

T.C.
İSTANBUL BEYKENT ÜNİVERSİTESİ
LİSANSÜSTÜ EĞİTİM ENSTİTÜSÜ
İNGİLİZ DİLİ VE EDEBİYATI ANABİLİM DALI
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***BRAVE NEW WORLD: THE CORRELATION BETWEEN
SOCIAL DARWINISM AND FREUDIAN
PSYCHOANALYSIS IN THE DECISION-MAKING
PROCESS OF THE CHARACTERS***

Yüksek Lisans Tezi

Tezi Hazırlayan:
Erol KEFLİOĞLU

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Erol KEFLİOĞLU

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ÖZ

Cesur Yeni Dünya: Karakterlerin Karar Verme Sürecinde Sosyal Darwinizm ve Freudyen Psikanaliz İlişkisi

İnsanların karar verme süreçlerine etki eden faktörleri belirlemek için bugüne kadar çok sayıda çalışma yapılmıştır. Bu faktörlerin ne olduğu konusunda farklı fikirler ortaya atılmış ve Sosyal Darwinizm ile Freud'un Psikanalitik teorisi bunlar arasında öne çıkan iki kavram olmuştur. Sosyal Darwinizm, insanların karar alma süreçlerinde en önemli unsurun içinde yaşadıkları toplum olduğunu, çünkü toplumun koyduğu kuralların bireyin hayatta kalmasında ve o topluma uyum sağlamasında kilit rol oynadığını iddia eder. Sosyal Darwinizm bu süreci sosyal bilim çatısı altında incelerken, Psikanalitik teori bu karar alma sürecine psikiyatri bilimi altında cevaplar aramış ve insanların karar vermelerindeki en önemli unsurun bilinçaltı olduğunu iddia etmiştir. Bu çalışma, Aldous Huxley'in *Cesur Yeni Dünya*'sındaki karakterleri ve onların karar verme süreçlerini inceleyerek Sosyal Darwinizm ile Freud'un Psikanalitik teorisi arasında doğrudan bir ilişki kurmayı amaçlamaktadır.

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ABSTRACT

Brave New World: The Correlation Between Social Darwinism And Freudian Psychoanalysis In The Decision-Making Process Of The Characters

Numerous studies have been done to date to identify the factors affecting people's decision-making processes. Different ideas have been brought forward about what these factors are, and Social Darwinism and Freud's Psychoanalytic theory have become two prominent concepts among them. Social Darwinism contends that the society in which people live is the most important factor in their decision-making processes, because the rules set by the society play a key role in an individual's survival in an adaptation to that particular society. While Social Darwinism examined this process under the dome of social science, Psychoanalytic theory sought answers for this decision-making process under the science of psychiatry and claimed that the most important factor in people's decision-making was the subconscious. This study aims to establish a direct correlation between Social Darwinism and Freud's Psychoanalytic theory through the analysis of the characters and their decision-making processes in Aldous Huxley's *Brave New World*.

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LIST OF ABBREVIATIONS

A.F.	: After Ford
C.E.	: Common Era
DHC	: the Director of Hatcheries and Conditioning
HMS Beagle	: His / Her Majesty's Ship Beagle
U.S.	: United States



DICTIONARY

Darwinism: Darwinism is a scientific hypothesis that describes the process of evolution by natural selection. It is named after Charles Darwin and contends that species develop over time by the progressive accumulation of minor genetic variants that give a selective advantage in the battle for life. According to this theory, the most fit people have a higher likelihood of surviving and reproducing, passing on their favorable qualities to next generations and therefore influencing the variety of life on Earth.

Social Darwinism: In social Darwinism, the idea that "survival of the fittest" and competition should govern social and economic systems, the Darwinian principles of evolution are incorrectly applied to human society. It contends that successful or rich people and organizations are innately superior, whereas those who struggle or fail are viewed as less suited and worthy of their situation.

Natural Theology: Natural theology is a philosophical school of thought that seeks to harmonize religious beliefs with the concepts of natural selection and evolution. It addresses the notion that the richness and variety of life may be explained by natural mechanisms without the need for extraterrestrial explanations, considering the natural world as the consequence of blind, aimless mechanics rather than the creation of a deliberate, purposeful design.

Psychoanalysis: Sigmund Freud established the psychological theory and treatment method known as psychoanalysis, which examines the unconscious mind and the impact of unconscious processes on human ideas, feelings, and actions. By using techniques like free association, dream analysis, and the interpretation of symbolic meanings, it aims to unearth and end buried conflicts, suppressed memories, and unconscious motives.

Social Body: The idea of the social body is used in Brave New World to suggest that society as a whole is a single organism made up of linked people who are socially conditioned to fulfill their assigned social duties and contribute to the stability and effectiveness of the system. It places a stronger emphasis on the value of societal peace and uniformity than on uniqueness and personal freedom.

INTRODUCTION

People make decisions on many different issues during the day. There are numerous factors affecting people's decision-making processes, so in order to determine these factors, countless intellects have sought answers to many different theories. Social Darwinism and Freud's psychoanalytic theory are two eminent theories. When Sir Francis Galton applied Darwin's Natural Selection by Evolution theory to the social sciences, he created Social Darwinism to influence and alter the evolutionary processes that shaped society. Although this idea is named after Darwin, the people who formed the main principles of the thought were Comte, Lamarck, Spencer, and Sumner, and Richard Hofstadter coined the term "Social Darwinism" to define this notion. In the theory of Natural Selection, Darwin claimed that the species showing the best adaptation to its environment had the highest chance of survival. Similar to Darwin's argument, Social Darwinists contend that those who are most successfully adapted to their society gain a place at the top of the society and the others will remain in the lower strata of the society or will leave that society.

Furthermore, they declared that people should make decisions according to the society they live in. Freud, who initiated the Psychoanalytic theory, claimed that the unconscious mind is the main factor behind people's decisions and behaviours; therefore, the main objective of psychoanalytic theory is to understand how people's subconscious minds affect their decision-making. Freud constructed his theory on the idea that the mind was divided into three parts: the conscious mind, the preconscious mind, and the subconscious mind. The conscious mind is a part of the neural network that a person can access and is aware of their thoughts, emotions, and perceptions. The preconscious mind is part of the neural network that stores a person's memories or learned behaviours, yet a person does not have direct access to them. The subconscious mind is part of the neural network where a person's suppressed or concealed thoughts, feelings, and desires are kept, and all these are hidden from the conscious mind. Freud believed that a person's subconscious mind can affect their decision-making in a variety of ways. For instance, a person's suppressed experiences or traumas stored in the subconscious mind can affect a person's behaviour without their conscious awareness, thus, the subconscious mind has an impact on a person's decision-making

process. Freud asserted that by bringing what is suppressed or hidden in the subconscious mind into the accessible consciousness, a person might understand the underlying motives in his or her actions and might be more conscious in their decision-making process. Ultimately, Freud's psychoanalytic theory emphasises how crucial the subconscious mind is in determining a person's behaviour and way of thinking.

Moreover, society has a moderator effect on people's decision-making processes. In Aldous Huxley's *Brave New World*, the moderator effect of societies is demonstrated through the events experienced by the characters from the societies of New London and the Savage Reservation. The two societies illustrate radically divergent perspectives on how society affects people's decision-making processes. In New London, social conditioning, propaganda, hypnopædia, and compliance with medication are utilised to create a conformist and obedient citizenry. On the other hand, in the Savage Reservation, people have more freedom to express themselves and make their own decisions. The moderator effect of society on people's decision-making processes is quite potent in New London. From the moment of birth, people are subjected to a variety of conditioning methods, including hypnopædia and psychological manipulation, which implant in them a desire to live in accordance with social norms. People are strongly driven to adhere to social norms due to social pressure and propaganda, which further reinforce these ideals. As a consequence, people are unable to make their own decisions according to their preferences and desires, but decisions in accordance with the norms of New London society. The Savage Reservation, in comparison, is an example of a civilization where people have a lot of freedom to decide for themselves and express their distinct characteristics. Although the Savage Reservation society has social norms and certain expectations that citizens expect to abide by, they are far less strong and extensive than they were in New London. Overall, *Brave New World* draws a sharp contrast between two extremely distinct perspectives on how society influences people's decision-making. Huxley's novel highlights the differences between the two societies. It is important to note that a person's decision and the various factors that impact their decision-making process can be viewed positively by some societies and negatively by others. Thus, it is crucial to highlight the varying attitudes that societies may have towards individuals' decisions and decision-making processes.

When the literature is reviewed, it becomes evident that Social Darwinism and Freud's psychoanalytic theory have not been studied together in order to analyse people's decision-making processes. This study provides a fresh perspective on the literature that can be applied to the examination of people's decision-making processes. Aldous Huxley's *Brave New World* has been used to discuss the possibility of the direct correlation between Social Darwinism and Freud's psychoanalytic theory.



CHAPTER ONE

1.1. Darwin And Natural Theology

Charles Robert Darwin was born in 1890 into a wealthy family in Shrewsbury, Shropshire, England. It is a general fact that everyone knows Social Darwinism was named after Charles Robert Darwin, who played a role in the creation of Darwinism and Social Darwinism, although Darwin did not approve of this ideology. At the University of Edinburgh, he studied medicine and met people who were fond of natural science, such as Ainsworth, who was a famous geologist, and Dr. Coldstream who studied zoology. The other significant names are Hardie and Dr. Grant. Hardie studied botany, and Dr. Grant studied Zoology (F. Darwin, 1887, p.11,12). Darwin's new friends widened his world and drew his keen interest in natural science to expand his knowledge: "The sole effect they produced on me was the determination never as long as I lived to read a book on Geology, or in any way to study the science" (F. Darwin, 1887, p.41). However, when his father realised his desire to change the field of medicine to Natural science, he proposed to him to study Theology and become a clergyman. Although he had doubts about all the dogmas of the Church of England, he agreed to study for a Bachelor of Arts at Christ's College, Cambridge, to become a parson, which was a mistake according to him: "During the three years which I spent at Cambridge my time was wasted, as far as the academical studies were concerned, as completely as at Edinburgh and at school" (Rhodes et al., 2011, p.83). Meanwhile, Darwin resumed his old hobbies and began collecting beetles and butterflies. He was much more interested in science courses like botany instead of his compulsory theological courses (Nollet, 2013 p.19).

Darwin was the first person in history to clarify the fundamental scientific idea of evolution by natural selection and also that humans and animals share common ancestors. In May 1839, Darwin published a journal *The Voyage of the Beagle* in which Darwin recorded his findings about natural science. In this journal, Darwin noted his observations on his journey on HMS Beagle between 1831-1839. In the following years, all the data gathered on this journey formed Darwin's most important work, the theory of evolution by natural selection (Hodge, 2009, p.2). In his journey, he

experienced how geological changes happen, which initiated his curiosity to observe the gradual changes happening in nature, hence he collected and compared fossils, studied animals and developed several theories on the causes of the extinction of some species and survival of others. Specifically, his studies on the Galápagos Islands have an important role in the formation of the theory of evolution. One of his significant findings on the island was that the different species seemed to vary according to the different environments (C. Darwin, 2012, p.194,195). This turned out to be one of several clues that would lead Charles to develop the theory of evolution by natural selection. He returned to his homeland as one of the leading naturalists whose theory of evolution by natural selection would be a challenge to natural theology. However, Darwin did not publish his theory of evolution soon, because he, as a person, was aware that his findings were ground-breaking in science and would be subject to intense criticism from the church. It took him about 20 years to publish *The Origin* (1959), which focuses on the harmony of nature and competition for resources and contains Darwin's own findings and many scientific justifications. In his book, with examples, he explains how natural variation works in any population of the same species. Despite all the sensational news, Darwin wrote nothing about where humans came from in *The Origin*, but focused on fossils, beetles, pigeons and, of course, barnacles (Beddall, 1988, p.265, 266). It achieved great success in a very short time with an immediate scandal.

Darwin's contribution to intellectual history was not just limited to proving evolution, but also extended to explaining the diversity in the design of living organisms through the mechanism of natural selection. He formulated the theory of evolution based on three fundamental mechanisms, namely Natural Selection, Group Selection, and Sexual Selection.

Based on his observations on Galápagos Islands, he claims that species that are better at adapting to the environment will survive and become new inhabitants of the island (C. Darwin, 2009, p.64), which is Natural Selection in his terms. The number of inhabitants will change rapidly, some may even become extinct. Since each inhabitant of the island is connected, the extinction or decline of one species will also affect other species. As a result of climate change, new forms may migrate to the island, and this may disrupt the relationship of the former inhabitants with recently

immigrated ones. Even if some former residents could adapt to the new environment, some areas could be taken over by immigrants. Different variants of the same species may struggle to survive in an environment. Briefly, the element that determines which species will survive is natural selection.

Another mechanism of evolution is Group selection. Darwin uses “the struggle of existence” to elaborate evolutionary principles, and argues “the struggle for existence” with the scope of individual existence in *The Origin*, and focuses on competition for food supplies to ensure one’s existence and propagation. However, this “struggle” is not only a selfish competition to survive, rather includes a high degree of altruism to ensure the survival of the other, hence, supporting the existence of a race, species, or group. In such a situation, "struggle" turns individual existence into the existence of a group, which is, as Darwin states, a Group Selection mechanism. Group Selection is based on altruism, defined as “a behaviour that benefits others at a personal cost to the behaving individual.” (Kerr et al., 2004, 135). Indeed, altruism promoting the survival of species has deep roots in their nature as an essential social instinct.

Sexual selection is the third mechanism of Natural Selection put forward by Darwin in his book *The Descent of Man, and Selection in Relation to Sex*. He defines sexual selection as: “We are, however, here concerned only with that kind of selection, which I have called sexual selection. This depends on the advantage which certain individuals have over other individuals of the same sex and species, in exclusive relation to reproduction.” (C. Darwin, 1989, p.256). Darwin asserted that in Natural Selection, individuals compete for the best adaptation under the pressure of the environment, while in Sexual Selection they compete to find the best mate and create more offspring.

1.2. Social Darwinism

There are three “main branches of science; natural science, social science and formal science. Natural Sciences is the core of all three sciences. It deals with the nature of the physical world and the universe in general”. Scientists have tried to define the world, and they typically adopt a method known as the scientific method to generate knowledge about the natural world. Natural science aims to observe

everything that is “natural” on Earth, to create hypotheses and classify them within the findings. Social Darwinism has emerged as a cumulative result of the work of scientists working in the field of natural science. Then it was adapted to social science and became a notion/theory that would be studied in a more diverse framework. Among the significant scientists paving the way from Darwinism to Social Darwinism are Sir Francis Galton and Charles Lyell.

Sir Francis Galton, a 19th-century scientist and cousin of Darwin, was inspired by Darwin's thoughts and experiments, and he adopted Darwin's studies on social science. He coined the term “eugenics,” which he described as the study of improving hereditary stock via all the variables that offer more suited strains a greater chance. According to Redvaldsen (2018)’s study, the term “eugenics” refers to a late-nineteenth- and early-twentieth-century British ideology that was meant as an ameliorative concept. It aimed to improve humanity and society, guided by the notion of evolution and the scientific methods available at the time (p.55). Eugenics can be divided into two: positive eugenics and negative eugenics. Galton, who is a positive eugenicist, aims to improve the human race, like improving people's fitness and trying to prevent children from being born disabled and protecting them from hunger (Glad, 1910, p.1). However, while Galton adopted Darwin's theories into the social sciences, politicians adopted Galton's theory so that their own citizens would be superior to the citizens of other countries. If considered broadly, natural science aims to understand living organisms and society, while social science aims to shape them. As a consequence of negative eugenics, according to Redvaldsen “eugenic” term is linked to forceful sterilisation programs carried out in the U.S., Scandinavia, Germany, and elsewhere.

According to Stewart (2011), Darwin was not the discoverer of the idea of evolution. Evolution, as an idea itself, has been put forward many times, and it is claimed that the world we live in is much older than 8000 years or so, as stated in the biblical inscriptions. Evolutionists suggest long-term transitions, rather than divinely-engineered leaps, are taking place in the world. French scientist and biologist Jean-Baptiste Lamarck was a pioneer of the theory of the idea that evolution was associated with natural principles (Rai et al., 2019, p.1). Before Darwin, Lamarck constructed two laws to describe evolution: the “law of use and disuse” and the “law of inheritance

of acquired characteristics.” The law of use and disuse suggests that individuals lose traits that are no longer needed and gain traits that are beneficial due to environmental factors (Baker, 2018, p.2). For instance, as a consequence of this process, blacksmith's sons will have strong arm muscles when they grow up (Rai et al., 2019, p.3), which is also called selective breeding. According to Zheng et al. (2013), selective breeding is a reliable and common technique used to improve species genetically. Darwin, as an alternative to Lamarck's theory, suggested that nature favours the most adapted to their environment (Stewart, 2011, p.394).

Herbert Spencer, a philosopher and biologist, is another scientist inspired by Darwin's theory of evolution. Spencer built a bridge between the modern society and the evolving organism. He compared the development of modern society with evolving organisms, whose different parts perform different functions. His studies introduced the concept of an “organic” model for the social sciences (Atkinson et al., 2015, p.35). Spencer's theory is based on two fundamental principles. The first is the principle of the “Survival of the Fittest”, and the second is the principle of non-interference. The well-known phrase “the survival of the fittest”, coined by him, and, in the course of time, this phrase became the motto of Social Darwinists. However, the fact that they credited the concept to Darwin rather than Spencer is crucial. Natural selection, according to Darwin, refers not only to the survival of the fittest but also to the changes that are brought about by that survival. When it is considered within the scope of natural selection “the expression often used by Mr. Herbert Spencer of the Survival of the Fittest is more accurate, and is sometimes equally convenient” (Rogers, 1972, p.266-277). Social Darwinism is often thought of as being based on the ideas of Charles Darwin, but in reality, it was Spencer who was the first thinker to advocate for society to be based on the principles of natural selection (Ruse, 2017, p.303). Spencer claimed that the state's actions about manipulating natural life would be detrimental to human evolution. Darwin and Spencer both used the term “evolution” to describe their theories, but Darwin defined evolution as a biological word describing a long-term change in living things whereas Spencer defined evolution as the progress of humanity and society.

Briefly, some scientists and philosophers were inspired by Darwin's studies and they developed the idea of Social Darwinism as we know it today. They promoted the concept of “survival of the fittest”, which is associated with Darwin today, not only in Biology but also in Economics as a justification for economic rivalry. Hodgson (2004) argues Hofstadter used the term “Social Darwinism” to gather the ideas such as “natural selection”, “struggle for existence”, and “survival of the fittest” under one heading. He did not use this phrase only as a generic description of Nazi and other biological atrocities, but also, as a method of maintaining the existing divide between the social sciences and biology (p.3). Historians who have reviewed Hofstadter's work have discovered that both the word “social Darwinism” and the notion of Social Darwinism are unusually scarce in the studies between 1860–1915 (Leonard, 2009, p.39).

CHAPTER TWO

2.1. Freud and Psychoanalysis

Throughout history, treatments of human diseases have been based on natural and supernatural causes, and different treatment methods have been applied. Modern psychological treatment started when the rich residents of a town contributed money to construct and maintain a psychiatric facility in the 1800s. As the clinical psychology treatment method has become widespread, different perspectives have emerged on the treatment and diagnosis of psychological diseases. Wilhelm Wundt, known as the founder of modern psychology, introduced experimental science to psychology and established a new discipline based on pure experimental science. He completely rejected the outdated metaphysical model used in the past and began to use the empirical model in psychology (Diriwächter, 2021, p.6). Without a doubt, Wundt and Burden-Sanderson influenced Titchener to develop his unshakable belief “that psychology must be built on the scientific method, experimentation, and theoretical reasoning” (Thomas, 2022, p.3).

Clearly, throughout the history of psychology, scientists had a mutual effect in their studies. When examining Freud's works and biography, it is seen that many people, one of whom is Darwin, had an impact on him. Darwin's theory of evolution and his studies on natural selection constitute the basic building blocks of Freud's theory. Freud's name is mainly associated with these three focal study fields; “the development of psychoanalysis, theories of psychopathology, and the interpretation of dreams.” In addition, he was interested in the “phylogenetic hypothesis,” which proposed that the human mind evolved. Darwin, according to Freud, included a suggestion for the framework of early human social organisation. Since then, “Darwin's primal horde” has continued to appear in many literary genres that further Freud's theories (Smith, 2016, p.1). Over twenty times, Freud made clear, complimentary references to Darwin and his work. These references span Freud's entire masterwork, from *Studies on Hysteria* (1895), his early psychoanalytic work, to *Moses and Monotheism* (1939), his final published work. Darwin had a significant impact on the creation of Freud's theory of human behaviour. Freud stated in 1925, “...the theories of Darwin, which were then of topical interest, strongly attracted me,

for they held out hopes of an extraordinary advance in our understanding of the world; and it was hearing Goethe's beautiful essay on Nature read aloud at a popular lecture by Professor Carl Brihl just before I left school that decided me to become a medical student.” (as cited in Ritvo, 1974, p.178). Freud's theory of psychosexual development is based on Darwin's the struggle of existence theory:

Charles Darwin (1859) suggested that early humans lived in small groups governed by a dominant and powerful father figure who claimed all women and prevented younger males and sons from having access to them. As a result, the younger males rebelled, killed the 'primal father' and cannibalised him. Sigmund Freud (1912–1913) proposed that the collective memory of this act of murder was passed down through generations. Darwin inferred from observing the behaviour of the more advanced apes that humans also lived in relatively small groups or tribes where the most dominant and senior male prevented unrestricted sexual behaviour (Smith, 2016, p.1,2).

Freud and his followers derived their theory from Darwinism. Their theories were mainly based on the premise that all behaviour is the product of a few core animal urges established by natural selection to survive. Freud developed his theory by modifying Darwin's hypothesis that animals with strong survival instincts have a higher likelihood of reproducing, and that this “survival gene” is passed onto future generations more. Because of this, Freud's psychosexual theory of human behaviour emphasises the importance of the sex drive, used in psychoanalysis and psychosexual analysis.

The psychoanalytic theory was developed by Freud to treat hysteria. Freud used psychoanalysis to make possible the treatment of mental illnesses. He argues that psychological diseases are not only biologically based but caused by the disturbed human mind. In his research, Freud found that the unconscious serves as a stimulus and a means for an overactive mind to obfuscate ideas and impulses. The core of the Freud-founded psychological discipline known as psychoanalysis is this active and dynamic concept of the unconscious. Furthermore, Freud's view of the unconscious differed from that of others who understood it to be a collection of disorganised, incomprehensible ideas, desires, and impulses as well as from others who imagined it

to be some sort of spiritual or paranormal reservoir or entity. Freud set out to use science to investigate the functioning of the unconscious as a typical and understandable aspect of the mind. The unconscious is the signature concept of Freud's psychoanalytic theory (Carr and Gabriel, 2001, p.349). According to Kudiyarova (2018), psychoanalysis deals with ambivalence and the ongoing internal struggle between good and wrong (p.23). Many important aspects of personality are still concealed from our awareness and can only be brought to consciousness very slowly.

The first theory of personality was also developed by Freud. Freud claimed that much of personality is unconscious. We use defensive mechanisms to conceal many unpleasant realities about ourselves, and we are motivated by desires, beliefs, anxieties, conflicts, and memories of which we are completely oblivious (Ewen, 2003, p.1). In order to treat a variety of psychological disorders, psychoanalysis comprises many psychological therapies and perspectives. He employed a variety of methods and created new ones in his quest to understand the unconscious and treat psychiatric problems.

Freud's quest to comprehend how thoughts interact with the mind was one of his crucial innovative concepts. Between 1900 and 1915, Freud came up with the idea called the topographical model of the mind, which is the division of the psyche into three parts called the unconscious, pre-conscious, and conscious. One of the three parts of the mind, the conscious, represents all of a person's present-day thoughts and emotions. The psychic information that is constantly available to the mind makes up the conscious mind. One's current thought is a product-conscious mind. The preconscious, which sits in between the conscious and unconscious parts of the psyche, is the part where memories of all the events, thoughts, and feelings -once in the conscious mind- are stored (Saavedra, 1980, p.5). He claimed that because the unconscious mind's contents have been buried, they are often unreachable and cannot be addressed by the conscious mind. He claimed that all the painful, unpleasant, conflictual, punishing, or embarrassing events that a person has gone through may be stored in their unconscious memory along with desires or tendencies making a person anxious. Usually, these events are suppressed in the unconscious and never reach the conscious mind, so thoughts and emotions stored in the unconscious mind are unavailable until they are reached through several therapies (Saavedra, 1980, p.3).

Therefore, Freud worked on hypnosis and free association to get access to the deeper levels of the Topographic model. He later developed a structural model of the mind in 1923, because the topographic model was confusing and failed to explain why some systems prevented ideas from leaving the unconscious (Zanforlin 2, 3). In his Structural Model of Personality, Freud claimed that the three mental components - the id, ego, and superego—, each of which has distinctive functions and levels of consciousness. According to Freud, each human being is born with an id, which has been a crucial component of our personalities because it enables us to satisfy our basic needs. Freud claimed is a reflection of the unconscious and is governed by the survival instinct and pleasure. Another component the ego, the most conscious system of the three, serves as a mediator in the ongoing struggle between the id, superego, and demands of reality (cited in Segrist 51). The main task of the ego is sustaining the balance between the id and superego. The ego balances all the pleasures and desires of the id with the limitations of the superego (Niaz et al. 38). Our conscience and moral nature are represented by the superego. The superego develops with the moral and ethical values and rules taught by parents and society. People are subjected to societal constraints and moral duties by the superego, both consciously and unconsciously (Segrist 51).

The contents of consciousness are frequently compared to the protruding tip of an iceberg. The metaphor states that, like an iceberg, the majority of the mind is hidden under the surface. The area “above the waterline” becomes the entirety of what one may experience, extending beyond their perceptual boundaries after their awareness has expanded to incorporate their experienced body and the phenomenal world around them. The phrase “below the waterline” is now broadly used to refer to anything that, at anyone time, supports and embeds what we perceive, yet has little to no representation in it. Our consciously experienced world emerges from this unconscious ground, so we can think of it as the unconscious ground of existence (Farooqi, 2021, p.99; Goldsmiths, 2013, p.9). Moreover, the term “subliminal” was used by Johann Herbart to refer to concepts that vie for consciousness below the limen (Kouider and Dehaene, 2007, p.858; as cited in Arslan et al., 2017, p.83). According to İzgören, the effort to influence someone below the threshold of consciousness using their senses is referred to as “sublimen”. “Sub” in Latin means under, while “limen” indicates border.

As a result, “subliminal” is defined as being below the threshold. The definition of “subliminal” is “something which lies below the conscious threshold.” Subliminal communications relate to stimuli that we cannot consciously process (as cited in Arslan et al., 2017, p.83).

Sigmund Freud also coined the term "Defence Mechanism," a core concept in psychoanalysis, to describe the unconscious means by which the ego tries to protect itself from internal events or drives perceived as undesirable or incompatible with its internalized goals (Tannenbaum 60). There are several forms of Defence Mechanism. According to Rabinowitz and Peirson, denial, a typical defence mechanism, may play a crucial adaptive role in assisting patients in various therapy phases. Reaction formation, as a form of a defence mechanism, is the idea of changing a socially undesirable urge into its opposite. In its most basic form, projection is the act of recognizing one's own characteristics in others. In other words, entails recognizing others as possessing qualities that one incorrectly considers oneself to be devoid of. Displacement can be defined as altering of an impulse like an unacceptably violent act directed at one's parent may develop into animosity toward police officers or other authorities. According to Grohol, acting out is when a person engages in an excessive action to convey feelings or ideas that they feel unable to express in any other way. For instance, instead of saying “I’m angry with you,” the one might punch the wall or throw something to others. Another defence mechanism is repression, which is that a person can decide to suppress their potentially dangerous feelings or thoughts. It is impossible for a person to retrieve a memory, emotion, or cognition after repressing it. When a patient experiences dissociation, it refers to the experience in which they momentarily lose consciousness as a result of anxiety and stress. Regression happens when people react to stress or discomfort by acting inappropriately for their age; more precisely, they regress or go back to an earlier developmental stage, adopting immature emotional and behavioral habits (Baumeister et al. 1104).

In brief, Freud, as the founder, of psychoanalysis, paved the way for modern time psychoanalysis aiming to raise consciousness about what is unconscious or subconscious. It helps patients release repressed emotions and memories when they have psychological problems. Through talking therapy sessions, the complexities and important issues lying under the surface are brought into the light, hence the recovery

or relief. Even if today Freud's ideas are acknowledged as controversial, his contribution to psychoanalysis cannot be disregarded.



CHAPTER THREE

3.1. The Analysis Of *Brave New World*

The dystopian book *Brave New World* (1932) was written by British author Aldous Huxley. The novel depicts a dystopian society called the World State, whose priority is science, perfection, stability and order; thus depicting enormous scientific advancements in reproductive technology, sleep-learning, psychological manipulation, and classical conditioning. The World State has a class system and the members of the society are categorised according to an intelligence-based social hierarchy. The incidents take place in two main locations: London, England, and the Savage Reservation in New Mexico, U.S. in 2540 C.E. or as they called it in the novel A.F. (After Ford) 632. These two locations are worlds apart with different social norms. While individualism is promoted in the Savage Reservation, in the dystopian world of New London individuality is conditioned out of children at an early age to prevent long-lasting relationships. Therefore, the main character John the Savage coming from the Savage Reservation cannot comply with the norms of New London and eventually commits suicide.

3.2. Survival of the Fittest

Brave New World starts with a visit to the fertilising room, where the Director of Hatcheries and Conditioning proudly informs the children that, as a result of Bokanovsky's Process, there are ninety-six sets of identical twins in charge of ninety-six sets of identical machinery. According to the DHC, generalisations are “necessary evils” for the welfare of the society; thus, personal identity is destroyed. As a Social Darwinist, Herbert Spencer favours individuality, and he argues that an individual may “survive” in the society through his effort. However, individualism has been adapted differently in New London society. The society is accepted as a single living entity, which is called the “social body” and to sustain its continuity, the World Controllers prohibited individualism in a civilised society. The DHC asserts that civilised society cannot function if individuality prevails. Contrary to New London, where individuality is seen as a threat, individualism and individualistic choices are necessary for survival

at the Savage Reservation. As it is claimed by Social Darwinists, individualism has a significant impact on people's decision-making process who live in different societies.

One of the building stones of the New London society is the “survival of the fittest”, claimed by Spencer and promoted by other Social Darwinists. Henry Foster and the DHC describe how they fit each embryo into their caste by lowering the oxygen level or utilising certain medications. In Hatcheries and Conditioning labs, they artificially create humans who will make decisions and live according to the society's expectations. Thus, it is aimed to create fixed people to fit into the social body. The idea of *Fixity of Species*, which was even supported by Aristotle, is that species never change. Aristotle's philosophy and *Fixity of Species* were in harmony with Genesis and did not create any conflict between religion and science (Denton & Scott, 1986, p.1). In Huxley's novel, the idea of *the fixity of species* serves as a guiding social premise. According to this idea, each species, including humans, has a fixed set of traits that cannot be changed. As a result, people are artificially designed and created in labs and then trained to belong to particular castes based on their predetermined capabilities and restrictions. Although it deprives people of their independence and individuality, this process keeps the society efficient and stable.

In the novel, everyone, whether they are an Alpha-Plus psychologist or a seven-year-old boy, is expected to fit in. For instance, the DHC leads the group to the garden, where they may see the kids playing a sexual game. This game aims to obliterate the concept of individuality and replace it with the notion that “Everyone belongs to everyone else.” (Huxley, 2017, p.100). On their tour, they come across a boy who is around seven years old and refuses to play a sexual game with a girl. The boy is taken away from the other children to be examined by a psychologist, since the boy's decision does not comply with the rules of the society. While the boy's decision is not accepted in the New London society, the same decision could be supported by the savage society. While a decision taken by a person may be accepted in one society, it may not be accepted in another society. Another example is Bernard Marx. He is ignored by Henry Foster and the Assistant Director of Predestination when they run into him in an elevator. Although Bernard Marx is an Alpha-Plus psychologist, due to his unorthodox behaviours and appearance, people ignore his existence. No matter what their duty or caste, the society excludes anyone who does not meet the social

standards. Thus, people who do not fit in with their surroundings and act in ways that do not conform to social norms lose their social standing and are exiled from the society.

Darwin claims that living creatures that cannot adapt to the society they live in are excluded by society. Similarly in New London, those who resist obeying the rules are exiled from the society, like Bernard and Helmholtz. Bernard is poles apart with the new London society, which catches the DHC's attention. He has physical disparity, unorthodox behaviours, and an inability to fit in the society. Unlike the other Alphas, Bernard's orders are not promptly carried out by a member of the lower caste, which makes Bernard constantly angry and yells. His physical incompatibility with his caste makes him an outsider: "... The mockery made him feel an outsider; and feeling an outsider he behaved like one..." (Huxley, 2017, p.55). He will either become an Alpha-Plus as the society demands from him, or he will be exiled from the society in the end. Bernard, on the other hand, once acts in accord with the New London Society. When as an Alpha-Plus, Bernard attends Ford's Day Celebrations when Henry Ford is worshipped as a deity or a God figure, he makes an effort to blend in with those who are experiencing hallucinations due to soma. Bernard imitates the others and starts jumping and shouting, "I hear him; He's coming." (Huxley, 2017, p.72), but he knows it is a lie. He makes decisions and behaves in accordance with social expectations for their approval. At that moment, he is one of the favourable members of the society, as a result of his adaptation to his environment. In other words, he sets an example of survival of the fittest as Darwin suggests for a certain time.

Similarly, Helmholtz is another one who does not comply with the expectations of the society, even though he appears to be a perfect Alpha from the outside. Bernard and Helmholtz are "What the two men shared was the knowledge that they were individuals." (Huxley, 2017, p.58). Both Bernard and Helmholtz developed individual personalities, despite being conditioned not to do. Helmholtz and Bernard have an id, ego, and superego apart from the social body; however, they are not completely formed and functional yet. Helmholtz tells Bernard that "I'm thinking of a queer feeling I sometimes get, a feeling that I've got something important to say and the power to say it—only I don't know what it is, and I can't make any use of the power." (Huxley, 2017, p.60). Helmholtz has an ability that is unknown to him, and he has no idea how it

functions. That's why some of his personality is dormant and waiting to be defined and discovered. Although Bernard and Helmholtz are a threat to the continuation and maintenance of the social body, they are only being watched for a certain time, because they are good at what they do and have a beneficial impact on the society, but eventually, they are exiled in the end.

As Social Darwinists claim, people should base their decisions on the social norms of the society in which they live in order to avoid social exclusion and preserve their standing in the society. In the novel, when Bernard decides to take Linda and John to New London, his primary motivation is that he can benefit from knowing that John is the DHC's son. When Bernard returns to New London, he faces the DHC's decision to send him to exile because of his incompatibility with his caste, and he poses a threat to the society. Thomas says out loud that "The security and stability of Society are in danger" (Huxley, 2017, p.129). Everyone stops working and starts listening to him. According to Thomas, Bernard does not act like an Alpha-Plus, and he has trouble getting along with other Alphas. Bernard has unorthodox ideas about sports and soma. He does not participate in orgies and does not have a sexual life that satisfies social norms. Moreover, he does not perform their beloved Ford's teachings, and he behaves like a child at work (Huxley, 2017, p.129,130). Thomas, as the Director of the New London society, enforces the rules, and he takes a decision with the reasons he listed to get rid of the dysfunctional part of the social body; thus eventually, Bernard is banished from New London to the Falkland Islands for his going against the rules of the system. When Freud's Structural Model of Personality is taken into consideration, World Controllers and the DHC act like superego, and their function is to make sure people follow the rules and are part of the social body. They represent social rules and standards that have been created to ensure the continuity and functionality of the social structure.

Bernard, who is about to be exiled by Tomakin Grahambell, a.k.a. the DHC, uses his trump card to protect his position in the society and calls John and Linda into the room. He knows John is the son of Linda and Thomas. When John sees Thomas, he gets down on his knees and calls Thomas "father", the DHC's image in the society is shaken. With Linda's involvement in the incident, everyone learns that the DHC has a son. Thomas loses his power and people start mocking him by calling him "father".

An Alpha is considered as an Alpha only as long as he/she acts like an Alpha, in the same way that a DHC is considered as a DHC as long as he/she meets the social expectations. Thomas loses his place in society because there is no place for fathers and mothers in New London. Having a son makes the director an outcast in the eyes of the people, just like Bernard. Eventually, Thomas resigns from his position, as expected. As Social Darwinists claim, individuals who do not meet social expectations cannot gain or protect their place in the society. Thomas eventually decides to resign under the influence of individualism, progressivism, and the New London society's norms.

Under Bernard's guidance, John starts to learn about civilised society, but he has a hard time comprehending the norms and social mores of the new civilization he lives in now. John has been raised in the savage society, so he is accustomed to their traditions, rules, and the social and biological factors which all play important roles in a person's decision-making process. When John moves to New London, he wants to keep his savage lifestyle and worldview. Thus, he cannot be a member of the social body until he starts to make decisions in accordance with the New London society. John's mindset has been formed by the savage society; therefore, he starts to question the actions and decisions taken in the New London society. First, John has a fully formed personality with an id, ego, and superego, which indicates that he is an individual by himself. That's why he is unable to comprehend what the social body is or how it functions. Bernard in his letter to Mustapha Mond writes that "... his interest being focused on what he calls 'the soul,' which he persists in regarding as an entity independent of the physical environment, whereas, as I tried to point out to him..." (Huxley, 2017, p.138). Bernard, an Alpha-Plus psychologist, is unable to comprehend John's actions and what the soul means, much as John cannot understand civilised people. The reason for that in *Brave New World*, people are genetically engineered and conditioned to fulfil prescribed societal roles. They are created in laboratories to be productive and obedient pre-fixed citizens, employees, and consumers for the continuity of the social body. As a result, they lose their uniqueness and inner selves and are viewed more as products than as independent persons with souls. According to Paley's defence, like a watch, living creatures are created in a fixed form which has

never changed (Paley, 1829, p.1-8). Korthof (1997) attacks Paley's anthology and tries to show why Paley's logic cannot be valid;

Machines don't have souls and a life after death, do they?
Doesn't that invalidate the analogy in a profound way?
Furthermore, since insects are more machine-like than humans,
does that imply that it is more certain that insects are designed,
than humans?... 'Where did this object come from?' or 'How was it
produced?' Moreover, Korthof presents counter arguments “1.
Watches don't reproduce, 2. Watches don't have heredity, 3.
Watches don't have mutations (Denton & Scott, 1986, p.4).

Paley's anthology was altered by Huxley in *Brave New World* to create a dystopian society. People are given fixed forms both physically and mentally but not by God. As a result, people lose their connection with their souls. That's why Bernard cannot understand John's interest in his soul.

During a visit to the Beta-Minus geography room, John learns that the Savage Reservation has unfavourable geographical features like its climate, lack of natural resources, and geographical position on the map, so the World Controllers have made a decision not to waste time and money to civilise the savage reservation. John is baffled as to how they could have made such a decision and allowed others to live in poverty. Yet, the World Controllers' decision can be explained with the non-interference principle, which is defended by Social Darwinists. According to Social Darwinists, governments should not interfere in social problems or internal disputes but only focus on international politics, border security, and possible war situations. Similarly, the New London society is based on the non-interference principle. They do not interfere with the territory or people as long as they confer a benefit to civilised society. For this reason, the World Controllers decided to implement the non-interference principle on the Savage Reservation. Last, John asks the Head Mistress, “Do they read Shakespeare?” (Huxley, 2017, p.142), the Head Mistress replies sternly and firmly “No.” The Head Mistress says that Shakespeare's plays lead people to solitary amusements, and in New London society, individualism is not welcomed.

Being a member of the Alpha caste requires not only displaying the behaviours expected from that caste but also carrying the basic physical characteristics of the members of that caste. Yet, people started to ignore Bernard's physical and behavioural flaws, and Bernard finally gain the status, respect, and acceptance he deserves as an Alpha-Plus from the moment of his birth when he reveals Thomas's secret and takes on John's mentorship and starts organising parties for people to have fun and observe John. However, when John decides not to attend one of Bernard's parties, Bernard is once again unable to meet the society's expectations, and he becomes an outcast. People start talking about the laboratory accident. Fanny, who is overjoyed at Bernard's offer of a trip to the Savage Reservation, now says about him, "it's absolutely true about the alcohol." (Huxley, 2017, p.152). When Bernard fails to confer a benefit on the social body, people avoid him because of his behavioural and physical flaws. A person's importance and value are measured by the contribution he/she makes to the society. Bernard is unable to amuse others with John's presence at his party. Therefore, he is no longer useful to the society, and he has once again become a failed experiment in the eyes of the people.

By leaving the social body, Bernard and Helmholtz processes of developing their own personalities take place in *Brave New World*. Both Bernard and Helmholtz reject using soma, functioning as ego, which means that they do not want to numb their personalities. When Bernard gains popularity, he overlooks his friendship with Helmholtz, but when his fame fades, he apologises. Helmholtz accepts his apology and acts as if nothing happened and welcomes Bernard as a friend again. He does not need soma to make his own decision and overcome his problem because his personality development process is almost complete as Bernard states: "It owed nothing to soma and everything to Helmholtz's character" (Huxley, 2017, p.157). He can handle everything by himself, like John and Mond. That's why he does not turn his back on Bernard like the rest of the society.

Moreover, Helmholtz tells Bernard that he shared his personal ideas with others, which is unacceptable for the continuity of the social body. He is a lecturer at the College of Emotional Engineering, and writes rhymes about being alone, which is forbidden in the New London society. By composing rhymes about loneliness, Helmholtz does not comply with the rule for avoiding amusements attached to solitary

and the power within themselves. As it is expected, people report Helmholtz to the Principal, but it does not stop him. It does not stop him, because he feels an urge to write something. "As though I were beginning to be able to use that power I feel I've got inside me—that extra, latent power. Something seems to be coming to me." (Huxley, 2017, p.159). Helmholtz becomes a threat to the society, and he loses his position as an Alpha-Plus in the society like Bernard. In many ways, Helmholtz and John are alike. They are both intelligent, they love poetry and Shakespeare, and they both enjoy and suffer from loneliness. That both of them criticise the World State's practices is an indicator that Helmholtz starts to separate himself from the social body, and becomes more like John, who has a functioning personality.

Eventually, Mond gives Bernard, John and Helmholtz their freedom, and lets them live in another society where they would fit better. Helmholtz, as an individual who has completed the personality formation process, knows he can no longer live in the New London society, and he takes Mond's decision well. Bernard, unable to complete the personality formation process, loses control when he hears Mond's decision and leaves the room in fear. As an outsider, John preserves his calm and silence during this time, but after Helmholtz leaves the room, he reveals to Mond that he wants to live in New London, and Mond agrees. Spencer states that "The law of the survival of the fittest was not made by man and cannot be abrogated by man. We can only, by interfering with it, produce the survival of the unfittest." (as cited in Marshall, 1979, p.262-265). That Bernard, Helmholtz, and John are not able to adapt to the New London society makes them the weakest individuals in that society. Therefore, they are exiled to another society, on the Falkland Islands, where they can have a chance to fit in and survive rather.

According to Darwin, physical strength alone is insufficient for survival; rather, the best ability to adapt to changing surroundings and circumstances is what increases the likelihood of surviving. John, on the other hand, refuses to adopt the new society of New London and insists on leading the same lifestyle as in the Savage Reservation, which leads to his fall. He finds the comfort and facilities provided for him too much and begins to beat himself because he feels guilty and unworthy. People start mocking him by imitating his behaviour, which causes John to confine himself to the house, and eventually his suicide. Wallace argued that "there is a 'struggle for

existence,' in which the weakest and least perfectly organised must always succumb.” (Bowler, 1976, p.17,19). As a least perfectly matched John succumbs to the norms of New London society and commits suicide. The main reasons behind John's suicide are his inability to make decisions according to the expectations of the society, his lack of adaptability and his refusal to go to a society to which he will adapt. As Darwin and Social Darwinists claim, John dies in New London society because he does not have the skills to survive. John's decision-making mechanism is dysfunctional in New London because the unconscious mind is shaped by the superego of the savage society, and John cannot replace it with the New London's.

Even if the Savage Reservation seems a better place for a person, it would be really hard for a person to fit in since s/he is conditioned to the different norms. In the novel, Linda sets a very good example of an outcast on the Savage Reservation. She encounters adaptation problems in the Savage reservation. Since she has gone through a conditioning process based on progressivism, finding clean clothing has been another issue she faces in the savage society. She lacks the necessary skills to wash or mend clothes. Linda says that in the savage society, people do not throw away clothes when their clothes are torn. “The more stitches, the less riches.” Isn't that right? Mending's anti-social. But it's all different here” (Huxley, 2017, p.104). Linda is supposed to live and make decisions in accordance with the rules of the savage society, but what the savages want her to do is against her conditioning process. Linda has unconsciously conditioned for mass consumption promoting the growth of the social body's economy. When Linda has to choose between cleaning dirty clothes and mending them or throwing them away, she decides to do nothing since she cannot find new clothes. As Social Darwinists assert, those who are best adapted to society gain a place at the top of society, while those who cannot adapt remain at the bottom. Therefore, Linda struggles to survive at the bottom of the savage society because she cannot make decisions according to the expectations of the savage society.

Linda is constantly in trouble because she wants to continue her previous lifestyle in the New London society in the savage society. She has affairs with many guys, and the wives of these men beat Linda for luring their husbands away. Linda says that “Everybody belongs to everyone else—don't they? don't they? ... Well, here,” the other went on, “nobody's supposed to belong to more than one person.” (Huxley,

2017, p.104,105). Linda's statements show that she makes her decisions as she lives in the civilised society, in which sex is just an act of fun that has nothing to do with mutual feelings, but as the other person states promiscuity is forbidden in the savage society. The root of Linda's problems is her tendency to make choices that are against norms of the society. Linda's unconscious mind is a factor that directly affects her decision-making processes. While Linda's decisions are accepted in the New London society, they are not accepted in the savage society, which shows that society has a moderating effect on people's decision-making processes.

Bernard and Lanina attend a ritual with John on the Savage Reservation. The ritual is quite different from the New London rituals, since it features music, wild creatures, and violence. John explains that he was supposed to be “the sacrifice,” the centrepiece of the event, but the savages forbade it: “But they wouldn't let me. They disliked me for my complexion” (Huxley, 2017, p.100). The ceremony represents the boys' transition into adulthood and their claim for a position in society. Although savages let John and Linda live with them, they see them as outsiders who do not belong to the society they live in. Years ago, the savages discovered John's mother, Linda, in the jungle. Unlike the savages, Linda and John have white skin and distinct looks. They are outcasts on the Savage Reservation because of their physical and behavioural differences, which is the reason why they do not hold a ritual for John. As Darwin claimed, if a new species settles in a particular area, a conflict arises between the inhabitant of that area and the newcomers. As a defence mechanism, the savages made a decision not to allow John to be one of them.

When Linda understands that Bernard and Lenina are from New London, she suddenly starts talking about her experiences living among the savages. She says that she was unable to return to New London after finding out she was pregnant with John. If Linda went back to New London, she would not be welcome. Linda has made a decision as it is expected from a Beta, and she does not return to the civilised society. Linda has exiled herself because she knew she would not fit into New London. Furthermore, since she was pregnant, she was unable to be a part of the social body of the civilised society. Darwin used Herbert Spencer's phrase “the survival of the fittest” rather than “struggle for existence” (Francis, 2006, p.52,53). The survivor species are the ones fitting the environment, not those struggling to exist as they are in their

environment. They have to evolve or be an outcast. As for Linda, getting pregnant means not fitting the norms of the New London society, which eventually leads her to be an outcast.

Linda's dream of returning to New London becomes true, and she returns, but as a result of her lengthy stay in the Savage Reservation, she has become old and overweight, which does not fit to the social expectations in New London. Dr. Shaw decides to give her unlimited soma and allow her to live out her days in happiness in a hospital room, isolated from society due to her physical and mental condition. John says to the doctor: "But aren't you shortening her life by giving her so much?" (Huxley, 2017, p.134). The doctor is aware that by giving Linda so much soma, he is shortening her life, but Linda's death has no significance for them. Moreover, in the New London society, where ageing is prevented by pharmaceuticals, Linda is an elderly lady with a son. However, they do not want to expel Linda because she is a Beta, and what happened to her was simply bad luck rather than her fault. Dr. Shaw made his decision for Linda after taking social norms and expectations into account and asserts that "you can't allow people to go popping off into eternity if they've got any serious work to do. But as she hasn't got any serious work..." (Huxley, 2017, p.134). Shaw's defence is an indicator of progressivism in civilised society. Linda has no use for society, so it does not matter to Dr. Shaw that Linda's lifespan is shortened by excessive soma use. Dr. Shaw's decision-making process is influenced by progressivism. In the Savage Reservation, getting old is a normal part of the human life cycle, while in New London society, an old woman is considered a useless being to get rid of.

3.3. Social Body in *Brave New World*

In the New London society, babies are conceived in a laboratory and subjected to different conditioning techniques throughout time. As a result of the hatchery processes, people are able to develop an id and a latent superego. Since World Controllers and the DHC have taken over the role of the superego in this society, they encourage people to use soma to suppress their individualities and make them act like a part of the social body. Hereby, when Freud's Structural Model of Personality is applied to the social body, it turns out that in BNW people represent the id, the World Controllers and the DHC represent the Superego, and Soma represents the ego.

As Freud argued there are three mental components - the id, ego, and superego - each of which has distinctive functions and levels of consciousness. According to him, each human being is born with an id, which has been a crucial component of our personality. The id is a reflection of the unconscious and is governed by the survival instinct and pleasure (Segrist, 2009, p.51). According to Cloninger (2008), the ego is the most conscious system of the three. It “serves as a mediator in the ongoing struggle between the id, superego, and demands of reality” (as cited in Segrist, 2009, p.51). The main task of the ego is sustaining the balance between the id and superego. The ego balances all the pleasures and desires of the id with the limitations of the superego. Our conscience and moral nature are represented by the superego, the superego develops with the moral and ethical limitations and rules that are taught to us by parents and society. It dictates that we believe in right and wrong (Niaz et al., 2019, p.38). People are subjected to societal constraints and moral duties by the superego, both consciously and unconsciously.

The unconscious mind plays a significant role in *Brave New World*. In order to understand the unconscious mind better, Freud developed dream analysis techniques, believing that dreams are a doorway to the unconscious. If dreams are a reflection of the subconscious, as Freud claimed, new things can be added to the unconscious by modifying dreams. In the novel, the children sleeping in the dormitories hear the moral education mottos being repeated over the loudspeaker next to their beds. The director says that for thirty months, children listen to quotes a hundred and twenty times, three times a week. When they complete a conditioning process, they start a more advanced lesson. They shape youngsters to fit into their caste and the community they live in, thanks to hypnopædia. James Braid accepted “neurypnology,” as a sleep-related neurophysiologic variation. In his study, Martin T. Orne defined hypnosis as “a subjective state in which alterations of perception or memory can be elicited by suggestion” (Wobst, 2007, p.1199). Thus, under hypnosis, the children learn the moral education mottos by hearing while asleep. Moreover, each caste has its own social rules, people are encoded with the social rules according to their caste. They create a kind of artificial dream to create new identities for all people with hypnopædia. Subconscious stands for id, and by encoding social rules to the unconscious mind, they replace people's id with the superego. By doing this, they can determine which caste

member can make what kind of decision. As a consequence of hypnopædia, they create people with fully functional working personalities by replacing the superego with the id.

According to Freud, people's decisions and actions are driven by suppressed or buried unconscious urges, therefore conditioning techniques used in *Brave New World* play a significant role to shape people's unconscious minds according to social expectations. The main aim is to get people to adopt their caste and to create the impulse for them to make decisions for the benefit of the social body. The second goal is to suppress people's individualistic thoughts and make everyone as a part of the social body. Therefore, conditioning plays an important role in Huxley's novel, as it determines and limits individuals' behaviours in advance. While Freud suggests that all human behaviour is based on the subconscious, John B. Watson has a different view on human behaviour. He asserts that, according to behaviourists, psychology is a discipline of natural science that is entirely objective and experimental. Behaviourism aims to anticipate and manage behaviour (p.158). Despite being enthralled by psychoanalytical findings, Watson disapproved of Freud's basic idea of the unconscious since it was incongruous with behaviourism. "Watson used his behavioristic theory of conditioned emotional responses to challenge Freud's theories of displacement and unconscious emotion transference" (Rilling, 2000, 301).

Deltas are simply meant to serve and are not expected to think, through various conditioning techniques, they make them adapt to their caste. Like Freud and other hypnotherapists used hypnosis to encode new things into the human mind to cure mental illnesses, conditioning techniques are used to encode social rules and expectations in people's unconscious minds. For instance, during the tour, they see a Bokanovsky group which consists of Delta babies wearing khaki. Nurses put babies on the ground and activate a loud alarm. Then the alarm stops, and flowers and books are placed in front of the babies. Nurses give mild electric shocks to babies who touch flowers or books, and the alarm is reactivated again. They repeat this process until all the babies are afraid of, hence hate, the plants and books. When they are asked by the DHC why they do that, the DHC explains, "They'll grow up with what the psychologists used to call an 'instinctive' hatred of books and flowers." (Huxley, 2017, p.17).

Moreover, when asked why Gammas, Deltas, and Epsilons are conditioned to hate books and flowers, the DHC explains that about a century ago these caste members used to be conditioned to love flowers, particularly nature. It is planned to condition them to consume more transportation. It worked as expected, yet the DHC states that “A love of nature keeps no factories busy. It was decided to abolish the love of nature, at any rate among the lower classes; to abolish the love of nature, but not the tendency to consume transport.” (Huxley, 2017, p.18). Therefore, they replaced the love of nature with the love of sports. By doing that, Gammas, Deltas, and Epsilon began purchasing sporting goods and using transportation to visit sports resorts. Thus, the World Controllers made a decision on Gammas, Deltas, and Epsilons, conditioning their decision-making mechanisms, while also fulfilling the principle of progressivism advocated by Social Darwinists. Briefly in *Brave New World*, the World Controllers prohibit anything that does not serve to benefit the community.

Progressivism is the ideology that guides The New London society and is upheld by Social Darwinists. Henry Foster argues that, although the Epsilon body was ready to work at the age of eighteen, the Epsilon intellect was not until the age of ten. Foster believes that society wastes money on Epsilons for eight years, and it is a problem to be fixed. They could not find any solution at that moment. In New London, every decision made is to get benefits from the social body, which bothers Foster when money is wasted for eight years on Epsilons without any benefit. In the novel, the ideas advocated by the eugenicists and the principles of progressivism are sometimes combined by Huxley to appear as either solutions to problems or as unsolvable problems. Eugenics, which is portrayed as the continuation of Social Darwinism by Hofstadter, is akin to natural selection. However, originally, the justification for Progressive Era eugenics seldom evoked this connection, and proponents generally reasoned for eugenics on the basis that natural selection did not occur or, if it did, was unfavourable. Although Eugenics and Social Darwinism contain biological theories in their foundations, Eugenics argued that contrary to Spencer's thoughts, human evolution should be controlled by experienced technocrats (Leonard, 2005, p.227).

In the New London society, the lower caste members are conditioned to obey the upper caste members. People who do not adhere to the caste system and do not live up to social and caste rules must be exiled. Fanny is an exemplary member of the Beta

caste; she knows she must show respect to the Alphas. Everyone knows Bernard due to his unorthodox behaviours and odd appearance for an Alpha-Plus. Fanny contends “They say somebody made a mistake when he was still in the bottle—thought he was a Gamma and put alcohol into his blood-surrogate. That's why he's so stunted.” (Huxley, 2017, p39). As a Beta, Fanny is well-conditioned to know the difference between castes, yet she despises Bernard even though he is her superior, an Alpha-Plus. Bernard is treated as a Gamma by other Alphas, which Fanny is aware of. Fanny accepts prevalent opinions about Bernard in order to blend in with the majority of people. Considering Fanny's attitude, anyone who shows disharmony in the society, regardless of his/her caste, is ostracised by all others. Lenina continues to talk about Bernard's offer to visit the Savage Reservation. Fanny does not approve of Lenina's acceptance of Bernard's proposal. The superego shows up once again through Fanny and questions Lenina's decisions. Lenina is also aware of Bernard's position in the society, but she was given the chance to choose whether to go to the Savage Reservation with Bernard or the North Pole with Benito. Lenina chooses Bernard's offer because only a few lucky people are allowed to visit there. Lenina says, “Because I do want to see a Savage Reservation.” (Huxley, 2017, p.41), which is an indication that Lenina took an individualistic decision, which is against the rules in New London society; therefore, the members of the social body start to question her decisions.

Bernard is one of the significant characters having different values and beliefs in contrast to the society in which he lives. For instance, when Lenina comes and tells him in public that she would love to join his trip to the Savage Reservation, he gets shy, and tries to make her stop talking and asks her to talk in private: “Hadn't we better talk about it somewhere else?” he stammered, looking horribly uncomfortable.” (Huxley, 2017, p.50). Bernard lives in a society in which people are polygamous and casual dating is supported by the World Controllers, because it feeds people's id. Soma and sex allow individuals in the New London society to experience pleasure within predetermined limits of their id. According to Freud, resistance occurs when someone encounters something that makes them uncomfortable: “The original pleasure-ego wants to introject into itself anything that is good and to eject from itself everything that is bad” (cited in Garcia, 1995, p.498,499). As Freud claims Bernard shows resistance when Lenina, for whom he has feelings, tells her decision about joining him

on his trip because he does not share the society's understanding of love and dating. From Lenina's perspective, dating a man is an ordinary thing to do, but for Bernard, dating is a special thing to keep private between couples. Thus, Lenina cannot understand Bernard's resistance and says Bernard is ashamed as she made a dirty joke in public like asking who his mother was.

Also by revealing the director's secret, Bernard acted as expected from an Alpha, and as a result, he was finally accepted by society. While Bernard becomes a part of the social body by meeting the expectations of the society with his decision, Thomas gets expelled from the social body because of his actions. When a person does not live up to expectations, society punishes them; but, when expectations are satisfied, society rewards them, just like Social Darwinists claim. The New London society is functioning in accordance with the principles of Social Darwinism. Fanny happily says to Lenina, "Bernard's asked me to meet the Savage next Wednesday" (Huxley, 2017, p.135). When Lenina told Fanny, she is asked to join his trip to the Savage Reservation by Bernard, Fanny does not welcome that news well, but now she is overjoyed because she will accompany Bernard's trip. Fanny's opinions about Bernard change along with how society perceives him. The reasons Fanny decides to take Bernard's offer are the principle of the survival of the fittest, Fanny adopts the community's positive feelings for Bernard as a member of the social body and starts to think favourably of him. By accepting an offer from an Alpha-Plus, Bernard, she not only satisfies societal standards and maintains her position in society, but she also transfers the feelings of society toward Bernard through her choice.

Lenina has strong feelings for John and craves a romantic and sexual relationship with him, and John also loves her. However, Lenina and John have quite different ideas about what love is. John desires a marriage with her and the possibility of having children. On the other hand, Lenina wants to be with John but struggles to comprehend what it means to belong to just one person and have a family because she is conditioned by the motto "Everyone belongs to everyone else" (Huxley, 2017, p.100) from the moment she was born. As Thomas Robert Malthus, an English economist, contends food and sexual desire are two significant essentials to human survival, as Social Darwinists claim. In The New London Society, the population is created at the desired speed and number, since sex only serves as a basic need for the

feed of people's id. In *The Savage Reservation*, however, sex is perceived by people as a traditional value and biologically continuity of generation; thus, population growth and speed develop outside human control. In New London, sex is just a physical need rather than an urge for reproduction. They use a hatching system in reproduction. On the other hand, in Savage life, sex is essential for the continuation of the next generation. Therefore, the main reason why Lenina and John have different opinions about romantic relationships is that they are from different societies going through different decision-making processes.

John and Lenina's divergent viewpoints demonstrate how society has an impact on how people make decisions. Lenina tries to have sex with John, but John stops her and says "Not until ... Listen, Lenina; in Malpais people get married." (Huxley, 2017, 167). Lenina considers sex as a basic human necessity, whereas John sees it as something private. People have sex in the New London society to satisfy their innate instinctive impulses of id and "final consummation of solidarity, the coming of the Twelve-in-One, the incarnation of the Greater Being," (Huxley, 2017, 73) hence avoiding individualism. On the contrary, sex is not just a need in the savage civilization; it is even promoted as something for married couples to be engaged. The idea that Linda had sexual relationships with other men makes John feel as if he is in competition with all of Linda's lovers. Male-male competition is most common in polygamous mating systems when males compete for females or the necessary resources required by females. By fighting with other males to gain access to as many females as possible, they can increase their reproductive success (Miller, 2013, p.642). Moreover, John as a man growing up in the norms of the Savage reservations, another superego, is not content with his mother having sex with other men. He is not willing to have extramarital sex. Lenina's constant efforts to have sex with him triggers his subconscious and brings back his unpleasant childhood memories, so John projects his hatred and resentment towards his mother.

In *Brave New World*, even though people are well-conditioned, as Freud asserts, unconscious ideas and desires come to the surface in different ways, such as free association or as dreams, like Linda's. On her dying bed, Linda said, "Popé!...Oh, I do so like it, I do..." (Huxley, 2017, p.175). In her dream, Linda sees Popé, and it shows that Linda has feelings for him unconsciously. Our consciously experienced

world emerges from this unconscious ground, so we can think of it as the unconscious ground of existence (Farooqi, 2021, p.99; Goldsmiths, 2013, p.9). Even though Linda is a well-conditioned Beta, and she is conditioned to a polygamous love life, her dreams are indicators of her unconscious feelings for Popé. The efficacy of the free association appears in Linda's unconscious babbling about Popé while she sleeps. Linda's feelings for Popé unconsciously came out of her mouth.

Freud also claims that individuals project their feelings onto things or other people. Similarly, John projects his pain and anger onto the soma, since he believes that soma is culpable for his mother's death and human behaviours. John pours all the soma prepared for distribution to people. "I'll teach you; I'll make you be free whether you want to or not." (Huxley, 2017, 187). John takes steps to bring about change in New London, but security stops him. John gets into a brawl with the security forces. Helmholtz, who sees this situation, immediately runs to help John. Bernard, on the other hand, is content to watch from afar what is happening with amazement. Helmholtz's participation in the brawl is an indication that his personality development process is complete. Like John, he is not a part of the social body anymore. On the other hand, Bernard's personality development process is still ongoing, because he does not get involved in the brawl, but just watches them.

In *Brave New World*, all the people living in New London unite to form a social body operating like an individual and having its own id, ego, and superego. When someone who is part of the social body makes a decision that is not in the best interest and expectations of society, the social body's superego comes into play through other individuals. In the novel, the superego shows itself through Fanny. When Fanny failed to change Lenina's mind, she began to act like an ego. She tries to mediate between Lenina's id and the superego. Fanny asks with whom she intends to meet in the evening. Lenina replies that she is going out with Henry Foster, which shocks Fanny, who starts to wonder why she has spent four months with Henry Foster. Fanny suggests to her, "Of course, there's no need to give him up. Have somebody else from time to time, that's all." (Huxley, 2017, p.35). Female choice is a theory suggesting that a woman chooses whom she will mate with. As a result, it is advantageous for females to carefully select mates in order to guarantee that the offspring in which they invest are of great quality (Miller, 2013, p.642). Another reason for Lenina's choice of Henry

Ford is that he belongs to the highest caste in the New London society, the Alpha-Plus, and is genetically engineered to be the most capable in the laboratory. Although Lenina cannot have children as a part of the social body, she chooses Henry, who is at the top of the genetic and social hierarchy, as a suitable partner for herself.

Individualism is prohibited in New London since it leads people to make their own decisions for their own sake. There are many prohibited ideas and concepts that lead people to be individualistic, such as having children and being parents. Having a family is one of the taboo ideas driving people to make individualistic decisions. When the DHC talks about the past when people had parents and mothers who gave birth, children who hear these words are ashamed because having parents is obscene. They use the words “mother and father” in a low voice, like it's a swear or curse. In New London, rather than belonging to a family, the idea of belonging to each other is promoted: “Everyone belongs to everyone else.” (Huxley, 2017, p.100). Mustapha Mond discusses that parents are not necessary, and the idea of having someone would harm the stability of the community. People will make choices for their families' good, so having parents or a family leads people to individualism, which is, as stated earlier, strictly forbidden in New London. All people make choices for the community's good, and they are conditioned to see the concept of parents as obscene. However, the World Controllers modify individualism and make it understood that being a part of the social body is individualism itself. Thus, people conclude they need to consider the benefits of society in every decision-making process. On the contrary, all discussed above, in the Savage Reservation, individualism works as promoted by Social Darwinists. People make individualistic decisions to protect their place in the savage society. Considering the attitudes towards individualism in different societies, it is clear that society has a moderating effect between the decision-making process and individualism.

Through the end of the novel, John goes to the hospital after hearing that Linda is dying. The nurse waiting for him explains the facilities of the hospital and a first-class hotel quality service provided for the patients. John, who does not care about those facilities and service, is only concerned about his mother and wonders where she is. The nurse considers John's attitude impolite and makes an effort to comprehend his haste. When John questions whether Linda has any chance of surviving, the nurse says

that there is not any hope for anyone visiting this section of the hospital and she does not comprehend what bothers him. Then Johns says, “She's my mother” (Huxley, 2017, p.175). The nurse is unable to understand John's suffering, since people in civilised society do not have parents or a concept of family. Thus, John's behaviour and attitudes are inapprehensible for those working at that hospital.

Moreover, a group of children visits the hospital to see people dying as part of a conditioning process. By these visits, children are conditioned not to grieve for the dead, but to be accustomed to death. Linda was barely alive as the children entered her room, and John was crying. Like the nurse, the children cannot understand John's suffering. They are there to witness Linda's death, and they will have ice cream later as a reward for their conditioning. John gets angry and starts to yell at the children, since he thinks it is disgraceful. The nurse stops him and surprisingly states “Disgraceful? But, what do you mean? They are undergoing death conditioning” (Huxley, 2017, p.175). The visit of the children is part of the conditions and something quite normal for those in the hospital. This clearly shows that being exposed to different norms, or Superego, result in a different reaction. Indeed, all act and react according to the rules set by the society they live in. In order to survive in this society without being an outcast, or fit in the society, these children must act accordingly.

New London society was founded on mass production and mass consumption. For the continuity of society, people are conditioned to do jobs that make them happy. They provide enough work for each person in the society by promoting and conditioning mass consumption. Mass consumption requires mass production, which ensures that each caste member is happy by doing what they are conditioned to. As a result of all, the continuity of society is guaranteed while people spend time in the cycle of production and consumption. To ensure the continuity of this cycle, it has been encoded with hypnopædia in people's unconscious minds from childhood that mass consumption is a good thing. During the hypnopædia, children listen to some mottos repeatedly; “We always throw away old clothes. Ending is better than mending, ending is better than mending, ending is better...” (Huxley, 2017, p.42). Thus, the effects of progressivism and psychoanalytic theory are seen in every decision-making process when people buy a product or go to work.

People are also conditioned to get rid of old things and buy new ones. Shakespeare, for instance, is old-fashioned and needs to be replaced with something new. When Helmholtz, John, and Bernard are taken into custody, they see Mustapha Mond, the Resident World Controller for Western Europe. Mond and John begin a conversation about civilization and life in New London. Mond asks John, "So you don't much like civilization, Mr. Savage" (Huxley, 2017, p.192), John says he does not like the civilised society, but "there are some nice things" (Huxley, 2017, p.192). Mond refers to Shakespeare's *The Tempest* in order to show that he comprehends John's argument. He understands that, unlike the rest of the New London society, Mond has read Shakespeare before, so he asks Mond the reason why Shakespeare is prohibited. Mond replies, "Because it's old; that's the chief reason. We haven't any use for old things here." (Huxley, 2017, p.192,193). Mond explains that the New London society is based on several principles, one of which is progressivism, and old things need to be replaced with the new ones. John says Shakespeare's works are beautiful, and he adds, "Why don't you let them see *Othello* instead?" (Huxley, 2017, p.193). Mond explains that firstly, *Othello* is old, and second, people could not understand the play. Shakespeare wrote *Othello* in a style that was comprehensible to audiences in 16th-century England. Mond asserts that today's people of New London could not understand the play because they do not know what Shakespeare says in his play. Helmholtz interrupts and says, "That's what we've all been wanting to write" (Huxley, 2017, p.193). Helmholtz separates himself from the New London society because he desires to produce works like Shakespeare, but Helmholtz clarifies that he will never be able to write and publish in the New London society as he desires. The first thing Mond does is to point out how drastically different their culture is from *Othello*'s and why it is impossible to comprehend *Othello* without understanding what tragedy or instability are - things that no longer exist in the modern world. Mond says that Shakespeare's works are forbidden, yet this is the price that must be paid for stability and prosperity because people are happy without understanding what disease, fear of death, ageing, or the notion of the family are. When he takes into consideration everything, Mond decides as expected from a World Controller, and he chooses the stability and prosperity of the people, hence he makes a decision to ensure the continuation of the social body by putting the progressive principle into action.

CONCLUSION

Many theories have emerged to identify the factor affecting people's decision-making processes. Two of the most mentioned of these theories are Social Darwinism and Freud's Psychoanalytic theories. Social Darwinism bases the factors that influence human decision-making on Darwin's theory of evolution by natural selection. In his theory, Darwin claimed the species that is most adapted to its environment will have the highest chance of surviving. Adapting Darwin's theory to social science, Social Darwinists advocated that those who make the most fitted decisions for the society they live in would be in the best position in society, and they claimed that this thought is the main factor affecting people's decision-making processes. They asserted that people who do not make decisions in accordance with the norms of society cannot find a place in that society and they must leave that society and find another one to fit in.

Sigmund Freud, on the other hand, founded the psychoanalytic theory to discover how the subconscious mind works. By exploring the subconscious, he aimed to find the effect of the subconscious on human behaviour and decisions. He claimed that the id constitutes the subconscious and the rules, traditions, and teachings taught from the moment they are born constitute the superego. People living in a society may have a similar superego, but each person has a unique id. For this reason, society expects people to make a decision that fits the superego, but Freud suggested that people's subconscious is the main factor that influences the decision-making process. Freud also defined the ego as a mechanism that balances people's id and superego in their decision-making process.

In *Brave New World*, Aldous Huxley combined social Darwinism with Freudian psychoanalysis to create a dystopian society where people are trained to fit into particular positions and deny their individualism and desires. Huxley utilized these two ideas to examine how society manipulates and controls people and to highlight the perils of a culture that prioritizes stability and conformity on individuality and freedom. Social Darwinism is employed in the book to defend the caste system and biological genetic engineering. The Epsilons are the least fit and are designed to be dimwitted and obedient, whereas the Alphas are the fittest members of society and are made to be intellectual and strong. In a hierarchical society where people are born into

their predefined duties and are conditioned to accept their place in society without question, the concept of the survival of the fittest is utilized to establish order. This system is promoted by social Darwinism as being natural and essential for society's existence.

Adversely, Freudian psychoanalysis is used to understand how individuals are conditioned to bury their urges and adapt to societal standards and ideas. Therefore, Freudian methods become quite prominent in controlling and manipulating the behaviours of people in *Brave New World*. Characters in *Brave New World* are socialized from birth to accept their place in the community and to repress their uniqueness and passions. Psychological manipulation is used to reinforce the precise views and values that have been ingrained in people through hypnopaedic conditioning, which is a sleep-learning method, from infancy. The purpose of this conditioning is to produce a stable, normative community in which individuals do not even challenge the status quo. Individuals are programmed with particular beliefs and values from birth through hypnopaedic conditioning, and these beliefs and values are then reinforced through psychological manipulation. The novel depicts a society where there is no concept of society and belonging and no religious institutions teaching moral values, but the World State setting the rules and molding the characters accordingly. From their childhood, the norms of the society of New London are coded in their unconscious mind so that they can conform to the rules of society. As the theory of Survival of the Fittest suggests, they are expected to obey, if not, they become an outcast and exiled. The World State Controller never let anybody stay in the society of New London unless they fit in. Throughout the book, it is clear how the characters' decisions are influenced by both social Darwinism and Freudian psychoanalysis. Caste, genetics, and conditioning all have an impact on the characters' decisions. For instance, the Alphas have been conditioned to think that they are better compared to the other castes and are hence deserving of more privileges. They are also conditioned to be ambitious and competitive, which affects their decision-making process. The Epsilons, in contrast, are conditioned to be subservient and comfortable with their low social position, which affects their decision-making process.

Psychological characteristics also have an impact on the characters' decisions. The characters' internal battles between the id, ego, and superego have an impact on

how they make decisions. For instance, from beginning to end Bernard Marx battles his need for independence with his concern over social rejection. Bernard Marx's conflict between his need for independence and his fear of social rejection is evident in his decision to bring John the Savage back to society, as he perceives it as an opportunity to attain validation and acclaim. Lenina Crowne is another example of a character who has been conditioned to prioritize pleasure above all else and to engage in promiscuous behavior. Lenina's conditioning plays a significant role in her decision to pursue a sexual relationship with John the Savage, as she views it as a means of attaining pleasure. Lenina's superego, or internalized moral compass, also affects her decision to pursue a sexual relationship with John the Savage. She experiences feelings of guilt due to her perceived betrayal of her conditioning and the values of her society.

In brief, Huxley depicts the threats of a society that prioritizes stability and conformity above individuality and freedom using social Darwinism and Freudian psychoanalysis together. He asserts that a society that places a high value on stability and conformity is one that is under the control of people in positions of authority. Social Darwinism and Freudian psychoanalysis work together to make people emphasize conformity and repress their own ambitions, which eventually limits their capacity to make decisions based on their own needs and contributes to a lack of creativity in society.

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