

PLATO STILL DOMINATES: THE CASE OF HUXLEY'S BRAVE NEW WORLD

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INTRODUCTION

It is often asserted that "Plato's primary task in writing the Republic was to plan an ideal state that would be the best for all time...and that Plato gave the world its first Utopia. Plato has also been often commented as "a writer who was seriously ministering to the ills of his community and preaching the rule of the wise"¹. Dystopia or anti-utopia, on the other hand, could be defined as the alter ego of the utopia, as pointed out by Casanovas that "to the Utopian heaven-on-earth corresponds its mirror image, or dystopia, of a hell-on-earth"². It came into existence as a reaction largely to the socialist utopia of the 19th Century and certain socialist practices of the 20th Century. Since the utopia writer sees the existing world through critical eyes, in the background of every utopia there lies an anti-utopia. This satirical aspect in utopia eventually led to "the splitting off of a separate sub-genre, the dystopia or anti-utopia"³. Socialist utopias, later on, shaped the principles of anti-utopias. The ultimate axioms of dystopia are on the nature of humanity and society. Either, it must lead to tyranny and totalitarianism – an agency or authority in total control without taking the consent of the citizens into consideration – or there occurs a chaos and social breakdown with no form of social control or human security. As a matter of fact, "a more serious problem is raised by the authors' dogmatism about the very idea of utopia. They brusquely state that the popular notion of an ideal community in (perhaps) an ideal place is "unexamined." Their examined version is terse: a vision "invented in order to direct the reader's critical gaze back on his or her own society"⁴.

As the utopia and dystopia are rooms opening one another, "the anti-utopia once again gave utopia, at least in form, a dominant position in the first half of the 20th Century; in the second half of this century it has again seemed to falter; but, with the approach of the end of the second millennium, there are signs of a powerful resurgence"⁵. The 20th Century anti-utopias, on the other hand, have been more than satirical. They are powerful attacks on the notion of the utopianism itself. To have a superficial look on the utopian experiments based on 19th Century socialism, it is to assert that they all are nothing but grief. As it is believed that "poverty and excessive wealth have negative consequences for both individuals and societies" a strict limitation on wealth is conceived along utopains works⁶. That communism collapsed in the Soviet Union and Eastern Europe and other socialist practices in some of the African countries

proved that the attempts to turn humanity into selfless servants of the state – as defined and designed in almost all of the dystopic works – had failed. Parallely, 20th Century writers and social theorists grew increasingly suspicious of utopian fictions against the common utopian blueprints for the perfect society in the 19th century when faith in progress was too strong because progress turned out to be the justifying term for imperialism, fascism and scientific totalitarianism.

Paradox of Dis/U-topia

Anti-utopia, inverted utopia or dystopia are converses of utopia and have been produced by the fact that utopia has been impossible to realize, or that there have always been failures and defections to create it. Boşnak suggests that dystopia emerged as “a reaction or counter-attack to the idea of utopia” and commonly there is “a kind of disillusionment and lack of optimism as delineated in the treatment of their landscapes, their characters, and their structural devices”. Plato is said to have “turned from temporal facts to eternal truths and became a philosopher, whose thought detached itself more and more from the earth of imperfect images, and attached itself to the perfect ideas”, whereas the ancient Greeks can be said to have invented both utopia and dystopia, the anti-utopian vision is largely a phenomenon of the last century⁷. The theme of humanity “lost in search for utopia” is common to most twentieth century anti-utopias⁸. Dystopia and utopia are circling each other since the mere definition of utopia makes the utopian thought become paradoxically anti-utopian. Dystopia emerged at the end of 19th century as “the alter ego” of utopia. The bitterly satiric account in *Brave New World* (BNW hereafter), of an inhuman society controlled by technology, in which art and religion have been abolished and human beings reproduce by artificial fertilization, is in accordance with the general dystopian understanding of theme: Imagine the possible extremity so that people could be warned as they should be.

The book, in the same way, is a serious warning that if human beings use science as an instrument of power, they (or should it be said “we”) will probably apply it to human beings in the wrong way, producing a horrible society. Actually, the satiric theme is adhered to the dominant role of technology and to the absolute government control over all aspects of human life. The fact that technology becomes a dehumanizing force through factories to produce children, drugs that evoke pleasure, and conditioning replacing families and school, is the fundamental tool Huxley employs in his satire for the trend to idolize technology that emerged at the end of 19th Century and has still been growing. With his own interest in science, its use and misuse, its peril and its promise, Huxley contributes to the accuracy of his presentation and to the horror of his envisioned dystopia. Through the epigraph to his BNW, he points out the fact that utopias are “realizable”, and, “life marches towards utopias” with a pessimistic prophecy on that even the cultivated elite could not stop that⁹. The systematology Huxley employs throughout is quite normal since the real world has been always offering similar – sometimes worse – pictures such as “test tube reproduction, mapping the human genome, and cloning animals and potentially persons”(Campell). Hence, the novel deals primarily with a

civilization that has faced up to what Huxley considers the problem of the modern world where all the right questions are answered with the wrong answers.

Reported to be borrowing and criticizing features of the ideal society envisaged by Plato and set forth especially in the *Republic*, Aldous Huxley's BNW presents a portrait of a society which is superficially a perfect world. At first inspection, it seems perfect in many ways: it is carefree, problem free and depression free. All aspects of the population are strictly controlled: number of people, social classes, and the hand of the state carefully regulates all intellectual abilities. Even the story is controlled and rewritten to meet the needs of the state party in sovereign. Stability of the state must be maintained at all cost. In the new world Huxley creates, the wonder drug Soma is prescribed so often that a colleague noticing the depression of his/her friend, would say as a slogan "one cubic centimeter of soma cures ten gloomy". This slogan is taught to everyone, from the youngest to the oldest. Unhappiness, intellectual curiosity, disagreement, and suffering – none of these feelings is allowed in the world which Huxley creates. At the first sign of unhappiness, Soma is prescribed. Emotions of all types are strictly controlled to provide stability and predictability within the population.

The particular remedy for social ills is the belief that everyone enjoys his or her work because he or she was "made" or trained for it when a mere baby. Consequently, from birth, everyone in BNW is slotted to belong to a specific social and intellectual stratum. In conjunction with this idea, all births are completely preplanned and monitored. There are different classes of people with different intelligence and different career planning. The social order is divided into the most highly educated, the Alpha+, and then in descending intelligence, the following divisions: Alpha, Beta, Beta-, Gamma, Delta, and Epsilon, which is necessary to perform the menial jobs of the society. Another problem with the society that Huxley depicts is that the people do not have individuality. They are all conditioned by unperceivable messages and artificial stimuli to respond the same way. Although all people are meant to respond identically without thinking, a few are made imperfectly and, as a result, do have personalities. These people violate the principles of technology and artificial personalities and consequently have to be sent away from the society so as not to "contaminate" others. To maintain order in BNW, the Resident Controller must have complete authority over more than just the present; he must also have influence over the past. In order to be able to achieve this, he must be able to rewrite history. This gives rise to one of the most famous quotations from BNW, "All history is bunk"¹⁰.

Castes

Cooper states that "few philosophic devices have proved as influential or enduring as the tripartition of the soul in Plato's *Republic*"¹¹, and, "the fulfillment of the functions of the soul's parts constitutes wisdom or intelligence, courage, and self-control (Sachs 154). The government determines society in BNW, "the whole program of the rectorial address—the call for leadership and

shared work, the vision of soldierly community (*Kampfsgemeinschaft*) molded by education—is illuminated by reference to Plato's more specific political program, particularly the aristocratic communism of the *Republic*¹². The people of this world, born from test tubes and divided into five castes: Alphas (for leadership positions), Betas (for positions demanding high intelligence), Gammas and Deltas (for positions demanding some intelligence), and Epsilons (positions demanding no intelligence). As "all regulations must be steadfastly enforced war, too, is an integral part of life in the early utopias...Plato's citizens are warriors"¹³. Accordingly, there is no straightforward usage of genetic engineering, but the underwriting of the subordination and inferiority of the lower classes. There is no social mobility. Alphas invariably rule, Epsilons serve. Casting is arranged and achieved by adjusting of the amount of the oxygen given to the embryos kept in bottles. The conditioning that takes place from the time of fertilization through the individual's first years guarantees — though not always — the individual's complete acceptance of every aspect of life in BNW. The fundamental hypothesis is that: since an individual is conditioned by hereditary and environmental factors, if it is possible to control these factors, the individual may be controlled. And if an individual is conditioned to think, to act, and to react in a particular way to a particular stimulus, then free will that changes from an individual to another will be abolished. The lower classes are as happy as the Alphas or higher classes by means of the wonder drug soma, childhood conditioning and their brain-damaged incapacity for the normal thought process. Disease is nonexistent, old age and death are made as pleasant as possible so they can be ignored.

A government office in the BNW determines the number and kind of individual needed in various positions and in various parts of the world. The Hatchery and Conditioning Centre is then given an order for a certain number of individuals with particular characteristics, abilities, and beliefs. This pitiless caste system is euphemistically called as "class consciousness" and hypnopaedia as "the greatest moralizing and socializing force of all time"¹⁴. As a matter of fact, the inequality of people in BNW is not surprising since Huxley himself expresses "that all men are equal is a proposition to which, at ordinary times, no sane human being has ever given his assent"¹⁵. The justification of the presence of castes and absence of the equalitarianism is performed by Mond's explanation that automatically associates Platonic paradigm of justice: everybody does his own work and does not interfere with others' works. All men are equal, but only in terms of physio-chemistry equality.

Social Values – Disgrace

Pointing out the sacrifice of truth and beauty, the scientific and philosophic thought and aesthetic for an artificial happiness, the fundamental slogan comprising almost all of the values in BNW is conveyed by Mond, the mouthpiece of the state: "to shift the emphasis from truth and beauty to comfort and happiness"¹⁶. The core of the book, as a matter of fact, is the argumentation on happiness between the Controller (Mustapha Mond) and the Savage (John). They argue on the name and nature of happiness in the society.

As a society can achieve the absolute stability only when everybody is happy, the BNW tries hard to ensure that every person is happy. Factors leading to ultimate happiness in BNW are paraphrased by Mustapha Mond, the World Controller as “not encountering an insurmountable obstacle, and, shortening or removing the interval between a desire and its moment of fulfillment”¹⁷, which is too much hedonistic. “Medicine and happiness” have replaced the old books that are about the spiritual relief through religion, or asexual love affairs, or beauty of marriage and family life.

“Everybody is happy now”¹⁸ is merely one of the sentences conditioned them through hypnopaedic courses, and stays as it is, since BNW is not a society where everyone is happy in contrast to the hypothesis. Unpleasantness has not been eradicated because life-long well-being is not genetically pre-programmed in BNW. The periodical experiences of unpleasant thoughts and feelings are tried to be removed by means of the so-called wonder-medicine of happiness, soma: “One cubic centimeter cures ten gloomy sentiments” is another hypnopaedia sentence. Even then, none of the citizen of BNW, caste ignored, is very happy. They are mostly yielding and obedient, and contented with their blunted and repressed emotions. At the moment of crisis John has caused after his mother (Linda) has died, the bankruptcy of happiness account in BNW becomes evident: The voice out of the synthetic music box asks a ridiculous ‘why’ question – “why aren’t you all being happy” though we supplied everything for your happiness - implying the inability of the system to supply the ultimate happiness.

On the other hand, John is singing¹⁹ – as a sheer proof of his happiness – when he is all alone in his home and out of the borders of BNW, out of its artificial atmosphere, out of soma and its overall dominance, as opposed to the BNW society – remarkably no BNW citizen shows up singing throughout the novel – who are disposed with utmost possible comfort and pleasure supplied by the system. Thus, that the ultimate happiness is somewhere outside of BNW is implicitly conveyed by Huxley. Soma is a drug used by everyone in BNW. It calms people and gets them high at the same time, but without hangovers or nasty side effects. The rulers of BNW have put two thousands pharmacologists and biochemists to work long before the action of the novel begins; in six years they have perfected the drug. Mustapha Mond defines soma as the replacement of old virtues and morality with its relaxing aspect; even more, Dr. Shaw claims it to be “what our ancestors used to call eternity”²⁰.

At the same time, the inadequacy of soma to provide an uninterrupted comfort for any kind of mental uneasiness is proven if love is in concern. Fanny and Lenina are together and Lenina mentions the love she feels for John, the Savage²¹:

F: 'Don't think of him.'

L: 'I can't help it.'

F: 'Take soma, then.'

L: 'I do.'

F: 'Well, go on.'

L: 'But in the intervals I still like him. I shall always like him.'

F: 'Well, if that's the case', ...'why don't you just go and take him. Whether he wants it or no.'

L: 'But if you knew how terribly queer he was!'

Sex is another source of happiness in *BNW*, though rather cheapened and devaluated. Purified from any kind of intimacy, all sex is promiscuous and sterile, and employed abundantly in accordance with the hedonist morality of *BNW*. The differentiation between genders takes place reminding "Plato's generalized sexism—his apparent belief that men are superior to women in all things"²². Males lead or supervise whereas female figures are merely given secondary positions or roles. The *Brave New World* makes this promiscuity a virtue: anyone has sex with any partner he/she wants, and sooner or later everybody will be partners. The related slogan taught in hypnopaedia séances to condition people to casual sex is "everyone belongs to everyone else". John, the Savage, the major individual character in the story simply denies this mode of sex since he has not gone through any conditioning process. He even feels ashamed with feeling sexual desire towards Lenina when she touches his arm in opposition to the rest of the society in *BNW*. In this dystopian country, the true love of today's sense would lead to neurotic passions, and the establishment of family life is unreasonable and out of imagination. Nobody is allowed to become pregnant because nobody is born; only decanted from a bottle.

"Mother", "living with one's family", "a home" are simply out of civilization and therefore disgusting and something to be hated. "Family, monogamy, romance" are blamed to cause "everywhere exclusiveness" and "a focusing of interest, a narrow channeling of impulse and energy". Family relationship is pointed out as something disgusting in order to enforce and accelerate the integration of the generation to the so-called modern life style in *BNW*. The hypnopaedic proverb "everyone belongs to every one else" stands just opposite to the individualistic love that may cause an undesired togetherness in the society²³. As a black irony, however, all the designation to remove romance from man's life fails, as in Lenina's feelings about John, the Savage – in spite of conditioning, she realizes the virtue of John's ways and shows true affection. The major individualistic character of the novel, John, the Savage, is the one who feels the pure love, for Lenina – the ideal love that is totally pure of any sexual desire.

The classical Christian God is denied in BNW with the denial of death generally opens the way to a faith in God and a life hereafter. The Brave New World insists that death is a natural and not unpleasant process. There is no old age or visible senility. Children are conditioned at hospitals for dying and given sweets to eat when they hear of death occurring. Of course, this conditioning does not prepare people to cope with the death of a loved one or with their own mortality. Ford's first T-model ironically replaces the Christian gesture associated with crucifixion of Jesus Christ because the Director "made a sign of the T on his stomach" when he mentions this first model²⁴. Lacking the spirituality, BNW's inhabitants do not worship God. Instead, they are brainwashed into revering a scarcely less abstract and remote community. Formally, the community is supervised by the spirit of the apostle of mass-production, Henry Ford. He is worshipped as a god: Alphas and Betas attend soma-mixed "solidarity services" which is nothing but a communal orgy. The Controller claims that "the old God" "manifests himself as an absence" and suggests there is a "God now" that is nothing but the society itself symbolized with Ford²⁵.

The Individual – Society / State Clash

While the position in Plato's Republic is defined as "the rise of the state" over the individual, in Huxley's dystopia, the individual exists for the state, not the state for the individual suggesting that "it is better that one should suffer than that many should be corrupted"²⁶. This may be considered as a harsh approach at first glance. It is actually not, as "Huxley was worried about that the spiritual issues he had been attaching importance to, and individualism, and human relations would be harmed in a way impossible to restore"²⁷. As one of the crowd the individual is not responsible for himself or for anybody else, which gradually carries human beings away to the loss of self-respect with individual freedom. Huxley carries this loss of individuality to an extremity in BNW creating identical twins in a large number without any slight individual differences. "Huxley's use of names reiterates his warning against the destruction of the individual in the modern world", as his bitter satire focuses on that although man is able to do something about these threats to his freedom and individuality, he is unwilling to make the effort to reverse things²⁸. The individual differences are accordingly oppressed in BNW since the individual is seen as a dangerous surd in society, likely to become out of control at any moment and inflict catastrophic damage on the rest of the society unless the state keeps him/her under control. There are variant sings of discouragement to any derivation of individualism with a stress on that even individual feeling is not to be permitted as one of the hypnopaedic phrases speaks out: "when the individual feels, the community reels."²⁹ To eradicate whatever is present in the name of individualism is one of the ends of the state. To this end, people are conditioned to hate solitude through hypnopaedia séances through their infancy, and in their youth and adulthood, everything is arranged in the way that "it is almost impossible for them ever to have it

[solitude]"³⁰. Adherently, "there was horror in Fanny's voice" when Lenina mentions that Bernard Marx "spends most of his time alone" since loneliness refers to solitude, and solitude to individuality³¹.

An individual has no value in the society of his / her own accord. The Director's comments are so expressive to demonstrate the worthlessness of a particular individual: "What is an individual? ...we can make a new one with the greatest ease – as many as we like. Unorthodoxy threatens more than the life of a mere individual; it strikes at Society itself"³². Individual privacy is even considered to be a mania and requires cure³³. Some characters in BNW differ from the norms. Bernard is small for an Alpha and fond of solitude; Helmholtz, though seemingly an Alpha –Plus knows he is too intelligent for the work he performs; John the Savage, genetically member of the Brave New World, has never been properly conditioned to become a citizen of it. Even the Controller, Mustapha Mond, stands apart because of his distinguished leadership abilities. They all pay for these differences: Bernard and Helmholtz are exiled to a remote island; John commits suicide; and the Director suppresses his own individuality in exchange for the power he has in hand. Thus, in each case the society vomits them.

Born in the savage reservation, John is vaccinated against the conditioning process that is exposed to all of the members of the society in BNW. Hence, he possesses a sense of individuality at the very beginning of his journey towards BNW. Then, it becomes almost impossible for him to separate himself from this new society till he decides to leave for an abandoned light house to reside after all that is rather far from the body of the city. The differences between the two worlds tear at the young man's soul as his values and morals clash with those of the new society. His separation from society, however, proves a short one since the citizens of BNW have grown a curiosity on him and follow him. They ultimately drive him to commit a suicide out of an overwhelming sense betrayal and guilt pertaining to his beliefs he has gained in the reservation area. John's attachment to his mother (Linda) is going on even in an increasing mood and degree in the New World as the sense of family becomes one of the elements making him feel that he is a human being.³⁴ He very often expresses his hatred for BNW and tries to find out the ultimate happiness in his new home – the abandoned light house (light house has remarkably positive connotations). His isolation from the so-called civilization reaches at its zenith on the scene when John declares war to the conventions of that society, or formerly termed, of the state. Besides, at the moment he comes face to face with the reporter that seeks for him and asks some questions, John the Savage replies him within the language of Indians, the language of restricted region, which is the manifestation of his total rejection of the life and people in BNW. Out of the circle of BNW people who have invaded his home, John the Savage becomes almost an animal for these people that Huxley reflects their thought making them say "the ape has spoken" when John shouts at them.³⁵

The other individuals, Bernard Marx and Helmholtz Watson are the results of imperfectness of the tube system: "whereas the physically defective

Bernard had suffered all his life from the consciousness of being separate, it was only quite recently that, grown aware of his mental excess, Helmholtz Watson had also become aware of his difference from the people who surrounded him.³⁶ Especially Bernard displays individualistic characteristics as he extraordinarily disapproves to be in crowd, feels often novel and an outsider, often refuses to take soma, and prefers loneliness often. At the end, both Bernard and Helmholtz are ejected from society by being shipped off to an island where they will live the rest of their lives in exile with other "revolutionaries". There, only there, Mustapha Mond assures them to pursue their individualities without "infecting" the rest, and, other values of the society. Conditioned to think and act only as a member of their class, rather than as individuals, the citizens of Brave New World are constantly running from a place to another, with a dread for being alone. To eradicate the individual identities, "the two thousand million inhabitants of the planet had only ten thousand names."³⁷ The orgy song (solidary hymn) that is sung during the orgy meetings stands for the demonstration of this commune psychology they all have been conditioned to feel for their life³⁸:

Ford, we are twelve; oh, make us one,
Like drops within the Social River;
Oh, make us now together run
As swiftly as thy shining Flivver.

Come, Greater Being, Social Friend,
Annihilating Twelve – in – One!
We long to die, for when we end,
Our larger life has but began.

Feel how the Greater Being comes!
Rejoice and, in rejoicing, die!
Melt in the music of the drums!
For I am you and you are I.

Orgy-porgy, Ford and fun,
Kiss the girls and make them One.
Boys at one with girls at peace;
Orgy-porgy-gives-release.

At the same time, at the last scene of the novel, people flock to see John the Savage in his house that he made up from the ruined lighthouse. They feel like in a circus and enjoy watching an animal. Remarkably, they are in circle, gaining power from their togetherness. Besides, in the same way they have been conditioned for years, they wish to condition him by the discouraging repetition of "we-want-whip" to force him for the self-punishment with a whip. The crowd could only offer him "a packet of chewing gum" and "the magnesium salts" in his shock of psychological crisis, nothing more; no affection or pity, for example. They, at the end, got the glory against John the Savage, the individual. He lost since he behaved in the way they forced him to do and was tooled within their orgy-porgy occasion. And in the morning of the same night he yielded to their obligation, he ended up his life, hanged himself.

Education: Predestined Conditioning

As "the right sort of ruler can only be produced by careful and systematic education" in Plato's *Republic*", and, "there seemed to Plato no solution except to deliver government into the hands of a specially trained group", education in BNW implicitly covers the entire lives of people though there is not a teaching systematology that exposes particular education patterns to individuals through whole life.³⁹ This is partly because of the "Bokanovsky's Process" - method to make a human egg bud by arresting its growth, producing up to 96 identical people - applied to produce babies under laboratory conditions, and partly because of the conditioning in infancy by means of nutritional treatment, electric shock, screeching sirens, or hypnopaedia (subconscious teaching during sleep realized by abundant repetition of particular principles). Every human being in BNW without exception undergoes this conditioning process to fit society's needs and to like the work he/she will have to do in his/her life. The conditioning is realized on jobs, clothing and intelligence level. Produced with different levels of intelligence, these classes (alphas, betas, gammas, epsilons) are enforced from birth through experience and suggestion. A dislike of roses and books, for example, is enforced through electric shock while the children are still babies. The knowledge of the different classes in the world and why it is best to be in the predetermined class for him/her self is implanted in the child's mind through hypnopaedia.

Through the suggestions that make up the childhood of the adults in this society, the adults are raised by the leaders of the state to think and act as they are told, which reminds the parallelism between the enforcing education program Plato offers in *Republic* that Holloway comments as "to Plato's *Republic*...education should civilize."⁴⁰ Rather than individual parents or elementary school teachers, the state chooses how and what each child will learn. There is no school, no individual teacher, no books or curricula. A bottle in particular and the state replaces the parental relationship of a father and mother to a child in general. They are conditioned to think and act only as members of their classes, rather than as individuals. There is an institution of education, the College of Emotional Engineering that is dissimilar to the schools of today in the way the children are practically made observe step by

step how the production and conditioning occur. Though Huxley himself suggests that the ideal educational system should “accurately measure the capacities of each individual and fits him by means of specially adapted training”, his imagination on education in BNW is horribly inhuman and un-individualistic due to its unitary and class-conscious conditioning system.⁴¹ Though seeming very well organized, the education theory based upon hypnopaedia in BNW turns out to be a catastrophe throughout the story as Henry explains to Lenina: “Some men are almost rhinoceroses; they don’t respond properly to conditioning.”⁴² Especially, Linda’s incapacity to deal with the necessities and obligations of the life in the Savage region; Bernard’s eccentric sympathy for loneliness in contrast to hypnopaedian slogans; and, Lenina’s feeling of love for John the Savage prove the whole system imperfect.

Totalitarianism – Dictatorship

In the World State man has been enslaved primarily by science, though indirectly, as the hypnopaedic slogan puts it “science is everything”. The indirectness comes from that the state controls science to create an obedient and content population for a stable, communal and identical social life. Mustapha Mond declares simply: “we can’t allow science to undo its own good work” and confesses that they limit the scopes of researches with the claim to maintain the so-called happiness and stability in BNW society⁴³, very parallel to the just philosopher king of Plato that Plato ascribes him “that being just is a matter of becoming as much like god as possible.”⁴⁴ So, keeping the populace stable prevents the society from using most of its scientific knowledge, and the probable projects that would reduce the need for Delta and Epsilon labor are blocked with the concern of that the lower castes would become unhappy and threaten the stability of the state. Science is tooled by the state to have the power of knowledge to set a tyrannical control over the citizens of BNW through Bokanovsky’s method to caste people before they come into existence and to condition them by means of psychology. Soma, too, as a scientific discovery is employed to numb people in case they tend to think against the norms determined by the state. Huxley could be commented to warn that science and technology should be servants of man, not the false-gods, since knowledge is power and those who control and utilize knowledge wield the power as well.

Centered on control and manipulation, BNW is a benevolent dictatorship with its totalitarian scenarios like Bernard’s expression “if I were free – not enslaved by my conditioning.”⁴⁵ In the introduction of BNW, Huxley himself, too, prophecies, rather pessimistically though, that “it is probable that all the world’s governments will be more or less completely totalitarian” in accordance with the totalitarianism in dystopia of BNW. There are ten world controllers one of whom the reader meets the old scientist Mustapha Mond, Resident Controller of Western Europe. In the society Mond governs, all aspects of an individual’s life, too classical for totalitarian regimes, from the very starting point of existence to the heredity and environment are determined by the state. The state is static, efficient, and welfare is provided by a

totalitarian regime, which also modifies the state with a dictatorship. With genetically predestined castes, the caste at top – Alphas – has the privilege of possessing the dominance over the other castes as leading elite since they are designed superior pertaining to intelligence and physical body. The Resident World Controller for Western Europe, Mustapha Mond, is another dimension of the dictatorship in the novel as he demonstrates that there is no control mechanism over the leading elite composed by Alphas. He asserts: “as I make the laws here, I can also break them.”⁴⁶ Similarly, he suggests that the leader of a society could lie to the society for the sake of their goodness, too much parallel to Plato's ideal philosopher-king. The fact that the power is possessed by the hands of Alphas and there is no other authority to inspect their deeds, the regime in BNW society turns out to be a dictatorship as in Plato's *Republic*.

Stability - The Indispensable

In contrast to Plato “to whom philosophy is a life of movement and ignorance a fixation” Huxley utters to express that societies and environments are hardly or impossible to change that he “wanted to change the world”; but has “found that the only thing one can be sure of changing is oneself.”⁴⁷ The same suggestion of him on change in societies is depicted throughout BNW. In BNW, too, the permanence of the society is vital no matter what happens to the individual as that “the social body persists although the component cells may change.”⁴⁸ Community, identity, stability are three vital columns for the society all of which require simply no change. To attain the sense of no change, there is no history and the citizens are never encouraged for further goals and aims with a supposition that the better would spoil the stability of the state. To refrain from instability, every single possible measure must be taken. The “invaluable stability” is a prerequisite and fundamentally essential for happiness of people in BNW for Mond⁴⁹.

Any kind of individual differentiation is considered as something that puts the security and stability of the whole society in danger. Science is welcome only if it does not offer any kind of development or simply change. Heredity, biological existence, environment are stabilized by means of removing the factors that may cause any kind of change on these concerns. To attain this end, art, too, is ignored and even forbidden for its risky potentiality for originality. Platonic ‘World of Being’ is often at work in the account of stability in BNW. As the World of Being is ideally superior to the one of Becoming because the changeable is destined to degenerate and therefore less in quality, the Controller can not conceive “a civilization without social stability” and “social stability without individual stability.”⁵⁰ He does not want any change since “every change is a menace to stability.”⁵¹ even this change would be offered by science the application of which the whole stability of BNW rests on. As in Plato's *Republic*, where “a strife-free, interdependent, and communitarian society, however remarkable for its promulgation for happiness”, stability of the society justifies all vices for Mond, “that questions of individual morality are inseparable from social, political, and economic issues, making lasting reform in personal conduct impossible without

fundamental societal and institutional reform⁵². The argument on inconveniences between John the Savage and Mustapha Mond, the Controller stands highly remarkable to portrait the attitude of the leading elite of BNW towards non-conformity or, Platonically phrased, World of Becoming⁵³:

'But I like inconveniences.'

'We don't,' said the Controller. 'We prefer to do things comfortably.'

'But I don't want comfort. I want God, I want poetry, I want real danger, I want freedom, I want goodness. I want sin.'

'In fact,' said Mustapha Mond, 'you're claiming the right to be unhappy.'

'All right, then,' said the Savage defiantly, 'I'm claiming the right to be unhappy.'

'Not to mention the right to grow old and ugly and impotent, the right to have syphilis and cancer; the right to have too little to eat; the right to be lousy; the right to live in constant apprehension of what may happen tomorrow; the right to catch typhoid; the right to be tortured by unspeakable pains of every kind.'

There was a long silence.

'I claim them all,' said the Savage at last.

Mustapha Mond shrugged his shoulders. 'You're welcome,' he said.

Instead of an Afterword

Regarding to several issues ranking from ideal education scope to the principal ethics of the state, Plato's *Republic* stands for the work on the root for Huxley's *Brave New World*. The major commonness among the works is the original motivation behind the reason they have been created: For satire and marking for a better social system through this criticism. As a matter of fact, Plato witnessed cruel wars and several incidents of social turmoil, with unfair execution of his master, Socrates. Huxley perceived the high probability of misuse of science and technology in the future. And he bears that mood of warning in his conceptions of dystopian world. The secondary coincidence is of the superiority of the stability of the state over the individual existence and preferences in all the sections of life. This is performed through abolishment of private property and bond of family in *Republic*. Among the human spiritual faculties, reason is on top. This is designed in *Republic* in the way that only the best-educated class (philosopher-king and warrior-philosophers) should lead since they are the closest ones to the knowledge of truth that could only be attained by utilization of reason. In the individualistic perspective, too, Plato proposes the leading of reason over appetite and fortitude to attain the justice and happiness. Parallel to that, in *Brave New World*, reason governs through science and technology. The whole education, breeding system,

employment, entertainment are constructed on scientific and technological processes. The education is only for a particular caste (warrior-philosophers) in *Republic* and the same education policy is held by Huxley. In *Brave New World*, the education is not exposed gradually in the habitual institutions; instead, infants are conditioned by means of repetition therapies while on sleep. Thus, the upper classes are conditioned to be upper, and the other castes to be content with their inferiority before their childhood and adulthood.

Just individual and just state are the heading ends pertaining to virtues in Platonic ideal state. But he relatively interprets justice in his own way too much different from the modern sense: A just state is the state that is governed by a philosopher-king and guarded by a privileged communist warrior class the members of which are in no way engaged with ordinary labors. In Huxley's imaginary state almost copies Plato's account of justice since the individuals who act in contrast to their conditioning process are judged unjust; and, strictly punished and outlawed. As of totalitarianism and state stability, both are closely interwoven throughout *The Republic* and *BNW*. Plato sublimates a totalitarian leader and a super class whose decisions and deeds are never to be judged by any other power centre. The majority is out of governmental system and is expected to obey without exception to officials in minority. The totalitarianism in the world Huxley imagines is at utmost cruelty since the state predetermines the entire destiny of individuals at the beginning confirming only to the benefits of the state and leading elite. All of the citizens in *Republic* and *Brave New World*, are supposed to obey to the authorities as a condition of the stability of their states. The states are portrayed to stay forever, no matter the particular individuals exist or not, or under which conditions they live.

In spite of its unignorable critical function in terms of social progress, utopianism conceived by both Plato and Huxley, fails in a great scale at opening new horizons to humanity since they do not obtain necessarily a precise view on human nature. Their ideals are hard to put into practice since the particular societies they conceive are entirely too artificial pertaining to their uniformity. Since each single person bears diversities in individuality and character, a totally unitarian understanding of human societies is in vain, and both thinkers seem to have not comprehended this fact at a necessary level. As Matter notes, "in *Brave New World* Huxley rejects primitivistic and pastoral perfection. Opposed to the escapist utopia of private pleasures is the ideal commonwealth established and maintained by careful regulation. This sort of utopia, of which Plato's *Republic* is the best known example, requires that the individual must offer much of his freedom for the privilege of living in the heavenly city and pursuing the good."⁵⁴ However, both of their conceptions of men in social life stand too much exclusively as they simply ignore that people must be considered one by one at the same time. This flawed point of view surely may not be considered as a minor miss since social reforms mostly begin with individuals first.

Popper declares that "the utopianism is misplaced rationalism"⁵⁵, and that Plato advocates in *Republic* a dangerous kind of political extremism characterized by a totalitarian conception of justice, nothing more. In *Republic*, the "transcendental and totalitarian overtones" are unavoidable.⁵⁶ The "misplaced rationalism" occurs when the utopians conceive that they could solve all the problems with rational blueprints of ideal states without taking the emotions, weaknesses of human beings, though Kant seems to favor Plato's utopianism by expressing that "it would be much better to follow this thought attentively and to illuminate it with new investigations... and not shrug it off as useless under the pitiful and harmful pretext that it is unrealizable."⁵⁷ In the same way, Small declares that it is a "fallacy to suppose that Plato thought of the Republic as either political science or sociology in the modern sense", and it was "to him [just] an inquiry in moral philosophy."⁵⁸ The accounts and arguments developed without a clear determination of man's place in the universe are apt to stay un-productive since they could never set a perfect balance between the individual and society without this particular knowledge. Besides, Abbott notes "utopians are preoccupied with ends and are indifferent to means; view persons and society as a totality; make firm and dogmatic assumptions; are obsessed with management; neglect human variety."⁵⁹

In short, it becomes a clear fact that Plato has never been a mere literary or philosophical figure in the history of civilization the line and phases of which has strictly been determined by Western figures or social institutions. His impact on literature, especially on utopian/dystopian literature, shall in no way be underestimated as clearly presented along the text above that contrives to point out the sharp parallelism between the opus of Plato *Republic* and the unforgettable literary success of Huxley, the notorious British author of *Brave New World*. In other words, Plato demands to be read and read again, not only through lines but also whatever is hinted between lines, to grasp a considerable assessment of Western civilization and literature.

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EFLATUN HÂLÂ BASKIN: HUXLEY'NİN *CESUR YENİ DÜNYA*'SI ÖRNEĞİ

Özet

Batı Dünyası düşünce evreninde ve aydınlanma felsefesinde temel iki sütundan biri olan Greko-romen faslında, Eflatun her zaman için başı çeken isimlerden biri olagalemiştir. Batı Dünyası'nın beşeri ilimlere bakan yönüyle ufkunda, Eflatun'un eserleri ve fikirleri hemen her zaman ya doğrudan modellenmiş ya da temel plan olarak kabul edilegelmiştir. Bir 20.yy. düşünürü ve yazarı olan Aldous Huxley de meşhur eseri *Cesur Yeni Dünya*'yı ortaya koyarken, bu batı geleneğinin bir numunesini sunmuştur. Bu çalışma Huxley'nin bu eserin pek çok yönden Eflatun'un *Devlet* adlı eserinin derin tesirinde kaldığını birçok yönden ortaya koymayı amaçlamaktadır. Bu hemen herkesçe kabul edilen etkileşim ilişkisini ortaya koymak için, karşılaştırmalı bir eleştirel metot izlenerek, her iki eserde birbirleriyle örtüşen noktalar göz önüne serilmektedir.

Anahtar Kelimeler: Eflatun, Huxley, Ütopycılık, ütopya, distopya, antiütopya, soma, Devlet, Cesur Yeni Dünya

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