arranged a secret meeting for Offred and the guardian Nick. The Commander's Wife wanted a baby too desperately that she involves in the act of adultery by arranging an intercourse for both of them. Offred, who was in need of affection, fell in love with Nick. One morning she learnt that her shopping friend Ofglen committed suicide because she was a member of a secret organization against the State. She had been so stressed because of the constant surveillance of the Eyes and before the black van came to pick her up she ended her life. There was a new shopping friend who replaced Ofglen. The quotation below showed how the system worked perfectly in Gilead, the ex-Ofglen was evaporated as if she never existed and her place was filled by a new Ofglen. For the fear of asking too many questions and being informed by the new Ofglen, Offred could only ask one question about her friend.

*'Has Ofglen been transferred, so soon?  
'I am Ofglen' the woman says. Word perfect. And of course she is, the new one, and Ofglen, wherever she is, is no longer Ofglen. I never did know her real name. That is how you can get lost in a sea of names. It wouldn't be easy to find her, now'.* (125) (Atwood, 1985: 265)

Offred wanted to live at all costs and she couldn't dwell on what happened to her friend Ofglen. She was a woman who was forced to forget about her past which she reminded as the most beautiful days of her life. She was pushed to forget about her daughter, husband, mother and friend who were the meaning of her life. *'I want to keep on living, in any form. I resign my body freely, to the uses of others. They can do what they like with me. I am abject. I feel, for the first time, their true power.'* (126) (Atwood,

1985: 268). The way Offred and the other people got accustomed to the new circumstances imposed by the fundamental state was astonishing. When she saw several Japanese tourists in short skirts and bare heads, she was shocked at the sight of their nudity. *'We are fascinated, but also repelled. They seem undressed. It has taken so little time to change our minds, about things like this'* (127) (Atwood, 1985: 27). Offred was one of those people who accepted anything imposed on them as long as they live. She was happy with the little breaks she had in Nick's arms and the rest didn't bother her much. It went on like that until someone spied about her and the Black Van came to pick up her from the Commander's house. Nick assured her that the people in the Black Van were the members of the Underground Organization and came to rescue her. The reader wasn't informed about the rest of the Offred's story, it was uncertain if she was rescued indeed or murdered. The novel ended with a note from a lecture in 2195 on *'Sumptuary Laws Through the Ages: An Analysis of Documents'* and *'Iran and Gilead: Two Late –Twentieth –Century Monotheocracies, as Seen Through Diaries'*. From the historical notes, it was understood that the Gilead State was demolished and turned into an interesting historical case to be studied by the curious historians of future.

Religion is the focal point of the novel *'A Handmaid's Tale'* as Gilead was depicted as a religious totalitarian state. The implications of the State overlapped with the teachings of the Bible and the traditions of Puritanism. Throughout the novel, it was easy to see how *'religion'* could be distorted and turned into a tyrannical force in the hands of manipulative governors. As Atwood states:

*'There is nothing in A Handmaid's tale, with the exception of maybe one scene, that has not happened at some point in history.....I did not invent a lot.'* (128) (cited in Davidson 1986:24).

Dangerously lowering birth rates, subjugation of women in the previous state and the principles of Bible were the triggering forces of the foundation of the Gilead society. They came into power with the intention of solving the problems of under-population and female violation with reference to the teachings of Bible. What they did was abolishing all the freedoms, freedom of having a friend, travelling, getting married or having an abortion. One of the handmaid instructors Aunt Lydia claimed

that too much freedom caused chaos in the old days. The Gilead was the only authority to decide what kind of freedom the citizens would have so there would be no cacophony and violence. In their opinion, too many options called the demise of the ex-society which was United States.

*'There is more than one kind of freedom, saint Aunt Lydia. Freedom to and freedom from. In the days of anarchy, it was freedom to. Now you're being freedom from. Don't underrate it.'* (129) (Atwood, 1985: 24)

Offred's mother who was a feminist activist joined in burning of porn magazines and demonstrations for abortion. While the feminists acted against porn sector and violation of women in that, they got support from the right wing which turned into Gilead. The fundamentalist regime conditioned the women that they were inferior while the men were superior which was against the ideas of Feminism. Gilead exterminated every right the Feminists worked for; and while they were doing that the Feminists helped them unconsciously. Their demonstrations against the exploitation of women in pornography contributed to the reasons of Gilead. The Commander explained Offred that women should learn in silence with all subjection. He made references to Bible to account for the historical and genetic weakness of women.

*'For Adam was first formed, then Eve.  
And Adam was not deceived, but the woman being deceived was in the transgression'* (130) (Atwood, 1985: 201)

The way they came into power was so stealthily that no one noticed the reality. They made use of technology to impose limitations on women. They started with the system of banking which was all linked by a computer system. Offred woke up one day to find out that she couldn't get money from her credit card as the system was frozen by the designers of Gilead. They blocked the '*compucounts*' bank accounts of women who had got their freedom from having their own money. The technology they had depended on too much just turned into a guardian in the hands of the planners. All they had to was freezing the collective system by pushing another button. Later on, all the female workers were sacked from their jobs and compelled to the men around them. They also used TV s to keep people under control by saying keep calm. Goethals stated '*religious institutions using new technologies to convey their messages ' a prophetic watch over the making of meaning by the media'*'(131)

(Goethals, 1990:188). TVs and radios broadcasted entertainment programs more than usual instead of giving the news. No one in the ex society realized that they came into power, there were no riots on the streets and the TV said everything would be OK. It wasn't the army with guns and weapons but it was some kind of other army which employed technology to set the boundaries.

*' It was after the catastrophe, when they shot the President and machine gunned the Congress and the army declared a state of emergency. They blamed it on the Islamic fanatics, at the time' (132) (Atwood, 1985: 162)*

Despite the things happened to her by the religious State and the ridiculous Soul Scrolls, Offred kept praying. During the daytime when she was in her room, she talked with God silently and tried to make out what was happening. As any person, Offred looked into meanings of the things in metaphysics, she knew very well that the God of Gilead had nothing to do with the real God. She didn't want to know much about the things happening she couldn't bare. *'The Fall was a fall from innocence to knowledge'* she explained herself (133) (Atwood, 1985: 182). She felt so alone amidst the religious freaks and she sought for protection from God.

*' I have enough daily bread, so I won't waste time on that. It isn't the main problem. The problem is getting it down without choking on it' (134) (Atwood, 1985: 182)*

The quotation above explained that hunger and thirst were not really the basic needs of human beings but the main necessities were the need to love and to be loved as well as reasoning to find out the answers in life.

The outcomes of scientific and technological improvements in the previous state caused the decrease of the birth rate as well as the women's awakening about their rights. The nuclear plants and the chemical all piled up and brought the end of the civilization.

*'Women took medicines, pills, men sprayed trees, cows ate grass, all that souped-up piss flowed into the rivers. Not to mention the exploding atomic power plants, along the San Andreas fault, nobody's fault, during the earthquakes, and the mutant strain of syphilis no mould could touch.'* ( 135) (Atwood, 1985:106)

As the effects of the nuclear wastes and chemicals were still apparent, people feared that what was born could be an *Unbaby*. In other words, it could be a mutant with a pinhead or a snout like a dog's, or two bodies. So when one of the handmaids was giving a birth, there was tension. In the past, they could tell if the baby was healthy or not with ultrasonic devices but it was outlawed then. The chemicals not only lessened the population of human beings but also the animals. Although the coastal areas were told to be 'rested', fish became extinct and the sea fisheries were defunct.

While Gilead was a Puritanical society, it also employed technology and science in accord with its needs. In order to bury the past in the heads of people, the officials of Gilead benefited from medication which was produced by the scientists. '*There must have been needles, pills, something to like that. I couldn't lost that much without help.*' (136) (Atwood, 1985: 36). TV s and videos were still allowed to a limited audience and they only composed things that supported the perspective of Gilead. On the channels, they only showed news about the success of the Gileadean army or preaches of priests. In order to torture, the criminals were taken to the Science Lab which wasn't a place people went willingly. When her friend Moira attempted escape, she was caught and brought to the Science Lab where she was given electric shock with steel cables (137) (Atwood, 1985:86).

In the Gilead society, although everything was intended to be conventional and archaic, they made use of technology somehow. Sandra Harding who argues that knowledge and power are united. '*All knowledge is socially situated, informed by the partial perspective of standpoint, and the standpoint of science is a male one*'. (138) (Harding, 1991:10) There were Compudocs, Compubites, Compuphones everywhere and they recorded every little thing about the citizens. In the shops, they used Compubites to register the tokens the Handmaid's used for household shopping as no money and no credit card was allowed. In the offices such as the hospitals, entrances and exits there were Compudocs used to control the passes. '*The nurse records our names and the numbers from our passes on the Compudoc, to see if we are who we are supposed to*' (139) (Atwood, 1985: 55). Ironically ,the engineers of

Gilead designed prayer machines '*Soul Scrolls*' which was everywhere in the city. It was a machine which printed and read out the prayer when a token was inserted. There were prayers for health, wealth, death, birth and sin. Worshipping was automatized and the prayer machines set the connection between a believer and God as long as they had the money for that. To ask if the God listened to those machines used to be a philosophical question in the past but then it was a treason and blasphemy against the State.

*' Ordering prayers from Soul Scrolls is supposed to be a sign of piety and faithfulness to the regime, so of course the Commanders' Wives do it a lot. It helps their husbands careers' (140) ( Atwood, 157)*

Post technological future society where women are treated as the biological objects of the interests of patriarchy. As in this novel, they are regarded as vehicles carrying babies who will reinforce the fathers' authority.

*' The case was concerned with the status of scientific knowledge, not the allocation of rights. The new contraceptive technologies serve even more acutely to crystallize the anxieties about the future of gender relations in that they imply a complex, problematic notion of parenthood. IVF, egg donation, and surrogacy mean that motherhood is no longer a self evident unitary concept.' (141) (De Gama, 1993:123).*

### 2.3 THE SELECTED DYSTOPIAN NOVELS BETWEEN 1990- 2008

The start of this period was hallmarked with the disintegration of the Soviet Regime and the foundation of the new countries segregating themselves from the Soviet Block. As the long term results of Industrial Revolution have become apparent in this period, people have started dealing with the effects of Global Warming, environmental pollution and extinction of species. 1998 has been marked by one of the deadliest storm seasons in history as Katrina, Andrew and El Nino left thousands of people homeless. Global Warming which is a quotidian reality have gradually disturbed the natural balance as low lying coastal areas have been covered with water while heat, drought, famine and storms make various regions uninhabitable. List of the threatened species has been lengthened while it's finally accepted that the CO2 emission has now become an international red alarm. The attempt of Indonesian farmers to open new plantation areas by means of burning forests ended in widespread respiratory diseases and deforestation of 6.000.000 hectare.

The victory of the computer 'Deep Blue' over 'Kasparov' in the historical chess game startled people about the development of technology. The web browser 'Mosaic' was developed in Illinois University while (www) world wide web was founded with /http:/ (high textual transfer protocol) by Tim Berners-Lee. The whole world has become under the siege of internet and everything in the real life has been transferred into this virtual realm. Robot technology has also made great leaps. Not only commercials but also TV series and films have employed the images of sentient machines in order to prepare the public for what's coming. People are made to sympathize with robotic creations like Asimov.

*'The most common advertisements glorify and perfect the human body by mechanizing it. Over past decades obsession with the computer is quickly evolving into the next decade's obsession with Artificial Intelligence devices and robots.'* (142) (Brasher, 1996: 823).

The Avian flu and SARS epidemic which were believed to be created by the scientists in laboratories have killed thousands of people. No matter how developed the technology and science became, the Cholera epidemic affected the lives of

100.000 people in Peru. There have been many advancements in genetic engineering as the human genetic mapping project achieved and the first GeneBank was founded. The DNA analysis of the Neandarthel fossils found in 1997 in Neander Valley in Germany revealed that they had been replaced by the ancestors of modern men. The first clone animal – Dolly - was introduced igniting ethical questions concerning the cloning and eugenics. The first DNA crime database was formed in the UK in 1995.

On the political agenda, the borders in Balkans have changed while ethnic and religious outbreaks have affected the lives of many people. Following the Gulf War in 1990, the political and religious strife in the Middle East got out of hand. Taliban got the control in Afghanistan in 1996 establishing a religious regime similar to the one in Iran. On 11<sup>th</sup> September, the Twin Towers in New York were wrecked by hijackers for jihad. The nuclear armament race between Pakistan and India terrorized the neighboring countries (143) (Kagan, 2008). After giving an almanac like introduction, two novels '*The Giver*' by Lois Lowry and '*Oryx and Crake*' by Margaret Atwood(2003) will be discussed by focusing on the scientific and religious themes.

### 2.3.1 THE GIVER by LOIS LOWRY (1994)

The Giver as an anti utopian work employed the topic of a young hero's – Jonas' - awakening to the inhumane circumstances of a rule-governed strict society. In this futuristic and seemingly desirable society, everything was planned and regulated by the government from the occupations and mate choice of its citizens. The State with its unquestionable authority determined what an individual would do with his life without leaving any uncertainty. As Northrop Frye noted in his essay '*Varieties of Literary Utopias*' in '*Utopias and Utopian Thoughts*', '*in most utopias the State predominates over the individual: property is usually held in common and the characteristic features of individual life, leisure, privacy and freedom of movement are as a rule minimized*' (144) (Frye, 1965). The members of the society weren't aware of the malice done to them by The State as they had been conditioned to worship it for the beauties and freedom in their lives. All the needs of the citizens seemed to have been met by the State, the members were protected from poverty, hunger, disease and violence. The founders of the society made the members trade genuine feelings such as love for comfort and security. Emotions were found to be '*archaic*'. They all appear to be happy and content, obediently carrying out the rules and rituals imposed on them. Jonas asked himself '*How could someone not fit in? The community was so meticulously ordered, the choices so carefully made?*' (145) (Lowry, 1994: 48). Nevertheless, they didn't have the right to choose the job they wanted or get married to the person they love. The numbness and entropy of the society is portrayed perfectly in the pages concerning the Ceremonies. '*The Matching of Spouses*', '*the Naming and Placement of newchildren*' and '*the Assignments*' were all planned and carried out by the Committee which was the body of decision making for the whole society. The governors alleviated all of the burden of being a human from the shoulders and minds of its citizens. Only assigned Birth Mothers can have children that are taken away by the State to give the arranged couples. Babies were nurtured by the State until they became one year old, then they were given to the selected parents. Their names were given by the State with reference to the Naming List. Each family unit consisted of a mother, a father, a daughter and a son. There could be no doubt, hesitation or chance of change in the society as everything was clearcut; '*it was*

*written very clearly in the rules*' (146) (Lowry, 1994:8). This is a society of announcements and reminders as the rules were always reminded with the announcements from the Speakers in every house and building. The State interpenetrated itself with the announcements. It was forbidden to turn off the Speaker and come against the reminders. *'Attention. This is a reminder to females under nine that hair ribbons are to be neatly tied at all times'* (147) (Lowry, 1994: 23). Sexuality was suppressed by the State by means of drug treatments; when a teenager started having 'Stirrings' in his/her dreams, he/she had to report it instantly as it's said in the announcements. *'Attention. A reminder that stirrings must be reported in order for treatment to take place'* (148) (Lowry,37). The pills were to be taken until the members were sent to the House of the Old. By means of medical treatment, the sexual desires of the members and population growth were controlled by the State. The absolute authority- the State decided who was to live, to reproduce and to die. The problems of overpopulation, burden of unhealthy and old members were rejected and solved at once. The lifespan of the citizens were predetermined by the State and when a member reached the death age ascertained by the State, they were released. The process of *'the Release'* was turned out to be a hair raising one though it had been simulated as a hedonistic one. *'The Release'* was a ceremony performing the exclusion of a member from the society on three occasions. Although *'release'* meant liberation, there was something solemn and threatening in its use in the novel. In this society, it denoted repudiation from the rest. When a member got old or a new born baby was proved to be unhealthy, they were released with celebrations.

Even though the society seemed to be benign as everyone's needs were met), there was a hidden feeling of discomfort created by the fact that the society surpassed the individual. There were constant observation and surveillance and there were even scornful prompts directly addressing an individual to correct his/her behavior instantly. Those kinds of public announcements had been sufficient to punish and humiliate an individual so there was no need of any other kind of punishment for minor rule-violation. Yet, for more serious crimes, the penalty

would be release from the society. That was the worst punishment in the society, the criminal who acted against the rules would be deported to Elsewhere.

*'For a contributing citizen to be released from the community was a final decision, a terrible punishment, an overwhelming statement of failure' (149) (Lowry, 1994: 2)*

As aforementioned, the unchangeable rules concerning every aspect of an individual's life were made by the Committees. A person's growth and acceptance to the society was ordered by the ceremonies taking place every December . Every age group was given a specific thing for making them internalize a specific skill. The age group of Sevens were given front-buttoned jackets so they were supposed to learn problem-solving on their own while Fours, Fives and Sixes wear back-buttoned jackets so they would learn interdependence while helping one another. When the children became Eights, they started volunteer hours which was a kind of community service. They could work wherever they wanted from the House of the Old to the Nurturing House, that was the first and last freedom of choice in their State governed lives. Moreover, the comfort objects( toy animals) of the children were taken away to show them that they were too old to play with toys. The children were given bicycle when they were nine years old and in the Ceremony of Twelve their assignments in the society were announced. The lifetime assigned community role was determined by the Elders matched by personal abilities to the Community's functional needs. The occupations of the citizens had been determined by means of the Elders' observations of the children in their free times. The citizens never suspected the validity and perfection of the rules; they believed that the Elders who made these rules would never fail.

*'Rules were very hard to change. Sometimes, if it was a very important rule – unlike the one governing for bicycles- it would have to go , eventually, to the Receiver for a decision. The Receiver was the most important Elder. Jonas had never seen him, that he knew of ; someone in a position of such importance lived and worked alone.'* (150) (Lowry, 1994: 14)

In this smoothly- running society, everyone looked alike and there seemed to be no difference between their physical appearance and lifestyles. As Lea stated '*Sameness protects that which is inside the circle and eradicates – ignores to the*

*point of invisibility that which is outside it, not only in the fantasy world but also in our own world.'* (151 ) (Lea, 2006). Not surprisingly, this society was monochromatic which indicated that there was just one color. Everyone had dark brown eyes while the hero of this novel Jonas had pale eyes( blue eyes). The unity in the eye color had been achieved with genetic engineering and there were only few exceptions in the society like Jonas. Everyone ate the same food as it was distributed equally by the State. Moreover, everyone wore the same clothes so equality was the strata of this society. *'Sameness is a paramount through all dimensions of the community; its structure, rules and rituals breed familiarity in all aspects of life.'* (152) (Tyrell, 2000).

The story opened with the depiction of the Jonas' feelings prior to the Ceremony of Twelve in which the future assignments of the children would be declared by the Elders. He was anxious about his destiny as he had no choice but do the assignment given him for all his life. The Chief Elder made an opening speech in the Ceremony of Twelve:

*' This is the time.....when we acknowledge differences. You Elevens have spent all your years till now learning to fit in, to standardize your behavior, to curb any impulse that might set you apart from the group'* (153) ( Lowry, 52).

That day, Jonas was informed that he was going to be the Receiver which was the most praised position in the society. The Chief Elder told that *'....the Receiver-in-training cannot be observed, cannot be modified. That is stated quite clearly in the rules. He is to be alone, apart, while he is prepared by the current Receiver for the job which is the most honored in our community'* (154) ( Lowry,61). Until his training started, all the details about being the Receiver was a secret. When the training began, Jonas gradually learnt the mystery of this orderly society from his tutor . Although there are just few specific books in the houses or other dwellings, the room of the Receiver was full of books. The Receiver's job is storing the memories of the whole world in previous times. *'It's the memories of the whole world..... Before you, before me, before the previous Receiver, and generations before him'* (155) (Lowry, 1994:77).

The community Jonas lived in is so different from the previous communities as the society of Jonas chose to change the face of the Earth to provide sameness and equality. In their first meeting, the Receiver tried to explain Jonas the feeling of skiing with a sled downhill with words. Yet, when Jonas' language was not capable enough to understand the verbal depiction, the Receiver transmitted him the experience with some kind of a telepathy. The memory of snow was beyond the understanding and language of Jonas and transfer became possible via visual images. By means of that, for the first time in his life Jonas felt the snow and cold as well as the excitement of skiing downhill with a sled. This experience was not only unfamiliar to Jonas but also everyone in the community as it never got cold and snowy. It is needless to say that there were no sleds and downhills in this community.

*' Then the sled, with Jonas himself upon it, began to move through the snowfall, and he understood instantly that now he was going downhill. No voice made an explanation. The experience explained itself to him.'* (156) (Lowry, 1994:81).

When Jonas asked why they didn't have sleds, snow and hills, the Receiver explained him that was generations before. As Jonas dwelt on the reasons of lack of the abovementioned things, the Receiver told that :

*' Climate Control. Snow made growing food difficult, limited the agricultural periods. And unpredictable weather made transportation almost impossible at times. It wasn't a practical thing, so it became obsolete when we went to Sameness'* (157) ( Lowry,84).

He went on telling that the hills made conveyance of goods unwieldy, slowing down the vehicles. So, during the Sameness they were destructed without any hesitation. *'Order is bought at the price of a de-humanized, mechanical existence in which diversity and creativity are unthinkable and all emotion is reified and conventionalized.'* (158) (Kumar, 1987). Throughout the novel, we will see the various examples of the lost memories such as sunshine, rain, animals and family relations for the sake of establishing unity and equality in the community. When Jonas wished that they still had those things, the old Receiver stated that the choice hadn't left to them. His second experience of the past memories was sunshine; which

Jonas described as warmth coming from the sky. In his community, sunshine had no meaning as it was cleared away a long time ago by the Climate Control. The sense of sunshine had been wonderful until the Giver transferred him the feeling of a sunburnt. Jonas then realized that there would be pain while he was experiencing the long gone memories. The founders of Jonas' society, for the sake of protecting the citizens from any kind of danger and difficulty had abolished the things such as rain, sunshine and snow that caused problems in the society. They succeeded in clearing away all the problems yet they also ruined the beauties created by them.

The ancestors of Jonas not only ended the natural facts but also they terminated the 'colours' in order to found the basis of 'the Sameness'. The Old Receiver who then became the Giver and Jonas were the only ones who could see the colours. The rest of the society did not have the ability to differentiate the colours as the society was planned to be monochromatic. The Giver explained that :

*'Once, back in the time of the memories, everything had a shape and size, the way things still do, but they also had a quality called color' (159)*  
(Lowry, 1994:94)

The Giver told Jonas that many times ago, there used to be different colours in the nature as well as in the human body. *'There was a time, actually- you'll see in the memories later- when flesh was many different colors. That was before we went to the Sameness. Today flesh is all the same, and what you saw was the red tones.'* (160) (Lowry, 1994: 94). Science managed to do away with the genetic differences among the members and there was a standard physical appearance in Jonas' society. The target of the scientists, genetic and social engineers was to determine and maintain a norm because the previous societies suffered a lot from any kind of difference. Molly Bang suggested that noticing contrasts is core to our survival and to our perception of the world; *'...contrasts enable us to see'*(161) (Bang, 1991:80). Human understanding of the world is based on recognizing and differentiating contrasts. Without this, humans lose their humanness as in Lowry's anti utopia. Nevertheless, as there were still deviations from the norm such as Jonas' pale eyes, 'the unity' hadn't been mastered yet. The Giver said *'We've never completely mastered Sameness. I suppose the*

*genetic scientists are still hard at work trying to work the kinks out. Hair like Fiona's must drive them crazy'* (161) (Lowry, 95).

When Jonas asked the reason of the colours disappearance, the Giver explained that it was the preference of the ancestors to go the Sameness. '*Our people made that choice, the choice to go to Sameness. Before my time, before the previous time, back and back and back. We relinquished color when we relinquished sunshine and did away with differences.....We gained control of many things. But we had to let go of others'* (163) (Lowry, 1994: 95). He explained that the people in charge didn't want change as life was so orderly, predictable and painless. Sameness was equated with safety and all risk of individual choice was eliminated. The Receiver had the burden of storing all those past memories so that the members of the society wouldn't have to suffer. The Receivers had the wisdom but they were the chosen scapegoats of this orderly society. Being the Receiver was not as good as Jonas used to think.

Experiencing the differences in the memories transferred to him by the Giver, Jonas objected to the idea of Sameness. He protested the notion of not having colours '*If everything's the same, then there aren't any choices! I want to wake up in the morning and decide things! A blue tunic, or a red one?'* (164) (Lowry, 1994: 97) The Giver challenged Jonas if all he wanted was getting back the right of making one's own choices. Jonas who was so conditioned by the society he lived in said that there would be a complete chaos if people were allowed to make their own decisions. The idea of letting people choose their own jobs, their own mate was terrifying for the trainee Receiver who had the experience of the old days when there were differences. Jonas said '*We really have to protect people from wrong choices'* (165) (Lowry, 1994: 98). Although Jonas tried to believe it was much safer in this way, he couldn't help wanting the differences and freedom back. Subsequent to the experiences he had in the Giver's room, Jonas stopped taking the pills which both had sedative and contraceptive effects. '*...he knew he couldn't go back to the world of no feelings that he had lived in so long'* (166) (Lowry, 1994: 131). He really loved the feeling of '*Stirrings'*, aggression and sexual impulse.

From the memories Jonas also learnt that there used to be animals in the past. The comfort objects given to the young children had the shape of animals such as elephants, giraffes but no one in the society knew the meaning of ‘*animals*’. They played with the comfort objects but they never had the experience of seeing a live or dead animal as they had been destroyed many centuries ago. Jonas learnt about the existence of animals when he experienced an elephant hunt memory in the Giver’s room.

*‘There had been a time when flesh had different colors. Two of these men had dark brown skin; the others were light. Going closer, he watched them hack the tusks from a motionless elephant on the ground and haul them away, spattered with blood. He felt himself overwhelmed with a new perception of the color he knew as red.’* (167) (Lowry, 1994:100)

The Giver not only transmitted Jonas the pleasant memories of the past but also he had to give him the memories of war, killing, pain, loneliness and fear. Having received a torturous memory in which he was neglected and unfed, Jonas pondered the question of why they had to keep all those memories. The Giver answered ‘*It gives us wisdom... Without wisdom I could not fulfill my function of advising the Committee of Elders when they call upon me*’ (168) (Lowry, 1994:111). He exemplified his guidance when the Committee sought advice for population growth, he objected to a third child instead of two. As he had the memories of poverty, hunger and warfare caused by overpopulation, Jonas then understood that the memories were stored to prevent the repetition of the same mistakes. The Receiver was so vital and honored since he was the designated scapegoat or the tortured Savior of the society. They had to carry all the burden and pain to save the souls of the others. ‘*They selected me- and you- to lift that burden from themselves*’ (169) (Lowry, 1994: 113).

The society didn’t want any defects and mistakes among its members and its organization that’s why everything had been pre determined not to make the same mistakes of the ex societies. Jonas realized this once again when they consider releasing the troublesome baby Gabriel as he was weak and not up to the standards of the society. Shockingly, when there were twin babies, the weaker one was released by the Nurturers. His father explained that the tests showed which one to live and

which one to go Elsewhere. Jonas learnt the truth about the Release when he watched the video of his father carrying out the ceremony with a weak new born baby.

*'His father turned and opened the cupboard. He took out a syringe and a small bottle. Very carefully he inserted the needle into the bottle and began to fill the syringe with a clear liquid'* (170) Lowry, 149)

To his surprise, his father went on injecting the mixture into the newborn baby's scalp whose voice soon died down. *'The new child, no longer crying, moved his arms and legs in a jerking motion. Then he went limp. His head fell to the side, his eyes half open. Then he was still.'* (171) (Lowry, 150). With no hesitation, as the faithful worker of the system his own father killed the weaker of the identical twins with an injection and called it 'Release'. Jonas was shocked to witness his father's cruelty but the Giver warned him that his father couldn't help it as he knew nothing. As they weren't aware of what they were doing, they felt no guilt carrying out their acts.

*'The most fearsome person may be Jonas' father who blithely and unemotionally consigns underweight infants to their deaths, their 'release'. More than anyone else in the novel, he embodies both the success and the failure of the whole community and its regiments that were not to be questioned only to be obeyed.'* (172) (Mahar, 2001: 109).

Similarly, the Old who also seemed to be unnecessary and faulty at a certain age was released in an akin way *'It's the way they live. It's the life that was created for them. It's the same life that you would have, if you had not been chosen as my successor'* (173) (Lowry, 1994: 153). The memories the Giver and the Jonas had such as love, hate, family, rain, sunshine, pride, pain and sorrow hinted them that there used to be different experiences in the past.

Subsequent to the experiences he had in the Giver's room, Jonas stopped taking the pills which both had sedative and contraceptive effects. *'...he knew he couldn't go back to the world of no feelings that he had lived in so long'* (174) (Lowry, 1994: 131). Two Receivers made a plan to rock and unsettle the society as they didn't want to be a member of apathetic society anymore. According to the plan, Jonas would escape to the Elsewhere and the memories he kept would get loose and fill the empty minds of the members. The plan aimed to make the members gain some wisdom and

insight as well as filling the void in their spirituality. Jonas took Gabriel- the baby which was soon condemned to be released as it was weak and substandard. They set off at dark for the great journey to save the souls of their citizens. On the way, Jonas noticed how the landscape had changed; the road was bumpy with stones. The nature was full of beauties and wonders as well as perils and risks. His society couldn't protect him anymore as he was extending beyond its borders. They saw a waterfall, wildlife and a bird for the first time in their lives.

*'There were many birds along the way, soaring overhead, calling. They saw deer; and once, beside the road, looking at them curious and unafraid, a small reddish brown creature with a thick tail, whose names Jonas did not know.'* (175) (Lowry, 1994:172)

It rained for two days on the road and they both suffered its wetness and coldness besides starvation. The harsh nature slowed them down and discouraged them from his great aim. Jonas yearned for the warmth and conformity of his society several times until he saw a house beyond in Elsewhere. The readers weren't informed if Jonas and Gabriel managed to reach the house where music was being played. Jonas's society which sacrificed colour, sensation, true feelings and wisdom to acquire stability and security; however, as the thorny road to the Elsewhere showed Jonas that in order to experience pleasure, feelings and the real sensation of living, he must also tackle with pain, hunger, poverty and war.

Now that *'The Giver'* is written for children, the questionings and criticism we are used to see in other anti utopian novels are not so apparent. Since the target reader group is not mentally and psychologically mature enough to make deductions on heavy topics, Lowry just touched upon the issues of euthanasia, misuse of medication, the oppression of the government on the civilians. Themes related to *'science'* and *'religion'* have been handled with a softened attitude. *'Science'* is portrayed as an instrument for achieving *'Sameness'* and attaining the contentment of the whole society. However, as we turned the pages of this novel, *'science'* turned out to be a dagger in the crux which carved out the distinctions and characteristics of human beings, society and nature with various kinds of engineering. The society of Jonas had to make a decision for refraining from the

flaws of the previous society. While the time context was not clearly given, it somehow gave the sensation that it took place in future in a time where those in power get a great need for order- perhaps as a result of, or in the wake of, terrifying upheaval and chaos(i.e global war) (176) (Courtland, 1998). The reasons of this grand bedlam were not mentioned clearly yet it is not so difficult to guess them when the changes are examined. The variety in skin colors, physical features, weather conditions must have caused great troubles in the past as they were the first ones to be moderated by genetic and weather engineering. 'Religion' is not overtly discussed in the novel but the names of the main characters have Biblical allusions as Jonas and Gabriel are Old Testament names. 'Jonas' hints the story of Jonas and the whale which was regarded as an indication of Jesus's death and resurrection. 'Gabriel' is the name of the angel who foretold Jesus's birth to Mary. 'Since Lowry's story can be seen as one resource of rescue or salvation, death and resurrection', the names overlapped (177) (Campbell, 1993: 719). Moreover, with regard to Archetypal criticism, 'the Giver' is the primordial image of the Old Wiseman and Scapegoat. 'The Giver' acted as the guide of the society as he was given the task of giving sound advice referring to the memories. 'The Old Wiseman' is the personification of the spiritual principle, representing knowledge, insight, wisdom, cleverness and intuition as well as moral qualities. Nevertheless, he is also the sacrificial scapegoat on whom all of the sins and memories of the past societies loaded. Religion can't be evaluated as a thematic issue in this novel while it is more plausible to discuss religion in terms of male archetypal motifs.

### 2.3.2 ORYX and CRAKE by MARGARET ATWOOD(2003)

Oryx and Crake tells the story with flashbacks to the ever gone past of a post apocalyptic world in which only several survivors Abominable Snowman (Yeti) and some human like creatures called '*the Crakers*' lived. This new catastrophic world with its details were told by the only human survivor Snowman also called Jimmy with his references and resentments to the past. The catastrophe which killed all the human beings was planned and implemented by a genetic grandmaster Crake who thought that the world with its social order and population had become unbearable and problematic to live in. Throughout the novel, it was told that the previous society was struck by disappearance of cities because of tidal waves and floods as well as the extinction of some animals and the decline of agriculture because of global warming, overpopulation and epidemics. The coastal aquifers became salty, the northern permafrost melted and the vast tundra bubbled with methane while draught ruled the other areas. In the pre catastrophic society, the population was divided into two groups; the ones who were intelligently superior and lived in the Compounds and the inferior who lived in Pleeblands. There was strict distinction between those groups and the pass between them was blocked. In the Compounds, scientists and genetic engineers lived and worked while in the Pleeblands ordinary people tried to survive. The Compounds were just like fortified castles of the Medieval Knights, there was strict control and security as the bosses of the scientific companies didn't want the others to spoil their genetic discoveries and creations. They were also afraid of their scientists to sell their secrets to the other people. The scientists of the Compounds created new life forms with gene splicing such as '*rakunks*' (raccoon and skunk), '*pigoons*' (pig and baboons), '*wolvogs*' (wolf and dog), '*snats*' (snake and rats) or '*green rabbits*'. The aim behind their creations was questionably well-intended for instance they created the pigoons in order to produce human organs in their bodies. The pigoons hosted the kidneys for the people who were waiting for organ transplantation. The companies made a lot of money from their inventions and they created a demand and supply the solution to the people who suffered from the deficiency of the demand. While the scientists and their families enjoyed the luxury

of life in their well-protected Compounds, the people in the Pleeblands tried to live despite poverty, crime and diseases, life was cheap there.

*'The social disintegration brought on by a market system , based squarely on the competitive drive for profits with all else going to the wall, leads to the erosion of moral community. The result is an atavistic, nihilistic world in which people are either predator or prey.'* (178) (Philips, 2002:304)

The market system brought death and corruption. While the group of scientists and engineers took pleasure out of life, the rest of the world especially the third world countries were told to deal with hunger, poverty, diseases, war and child abuse. However, the storyteller Snowman harked back the good old days with great longing when he compared his contemporary life in the post apocalyptic world.

The story started with the waking of Snowman who would prefer hibernating instead of witnessing a world like this. He had to sleep on a tree branch so as to protect himself from the attack of the rakunks, wolvogs and pigeons. Wolvogs which were the outcome of gene splicing of wolves and dogs were the most dangerous one. They still looked friendly like dogs but once they got a person in their paws, there was not much hope of rescue. Snowman explained that with genetic engineering '*It hasn't taken much to reverse fifty thousand years of man- candid interaction*' (179) (Atwood, 2003: 108). The buildings of the previous society was either filled with decayed corpses and hostile bioforms or they were derelict as no one lived in them for a long time. The Sun spreaded out dangerous ultraviolet rays because of the serious depletion in the ozone layer. The Snowman had a daily routine, after waking up he either went for food hunting or teaching something to '*the Crakers*'. These humanlike creatures were the magnum opus of Crake who aimed to create peaceful and obedient life forms by abolishing the genes of jealousy, greed, passion, lust and the instincts. If things had gone as Crake planned, there would have been no more unhappiness any more . The creatures were physically admirable with slim figures, green eyes and citrus-scented skins to keep the wild animals away. They were thick-skinned and resistant to the dangerous ultraviolet rays.

*'They're every known color from deepest black to whitest white, they're various heights, but each of them is admirably proportioned. Each is sound of tooth, smooth of skin. No ripples of fat around their waists, no bulges, no dimpled orange-skin cellulite on their thighs. No body hair, no bushiness. They look like retouched fashion photos, or ads for a high-priced workout program' (180) (Atwood, 2003: 100).*

They were completely naïve as the genetically- inherited codes of their ancestors, who had made great wars, murdered, raped and upset the others, were erased from their minds for good. The Crakers used to live in Paradise which was an artificially created natural habitat for them by Crake. When the fatal epidemic which was planned by Crake broke out, they were transferred from Paradise to the real world under the guidance of Snowman. While Snowman was living on a tree, the Crakers were living on the seaside and eating the plants around them as they were strict vegetarians. Snowman was the shepherd of the Crakers as they weren't manufactured for the world outside Paradise. There were things surpassing the capacity of their understanding. Snowman couldn't live with them as he considered them inhumane and they couldn't live with Snowman since they found him weird. Snowman felt so desperate, lonely and outrageous as he was left on his own with a bunch of creatures to herd and take care of. He blamed Crake for everything that happened to him.

Snowman who used to be called as Jimmy before the calamity was the only child of a genetic engineer couple who worked on the '*pigoon*' project in OrganInc Farms. The pigoon project aimed at producing human organs in the body of a pigoon; these organs could be customized, using cells from individual human donors and they were frozen until they were needed (181) (Atwood, 2003: 23). The brochures and advertisements of the OrganInc Farms spotlighted efficacy and health benefit of the pigoon procedure in order to stop the criticism coming from the activists. Jimmy's mother resigned from her job and became a recluse as she found the things they had done in the laboratories unethical. While Jimmy's father was a faithful devotee of the system in the Compounds, his mother was criticizing it severely. She said that the Compounds were just '*theme parks*' which were protected by the gates, searchlights and CorpSeCorps security. The earliest memory of Jimmy was the bonfire of cows, sheep and pigs which had been deliberately infected with an epidemic in order to

keep the meat prices high. The animals had to be burnt to prevent the spread of the disease.

Jimmy had an unhappy childhood as his parents were completely lost in their own worlds; his father focused on his scientific projects while his mother was in a never-ending depression which stemmed from the studies made in the laboratories. The scientists in the OrganInc Lab were engineering animals by means of gene splicing in their free times as a pastime activity. They said '*...it made you feel like God*' (182) (Atwood, 2003:51). The rakunks which were a blend of racoon and skunks were one of their creations and they were treated like pets in the OrganInc Farms. His father changed his job and transferred into a new company NooSkins in which genetically created animals were used for skin-related biotechnologies. Their main aim was to find a new technology to replace the old wrinkled skin on a humans body but their studies hadn't yielded the results they were looking forward to getting.

*'.. the dozen or so ravaged hopefuls who had volunteered themselves as subjects, paying no fees but signing away their rights to sue, had come out like the Mould Creature from Outer Space – uneven in tone, greenish brown, and peeling in ragged strips'* (183) (Atwood, 2003: 55).

As it was mentioned previously, all of those studies were made in order to market their products at a high price to the people who had been convinced with the advertisements that was what they lacked. A discussion between Jimmy's father and mother was worth quoting when the scientists in the NooSkins achieved a neuro-regeneration project. They actualized their dream of growing human neuro cells in pigeons which meant that a damaged brain of a human could be replaced with the substitute in a pigeon's head. Jimmy's mother found that project and its application completely unethical while the father said the thing was nothing more than changing the nature of cells and proteins.

*'... this pig brain thing. You're interfering with the building blocks of life. It's immoral. It's ..... sacrilegious.'* (184) (Atwood, 2003: 57).

Although she had remained passive until that time, the neuro cell pigoon project was the end of everything for Jimmy's mother. She left the Compunds, her husband and her son Jimmy for good. A few months before his mother's departure, Jimmy met a new friend Crake. His real name was Glenn but throughout the novel the nickname he took in an online game '*Extinchaton*' was used. Crake had a similar family history to Jimmy's, his mother was working in the labs and had no time to spare to her child. Crake's father who was mentioned to be a genius on genetic engineering was murdered as he became aware of the immorality of the things they had done in the labs. Crake was exceptionally smart and it was clear that he was going to be someone very important. Two boys spent hours together playing computer games such as '*Barbarian Stomp*' (in which barbarians and elites warred), '*Blood and Roses*' (in which the Blood part representing the human atrocities in the history had to trade Roses part standing for the human achievements). *Extinchaton* was the interactive game which marked the lives of these two boys as well as the future of the civilization. In this game, the players had to find out the names of extinct animals or plants.

*'EXTINCHATON, monitored by MaddAddam. Adam named the living animals, MaddAddam names the dead ones'* (185) (Atwood, 2003: 80)

This online game was the place where the boys got their nicknames from the fauna of extinct animal kingdom; Crake for Glenn and Thickney for Jimmy. Moreover, *Extinchaton* was the game in which Crake learnt and got inspired while he was creating Crakers later. When they were not playing games, they were watching live tortures and executions on the websites like *hedsoff.com* or *alibooboo.com*. There were lots of websites on the internet which broadcast live bloodfests or suicides such as *shortcircuit.com*, *brainfrizz.com* and *nitee-nitee.com*. The access to these websites were fairly easy and more interestingly lots of people enjoy watching them as they were watching a cartoon. Pornsites especially kiddie porn sites were another leisure activity of the boys. In those pornfilms, they forced young children of the poor countries to act by threat and punishment. Oryx, an important character in the lives of two boys was one of those children in the films. She would reappear in the further pages of the novel as the assistant of Crake and the mother of animals in Paradise.

Years went by like that until the boys had to go to different colleges. Not surprisingly, Crake was chosen for the Watson- Crick Institute where the smartest students study. Jimmy was not a very successful student, as he said he was not a number-person but a word-person and he got the chance to go to Martha Graham Art Academy. The graduation party wasn't very nice for both of the boys as Jimmy felt unsuccessful while Crake felt sad because of his mother's death. His scientist mother died because of a hot bioform she picked up in the lab. The germ killed her by dissolving her body into pieces. Before they started their new schools, they spent the last summer together which was marked by the genetically- modified coffee wars. The war between the producer companies and farmers started all over the world when the scientists of the Helth Wyzer company created a new coffee bean. The Happicuppa beans were programmed to ripen at the same time and grown in big plantations so harvesting with the machines was possible. This new technology would kick the individual enterprisers and farmers out of the coffee business whose crops ripe at different times and hand picked. Riots and killings were global and the society was divided into two camps; those for Happicuppa and those against it.

Martha Graham Art Academy was a big disappointment for Jimmy, it used to be glorious when the art was appreciated. Yet, then as art lost its place to science and engineering, the school was no longer on the top list as Crake's Watson-Crick Institute. Studying art was regarded as studying Latin, old and useless. Martha Graham even didn't have the money to transfer the old books to CDs and burnt them so it was an agony for Jimmy to study in the library. Jimmy explained that there was no point in going to the classes as all of the art could be done by computer then.

*' As for Film-making and Video Arts, who needed them? Anyone with a computer could splice together whatever they wanted, or digitally alter old material, or create a new animation. You could download one of the standard core plots and add whatever faces you chose, and whatever bodies too.'* (186) (Atwood, 2003: 187).

When Jimmy visited Crake at Watson Crick Institute, he felt ashamed of his school. There was tight security in the Watson Crick as they were afraid that some fanatic would explode the best minds of the generation while ironically the security

in Martha Graham was loose and the process was ridiculous. Crake was studying ‘transgenics’ but he showed every department to Jimmy. The school was amazing with the statue of the Institute’s mascot spoot/gider at the entrance which was designed by blending spider and goat to produce high- tensile spider silk filaments in the milk. The product was used in bullet proof vests at that moment. Not surprisingly though, this experiment in the novel has been realized in the real world as it can be seen in this quotation : *‘Readers of Science will recognize the innovation announced in January 2002 by Nexia Biotechnologies: a textile called BioSteel produced through its proprietary transgenic goat technology’* (187) (Squier, 2003). The students in the Botanical Transgenics created drought-and-flood resistant tropical blends as well as Rockulators- fake rocks- which absorb the water and release when it’s needed. Those were nothing beside the study Jimmy saw at the NeoAgriculturals. The thing was the latest project and it promised to bring lots of profit to the Institute.

*‘ What they were looking at was a large bulblike object that seemed to be covered with stippled whitish-yellow skin. Out of it came twenty thick fleshy tubes, and at the end of each tube another bulb was growing’* (188) (Atwood, 2003: 202).

Jimmy couldn’t understand the thing he was looking at until Crake explained him the nature and the function of the invention. Crake told Jimmy that those were chicken. The thing had no head, it was just designed to grow flesh of chicken. The woman guiding them around the laboratory explained :

*‘ ..... There’s a mouth opening at the top, they dump the nutrients in there. No eyes or beak or anything, they don’t need those’* (189) (Atwood, 2003: 202).

That’s even too much for Jimmy whose childhood was spent with pigeons but they had heads. The guide explained them that the genetically devised chicken had no brain functions and feelings so there was nothing to protest about them. The chicken breasts could grow up in two weeks so the manufacturers would make a fortune out of this project. Although Jimmy criticized the project severely, he would soon become an addict of the ChickieNob which was the market name of the project products.

As Crake once said the world was pre and post catastrophe had been a vast uncontrollable experiment, the unintended consequences of which would take over (190) (Atwood, 2003: 228). While wandering around the Watson-Crick Institute labs, Jimmy somehow felt that the lines had been crossed and men trespassed the area of creation which was thought to be in the hands of God. Seeing wolvogs; a new breed obtained by gene splicing of dogs and wolves, Jimmy felt uneasy. Squier defines the book as *'a bestiary involuntarily unleashed by proprietary engineering.'* (191) (Squier, 2003). The scientists created 'things' in order to satisfy their egos and earn money but they were intervening the nature's balance. They never thought about what would happen if everything got out of hand. When Jimmy posed the question of 'what if' to Crake, he answered that:

*'But they won't get out. Nature is to zoos as God is to churches'* (192)  
(Atwood, 2003:206).

Crake believed in the superiority of the human race. He claimed in the quotation above that the bars and the walls were to keep Nature and God under control. Surprisingly, everyone in the Watson-Crick Institute believed in this and they regarded one another as conspecifics while the others were nonspecifics. All of the scientists in the Compounds had similar ideas they wanted to act like God and master everyone around. Their materialistic aims surpassed the spiritual ones of the old scientists such as helping the advancement of civilization. In order to carry out their *'social control fantasies'*, the scientists trade their humanity. Crake gave clues about the forthcoming days by creating hypothetical scenarios to Jimmy. He said that scientists had to create diseases in the laboratories to keep the demand for medication alive. They inserted hostile bioforms in vitamin pills and sold them to the innocent consumers. When the consumers got the disease from the vitamin pills, they had to buy the antidotes. The scientists designed a vicious circle for the consumers who wanted to be healthier and bought the vitamins without knowing that virus was embedded in them. When the disease was spreaded, then they started selling the remedies at a high price. The industry of health provided them with a huge profit. Crake justified the evil plan of the scientists by saying that:

*'.....maximum profit – the patient should either get well or die just before all his or her money runs out. It's a fine calculation'* (193) (Atwood, 2003: 211)

Science not only upset the healths of the people but also destroy the balance of the nature. While they are provoking the destruction, they think that they would be protected in the well- built fortress of the Compunds. However; *'No part of a community is an island unto itself , all residents benefit or suffer when any of them do.'* (194) (Collin& Harris,1993). The scientists who also created new agricultural products and animals turned the world into hell. The e- bulletins sent to the top people were full of news about the disasters manufactured by the uncontrollable scientists. One of the news was about the ChickieNobs, the genetically created chicken-like animals which were defected with a created virus.A tiny parasitic wasp had invaded several ChickieNobs installations carrying a modified form of chicken pox, specific to the ChickieNob and fatal to it. The installations had had to be incinerated before the epidemic could be brought under control.

The most interesting news was about a germ which destroyed the roadways all over the country. *'A microbe that ate the tar in asphalt had turned several interstate highways to sand. All interstates were on alert, and a quarantine belt was now in place'* (195) Atwood, 216).

Jimmy returned to Martha Graham Academy with a confused state of mind after his visit to Watson-Crick Institute. Nevertheless, he couldn't dwell on the things he had witnessed in Watson-Crick much as his graduation was close. He lost the track of his life with his new job, new house and milieu. He was completely lost and lonely until Crake came to rescue him. He arranged a trip to the Pleeblands for making Jimmy happy. There were shops where the projects of scientists like Crake turned into money. These shops provided the customers with services which promised to change genetic dissatisfaction such as being short or having a disease. Crake explained that :

*'People come here from all over the world-they shop around. Gender, sexual orientation, height, colour of skin and eyes- it's all on order, it can be all done or redone. You have no idea how much money changes hands on this street alone.'* (196) (Atwood, 2003: 287)

The products and services in the shops were addressing and exploiting the universal desire and fear of human beings to become old and die. Crake was working on immortality with the masters of Extinctathon in Paradise. There were two main projects; BlyssPluss Pill and the Crakers. BlyssPluss Pill which aimed to eliminate the external causes of death such as war, contagious diseases and overpopulation. Crake accounted for the targets of BlyssPluss Pill.

*'The aim was to produce a single pill, that, at one and the same time:*  
*a) would protect the user against all known sexually transmitted diseases, fatal, inconvenient, or merely unsightly;*  
*b) would provide an unlimited supply of libido and sexual prowess, coupled with a generalized sense of energy and well-being thus reducing the frustration and blocked testosterone that led to jealousy and violence, and eliminating feelings of low self-worth;*  
*c) would prolong youth.'* (197) (Atwood, 2003: 294)

Besides the mentioned benefits of the must-have BlyssPluss Pill, there was also one hidden one. The pill would act like a contraceptive and lower the population. That was going to stop demand before it exceeds supply so there wouldn't be any problems stemming from overpopulation. Crake was aware that there would be protests against the pill from the religious sides as they were immersed in agony and ascetism. Yet, that huge-money spinner pill would certainly do away with the religious protests as every groundbreaking change in history had done.

*'The tide of human desire, the desire for more and better, would overwhelm them. It would take control and drive events, as it had in every large change throughout history.'* (198) (Atwood, 2003: 296)

BlyssPluss Pill was a side dish beside the great project of Crake which was the Crakedom. As Crake couldn't foresee any goodness in the future of humanity, he devised a scheme to restart everything. Crake was anxious about the population growth and its consequences so he pre-planned a new imaginary order when he was a student at Watson-Crick and he got the opportunity to realize his dreams as he graduated. He gave hints about his plans to Jimmy during his visit to Watson-Crick

Institute although Jimmy then didn't pay attention to them. He told Jimmy that the destruction of the whole civilization was possible with terminating one generation of everything.

*'All it takes.....is the elimination of one generation. One generation of anything. Beetles, tress, microbes, scientists, speakers of French, whatever. Break the link in time between one generation and the next, and it's game over forever'* (199) (Atwood, 2003: 223)

After the BlyssPluss, the Crakers were introduced to Jimmy as the life work of Crake. Jimmy was shown a large window through which he saw a large space filled with trees, plants, blue sky. That was the first time Jimmy saw the Crakers.

*' They were naked, but not like the Noodie News: there was no self-consciousness, none at all. At first he couldn't believe them, they were so beautiful. Black, yellow, white, brown, all available skin colours. Each individual was exquisite. 'Are they robots, or what?' he said'* (200) (Atwood, 2003: 302)

'*Paradice Project*' is a scheme for survival based on eradicating humanity's inherent flaws. Crake explained that they were the 'floor models' for the customers who wanted to own babies like them. The buyers just had to select the physical and mental features and they would have tailor-made babies. The pre-selected characteristics would be in these flawless babies. *'These are the floor models. They represent the art of the possible. We can list the individual features for prospective buyers, then we can customize'* (201) (Atwood, 2003: 305). They were like human beings in some ways for instance they were mortal(all of them were programmed to die at the age of thirty) and reproductive. However, apart from these they were far different from the homo sapiens with regard to perfection, beauty, docility and immunity. They were vegans and recycle their own excrement like bovine animals. The genes of aggression, jealousy, hatred, greed to possess and dominate had been erased from the Crakers' anatomy. The *Paradice Project* and *BlyssPluss Pill* were delicately linked; one would lower the population and the other would replace it with a superior and wanted model. Crake claimed that what he aimed was curing the diseases of the world.

*'What had been altered was nothing less than the ancient primate brain. Gone were its destructive features, the features responsible for the world's current illnesses. For instance, racism- or, as they referred to it in Paradise, pseudospeciation- had been eliminated in the model group, merely by switching the bonding mechanism: the Paradise people simply did not register skin color. Hierarchy could not exist among them, because they lacked the neural complexes that would have created it.'* (202) (Atwood, 2003: 305)

Transformation of homo sapiens to the obedient, physically perfect and sexually, genetically tamed Crakers was achieved with change of the neurons and hormones in the human body. Human beings were turned into mammals as Crake and the Extinchaton got the inspiration from the animal kingdom while they were manufacturing the Crakers. Just like the animals, they would have sex at certain intervals with anyone that wanted them. While doing away with all the negativities that had tarred the fate of homo sapiens such as aggression or jealousy, the scientist also eliminated the wit and consciousness. The Crakers were like innocent children with no ability to make jokes or inferences.

The catastrophe broke out suddenly, at first everyone thought that was again a hostile germ. As bioterrorism was common, no one suspected it until every part of the planet was infected. Later it was understood that the virus killing everyone was inserted deliberately to the BlyssPluss Pills. The epidemic caused a total chaos; seeing the infected people bleed from their pores, the healthy ones rushed around to save themselves. There were loots, raids and fights. For the believers, the epidemic was the messenger of the Apocalypse.

*' Street preachers took to self-flagellation and ranting about the Apocalypse, though they seemed disappointed: where were the trumpets and angels, why hadn't the moon turned to blood?'* (203) (Atwood, 2003: 341)

The scientists and the Crakers in the Paradise were safe at the beginning of the chaos. However, Crake killed Oryx and himself while leaving the Crakers to Jimmy's guidance and control. Jimmy survived the epidemic as he had been made immune to the virus by Crake with a vaccination. Everything went according to the great plan of Crake; by killing the people with the virus in the BlyssPluss Pills, he could open a space for his Crakers to start their own era and order. Jimmy would be their shepherd until they adjust the new circumstances out of the Paradise. Standing

behind the glass of the Paradise, Crake said silent farewells to his sons and daughters. *'You're the only ones now who can'* (204) (Atwood, 2003: 326).

While the entire human race was being destroyed gradually, Jimmy was watching the news in despair. The wholesale death transferred the Homo Sapiens to the long list of extinct species. As the lights of on the world map was blinking out one by one, Jimmy was making a plan to get the Crakers out of the Paradise. He was afraid that the air circulation would stop and they would die. His first meeting with the Crakers was awesome, that was the first time they had seen a creature with clothes, different smell and hair on the body. As the Crakers were like blank pages, Jimmy could come up any story he wanted to explain the differences between him and the Crakers. When the children asked him about his clothes which they had perceived as a second skin, Snowman explained that Crake had created him in that way.

Jimmy took them out of the Paradise with saying that Crake wanted them to change their place. Crakers would believe in anything that included the names of Crake and Oryx. The Crakers liked listening to stories from Snowman, they had been programmed to be naive and ignorant no matter how old and mature they looked like. Snowman had to fill in the gaps on their minds with stories he created. In contrast to what Crake had planned, following the escape out of the Paradise, the Crakers started wondering about things. Snowman told them that, in the new world created by Crake, the human-like creatures belonged to Crake while the animals and plants belonged to Oryx. Although Crake was against the idea of religion and its implications, the Crakers believed in Oryx and Crake as their god and goddess. Snowman had to create a myth of existence for the Crakers in the aftermath of the catastrophe and their evacuation from the Paradise.

*'Crake made the bones of the children of Crake out of the coral on the beach, and then he made their flesh out of mango. But the Children of Oryx hatched out of an egg, a giant egg laid by Oryx herself. Actually she laid two eggs: one full of animals and birds and fish, and the other one full of words. But the egg full of words hatched first, and the Children of Crake had already been created by then, and they'd eaten up all the words because they were so hungry, and so there were no words left over when the second egg hatched out. And that is why the animals can't talk.'* (205) (Atwood, 2003: 96).

Snowman acting like the messenger of Crake and Oryx also told them that prior to their creation, there had been chaos. In order to stop the chaos, Crake had triggered the Great Rearrangement and made the Great Emptiness. The Crakers gathering and singing around a scarecrowlike effigy similar to Snowman to call him back, shocked Jimmy. That was just like a religious ritual although Crake did his best to keep the Crakers from being contaminated with religion. The Crakers explained that they had made a picture of Snowman to send out their voices.

*' Watch out for art, Crake used to say. As soon as they start doing art, we're in trouble. Symbolic thinking of any kind would signal downfall, in Crake's view. Next they'd be inventing idols, and funerals, and grave goods, and the afterlife, and sin, and Linear B, and kings, and then slavery and war.'* (206) (Atwood, 2003: 361)

The novel ends with Snowman's finding several survivors, he left the Crakers for good. Yet, he knew very well that a farewell speech would tire him as Crakers wouldn't understand the concepts. There was no meaning in telling them not to tell lies, steal, commit adultery; those weren't built-in concepts for their civilization. *'Oryx and Crake'* published in 2003 is not telling us unfamiliar subjects as we have witnessed the creation of the first clone animal . Moreover, it is known that in a few years we may have babies as we want thanks to genetic engineering. Even in small countries cloning has become ordinary. While religious authorities criticize this as they consider cloning interfering with the job of God, the society is divided because of different views. Nevertheless, as Atwood explains using a scientific neologism of her own: *'Once the protonome had been fully analyzed and interspecies gene and part-gene splicing were thoroughly under way, the Paradise Project.....had been only a matter of time.'* (207) (Squier, 2003). Thus, besides the custom- tailored babies, we should be ready for any kind of genetic creations.

### 3. IMPLICATIONS OF THE STUDY FOR CLASSROOM USE:

'Literature' is an inalienable supplementary material to foreign language teaching curriculum as a result of the invaluable benefits it brings to the language classroom such as development of linguistic capacity, motivation, involvement and personal growth. As Short stated '*Literature is the life's blood flowing through the heart of education. Reading especially in this information rich, complicated and demanding world is essential to everyone's well-being*' (1) (Short, 1990)'. Lao and Krashen also accentuated the importance of literary texts as supplementary material now that reading literature entails a substantial amount of meaningful and interesting reading which has a positive impact on language and literacy development (2) (Lao and Krashen, 2000). As well as providing motivating material, literature helps students develop interactive and interpretative skills as well. Gilroy commented that as literary texts are open to multiple interpretations, they provide a ready-made opinion gap between one student's interpretation and another's which can be bridged by genuine interaction (3) (Gilroy, 1995). Requiring students to read fiction allows them to have shared experiences in which to understand, analyze and apply sociological concepts and theories (4) (Fitzgerald, 1992). As the subject matter of this study is '*anti utopian novels*', in the following part, the necessity for studying anti utopias in the classroom will be discussed. In the second part, the activities to exploit anti utopias will be presented. Now it is time to discuss the advantages of using anti utopian novels in the classroom.

#### 3.1 USE OF ANTI UTOPIAN NOVELS IN THE CLASSROOM

Anti utopian fiction which is generally classified under the branch of science fiction genre has proved itself to be ideal for rethinking world through words (5) (Freire and Macedo, 1987). Among all the other genres of literature, anti utopian fiction has a special status as it considers humanity's reaction and response to the social changes around them from technological and scientific ones to the religious or economical ones. In '*Teaching as a Subversive Activity*', Postman and Wengartner manifested that schools must serve as the principal medium for developing in youth

the attitudes and skills of political and cultural criticism (6) (Postman and Weingartner, 1971). The students can't see a much more straightforward genre than anti utopias when it comes to the discussion of the problems of the real society in a fictive dimension. Anti utopian literature provides the readers with a unique opportunity to explore their own society, provoke debate and examine their own strengths and flaws all within the realm of another world and another time. The characters' experience of conflict, issues about morality and aggravated reflections of the real world issues present students a basis for a linguistic, personal and intellectual development.

*'Using anti utopian novels along side science fiction will certainly develop a new kind of a person 'who is actively inquiring, flexible, creative, innovative, tolerant, liberal personality who can face uncertainty and ambiguity without disorientation, who can formulate viable new meanings to meet changes in the environment which threaten individual and mutual survival' (7) (Postman and Weingartner, 1971).*

Anti utopian works worth classroom use as they contain two invaluable aspects. First of all, in anti utopias there is a fictive milieu akin to the readers' with their similar but more serious social, environmental, juridical, economical, humanitarian, technological or spiritual problems. Secondly, the main characters especially heroes or heroines are the ones who have got awakened and show reaction and rebellion against the flaws of the system. It is easier for the reader of the anti utopia to set an empathy with the main character as the dilemma he/she faces is a reflection of the real life situations. Now that anti utopias get their topics from the real society's problems, the reader would find himself/herself in a fictive dimension full of similar problems to his own. With the hero, the anti utopian author aims at arousing the reader from the deep and sound sleep he has been having for years. The subjects held in anti utopias such as misuse of science and technology, book banning, mindless TV addiction, mass consumption and conformity, repressive government tactics, spiritual void, threat of nuclear, biological and chemical weapons, social injustice, destruction of the environment, overpopulation are taken from the real world. These are the elements that frightened the author and if they were left uncontrolled in reality, the real society would turn into one of those nightmarish ones in the anti utopian novels. As science and technology have been the rulers of the 20<sup>th</sup> and 21<sup>st</sup> centuries, reading science fiction will let the students to review the regulation of their lives.

*'Science Fiction readers to peel apart layers of meaning and interrogate subjective positions within our current techno global existence, prodding us to ask who develops technology, who has access to technology and who is oppressed by technology.'* (8) (Zigo and Moore, 2004:87).

Anti utopian novels demand the readers to be problem-solvers, to stretch their minds to new possibilities and approaches instead of glancing at the lines passively. The abilities of critical thinking, reflective response, analytical reduction as well as speculation and synthesis are required in the reading process of anti utopias as they are more than romantic stories. According to Ira Shor, *'critical literacy' connects the political and the personal, the public and the private, the global and the local, the economic and the pedagogical, for reinventing our lives and for promoting justice in place of inequity.*' (9) (Shor, 1999: 20). In other words, anti utopias are not only read for enjoyment because they dwell on the issues of good and evil in flux or tested in the face of crisis. As Frye stated the hero of an anti utopian novel engages himself/herself in a journey to destroy evil and discover some truth about the world reflects a belief in the clear distinction between good versus evil and then need for people to set out a journey to discover the truths of their real lives (10) (Frye, 1957). The plot of the anti utopian novel revolves around the *'What if ?'* question and speculation about what could happen if a certain aspect of sociological change from global warming to a world war happened. The threats or challenges used in anti utopias reflect the fears and concerns facing certain generations such as high reliance on machinery and computerization, nuclear energy or ecological ruin so anti utopian studies are good ways of making a social criticism of a specific era. Moreover, in most of the anti utopian novels, the language is used as an oppressive tool to manipulate the crowds. Students can witness how the ad hoc language functions in accordance with the plans of the governors.

*' Science fiction also offers carefully crafted examples of linguistic experimentation that can be used to support students' understanding of sociolinguistic theory and discourse communities as well a help students make use of discourse analysis as a tool for literary interpretation.'* (11) (Kutz,1997:158)

PRE -READING: This is the very initial step of a reading lesson; the fundamental purpose is to draw students' attention to the content of the lesson and preparing them for reading a literary work. As schema theory explains, information must be linked to previous world knowledge or experiences if it is to be retained.

As Probst puts forth:

*'More than other kinds of texts ,literature draws on the readers prior knowledge :of people and places ,of historical periods and cultures ,of spoken and written language ,of human nature ,of story grammar and literary forms ,to name but a few categories ' (12) (1988:33)*

Thereby before starting the reading process , teachers should activate the schema by means of brainstorming techniques; in other words students make connections between their prior knowledge and a topic to be read, so retention will be peaked (climaxed). Teachers can also present information gaps to be completed through critical reading with pre reading discussions. As Carter & Long acknowledge that pre reading activities will clear away the probable obstacles especially cultural difficulties which may be faced with during the reading processes(13) (Carter and Long,1991). In addition to brainstorming activities, inferences and prediction can be used. The widely used classroom techniques in pre reading stage such as title discussion, use of visuals, and prediction of the content, key vocabulary teaching are proved to increase comprehension.

WHILE READING: In this stage, students are expected to make detailed analysis at lexical, semantic, discursal and syntactic levels. In order to achieve success in these abovementioned areas, students can be asked to re -construct the text out of words that are picked up from the text at random or they can be told to re arrange jumbled sentences. In order to check comprehension, teachers may direct meaningful and thought provoking questions about the text and characters. Teachers can also use sentence completion activities to be completed with reference to story. Character sketches is another way of testing comprehension, students can be supplied with adjectives to describe characters.

POST READING: Post-reading process extends the text to different platforms and provides a chance for teachers to assess learning through innumerable activities. In this final stage, texts can serve as a *'jump off'* point for classroom discussions, role plays, creative writing, board games ,writing letters to characters, transformation of the literary text (anti utopian novels in our case)to other kinds of art .

### **3.2 SUGGESTED ACTIVITIES BASED ON THE SELECTED ANTI UTOPIAN NOVELS**

In order to benefit from the anti utopian literature at most in the classroom, the texts should be studied in a creative and thought-provoking way that students will get awakened and attentive during the reading process. They will not only improve their linguistic skills but also students will grasp new perspectives to the circumstances in their real lives as anti utopian novels get their material from the ills and menaces of the actual society. Literary skills do not have to be studied in boredom just for the sake of getting a high grade or passing the class. Nevertheless, they can form a very rich basement for new activities, ideas, discussions and intellectual journeys. The intrapersonal reading process could be enriched with pre-, while- and post- reading activities. In this part of the thesis, classroom activities based on the selected anti utopian novels which were investigated in the second part of the thesis will be presented. The reading exercises are formed in order to address the linguistic, visual, musical and kinesthetic abilities of the students. Each six novel studied in this thesis will be used in the activities.

#### **3.2.1 PRE-READING ACTIVITES**

In this part, prior-to-reading exercises will be given. The main aim of pre-reading exercises is to stimulate and prepare the students for the novel they are going to read. Instead of giving a brief or detailed background of the novel and presenting the fictive characters of the novel, the teacher can lead the students to dwell on the clues she/he will give. It is proved by many researches that spoonfeeding the students with just giving the essential information and expecting them to memorize

will do nothing but kill the joy and creativity in learning. The activities given below are adapted to the selected anti utopian novels which are discussed in this study.

### 1. Creating An Ideal Country

The students are asked to create an '*Ideal Land*' in groups of four or five. They have to decide ;

- What were the name, the language and the flag of the country as well as the governing style? Who were the governors and how were they elected?

- What were the geographical position and natural resources?

- What were the income resources( agriculture, fishing, cattle-raising, tourism, trade etc)?

- What was the image of this ideal society? What was the environment like?

- Was there an army? If there was an army, the students should decide who would do the military service and if it was compulsory or voluntary.

- What were the education system and learning institutions like?

- How many people lived in this society? How was the population growth controlled? How long was the lifespan of an ordinary citizen?

- What were the professions? Were the jobs of the citizens decided by the State? If so, was there any chance to change the jobs?

- Were there any kind of classification in the society? If so, which one was the privileged class?

- Were women and men equal? What was the marital law like?

- Was the society technologically developed? If so, what kind of technological and scientific improvements were implemented to the social life?

- Was there religion in the society ? Who was the religious authority figure? How were the spiritual needs met? Were there any religious institutions?

- Were there any bans and forbidden things in this '*Ideal Society*'? How were the citizens kept under control?

- What was the most serious crime and how was it punished?

If possible students are asked to draw a picture of their *'Ideal Land'* and show it to the other groups while presenting their *'Ideal Country'*. A class election can be held to decide which *'Ideal Country'* was the best.

## 2. Creating An Unideal Country

After forming their *'Ideal Land'*, the students are asked to create an *'Unideal Land'* a *'Hell on the Earth'* in which they wouldn't like to live. The teacher can guide them by asking the problems of the present society concerning environment, politics, justice, equality, health, science, technology, religion and wars. The students may list the most serious problems threatening the present society. In order to create their *'Unideal Land'* they should dwell on these ills and think how things could become much worse.

The students are asked to create a hellish country having anti utopian flavors by answering the questions below.

- What were the name, the language and the flag of the country as well as the governing style? Who were the governors and how were they elected?

- What were the geographical position and natural resources?

- What was the image of this society? Was it overpopulated or underpopulated? Were there any environmental problems?

- What were the income resources( agriculture, fishing, cattle-raising, tourism, trade etc)?

- Was there an army? If there was an army, the students should decide who would do the military service and if it was compulsory or voluntary.

- What were the education system and learning institutions like?

- What were the professions? Were the jobs of the citizens decided by the State? If so, was there any chance to change the jobs?

- How many people lived in this nightmarish society? How long was the life span? What were the main causes of death?

- Were there any kind of classification in the society? If so, which one was the privileged class?

- Were women and men equal? What was the marital law like?

- Was the society technologically developed? If so, what kind of technological and scientific improvements were implemented to the social life?
- Was there religion in the society? Who was the religious authority figure? How were the spiritual needs met? Were there any religious institutions?
- Were there any bans and forbidden things in this society? How were the citizens kept under control?
- What was the most serious crime and how was it punished?

### **3. A Real Life Survey**

Students are asked to recall the most serious problems on the agenda of the whole world. In pairs, they should brainstorm and categorize them under the headings of ;

- Environmental
- Science and technology
- Health
- Religion
- Politics
- Economics
- Education and literacy
- Humanity and justice

Then students are told to list the headings from the most serious to the least serious one. Which of these problems should be solved urgently? Pairs can compare their lists and classifications. Make students choose the most important three problems and suggest solution for them in the same pairs.

### **4. Group Discussion**

Students can be asked to list the problems stemming from '*science and technology*' and '*religion*' in their real society. Teacher may tell the students to find out the importance and necessity of '*science and technology*' and '*religion*'. Are they simplifying our lives or making it more complicated and unbearable? Later on,

the students will be challenged to discuss if these are indispensable features of the society and what would life be like if they were absent from their lives.

### 5. Associations

The students are given this chart and ask to write whatever adjective, verb or noun that come to their minds related to the keywords stated on the left side.

	<b>Adjective</b>	<b>Verb</b>	<b>Noun</b>
<b>Future life</b>			
<b>The Earth</b>			
<b>Science</b>			
<b>Religion</b>			
<b>Population</b>			
<b>Environment</b>			

**6. A Future Questionnaire**

In pairs, students are given a questionnaire concerning future taken from the ‘*Group Work*’ (Intermediate) by Peter-Watchyn-Jones (14) (Jones, 2000).

<p><b>Your Friends</b> By 2050 your closest friends will be A) someone you met on the Internet B) an artificial personality you made on your computer C) a real person</p>	<p><b>Death</b> By 2050 the average life expectancy will be A) less than 75 B) 75-100 C) over 100</p>
<p><b>Computers</b> By 2050 computers will have changed the human race A) hardly at all B) considerably; we’ll have become much more isolated from each other C) totally; humans will be almost a different species</p>	<p><b>Punishment</b> By 2050, the death penalty will have been revived in most European countries. A) No, never B) Yes, it’s the only way to stop violent crime C) Yes, but it will do nothing to reduce crime</p>
<p><b>Missing Talent</b> By 2050 which of these abilities will we rarely have any use for? A) handwriting (we’ll all use keyboards) B) talking foreign languages (we’ll all have translators) C) cooking (we’ll all use pre-prepared meals)</p>	<p><b>Environment</b> By 2050 global warming will A) have disappeared- it was just a stupid scare story B) be controlled by close international co-operation C) have continued unchecked with terrible consequences</p>
<p><b>Terrorism</b> By 2050 terrorism will have A) increased- we’ll have terrorists with nuclear weapons within ten years B) decreased- it will be defeated by international cooperation C) stayed the same</p>	<p><b>Crime</b> By 2050 the streets will be A) safer- high-tech security will have reduced crime B) more dangerous- all criminals will have guns C) no better- whatever the police come up with, the criminals will always be one step ahead</p>
<p><b>Genetic engineering</b> By 2050 genetic engineering will A) be thought of as unnatural and we won’t use it B) enable use all to go shopping for children with any characteristic we like; it will be acceptable to have ‘designer children’. C) be open only to the very, very rich and kept underground</p>	<p><b>UFOs (flying saucers)</b> By 2050 the official line on UFOs will have A) changed- a major government will confess that they do exist B) dramatically changed- a major government will admit that UFOs exist and that they knew about them all the time C) unchanged- all governments will still deny that they exist</p>

## 7. A Time Capsule

‘ *A Time Capsule*’ is a kind of container in which objects from present day are stored for the future generations to understand the way of life in these days. From time to time, some countries prepare a capsule and bury it underground in which they save the newspapers, the clothes, the technological goods, pictures of the present life. This capsule is well-protected from the destruction of time and other elements. In case of a disaster and disappearance of the civilization, the future generations would understand their way of life by finding out the ‘*Time Capsule*’.

The students are asked to list the objects they would like to put in a ‘*Time Capsule*’. The objects could vary from personal belongings to the symbols of that society or that era. The students have to explain why they have chosen the things on their lists.

## 8. A Life Shuttle

Imagine a nuclear disaster hit the whole planet and only few people survived the catastrophe. Nevertheless, due to the high radiation these people should be evacuated to another planet. There is only one small ‘shuttle’ to rescue the survivors and it can only host 5 people. However, there are 10 survivors and the students are to decide who are going to live and who are going to die. The 5 chosen people have the mission of starting a new civilization in another planet. Here is the list of them, the students have to read, evaluate and make a decision. They have to make logical explanations for their preferences.

1. *Marian*: A 35 year old language teacher. She knows a lot about botanics and zoology. She is good at establishing communication as long as she is not moody and pessimistic.

2. *Ricardo* : A 26 year old cook. He has spent most of his life in the kitchen. He is calm, friendly and quite religious.

3. *Ruth* : An 18 year old teenager who has devoted her life to the computer games. She knows lots of things about guns and weapons but haven’t used any of them in her lifetime. She is young and restless.

4. *Alberto*: A 28 year old factory worker. He is very good at mechanic skills and machinery. Nevertheless, he could be quite bossy and unbearable when he starts giving orders. He is also a slow motion person.

5. *William*: He is a 48 year old accountant . He loves gambling and taking risks. He had lost all of his fortune before the catastrophe. He never cares about the others. Yet, he is quite athletic and fit.

6. *Rose*: A 55 year old lady who can foretell the future. She has a very strong sixth sense . She has magical healing powers. However, she is addicted to alcohol and drugs.

7. *Martin*: A 60 year old engineer. He had invented lots of machines and knows lots of things about mechanics and physics. Yet, he has become blind due to the high radiation.

8. *Stephen*: A very popular 29 year old footballer who is quite fit and energetic. He is good at manual skills but he understands nothing about machines. He couldn't have a child of his own.

9. *Alanis*: A 36 year old criminal. She has been arrested many times for theft. She is illiterate and rude. People believe that she is genetically programmed to commit crime. However, she is very good at problem solving at hard times. She has the qualities of a good leader.

10. *Eve*: A 26 year old spy. She is rarely honest and she can do anything to save her life. She has a great physical stamina but personally she is unreliable.

## **9. Create A Superhero**

The students are asked to think about a nightmarish society in which the population, pollution, crime and diseases are high. There has been high rate of ecological ruin and most of the animals and plants are under the threat of extinction. There has been injustice and inequality in every part of life. Only a little part of the population enjoys the beauties and riches of life while the majority suffers from poverty, hunger, disease and injustice. Now, the students should create a '*superhero*' who can solve the problems. They have to design a '*superhero*' with regard to these:

- What is the name and mission of the hero?
- What are the strengths and weaknesses of the hero?

- Who or what are the opponents?
- In what ways do the hero solve the problems?

### **10. Tracing The History**

As anti utopian novels are a means of social criticism, the students are told to make a detailed research about the social, environmental, scientific, political and religious developments that may inspire the author while he was writing the novel. As the authors have generally been influenced by the incidents of their era, the students may investigate the events of the period in which the novel was written. Then, being based on the social facts they've learnt, they are asked to guess the content of the novel.

### **11. Speculation**

The teacher presents the students with the titles and book covers of the six selected anti utopian novels and expect them to speculate on their contents. She/he may give some keywords from the novels.( See the Book Covers in the Appendix 1)

## **3.2.2 WHILE READING ACTIVITIES**

In this part, the students are provided with exercises while they are still reading the selected anti- utopian novels. Exercises which show parallelism with the ongoing reading process enable the readers to get an exhaustive comprehension and insight. Thanks to the while reading activities, the students can read and analyze at the same time. These exercises guide the students in their reading process. As novel reading requires a relatively long time, these activities can be applied while the reading goes on.

### **1. A Walk In The Future**

The students are made to read the first several pages of the novel and visualize the milieu of the story. They are asked to close their eyes and imagine a new society based on the clues given in the novel. What are the colors, sounds and mood? How

do the characters look like? What kind of feelings do the students have in this imaginary place?

Philip Kindred Dick's ' *Do Androids Dream of Electric Sheep?*' which has been studied in this thesis, could be a good jump off point for visualization. Or else the teacher can quote several parts from the first pages of the novel. Music or else posters/ book cover/pictures can be used to facilitate students' visualization.

## **2. Keeping A Learner Diary**

The students are asked to note down their opinions and feelings while they are turning over the pages of the novel. The teacher may start a classroom discussion based on the students diaries.

## **3. What Is Your Verdict?**

A problem or a dilemma of the hero is taken from the novel and presented to be solved by the students. They have to give logical reasons for their decisions. Below, the dilemma of Jimmy from the anti utopian novel '*Oryx and Crake*' is quoted.

*' Jimmy is tired of being all alone in the post-catastrophe world. He can't be friends with the human-like creatures 'the Crakers' as they have been artificially created in the lab by his best friend Crake. Jimmy has to shepherd the herd of the Crakers after the catastrophe; these child-like creatures used to live in Paradise which was an artificially created habitation for them. Jimmy was anxious that they couldn't protect themselves in his absence. One day, Jimmy noticed the existence of other human survivors. Should he leave the Crakers to find other human companions or stay with the Crakers for good as he promised to his best friends Oryx and Crake ?*

## **4. Point of View Worksheet**

The students are given a point of worksheet in which they have to rate the statements. If they strongly agree with the statement, they should give 1 and if they strongly disagree they should give 10. The following exercise is based on the Ira Levin's anti utopian novel '*This Perfect Day*'.

### **This Perfect Day**

Rate your opinion from 1 to 10 on the following statements. 1 shows strong agreement while 10 shows strong disagreement.

1. Chip shouldn't inform his grandfather to his advisor.
2. Chip gives away the deviants around him as he is afraid of being someone like them.
3. It is very stupid of Chip to leave the territory of UniComp where every kind of conformity is provided.
4. People strongly need a governor like UniComp to live their lives.
5. If there weren't UniComp, life would be chaotic and full of sufferings for the people

### **5. Analyze The Hero**

In this exercise, the students have to find out the mission, weaknesses, strenghts, enemies, supporters and awaiting award/ punishment of the hero. For this activity, the hero of the anti utopian novel John Wyndham's '*The Chrysalids*' is used.

Mission	Strengths	Weaknesses
Enemies	The Hero David Storm	Supporters
Awaiting Award		Awaiting Punishment

What should be the qualities of a hero? Does this main character ‘*David Storm*’ have the qualities of a hero or an anti hero? Are there similarities between ‘*David Storm*’ and the heroes of other anti utopian novels you’ve read so far? The teacher can show pictures of people and ask the students to find out which picture looks like ‘David Storm’.

### 6. Story Cards

As novels require a long time for reading, every week the students can be told to prepare story cards which could facilitate their classroom discussion of the novel. Students are asked to prepare 5 separate cards and name them by writing characters, events, actions, times and places. So during the classroom discussion when the students want to talk about the characters, she/he should pick up that card. Below is given the story cards for Margaret Atwood’s ‘*The Handmaid’s Tale*’ Chapter 8 ‘*Birth Day*’.

‘*The Handmaid’s Tale*’ - ‘**Birth Day**’ (Atwood: 1989, p. 101)

Characters	Events	Actions	Times	Places

(This activity is adapted from Michael Berman’s *A Multiple Intelligences Road To An Elt Classroom*) (15) (Berman, 1998 :115) .

### 7. A Letter to the Hero

The students are asked to write a letter to the hero in which they give their opinions, make comment or criticism about the hero’s acts or preferences. They can give advice to the hero by putting themselves instead of him/her. Below is given a letter model to the hero of ‘*The Giver*’ Jonas after he has elected as the new Giver.

Dear Jonas,

.....

.....

.....

.....

A variation of writing a letter to the hero is writing a letter to that anti utopian society. As an outsider, the students could observe their faults and warn them.

### 8. A Critical Look At The Real Society

While reading the novel, the students are asked to make comparison and contrast between the anti utopian novel and their real society. They can do this by discovering the problems of the fictive society and search if there are any equivalents of these problems in their real society. Below is given the model exercise for a comparison between the society of Waknuk from John Wyndham's anti utopian novel '*The Chryalids*' and the actual society.

Society of Waknuk	Our Real Society

### 9. Find Someone Who.....

In this activity, the students are told to go around the classroom and ask the other students the questions given below. They should note down their explanations and reasons. This activity is based on Philip Kindred Dick's '*Do androids Dream of Electric Sheep?*'

Find Someone Who.....

1. is against the murder of the androids by the bounty officers
2. wants to have a electrical owl
3. thinks 'the Mood Organ' is necessary
4. can make friends with an android
5. can tell the way of differentiating an android from a human being

### 10. Empathy With The Author

The students are asked to put themselves instead of the author and make a list of the topics that worry the author.

### 3.2.3. POST READING ACTIVITIES

#### 1. Write A Different Ending

As soon as the novel has been finished, the students are asked to write a different ending to the novel. This is to see in what way they can change the fate of the characters. For this activity, the students can be told to change the end of Ira Levin's '*This Perfect Day*'. In the novel, the hero Chip defeated the UniComp and destroyed the whole civilization the UniComp engineers and Wei had created. Chip who gained a great victory over UniComp and its orderly running society sailed to '*Liberty Island*' where his wife Lilac and his now born baby were waiting.

#### 2. Critique of the Novel

The students are asked to work in pairs. They have to prepare a set of questions about the novel. Then exchange their questions with another pair and answer the questions they receive. They can use the following frames :

- a. What did you think was the most ..... thing about the story?
- b. Was there anything in the story that really .....you?
- c. According to the story, what .....?
- d. What reasons are given for .....?
- e. In what way would.....?
- f. Do you agree with the ideas/suggestion that .....?

(This activity is taken from Michael Lewis 'Implementing The Lexical Approach (16) (Lewis, 1997).

### 3. Make A Comparison with the Anti Utopian Novel and It's Film Adaptation

Most of the anti utopian novels are adapted to the screen and the film versions of the selected anti utopian novels which have been studied in this thesis can be watched. Students can be asked to watch 'the Blade Runner'- the film version of 'Do Androids Dream of Electric Sheep?' and make a comparison between the novel and its film adaptation with regard to the characters, events, problems and their resolutions and the ending.

#### Novel vs. Its Film Adaptation

Novel vs. Film Adaptation	Do Androids Dream of Electric Sheep?	Blade Runner
Characters		
Events		
Problems		
Resolutions		
Ending		

#### **4. Shooting A Film**

The students are told that they were going to shoot a film version of the anti utopian novel they've just finished.

- Where would be the film made?
- Who would be the actors and actresses?
- What would the hero look like?
- Which scene would they emphasize most ?

#### **5. Discussion**

*'Do Androids Dream Of Electric Sheep?'* registers its protest against the dehumanizing effects of bureaucracy and technology as it follows bounty-hunter Rick Deckard on what begins as a search of six renegade androids and becomes a quest for an uncontested essence of human being that separates 'us' from the ever-more human seeing androids.

Do you feel the same confusion between the reality and simulation from time to time? If so, in what ways the distinction is blurred?

#### 4. CONCLUSION

This study aims at exploring and debating the themes of science and religion in the six selected anti utopias from the American, Canadian and British Literature written between 1950 and 2008. Anti utopian novels are chosen as the subject matter of this thesis as they have recently become a popular branch of literature with their close-up look to the problems and ills of the real society in an imaginative dimension. The anti utopian writers employ a satirical language and witty style to turn flashlight to our real problems. Another society and another country experience an aggravated mode of the problems actually facing the real one such as pollution, extinction of species, overpopulation, unequal distribution of water, food and commodities, armament and threat of nuclear, biological and chemical weapons, misuse of technology and science, corruption in the religious systems and alienation. For instance, witnessing the restricted rights and lives of the individuals in the anti utopian novels, the readers could ponder questions about the borders of their freewills. Anti utopian writers whose altruism have made them feel that it is the alpha and omega of their duty to warn the society they live in about the dangers awaiting them if certain problems wouldn't be solved without delay. The abovementioned problems occupying the minds of the authors are expressed in anti utopian fiction which functions as a way of social criticism rather than an adventure novel. From the vantage point anti utopias provide, the readers are competent to discern the analogies between real life issues and their reflections in anti utopian novels. For instance, Dinello claimed that the readers have to question the nature of the conflict between the techno- utopia promised by real world scientists and techno-dystopia predicted by science fiction:

*'If you believe many scientists working in the emerging fields of the 21<sup>st</sup> century technology, the future is blissfully bright. Initially, human bodies will be perfected by genetic manipulation and the fusion of human and machine; later human beings will completely shed the shackles of pain, disease and even death, as human minds are downloaded into death-free robots whereby they can live forever in a heavenly posthuman existence. In this techno-utopian future, humanity will be saved by the godlike power of technology. If you believe in the anti- utopian authors, however, post human evolution marks the beginning of the end of the human freedom, values, and identity. Our dark future will be dominated by mad scientists, rampaging robots, killer clones and uncontrollable viruses.'* (1) (Dinello, 2005:108)

Although the first samples of anti utopian works could be seen in the Ancient Greek Literature with Aristophanes' 'Sphekes' (The Wasps) in BC 422 and 'Ornithes' (The Birds) in BC 414 criticizing the justice system, anti utopian literature became popular in the aftereffects of the Industrial Revolution. Nevertheless, interest in anti utopian literature peaked when the whole planet has had to face with the consequences of the worldwide wars and misuse of science and technology. Throughout the history, the writers have always been aware of the possibility of corruption in nature, society and morality as a consequence of human weakness and flaws. While Ancient Greek philosophers and Medieval scholars underlined the detrimental nature of mankind, with the romantic and humanistic Renaissance mindset, the human beings were considered as the excelled supreme creatures. The faith in the goodness and perfection of mankind were climaxed with the Industrial Revolution. Unfortunately though, the Industrial Revolution was also the groundbreaking development which overturned the good-willed conviction of Renaissance intellectuals. From then, the unstoppable onward march of science and technology resulted in overpopulation, immigration, pollution and new wars. Having witnessed the ruinous nature of mankind in two world wars, the survivors then became subject to new traumatic events such as mass extermination, use of nuclear bombs and clearance of countries from the map. The classic dichotomy of evil and good once again warred again but when the results were evaluated, it is obvious that neither side harvested abound.

The fright and ado of the war have always been kept ignited in the postwar era which has also witnessed the developments in science and technology such as mechanization, computerization, genetic engineering.

*'The image of science and technology in the novels reflect consistent public anxiety over the linkage between science, technology and corporate power, the complacency of government agencies and scientists toward new knowledge and artifacts; the insensivity of scientists toward the moral implications of their research and applications; and the co- option of technical knowledge by vested corporate and government interests. Public conservatism is reflected in suspicion toward new knowledge and new artifacts and in questioning whether science and technology truly improve the human condition.'*(2) (Zigo and Moore, 2004).

It became apparent that the scientific inventions may be manipulated and misused. Science and technology which aim at improving the living conditions then have become a two-sided medallion with its efficacious and detrimental nature. For instance, the internet has eased communication while it is also alienating and isolating the people. It makes searching and reaching information easier but on the other hand it also enables the surveillance and subjugation of the masses. Medical science has found out remedies to lots of illnesses yet on the other hand today it is believed that some diseases are created in the labs to generate a demand for the market of new medicines. Robots which have been useful simple machines for house now become a body of artificial intelligence. The examples can be varied when a person thinks about the society around him/her as daily life is full of such news. The main problem is the apathy of the society which has kept ignoring the dark sides of science and technology. The anti utopian authors are the ones who are more alert than common people about what may come and they create their works based upon the present evidence. The scientific themes of the anti utopian novels are mechanization, dehumanization, threat of misused science and technology. As Brasher explained '*From the vantage point of of 20<sup>th</sup> and 21<sup>st</sup> centuries, Shelley's man-made monster "Frankenstein" appear Cassandra like of warnings of what was to come.*' (3) (Brasher,1996: 819). Today, many of us praised Shelley's provision and far-sightedness as the possibility of creating a human being in a laboratory is not alien to our modern ears any more. Likewise the psychics of the Delphi Temple, the authors undertake the role of foretelling future.

While '*science*' and its extension technology have got the main power in the world, the other concept of this study '*religion*' seems to be passing through a tunnel of evolution. With the Enlightenment Era, '*religion*' became secularized in the Western World which used to be tyrannized by the clergymen manipulating the Original Sin Theory. Masses stopped believing that their lives were predestined and rejected the idea of being adrifted until the after world. Therefore, religion lost it's indubitable authority and power. The absolutism of religion in the hands of corrupted religious men and governors ended in the debilitation of the social rectitude. The two world wars have shaken the faith system once more. In the Middle

East, there have been ongoing wars between different religious system believers. The Khomeini Revolution, the tortures of Taliban on the civilians for the sake of exalting religion and finally the 11<sup>th</sup> September attacks have deepened the void among the different religions as well as . However, it is apparent that people have the need for believing in a Supreme Entity. In the selected novels, the issues related to the corruption of faith systems in the hands of governors, the theme of Salvation, greed for immortality and obtaining Godly power, divine punishment, the image of Apocalypse are discussed. Moreover, as most of the anti utopian novels employ the themes of mutants, androids or lab-created clones; the ethical questions related to these will be handled. For instance, *‘Do Androids Dream of Electric Sheep?’* raise essential questions by marking the boundaries of humanness. The analysis of the readers on the nature of humanness can't remain limited within the pages of the Dick's novel or similar cyborg narratives as our real lives are also surrounded by akin incidents.

*‘ We are entering the era of the machine universe , of the world as biological apparatus. All of our relations with artificiality and intelligence – our definitions of ontology, of our bodies and of what we have vaguely called consciousness must be rethought’* (3) Dyens, 1994:330)

The selected anti utopian novels have been studied with regard to the themes of science and religion in the second chapter. The six novels are selected from the post war period and while studying them the worldwide events of the real world are taken into consideration as anti utopias function as social criticism. *‘The Chrysalids’* by John Wyndham, *‘Do Androids Dream of Electric Sheep?’* by Philip Kindred Dick from the period between 1950-1970, *‘This Perfect Day’* by Ira Levin, *‘The Handmaid’s Tale’* by Margaret Atwood from the timeline between 1970-1990 and finally *‘The Giver’* by Lois Lowry and *‘Oryx and Crake’* by Margaret Atwood from the period between 1990-2008 have been selected and discussed with regard to their employment of the themes of *‘science’* and *‘religion’*. The main concern has been to find out how *‘science’* and *‘religion’* are considered, the relation between them as well as their function are tried to be discussed.

In the first novel, *'The Chrysalids'*, *'science'* is handled both as a destructive and rescuer power. The traditional, nearly primitive and religious Waknuk society was founded on the ashes of a modern and technologically developed society which was annihilated by nuclear destruction called *'the Tribulation'*. While the previous society was told to be advanced and secular, the society of Waknuk is agrarian, conventional and governed with the rules of Puritanism. Religion sets the order and basis of the communal living as well as the legislation. Here, it is necessary to say something about the dogmas of Puritanism which was first adopted by the frontiers of America. In this belief system, people are believed to carry the stain of *'Original Sin'* the family was the fundamental unit of society, the place where Puritans rehearsed and perfected religious, ethical, and social values and expectations of the community at large. In the patriarchal Waknuk society, there are various religious mottos everywhere such as *'Keep pure the stock of the Lord'*, *'The norm is the will of God'* to conform with the true image of God. It is the main aim of these people to comply with *'the definition of man'* made in the Bible. The Waknuk society is extremely afraid of the mutants and deviants as they think these monsters and freaks are the artwork of the Devil *'The Devil is the father of deviation'*. However, the Tribulation in other words the nuclear destruction caused mutation on the descendants of the Old People as well as the plants and animals. Puritanism orders the healthy members to abolish these mutants as they are blasphemies. The belief system of Waknuk is extremely hypocrite and unreliable; although they vowed to clear anything deviant of the *'True Image'*, they are happy to use the mutant horses which are grand and extremely strong to plough their fields. This anti utopian novel ends with the rescue operation of the deviant heroes from the Waknuk society by three saviors coming from a quite modern and technologically advanced society. In this novel, we can see both the benefits and hazards of *'science'* and *'religion'* when they are misused.

The second anti utopian novel *'Do Androids Dream of Electric Sheep?'* blends themes related to *'science'* and *'religion'* in a perfect way. The novel is based upon the quest of the bounty hunter Deckard in the pursuit of the six renegade androids posed the question of concerning the uncontestable essence of human being that

differentiates the real human beings from the ever more human seeming androids. In a post catastrophic earth which is covered and slowly eaten by the radioactive dust, many people have immigrated to the colonies on the other planets. Those who have stayed on the Earth are either physically or mentally deformed or spiritually devastated so they can't start a new life. The remnants use 'Mood Organs' to feel something; they've become so lifeless that they depend on a machine which gives them the emotions they want to experience. There are electrical animals to have as the real ones become extinct or rare; 'ostriches', 'sheep' and any other species of animals can be pets. Having a real pet gives the owner a high status in the society. There is a market and catalogue for the ones who want to have an animal. If someone hasn't got enough money to afford for those real animals, they can buy electrical ones which look like the original animals. It has become nearly impossible to differentiate a real animal from an electrical one.

There are androids 'human-like robots' which were manufactured as household slaves but have turned into sentient beings. The programmatic neutrality and apathy of the androids manifested the bitterness of rationality their planners possessed (4) (McNamara, 1997). It has become cryptic to make a distinction between an android and a human being as they physically and mentally similar. The androids are even loaded with childhood memories though they hadn't lived them actually.

*'Instead of reinforcing the border between humans and replicants Do Androids Dream of Electric Sheep?' projects a world in which technologies of image and memory production render human experience of, and the memories created for the replicants' (5) (McNamara,1997:423).*

Yet, the impoverished emotional attitude of those androids revealed a striking metaphor between them and the humans whose lives were also programmed by Mood Organs. 'Science' performs as a ruinous power and the impact of scientific inventions on environment, human body, soul and understanding of life are discussed. The will to become more and more advanced has brought the apocalypse which has destroyed the nature, human beings and have made them spiritually lifeless. In order to fill the void in the souls of the survivors, the governors have come up with a new religion called 'Mercerism'. Video records of Wilbur Mercer – the main figure of this religion – tries to climb a hill while his enemies throw him

stones and rocks. He could never stay on the top as it is in the *'Myth of Sisyphus'*. His believers get into the mood of trance and set empathy with him by holding the handles of a machine. In this way, they can feel his suffering and pain. Similar to Jesus Christ who was crucified for the sake of the others, Wilbur Mercer suffered for the others. The theme of 'religion' is associated with establishing empathy with the others and understanding their feelings. The image of Wilbur Mercer explains that he can't be the savior of the others as he can't protect himself from the stones and rocks.

The third novel *'This Perfect Day'* revolves around the themes of science and technology which set the norm for the so-called perfect society. Everything from names, jobs, mates and habitats are decided by the grandmaster UniComp which acts like God. The members have no freewill to do what they want, they are watched over and controlled by UniComp everywhere and every time. Medication is used to make the citizens obedient, numb, unaggressive. All of the negative qualities which may raise problems for the governors are cleared away with medication. The members are so conditioned to have faith in the system that there is also self and peer control in the society. As a God-like creature, UniComp is worshipped with the phrases showing gratitude to UniComp *'Thanks Uni'* or *'Uni knows the best'*. The order of nature is upset by various kinds of engineering; people die at a certain age, it only rains at nights, all the citizens have brown eyes. There are also prophetic figures like 'Wei' who has founded the UniComp system. In this novel, the author wants to point out how society would become if science took over the whole control and upset the natural order. Advanced science has brought conformity but has also killed the beauty and creativity of being a conscious human. Mechanization has brought dehumanization and technology appears as an antihuman force.

*'The Handmaid's Tale'* is based upon the possible answers of *'What if a totalitarian religious state took over?'*. Corruption of religion in the hands of double-faced and pragmatic governors are discussed. A religious revolution was made to save the honor of women yet it hasn't gone further than enslaving them. The Commanders legitimized all of their deeds by taking passages from the Bible. Every

cruel or illogical act is made to be acceptable by showing references from the holy Bible. Science is partly discarded from the social organization but some machines which serve to the benefits of the system is detained such as *'Soul Scrolls'*. It is a tool in which a coin is inserted to make prayers sung for saving the soul of the user. *'Computerization'* is considered to be detrimental as Offred thinks the revolution couldn't have happened if there hadn't been computers. Pushing one button on the keyboard changes everything. Medication is also used to numb the members so they can comply with the demands of the system. Here, it is aimed to shown what could happen if religion was corrupted to seize the power.

In *'The Giver'*, the story of a society functioning like a clockwork is told. This trouble-free community was constructed with *'the Revolution of Sameness'* which killed the flavor of being a human by abolishing any kind of variety.

*'Within a framework of close inspection of societal practices and social justice through literature, perhaps the most important aspect of 'The Giver's' text is what is absent – not simply the ills of contemporary society, but the value of diversity, the connectedness to humanity, and wisdom derived from historical memory.'* (6) (Lea,2006)

Sameness which was an outcome of engineering and science has abolished all the ills and problems of the society such as hunger, poverty, greed and fighting. Science has enabled them to obtain perfect weather and geographic conditions; it never snows or there are no lumps and hills on the soil as they may cause difficulty to the members. Tyrell (7) (2000) elaborates on how power and authority are used to manipulate people and society, noting that *'extreme longing for safety and comfort gets out of control' resulting in communities sustained by lies*' (8) (Tyrell, 2000: 54) The instinctual desire to have sex and reproduce is killed away with medication. Aggression, greed and jealousy are also treated with pills. Old people are killed with injection at a certain age and new born babies are checked and destroyed in the same way if they are weak. This society can't bear weakness and deviation of the norm. Science helps to keep the order when there is any kind of threat, ignoring the burden of guilty conscience or disturbed thoughts. Yet, as Zigo and Moore explained *'Scientists so committed to solve a technical problem that they are blind to its moral dimension.'* (9) (Zigo and Moore,2004).

In our last novel, *'Oryx and Crake'* science is depicted as a monstrous power. The greed of the scientists to feel like God make them create new animals, plants and human beings by means of genetic engineering. Medical monopolies control the whole world and make lots of money. Misused science and technology has brought the Apocalypse in which most of the population has died in two days with an epidemic virus created in the lab by a mad scientist 'Crake' who wants to be the God. Like a deity, he also created a new race of human-like creatures with transgenetics. While generating them, he got inspired from the animal and plant kingdom and made a superior hybrid. He aims at creating obedient nations which are frequently ordered by the governments or non problematic children that are demanded by parents. In this novel, the clash between science and religion is quite sharp and clear. By pretending to be a God like figure, Crake and the other scientists have trespassed the limit and created things that have brought the end of the whole humanity and civilization.

After giving a brief summary of the novel analysis, it is time to say something about the benefits of using anti utopias in the classrooms. Teachers and instructors have testified the advantages of adopting literary texts in the classrooms instead of using artificially created ones which give no pleasure of reading. Anti utopian narratives as a branch of science fiction tutor the students in the fields of linguistics, critical thinking and personal growth. Laz explained that :

*'The uses of science fiction to teach sociology and critical thinking by describing how Science Fiction can help students 'to make strange' (i.e develop a skeptical questioning stance), 'to make believe' (i.e develop critical and creative thinking), and 'to make real' (i.e use sociological concepts and theories).'* (10) (Laz, 1996)

Anti utopias are precious sources as they prompt critical and analytical thinking as well as the skill of questioning causes-consequences. Focusing on the functions of anti utopian fiction in teaching sociological and critical thinking and particular concepts, in nurturing creative thought, and in developing skills in problem solving. As anti utopias get their material from the problems threatening the real society, the students also get the ability to have a close-up look to their real society and ponder the *'What if...?'* question. Le Guin describes science fiction as :

*“a thought experiment’. Let’s say (says Mary Shelley) that a young doctor create a human being in his laboratory; let’s say (says Philip K.Dick) that the Allies lost the Second World War; let’s say this or that is such and so, and see what happens.’(11) (Le Guin, 1976)*

By seeing and experiencing the darker versions of the problems of their real society in an imaginary land, the students will brood over the real problems. For instance, in the novel *‘The Giver’* while Jonas is questioning and discovering the truth about his dictatorial society, students may want to think about: prescriptions on movement, intellect, emotion faced conformity; controlled life spans in their own lives (12) (Hipple and Maupin, 2001: 40-42). Heinlein proposes that in science fiction we *‘can try experiments in imagination too critically dangerous to try in fact.....(and so) can warn against dangerous solutions, urge toward better solutions.’(13) ( Heinlein, 1969: 45)*. Thanks to the various scenarios the anti utopian fiction presents us, we can predict the possible consequences of our steps. The mise-en-scenes in anti utopias preclude the society from an actual trial-error procedure in the real society.

As a last word, everything is in relation to one another. As an organic body, the different societies and lives are attached to one another globally. the problem of selectivity and selectors is the main question to handle. Change can be evil as well as being good. Who is to decide to what limits will technology to flourish.

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