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**The Eutopian Dimension of Mustapha Mond's Totalitarianism in Aldous
Huxley's *Brave New World*, Vis a Vis Plato's Philosopher King Notion and
Freudian Psychoanalysis of the Superego**

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in Civilization, Literature, and Language Teaching

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Abstract

Dystopian literature often depicts totalitarianism from a negative angle, one which is synonymous to dictatorship or tyranny. However, totalitarianism encompasses not only mere authoritarianism, but a guiding ideology as well. This ideology is what may steer towards the overall welfare of the city state. That is to say, totalitarianism does not always denote a dystopian nature as it can carry eutopian characteristics as well. By the 20th century, the essence of dystopia and utopia was no longer a fixed one. In that, it came to be defined according to a person's perspective of what a good place is. Departing from this notion of relativity, this research leaves room for analysing totalitarianism, not from a dystopian angle, yet from a eutopian one. To investigate this notion, this research uses two main theoretical pillars: those of Plato and Sigmund Freud. More thoroughly, this research aims to depict the eutopian characteristics of totalitarianism from a psycho-political angle, adhering to Platonic and Freudian arguments of the Philosopher King notion and the rulers' manifestation as an External Superego Replica. From this on, this research projects these ideas on Aldous Huxley's *Brave New World* where the World Controller of the World State projects Platonic Philosopher King and External Superego Replica characteristics. These variables highlight the eutopian dimension in his rather totalitarian rule of the World State; a World State that is characterized by the extinction of inconveniences such as: aging, poverty, war, and fear of death. Happiness and stability, in this society, is the "primal" ideological end and concern of Mustapha Mond as a totalitarian ruler. Consequently, the analytical and comparative approaches are applied to shed light on the eutopian dimension of the *Brave New World* totalitarian regime.

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General Introduction

British utopian literature underwent several stages to reach its final form, that of the twenty-first century. Traditionally, the word “utopia” was coined by Sir Thomas More in 1516 to describe the island in his book that carries the same title: *Utopia*. Differently from utopia, which literally translates to “no place” or “in no instance”, More introduced the word “Eutopia” at the end of *Utopia*, which translates to “good place” or “the better place”. Since utopia and eutopia are pronounced in the same way, as Gregory Claeys asserts in *The Cambridge Companion to Utopian Literature*, the word utopia carries a “duality of meaning” to both mean the “non place” and the “good place”. However, this research specifically sheds light on the term eutopia, i.e. the good place and not the non existing one.

More’s eutopia was originally inspired from Plato’s *Republic*, which is considered one of “the pioneers of utopian works” (qtd. in Babae 1). For Plato, the creation of a eutopian city state, or what he calls a “Kallipolis”, demands the ultimate and indisputable rule of Philosopher Kings. What qualifies Philosopher Kings for ruling is, first, their transcendence within the Schema of Desires. In that, Plato explains that philosophers or “wisdom lovers” psyche is driven by their love for knowledge and not earthy desires or social momentum like “honour lovers” or “money lovers”. Philosophers’ superiority is also secured by their knowledge of true forms, most specifically the true form of good. In other words, they are rationally led to the adequate knowledge of truth which gives them exclusive access to the just way of ruling (a way that other social segments are blinded from). This knowledge is granted throughout to Philosopher Kings’ educational journey, which eventually leads them back to their cities to render the latter eutopian ones.

Fostered by the 20th century events, such as the Two Great Wars and the Economic Depression, utopian ideals no longer seemed legitimate, which led to the emergence of dystopia as a concept and a literary genre. The word dystopia was first used by John Stuart Mill in an 1868 parliamentary speech in which Mill used the word synonymously to “cacotopia”; which is Greek for “bad place”. Nevertheless, dystopian works such as Zamyatin’s *We*, Huxley’s *Brave New World*, Orwell’s *Nineteen Eighty-Four*, among many, comprised eutopian characteristics: since dystopia finds its roots in utopia as Gregory Claeys argues: “the concept of dystopia has been much contested, many utopias or ideal societies having dystopic elements and vice versa” (ed. Claeys 108).

From this point on, utopia and dystopia did not possess a standardised definition, as they both took modern, relative shapes and both continued to have overlapping characteristics. To further clarify this shape, Gregory Claeys exemplifies with a real life example stating that as a person’s terrorist is another’s freedom fighter, one person’s utopia may seem a dystopia to another and so forth. In another book of his entitled *Dystopia Matters* he goes on to claim that: “utopia is the predecessor of totalitarianism”, he continues to say that: “Utopia is here not dystopia, because the demands it makes respecting the suppression of individuality are justified by the ends achieved in terms of a more just, fair and equal society” (ed. Claeys & Sargent 8).

For instance, *Brave New World* (1932) by Aldous Huxley is considered by critics such as Chad Walsh as “the most well known example of dystopia” (qtd. in Babae 1) is not exempted from having eutopian elements; especially on the political sphere. Putting stability as the superior end, the World State controllers in *Brave New World* did everything from oppressing people’s freedoms and individuality to hypnotising them for the sole goal of creating a eutopian Platonic city state where the actual society is altered and replaced by a new one which is “better” than the former. This traditionally classified dystopian work carries within political eutopian elements of Plato’s *Republic*, embodied in the character of Mustapha Mond who is one of the ten World Controllers. The rule of the Philosopher King, as detailed in *The Republic*, creates Kallipolis i.e. a eutopian city

state characterised by stability and an idealistic life from that would appeal to modern readers.

Alongside the political dimension, this research also sheds light on the psychological aspect of Mustapha Mond's rule, in order to investigate whether Mustapha Mond's eutopian totalitarianism is valid from a psychological angle, and whether or not he represents what Freud and Egon Behrendt; in his book, entitled *Education and Psychology Plato, Piaget and Scientific Psychology*, the "External Superego Replica". Freud asserts that the realm of personality can be divided into three main parts: the Id, the Ego and Superego. The Id, according to Freud, is the instinctual faculty that seeks to fulfil materialistic ends. The Id's energy is modified by the Ego which attempts to tame it to be one linked to reality; as Calvin S. Hall explains in his book entitled *The Primer of Freudian Psychology*. Next, the Superego, as Freud asserts, is the faculty that strives towards perfection and that seeks to completely restrain the instinctual faculty of the personality. The superego is first developed through the parents' "punishment and reward"; as Ralf-Peter Behrendt and Freud elaborate. In other words, the person's parent functions as an External Superego Replicas until that person can develop his own superego or consciousness. Furthermore, Behrendt and J.C Flugel add that the person is in a constant quest for a new "leader" who is to play the role of the new parental role model to the person's behaviour and help that person bear the burden of self-regulation. The sense of guilt and the need to maintain a "secured and civilised life" as Priscilla Roth explains in her *Ideas in Psychoanalysis – the Superego*, is what pushes the individual towards obeying different "external superego replicas" (24 Behrendt). In *Brave New World*, Mustapha Mond may reflect the citizens' External Superego Replica: one that uses Freudian punishment and reward technique to keep the Brave New World population in stability. According to Freud, the parental figure as the person's first external superego replica is replaced by the state rulers whom we obey to be protected their wrath and be granted privileges such as safety and stability. If the implementation of reward and

punishment results in a feeling of Guilt, then it is evidence that the person who implements it is guaranteed to be an external superego replica.

Thus, this research paper aims at exploring the eutopian elements in Aldous Huxley's dystopian novel *Brave New World*, by analysing the character of the World Controller, Mustapha Mond to suggest that the latter is a match for the Platonic Philosopher King and Freudian External Superego Replica. By approaching Mustapha Mond's policy from a psycho-political angle, this research seeks to suggest that Mustapha Mond's totalitarian rule underlies common eutopian characteristic with Plato's Kallipolis and Freudian superiority of the rulers as a reflection of the superego, which steer towards the overall good of the city state and consequently create "the good place" i.e. a eutopia.

In order to reach the aforementioned objectives, this research will fix the following **main research questions**:

- Does Mustapha Mond's totalitarian rule of the *Brave New World's* World State comprise a eutopian dimension?
- Is Mustapha Mond an epitome of the Platonic Philosopher King?
- Is Mustapha Mond a reflection of the Freudian External Superego Replica?

Globally speaking, *Brave New World* stands out as an intriguing and controversial piece of literature; The Guardian Magazine points out that *Brave New World* is ranked third on the American Library Association list of 2010's most **challenged books**. This novel has been immortalised by its relevance till nowadays as it continues to depict real life phenomenon; such as: the consumer culture, the rule of the elite over the majority, and the over dominance of science and technology, just to name a few. It reflects, as early mentioned, a nightmarish yet a valid version of the future, which is quite fascinating. What I found more interesting is the character of Mustapha Mond itself. In that, one cannot help but ask: How could one individual be this successfully responsible for maintaining this massive world order and stability as well as practicing this great deal of power?

This research paper further crystallises the importance of interdisciplinarity. In that, it sheds light on a traditional dystopian classic from different angles, in order to suggest an alternative, different interpretation: one that focuses on the eutopian rather than the dystopian aspects of the tale. So, the primary contribution of this research to the field of academia is manifested in emphasising the importance of rationality, analytical thinking, and the reliance on empirical evidence as a catalyst of criticism, instead of creating superficial stereotypes from external descriptions alone.

The backbone of this research will be the corpus of the novel, *Brave New World*, as well as *the Republic*, Book VI by Plato as the main two primary sources. First, this research traces the re-theorization process that Utopia (as a literary genre then as a concept) went through; using mainly Gregory Claeys' *The Cambridge Companion to Utopian Literature*, in order to arrive to the modern identification of eutopia. Additionally, this research paper will use: C.D.C. Reeve' *Philosopher-Kings: The Argument of Plato's Republic and Masterpieces of Philosophical Literature* by Thomas L. Cooksey as secondary sources to further interpret Plato's *Republic*. Equally, "Plato Still Dominates - The Case of Huxley's *Brave New World*" by Mustafa Mencütekin and *The Good Life in a Technological Age* by Philip Brey provide this paper with insights on the affinities between Mustapha Mond and the Philosopher King character among more affinities between the *Brave New World's* World State and Plato's Polis as a whole. Moreover, "*Brave New World*, Plato's *Republic* and our Scientific Regime" by Mathew J. Frank specifically tackles how Mustapha Mond's educational background and his "freedom" serve as essential criteria to making the latter an epitome for the Platonic Philosopher King. These sources will support the main objectives of this research and will elaborate in a detailed manner how Mustapha Mond is a eutopian Philosopher King.

To uncover the psychological, eutopian aspect behind Mustapha Mond's totalitarianism, this research implements Freudian psychoanalytical theory of the Id, Ego and Superego thoroughly detailed in Calvin S. Hall's book entitled *A Primer of Freudian Psychology*. Furthermore, Ralf-Peter Behrendt's *Superego and Ego Ideal in the*

Regulation of Safety and Priscilla Roth's *The Superego Ideas in Psychoanalysis* specifically shed light on the External Superego Replica reflection in the parental figure then in state rulers. From this on, this research follows an analytical approach in terms of applying Freudian descriptions of the External Superego Replica characteristics on Mustapha Mond as a state ruler, in order to eventually suggest that Mond's superior conscious faculty is what drives his decisions and policy altogether; rather than the reliance on the instinctual or egoistic side of his personality.

The first chapter begin with shedding light on the evolution of eutopia as a notion of the "good place" and how it reached its modern relative connotation. Departing from this relativity, the chapter will move on towards investigation the aspect of totalitarianism; to approach it from a eutopian angle rather than a dystopian one. With that said, this research will hence shed light on Plato as an advocate for the eutopian side of totalitarianism; as he justifies for the authoritarian rule of the Philosopher King: providing that it comprises, first, the Philosopher King's transcendence within the Schema of Desire, second, the Philosopher Kind's educational development Vis a Vis the "Cave Allegory", and finally, the uncorrupt rather rational use of noble lie. Last but not least, this chapter will provide a thorough background concerning Freudian Psychoanalytical theory of the External Superego Replica.

In the second chapter, this research will attempt to perform a projection of the Platonic Philosopher King characteristic on the *Brave New World's* World Controller Mustapha Mond in terms of the latter's transcendence, education and uncorrupt use of "Soma" as an epitome for the noble lie. Relying Plato's already established assertion that the totalitarian, sole rule of the Philosopher King, in this case of Mustapha Mond, is a prerequisite of the ideal city state creation.

In the third chapter, this research moves towards investigating the psychological aspect behind Mustapha Mond's eutopian totalitarianism in accordance with Freudian Psychoanalytical theory of the personality; suggesting that the External Superego Replica

can be manifested in state rulers whose use of reward and punishment incites a feeling of Guilt and it is further establish by the latter's use of hypnosis to direct the consciousness of the masses and prevent their Id and Ego drives from corrupting the overall stability. With this said, the research will shed light on Mustapha Mond's use of Punishment and Reward and its effect on Bernard Marx in terms of generating guilt. Furthermore, this paper will analyse the World State use of hypnosis as an imminent way to restrain the riot that was provoked by John the Savage's instinctual drives. Thus, the placement of Mustapha Mond as a state ruler and an External Superego Replica will be more firmly establish on stronger grounds.

Chapter One: A Theoretical Background on Eutopian Totalitarianism in Relation to the Platonic Philosopher King and the Freudian Superego Projection in State Rulers

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1. Introduction

This chapter is going to trace the chronological progression of eutopia as to finally arrive to its modern connotation as a relative concept that is defined according to one's perception of what a "good place" is. In this vein, room would be made for some dystopian elements to be regarded as eutopian; especially in turbulent times such as those of the 20th century. Totalitarianism, or the one party rule, for instance, is often deemed despotic. However, totalitarianism is not synonymous to dictatorship, in that it is driven by an ideology that steers authoritarianism towards eutopian ends such as stability, safety, and state's overall welfare over individual interest; contributing to the creation of a eutopian society rather than a dystopia one. From this on, the chapter will investigate the implication of totalitarianism in Plato's *Republic*'s ideal state. Plato promotes the exclusive and rather authoritarian rule of the "Philosopher King" because, according to Plato, this individual's ideology is shaped by his exclusive access to the "true" form of matters; such as the form of good and justice, thanks to his philosopher education. Thus, the Philosopher King would have virtue coupled with power and can, as a result, rule justly as his rule would be a prerequisite for creating the Kallipolis; i.e. the ideal city state. This chapter will also account for Plato's further justifications for Philosopher King rule; including his superior ranking in the schema of desires, his use of the noble lie and his transcendence from earthly goods and corruption. These characteristics coupled together would make the totalitarian rule of the Philosopher King go in parallel with the creation of the ideal state.

Next, this chapter will also explore Freud's structural theory of personality; comprising the Id, Ego, and Superego and how the Superego is distinguished as a cognitively superior part of the personality; oriented through parental punishment, reward, and the feeling of guilt in case of disobedience. It will also show how the rulers of a city state can function as the superego manifestation to other citizens who are Id or Ego driven and would, in result, use hypnosis and punishment to maintain order similarly to the Philosopher King use of the noble lie. The superego driven rulers are also to be classified

totalitarian, in that they would function as the safety guards of the city state; forbidding other citizens from going astray from maintaining order and stability.

These elements, i.e. the Philosopher King utter Platonic justification for ruling and the superiority of the superego in terms of using rationality would function to crystallise some eutopian ideologies behind authoritarianism as to explore the eutopian side of totalitarianism.

2. The Chronological Evolution towards Twentieth Century Relative Eutopia:

The concept of eutopia in the modern sense did not reach its final connotation immediately, yet it has undergone a logical progression towards becoming a concept that is defined in relation to one's perception of what a "good place" is. Utopia emerged through More's novel entitled *Utopia* as a place that is better than the real place, the ideals of which were first inspired from past glories. Then, due to the effect of the Age of Reason, these over idealisation started to be questioned, leaving room for scepticism and for the emergence of anti-utopia and euchronia; depicting the good place in the future. By the modern 20th century's Two Great Wars, the future was no longer looking bright and science optimism witnessed the opposition of those who pictured a dismal future. This laid the foundations for dystopia's emergence. From this point on, eutopia and dystopia as concepts were no longer subjects to a stable definition. In that, a person's dystopia was another's eutopia.

2.1. More's Utopia, "Nusquam"

The word Utopia first appeared as a neologism; coined by Sir Thomas More as to describe the island in his novel (also entitled *Utopia*). At first, the book was going to be entitled *Nusquam*¹; which is Latin for "no place" or "in no occasion". However, if More was to entitle his book as such, he would be denying the possibility of his island's

¹ In a letter to More's friend, Erasmus of Rotterdam, dated 3 September 1516, Thomas More wrote: 'I am sending you my "Nowhere", which is nowhere well written'. More's used the Latin word 'nusquam' in this sentence (not Utopia) to refer to the primary title of his novel. (www.cambridge.org/core/journals/historical-journal/article)

existence. Thus, he chose to call it *Utopia* in order to give life to a new concept and establish the roots of new thoughts that would soon be prevailing over Europe. More's idea of utopia was an outcome of the Renaissance, an age when Man's confidence and logic was reborn from the ruins of the Medieval Period. Initially, utopia did not aim towards realising perfection because of the Christian beliefs, more specifically the idea of "the Fall"² that was still governing society at that time. Alternatively, the prime concern of More's Utopia was to rearrange society to ensure peace.

Thus, the idea of More's Utopia did not mean perfection, yet it meant an illusory, non existing society that is "better" than the real one; as Fatima Vieira elaborates: "More resorted to two Greek words – ouk (that means not and was reduced to u) and topos (place), to which he added the suffix ia, indicating a place. Etymologically, utopia is thus a place which is a non-place". (4). Renaissance utopianism was built on praise of Greek and Roman accomplishments i.e. it implied a nostalgic tone for past achievements as evidence to human progress.

At the end of *Utopia*, Thomas More coined a derivational neologism, which is "eutopia" meaning "the good place". Eutopia and Utopia are pronounced in the same way, thus, by creating these two terms, More created a duality of meaning for the word "Utopia" to both mean the non place and the good place, so that his work would be far away from "Nusquam" leaving room for the possibility of realisation.

2.2. The Enlightenment Utopianism, "Euchronia" and Anti Utopianism

By the 18th century, human reason was gaining momentum over the power of the Catholic Church. The Enlightenment or the Age of Reason brought about a wave of science optimism and conveyed trust in Man. Inventions and discoveries, especially in the fields of geology and biology, started to give promises of a long, prosperous, and a healthy future. The projection of utopian wishes and plans into the future fostered a new derivational type of utopia that of "euchronia" i.e. the good place in the future. Science

² The doctrine of The Fall or The Fall of Man denotes the transition of man from an innocent, obedient state of being to one that is characterised by guilt and disobedience, and thus failure. It is extracted from Adam and Eve Biblical story, found in The Genesis – Chapter 3.

optimism was the main factor behind the birth of euchronia as Man was fully convinced that “reason could enable him not only to have a happy life, but also to reach human perfection” (Claeys, ed 9). Thus, utopianism moved from More’s *Utopia*, a pure product of the Renaissance, to euchronia, an outcome of the Age of Reason.

The age was not solely dominated by science optimism and Man’s trust in his capacities, as the latter’s development made some social segments deem the utopian hope to be “unrealistic” as others were even fearful of a darker version of the future. Thus, in the midst of this “age of confusion”, as H.G Wells puts it, there emerged a wave of anti-utopianism in literature in which “anti-utopian works rejected the utopian desire as an unrealistic, and impossible quest for the future” (Babae 1). Anti-utopian works sought to bring back the utopian reader to the realm of reality. In other words, the birth of euchronia speculated the possibilities of a better future but it also created an awareness that future can be worse than how it is. This dark dimension of euchronia laid the foundations of the notion of: “Utopia gone wrong” and consequently to dystopia.

2.3. Emergence of Dystopia in the 20th Century

The word dystopia was coined in 1868 during a parliamentary debate speech by John Stuart Mill. He used it synonymously to “Cacotopia”; a neology coined by Jeremy Bentham meaning: a worst possible place. Dystopia, or bad place, as B.F Skinner puts it is: “ways of life we must be sure to avoid”(qtd.in ed Claeys 16). It emerged as a literary genre which adopts the same narrative devices of literary utopia integrated within the principle of euchronia. However, dystopia predicted that things would turn out more dismal and worse than the status quo; as Vieira concludes: “it [dystopia] is thus essentially pessimistic in its presentation of projective images” (17). Dystopian works were made more popular during the 20th century, at the expense of utopianism, due to the unprecedented horrors of the Two Great War that the world had witnessed. These grotesque events created, as Gregory Claeys asserts, a “sense of the incapacity of humanity to restrain its newly creative destructive powers” (107). Consequently, utopian impulse lost its position as utopian ideals seemed absurd and the floor was eventually left

for dystopian discourse that was more relatable to the nightmarish twentieth century. However, the notion of good and bad was soon to be a relative one depending on one's perception, preferences and understanding of what is considered "good" or "bad" for him.

2.4. Twentieth Century Blueprint Relative Eutopia and its Manifestation on the Notion of Totalitarianism

Paradoxically, with the coming of Modernism, Einstein's theory of relativity, abolishing the notion of absolute Truth, and Freudian psychoanalysis, claiming that Man is not a single block, yet a multilayered one, there emerged room for doubt and scepticism which, in result, fostered the re-theorisation of eutopian and dystopian concepts. Since dystopia finds its roots in the utopian tradition, scholars and critics such as Tom Moylan brought forward the idea of "critical dystopia", in his book *Scraps of the Untainted Sky Science Fiction* that suggests the existence of eutopian elements in literary dystopias. Thus, as Lyman Tower Sargent simply puts it: "a book could be both a eutopia and a dystopia depending on the reader" (11). During the 20th and early 21st century, it was a challenging matter to give a fixed definition to dystopia or utopia: a real life example is put forward by Gregory Claeys as he states:

There is of course something in the argument that, just as one person's terrorist is another's freedom-fighter, so is one person's utopia another's dystopia. Indisputably, thus, whether a given text can be described as a dystopia or utopia will depend on one's perspective of the narrative outcome. (108)

That is to say, a person's hell can be someone else's heaven and a person's dictator can be someone else's just ruler, as it would vary according to the circumstances, the sought ends, and the person's relative definition of eutopia.

Furthermore, and adhering to Nietzschean doctrine, the concept of "good" and "bad" during the Modern age was no longer fixed. All these variables constitute an outlet that allows the possibility of exploring totalitarianism from a eutopian angle. To start with, the concept of totalitarianism is a complex one. In a book entitled: *Plato 2: Ethics, Politics, Religion and the Soul*, edited by Gail Fine, C.C.W Taylor asserts that totalitarianism comprises two core elements: **authoritarianism** and **ideology**. First, he defines authoritarianism as "a system in which ordinary citizens has no significant share, either direct or indirect, in the making of political decisions" (280 Fine). To make the notion clearer, he uses ancient tyrannies and colonies regimes as an example for an authoritarian regime, yet not totalitarian one; simply for not comprising the second component of ideology. Taylor defines totalitarianism as: "a pervasive scheme of values ...promoted by institutional means in order to direct all or the most significant aspects of public and private life towards the attainment of the goals dictated by those values. (Fine 280)

Ancient tyrannies, according to Taylor, had no driving ideology but to obtain and maintain power, thus they can be classified as neither totalitarian nor eutopian. In other words, totalitarianism, i.e. authoritarianism driven by an ideology that steers towards the overall welfare, is distinguished far from mere dictatorship and classified within the realm of eutopia.

Thus, taking the flexible definition of eutopia into consideration, totalitarianism, as a usually recurrent dystopian theme (in works such as George Orwell's *Nineteen Eighty Four*, E.M Foster's *The Machine Stops*, and Yevgeny Zamyatin's *We*, just to name a few) may carry eutopian characteristics; providing that it is steered by a eutopian ideology. When defining eutopia as a good place which is better than the current reality, the one

party rule that puts communal stability over individual freedoms would become justifiable and even eutopian. In this vein Fatima Vieira asserts in *The Cambridge Companion to Utopian Literature* “utopia here is not dystopia, because the demands it makes respecting the suppression of individuality are justified by the ends achieved in terms of a more just, fair and equal society” (ed, Claeys 15). Gregory Claeys continues towards suggesting that “Utopia is the predecessor of totalitarianism”. From this point on, the standardised, non flexible identification of a literary work as totally dystopian or utopian would be completely invalid under what Alice Reeve-Tucker and Nathan Waddell call, in their book *Utopianism, Modernism and Literature in the 20th Century*, “twentieth century blueprint utopias”. So, it is possible to trace eutopian elements in dystopian works and vice versa as it is the case for the use of totalitarianism in Plato’s *Republic*’s ideal city state.

3. The Identification of Eutopian Totalitarianism in Plato’s *Republic* through the Philosopher King’s Rule

The rise of modernist scepticism, as mentioned previously, gave room for exploring the eutopian dimension of totalitarianism. However, what further firmly establishes this claim is that totalitarianism can be traced back and found in a very old utopian work; the roots of which were extended to inspire More’s *Utopia*; this work is that of Plato’s *Republic*.

As previously explained, totalitarianism includes the implication of authoritarianism along with an ideology. Plato’s ideal state (Kallipolis) in *The Republic* implies authoritarianism, to begin with, for the society is ruled by a minority that is neither elected nor removable by popular vote. However, this absolute dominance, by what Plato calls “The Philosopher Kings”, is driven by: “The knowledge of the Good which is the most precious of that intellect...which in turn provides a justification of the power which that intellect exercises...” (Fine, ed 282). Among the articles that Gail Fine gathered in his book, *Plato 2: Ethics, Politics, Religion and the Soul*, C.C.W Taylor

explains, in his article entitled: “Plato’s Totalitarianism”, that autonomy and individualism are not a constituent of human prosperity and that those who possess the knowledge of Good; granted to them by their education, are the ones who are legitimate for ruling over all other social classes. “The justification for that subjection is” Taylor further explains, “is their inability to achieve the good for themselves”. From this on, the missing piece in the equation would be why do Philosopher Kings have this much superiority and utter right to rule? And why are they a pre-requisite for the creation of Plato’s Kallipolis or ideal state?

Beneath the authoritarianism in Plato’s ideal state lies an ideology that aims towards guaranteeing the welfare of individuals. This ideology aims not toward mere individual happiness per se but towards accomplishing the overall welfare of the Polis i.e. the state; as C.D.C Reeve elaborates: “In pursuing his own happiness each is simultaneously pursuing the happiness of all the rest” he adds: “Self-benefit and benefits to others coincide” (270). But for Plato, reaching this individual happiness is a relative and an intricate matter. Plato designed a schema in which he categorises individuals according to their desires. In result, the satisfaction of these different desires will lead to individual happiness, but more crucially, these desires serve as an indication to the individual’s psychological and social position in the society. Plato proceeds to sorting the problem of who should rule the ideal city state, with regards to this division of desires. Money lovers, to begin with, are enslaved and even blinded by their overwhelming desire to reach materialistic goals, in that they would even “violate such fundamental taboos as those forbidding parricide, incest and cannibalism in order to try to satisfy them” (Reeve 45). As for honour lovers, their intelligence is directed towards obtaining more and more esteem and power in the society. Consequently, Plato promotes the definite rule of the “Philosopher King” who, thanks to his philosopher education and transcendence, is immune to corruption and seeks to secure the overall welfare of Polis, even if by means of the Noble Lie. Thus, his totalitarianism would leads towards the creation of the ideal state.

Plato strongly advocates for sole rule of philosophers, or wisdom lovers. In facts, he deems it necessary for the creation of the Kallipolis as he states: “Unless, I said, philosophers become kings in our Polis or those now called kings and rulers genuinely and adequately philosophize...there would be no rest from troubles in our Polis” (qtd.in Reeve 191). Wisdom lovers, as the name denotes, cannot go astray from their love for wisdom; because, as early explained, they are led by their sole desire of obtaining knowledge and questing for truth. When also taking the concept of “love” into consideration, Plato asserts that when someone is to love something he would love it with all of its components and would not have enough of it. Thus, the philosophers’ love for knowledge, wisdom and truth is devoted and never quenched (in the same way money lovers and honours lovers cannot get enough from wealth and aspiration). In addition to not being driven by the desire for materialistic goods or love of prestige, Plato enlists more characteristics that would categorise the philosopher as the most adequate individual to rule over the Polis.

3.1. The Transcendence of the Philosopher King within the Schema of Desires

“There are three primary types of people” according to Plato’s Republic, *Book IX*, (qtd. in Reeve 43). Each of these individuals is governed by relative psychic drives that decide the characteristics of his desire. Only the fulfillment of these desires would lead to happiness.

The first type of these individuals, according to Plato’s division of desires, is the “money lovers”. They are individuals who are ruled by their “appetite” for possessing money; because the latter would enable them to have earthly delights and pleasures such as food, drinks, and sex. Thus, “Producers”, as Plato also refers to them, are compelled to act and think in parallel with their desire for materialistic ends. The second type Plato enlists is “the honour lovers” who are individuals ruled by their aspiration for power, victory and high reputation; Plato also refers to them as “Guardians” and he describes them as follows: "And I think you see that honour-lovers, if they cannot be generals, are

captains; if they cannot be honoured by men of importance and dignity, they are content to be honoured by insignificant and inferior men, for they have a passion for honour at any price" (qtd.in 49). Finally, the third type of individuals is the "wisdom lovers" (also referred to as philosophers) who are described by Plato to be "ruled by reason" and value nothing more than "the pleasure of learning and knowing the truth about things". For philosophers, earthy desires and social momentum are not "necessary" needs. Thus, their actions are solely directed towards gaining knowledge, wisdom and truth and away from reaching materialistic or earthy ends. If philosophers are to be kings, according to Plato, their decisions would serve neither the individual desires of money lovers or honour lovers nor their personal preferences, instead they would always serve true justice and stability of the Polis. Philosopher Kings by means of their educational training, which is going to be accounted for in this chapter, enable them to attain exclusive knowledge and freedom. Despite their freedom, Philosopher King voluntarily enslave themselves to their "duty" of securing and maintaining overall stability. Plato emphasises the notion of duty in his *Republic* as evidence for Philosopher King transcendence from earthy desires and individualistic preferences.

Thus, if one is a slave to his desire, then it is justifiable to submit to the power of someone else who rules by pure reason that seeks the welfare of the Polis; Plato states: "it is better for everyone to be ruled by divine reason, preferably within himself and his own, otherwise imposed from without, so that as far as possible all will be alike and friends, governed by the same thing" (qtd.in Reeve 49) and here lies the ideology behind Plato's totalitarianism.

3.2. Platonic Philosopher King Education and the Cave Analogy:

The philosopher's journey towards obtaining "knowledge" or "true forms" is epitomised in Plato's "Cave Analogy". The Cave Analogy is an allegory of prisoners who are bound in a cave with nothing but a limited access to shadows of outside objects casted on a wall in front of them. In this allegory, these "cave dwellers" are bound by their unnecessary desires and are unable to break free for they did not receive any training or

education. Thus, they are left with a mere reflection of what things really are. The only way to “turn around” or even escape the cave and see real objects (epitomised by the Sun) is through education; i.e. to be Platonically educated means to surpass the boundaries of unnecessary desires of money or honour and pursue a higher quest, that of obtaining “true knowledge of forms”. Plato elaborates:

[He] would be able to see the sun, not images of it in water or some alien place, but the sun itself in itself in its own place, and be able to contemplate it.... And after that he would be able to reason that it is the sun which provides the seasons and the years, which governs everything in the visible world, and is also in some way the cause of all the other things he used to see. (qtd.in Reeve 51)

The Cave Analogy is a prologue to the Line Analogy that accounts for the stages that the philosopher undergoes to reach the final knowledge of true forms. Plato divides knowledge into two realms: the visible realm *Doxa* (including the appearances of objects and matters) and the intelligible realm *Episteme* (including the true form of knowledge). That is to say, following the Cave Analogy, knowledge is subdivided to, first, the illusive shadows and second, the true forms of matters. The first realm includes illusions and beliefs; i.e. variables which can be a subject to change or modifications. Yet, for the second realm, that includes reason then pure thought, truth is one and invariable. In his book *Education and Psychology*, Kieran Egan explains the example that Plato provides in the *Republic* concerning geometry; stating that people might “learn” some geometry by rearranging wood, drawn squares and triangles to access knowledge of the visible realm, yet soon they would realise that these are merely images or representations and

“knowledge of geometry is properly concerned with abstract forms, and these abstract forms are the reality of which the particular drawn shapes are mere imperfect representations”. (29)

Plato subdivides the two realms of *Doxa* and *Episteme* into four parts from which he concludes four developmental stages that one should go through to eventually reach the true stable form of knowledge. The first stage is *Eikasia*³, a stage that relies on appearances and more specifically “images” as a means to obtain superficial knowledge which is anything but critical. Kieran Egan exemplifies that in this stage of education: “it would be accepted that the sun and the moon are about the same size and that the moon follows one along the street, because this is how they appear” (30). The second stage is *Pistis*, literally meaning belief, in which the individual is not fully liberated from relying on concrete representations to access knowledge, but what is additional in this stage is that the individual judges specific information as true providing that it is common or conventional among others, but does not seek to further acquire more insights. *Eikasia* and *Pistis* together form *Doxa* (i.e. opinions) which is considered the first level of Platonic education. However, knowledge obtained at this level is neither stable nor implemented by means of reason; it is a limited projection of concrete matters or conventional opinions. For instance, if someone at this educational level is to be asked about what justice is, he would respond only according to what he sees as just or to what people recognise as just.

The third stage is *Dianoia*, literally meaning “thinking”. At this stage, the mind is trained to make the distinction between concrete representation of matter and reality itself. According to Plato, it is a bridge that leads one towards dealing with abstract matters, yet it is still not totally free from making concrete exemplifications. The final stage is *Noesis*, literally meaning “intelligence”. Only here does the mind truly free itself from the ambiguities of conventional thoughts and concrete images to develop a

³ *Eikon* means image or likeness, and *Eikos* means likely, and it can mean either likeness (representation) or likening (comparison) or estimation of likelihood (conjecture).

sophisticated thinking of abstract matters purely. Plato refers to this stage as “knowledge of Forms”. Furthermore, it enables the individual from obtaining a secure, rational embodiment of reality. Going back to the example of justice, a thinker of the *Noesis* stage would consequently “reach an understanding of the essence or nature of justice and can refer back from this to resolve social conflicts in the everyday world” (Kieran 32).

Knowledge (Episteme)		Opinion (Doxa)	
A Pure thought (<i>gnosis</i>)	B Reason (<i>dianoia</i>)	C Belief (<i>pistis</i>)	D Illusion (<i>eikasia</i>)
Intelligible Realm (Forms)		Visible Realm (Substance)	
ONE Immutable Truth and Reality		MANY Mutable Truth and Reality	

Figure 1: Plato's Analogy of the Divided Line

The real “Form” of matters that the philosopher gains access to after thoroughly going through these cognitive stages of Platonic education would enable the latter from obtaining the rational essence of intriguing concepts; such as: justice and good. This, coupled with the transcendence from the need to fulfill unnecessary desires, makes the philosopher immune to corruption and from being a tyrant; which as a result, qualifies the philosopher to be the king of the Polis. Additionally, the access to forms in the modern sense, according to Kieran Egan’s *Education and Psychology Plato, Piaget and Scientific Psychology*, can be substituted by the knowledge of “physical sciences” i.e. scientists, who, by means of their long scientific training, are modern philosophers, providing that their judgment is one that is based on rationality and far away from *Doxa*.

3.3. The Uncorrupt Use of the Noble Lie by the Philosopher King:

Philosopher Kings of the Polis, according to Plato, think and act rationally for the sole reason of overall stability, at any cost. Thus, Plato explores the use of the “noble lie” by the Philosopher Kings as a tool for maintaining the Polis’ welfare rather than an indicator of corruption.

First, for Plato, two types of a lie can be distinguished: “the real lie” and the “verbal lie”. The real lie on the one hand is a lie which misleads reason and hampers the psyche from achieving good. In *Book II* of *The Republic*, Socrates (as a character) takes charge of describing the real lie as being harmful and useless to the state. In addition, it springs from the psyche itself; i.e. the psyche would be blinded to figure out what good is and it is thus a subject to corruption that comes in the form of the real lie. On the other hand, the verbal lie, as the name suggests, is a lie only in words, and it does not stand in the way of achieving good, instead it steers citizens toward the direction of good itself and away from bad. In other words, the real lie is driven by desires to accomplish personal ends that come from a blinded psyche and the verbal lie is driven by rational motivations. Socrates, in *The Republic*, further elaborates, concerning the verbal lie that it becomes “useful” and not deserving of hatred when it is used against enemies as well as friends whom, through madness or ignorance, are attempting to do some wrong. This lie, as Plato asserts, then “becomes useful like a drug”. (qtd.in Reeve 209)

Asserting that the verbal lie is told, in order to steer towards the overall good of the state and prevent citizens from committing wrong deeds out of “ignorance” or “madness”, Plato allows only those who possess the true form of good to practice the verbal lie; i.e. philosophers. In that, if producers or guardians are to tell lies, their psyche would be directed towards lying for the sake of reaching their personal unnecessary desire. Thus, they would drift the state away from overall stability and good. Yet, when philosophers are to tell a lie they rationally use it to lead towards good. Using the metaphor of using the lie as a drug, philosophers or physicians are allowed to transcribe drugs, but that authority cannot be given to the “patients” because it would lead to nothing

but harm. Moreover, the citizens, or here the patients, are not advised to lie to their rulers, or doctors, because this will lead to deception. Socrates continues to illustrate by comparing the harm of the citizens' lie to their ruler to the "sick man" lying to his "physician" or an athlete lying to his training about his physical condition or a navigator to lie about how things are going on in the ship; as C.D.C Reeve explains in his *Philosopher Kings: The Argument of Plato's Republic* (210)

Thanks to his access to the true form of good, the Philosopher King secures more freedom as to practice the noble lie and do whatever is proper to guarantee the overall stability of the Polis; a reason why Plato also refers to the Philosopher King as "the free man"; a freedom which serves the overall good and the Philosopher King's everlasting thirst for knowledge and wisdom. Additionally, Plato's nomination for the Philosopher King to be the "only" who is fit to rule would result in a one party rule; i.e. authoritarianism. And here the skeleton of Plato's totalitarianism; comprising ideology and authoritarianism is clarified.

4. Freudian Psychoanalysis of the Superego and its Manifestation in State Rulers

Freud puts forward a structural theory in which he divides the personality into three main "provinces"; the Id, Ego and the Superego. According to Freud, the Id represents the instinctual faculty in the personality; one which strives towards accomplishing ends such as: food, sex and pleasure. Next, the ego is the part which restrains and modifies the energy of the Id to be one related to reality. Finally, the Superego is the part that seeks perfection and is driven by moralistic goals (it is also referred to as the ego-ideal). Freud adds that the Superego is nourished by parental reward and especially punishment. Thus, specific morals and codes are implemented in the child's personality and, with time, they constitute his own Superego. Furthermore, the latter (Superego) would produce a feeling of guilt in the individual's psyche in case of violating these codes of values. The Superego, according to Freud, can be also reflected in another person or external "moral authorities" such as the state or rulers who direct the citizens towards following the rules

throughout the effects of punishment, reward, and guilt. A totalitarian regime comprising authoritarianism and a Superego driven ideology that functions according to moralistic drives to maintain order and stability, from this angle, would be a eutopian one.

4.1. Locating the Superego within Freudian Structural Theory of the Psyche:

Freud divides the realm of the psyche into three main components: Id, Ego, and Superego. In his book entitled *The Primer of Freudian Psychology*, Calvin S. Hall thoroughly accounts for this division and the distribution of psychic energy among these parts. First, the Id's energy is directed towards the fulfillment of instinctual ends such as food, sex and pleasure. Similarly to the Platonic "cave dwellers", Id driven people base their understanding of matters on their physical appearance; as Hall asserts. He exemplifies by the way "Negros" are perceived as wicked because the colour black stands for wickedness and redheaded people are said to have a high temper, for red stands for anger. Freud refers to the Id as *Cathexes*. Next, the Ego has no energy of its own as it orients the energy of the Id as Hall further explains, the Ego's point of departure is called "identification" in which the Ego separates or "identifies" the real world (objects and environment) from the realm of the mind (subjective mind or the inner world). For instance, as Hall further illustrates, people used to think that earth is flat according to their own perception and subjective knowledge; yet, following the voyages of Columbus the earth was proved to be round. The images of the id are, thus, diverted into the formation of "accurate" realistic representation of the real world; which is according to Freud and thus to Hall the first step in forming the identification of the ego. Furthermore, "the resisting forces of the ego serve the purpose of delaying final action in order that the ego can work out a satisfactory plan" (Hall 47). In other words, the ego only postpones the "wish-fulfillment" of the id. From here on, the conscious, or the Superego interferes to completely restrain earthy desires and instinctual goals; as Hall puts it: "the prohibition of conscience, on the other hand, attempt to abolish all thought of action whatsoever. The conscious says 'No' to the instincts, while the Ego says 'wait'" (47). In a research paper entitled "*Id, Ego and Superego*", Daniel Lapsley and Paul Stey also depict the super ego

as the “agency that seeks to enforce the striving for perfection, as it holds out to the ego ideal standards and moralistic goals” (7). Furthermore, according to Lapsley and Stey, the Superego “retaliates” or revolts against the imperfections of the Ego by generating a feeling of guilt in the psyche. Guilt, as a main constituent of the Superego, according to Hall, is shaped at an early age by parental punishment or shaming. That is to say, the parents’ function as the child’s Superego, until he can develop his own moralistic code or consciousness. Priscilla Roth, in her *Ideas in Psychoanalysis – the Superego*, further highlights the notion of guilt and our need for an external superego reflection in other individuals whom we can obey to eliminate that feeling of guilt, as, as she explains:

What Freud understood was that conscience is not just about a kind of rational moral code; conscience, he said, is deeply related to a sense of guilt. Our respect for social relations, and law and order comes from a need that begins in infancy and early childhood: a need to obey, to honour and to maintain the social order in which we live. (14)

Thus, the internal self control is not the only shape that the Superego can take, in that it can be projected through “external moral control” (Behrendt 26). However, as Priscilla Roth argues, the notion of inner conflict “is in our very nature”, she further exemplifies: “conflict between the wish to preserve and maintain and the wish to destroy and tear apart; conflict between the wish to stay the same and the wish to change and grow” (15). According to Roth, the mental structures that is conscious enough to control, moderate and even restrain these conflicts is what psychoanalysts call the superego; as it can come in an internal or external form.

4.2. The Projection of the External Superego in Authoritarian Rulers through Freudian Punishment, Reward, Guilt, and Hypnosis:

The Superego, as explained above, is the moralistic agency in the psyche. It is, according to Freud, first, formed through parental punishment and reward as well as the accumulation of guilt in case of violating moral or rational codes. In his book entitled *Superego and Ego Ideal in the Regulation of Safety*, Ralf-Peter Behrendt explains that the reason behind the child's submission to the parents is a price for safety and parental love in addition to fear from losing that safety. Thus, the parents initially play the role of the Superego until the child develops his own; "the Superego (like a parent) monitors the self (ego) and judges whether the self is worthy of praise or deserving of punishment". However, according to Freud, one is always in the quest of finding an "external Superego replicas" (24 Behrendt) because in addition to what Behrendt refers to as "introjects" i.e. the person's consciousness, one would be dependent upon finding a new "leader" that functions as the parental role model to his behaviour; as Flugel explains: "we are therefore liable to find in the outer world masters who will guide our conduct and heroes who will exemplify our ideals, thus affording us some relief from the greater effort of self- regulation" (qtd. in Behrendt 26).

Behrendt more specifically points out that the parental figure can be also projected in a group or organisation and even to the nation to which we belong. As he further states: "Our country or state stands in a symbolic relationship to the parent-figures of our infancy (as is revealed in the very words 'patriotism', 'motherland', 'fatherland' so that our earlier loyalty and obedience to the parents are ... very easily transferred to the state" (26). Concerning the submission to authoritarian regimes, which are Superego driven, he also classifies them as a necessity to guarantee safety; the same safety that the child strove for from his parent, Behrendt refers to Redl's quote as he states: "the central person's Superego can be said to incorporate the superego of a leader...to be accepted by a leader is a requirement for happiness and safety" (qtd. in Behrendt 23). For Behrendt, "authoritative ideals make reflection unnecessary and save energy... we follow them

simply because it feels wrong or, again would require inconvenient reflection to do otherwise” (23). The example that Freud puts forward to the acceptance of submission to a leader or an external Superego is hypnosis: “hypnosis illustrates our innate potential for submissiveness to the group leader... as some people consider it an honor to be submissive” (22). The use of authoritarianism and hypnosis by a group leader that substitutes the parental figure and function as the person’s external Superego would function as a means of maintaining stability and order in the society. Thus, Superego driven authoritarianism is classified as totalitarianism that aims towards eutopian ends; according to the previously established definitions.

5. Conclusion:

Eutopia, or the good place, took a relative shape due to 20th century blueprint utopias that abandoned the fixed definition of what a good place is, putting perception as the main judge for this classification. This left room for totalitarianism (a usually recurrent dystopian theme) to have potential eutopian dimension. Totalitarianism defers from mere tyranny by comprising an ideology, the characteristics of which, if carrying eutopian ends, would qualify totalitarianism to be of a eutopian type. Plato’s *Republic* promotes the exclusive and rather authoritarian rule of the Philosopher King; simply because his ideology is superior to that of other social segments; as Plato advocates for it basing on the Philosopher King’s education, transcendence and immunity from corruption and the use of the Noble Lie in favor of general welfare of the Polis. So, according to Plato, the utter, totalitarian rule of the Philosopher King is a prerequisite for the creation of the ideal state. Furthermore, Freud promotes totalitarianism as long as the authoritative power behind it functions according to a Superego-driven ideology, the role of which is to restrain citizens from disrupting order, by the use of punishment, creation of guilt, and hypnosis. These two theories; i.e. Plato’s totalitarian rule of the Philosopher King and Freudian Superego dominance, explore the eutopian or “good” outcomes that a totalitarian rule is to bring to a given city state. *Brave New World* was ranked as a

dystopian work by critiques such as Chad Walsh and Mark R. Hillegas. However, conforming to the relative characterizations of eutopia, it might encompass eutopian elements. More specifically, the *Brave New World's* World State is built upon a totalitarian rule of ten World Controllers; among which there is Mustapha Mond. These Controllers are by no means chosen or elected, however their ideology secured an “ideal” economic, political, and social circumstances for the rest of the citizens. The following chapter will unfold the eutopian elements in Mustapha Mond’s rule via projecting the Platonic Philosopher King characteristics on the ideology behind Mustapha Mond’s role.

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1. Introduction

This chapter is going to project the Platonic Philosopher King characteristics on the *Brave New World*'s World Controller, Mustapha Mond, as to explain the latter's use of totalitarianism from a eutopian angle. Upon its publishing, *Brave New World* made a wide dystopian echo by being a work that entails a dark, nightmarish version of the future. However, due to the re-theorization of eutopia and emergence of "twentieth century eutopian blueprint" (previously explained in Chapter I), this hellish world was agreeable for some; Nicholas Murray, Huxley's biographer, reported that the novel was: "popular with American college students in the 1950s" (qtd. in Franck 73). Michel Houellebecq, a French novelist, describes the *Brave New World* as: "exactly the sort of world we're trying to create, the world we want to live in" (qtd. in Franck 73). Adhering to the relativity of the age, several readers consider *Brave New World* as a eutopian, good place; as Margaret Atwood asserts in the introduction of *Brave New World*: "its inhabitants are beautiful, secure, and free from diseases and worries..." This eutopian economic, political and social structure is secured by the rule of a totalitarian government, the ideology behind which is decided by the World State's ten Controllers, more specifically by Mustapha Mond. Approaching Mustapha Mond's policy from a Platonic angle, the latter's totalitarian rule projects several Platonic Philosopher King characteristics; such as transcendence from earthy desires, scientific education as the modern substituent for philosopher education and the use of rationality as a result for obtaining the true form of justice to guarantee stability, in addition to the use of "Soma" as an epitome for the noble lie that seeks to guarantee stability as well rather than mere corruption and maintenance of power. Thus, this chapter will aim towards exploring these elements in Mustapha Mond's character, in order to highlight the totalitarian yet eutopian dimension in his rule of the World State.

2. Novel Synopsis

Brave New World is set in the futuristic world of 632 A.F (After Ford) where the World State motto is “community, identity, and stability”. The deity for this world is embodied in Henry Ford; as his model T and assembly line of mass production is widely used, not to produce automobiles, yet to produce human beings. The World is presided by ten World Controllers who rule over the World State; each responsible for a certain sphere. Furthermore, the stability of the World State is secured through the use of biological conditioning, social engineering, sleep teaching or hypnopaedia, and the use of “Soma”; a drug that keeps the *Brave New World*’s population “happy”. The Central London “Hatchery and Conditioning Centre” is the place where the process of fertilising, developing and conditioning embryos takes place using the “Bokanovsky’s Process”; which comprises fertilising one egg to produce from 8 to 96 identical embryos; this resemblance guarantees conformity, in that individualism is not a prerequisite for overall stability. The D.H.C (Director of the Hatchery Center) explains, along the story, how babies are conditioned not only to accept but also to like their social “destiny” that engineers at the facility decide. Furthermore, the society is divided to five classes hierarchy; Alpha, Beta, Gamma, Delta, and Epsilon. Each of these classes is conditioned in a way that serves the overall economic stability; for instance, Epsilons are given less oxygen to be “less intelligent” to accept their low cast tasks in the social order. All classes are exposed to hypnopaedia or sleep teaching to condition their sub consciousness as well. As the embryos grow into babies, they are exposed to “moral conditioning”; for instance, a group of nurses expose a group of babies to books and flowers, this exposure is accompanied with an electric shock and loud sirens so that the babies will “learn” to attribute books and nature with negative feelings of pain and terror. This “Neo-Pavlovian” exercise aims towards repulsing citizens from reading as to not get rebellious ideas and also from nature, in order to live in cities to keep the cycle of production going and maintain economic welfare and stability. The opening chapters also introduce Bernard, a nonconformist character, at least at the beginning. His nonconformity is displayed by his refusal to use Soma and his feeling to be out of place among his peers who criticise him

and spread rumours that he had alcohol injected in his blood surrogate. So, he feels as an “outsider” despite the fact that he is an Alpha Plus. Helmholtz Watson, shares the same feeling of alienation despite his lavish success and popularity among women. Throughout the novel, Mustapha Mond, one of the ten World Controllers who presides over Western Europe, is introduced. Mond recounts for the destructive weapons used in the Nine Years War, the Great Economic Depression and the horrors of the Two Great Wars as a prelude to the necessity of using “Soma” and the choice he had to take between control and destruction, to eventually conclude that social control was a “primal and ultimate need” for stability. Mond is thus distinguished as the only character which carries the knowledge of Pre-Fordian and Fordian worlds. He also explains how all obstacles; such as wars, poverty, and family life troubles, are abolished, allowing citizens to live a happy, ideal life. “Viviparous” family life and giving birth is not legalised in the *Brave New World* to destroy the possibility of having “feelings” as they are considered a sign of weakness. “Everyone belongs to everyone else” is the motto that this World follows when it comes to relationships and sexual intercourse, highlighting, again, the importance of abolishing feelings of attachment. Additionally, all life aspects of the *Brave New World* are designed to contribute to the common prosperity; even corpses are exploited as a useful source of phosphorus. The inhabitants of the New Mexico’s “Savage Reservations”, segregated by electric fences, still get to have “traditional” sexual intercourse, have families, give birth and die old; contrarily to the World State citizens who have a “Death Conditioning Center”, which receives senior citizens and prepares them for their death. Bernard Marx, with the company of the “pneumatic” Lenina Crowne, visits the Savage Reservation and while there they meet John the Savage and his mother Linda. John turns out to be the love child of the D.H.C. When Bernard finds out, he takes both John and Linda back to London to gain momentum and social prestige in the society he was once nonconformist to. John grows weary with the *Brave New World*’s hollowness and materialism. His grief for his mother’s death in the Death Conditioning Center, from a Soma overdose, pushed him towards attacking the doctors and violently stopping other patients from taking Soma. Helmholtz and Bernard arrive at the same time the police arrives to dissolve the fight;

Helmholtz fight alongside the Savage, yet Bernard does not. All three are sent to Mustapha Mond to receive their “trial” for disrupting the overall stability. Mond exiles Helmholtz and Bernard; the latter is more regretful and afraid than the former. Yet, before hence, Mustapha Mond debates against John the Savage and defends the *Brave New World’s* philosophy and how it delivered the world from the horrors of wars, poverty, sickness and aging. Mond comes across as a knowledgeable man who defends reason against John’s emotional drives. He provides John with his background as a scientist, one which John cannot grasp due to the lack of his “scientific training”. He also talks about his “sacrifice” of his independent scientific career to bring about common happiness rather than his own “individual preferences”. Finally, Mond justifies the use of Soma and hiding religious texts from the masses; simply because these actions steer toward overall “happiness” and prosperity. John, pushed by his grief upon his mother’s death and his distress of this World’s order, still refuses “civilization” and prefers to experience all “tragic” aspects of life, irrationally refusing the eutopian version that Mond offers. Mustapha Mond ends the chapter by saying: “You’re welcome”. Soon after, John flees to his isolation where he eventually commits suicide.

Mustapha Mond builds his argument and ruling ideology on reason which works in favour of common welfare. He is against change, religion, and individuality because any of the aforementioned would corrupt the current World State peace and stability. He even abandons his personal preferences of being an independent scientist for the sake of his “duty” towards the World State and questing “truth”. Mond’s rationality and transcendence are granted to him by means of his scientific training, which enabled him to have a clear view of what works best for the World’s citizens. Furthermore, he uses Soma on citizens and he conceals history and religion, not for the sake of tyrannical maintenance of power, instead, he is steered by an ideology that seeks the sole goal of keeping the world away from precedent horrors. By having these characteristics; i.e. transcendence from personal desire and interest in truth and knowledge, Mond makes a match for Plato’s Wisdom Lover or Philosopher. Moreover, according to Kieran, the

Platonic philosopher education can be substituted by the knowledge of “physical sciences” i.e. scientists, who, by means of their long scientific training, are modern philosophers. With that said, Mond underwent a scientific training which further classified him as a modern philosopher. He also uses Soma as “the drug” that Plato metaphorically compares to the noble lie, in addition to masquerading religious and historical facts to keep citizens away from corrupting stability. Mond’s rational ideology is what drives his totalitarian rule; in that, he puts common welfare above individual “egoistic” ends. This order of priorities is, according to Plato, what serves the creation of the Kallipolis, or ideal state.

3. Mustapha Mond Character as a Modern Philosopher King and his Transcendence in Relation to Platonic Schema of Desires

This chapter will, first, shed light on Mustapha Mond ranking as a modern philosopher Vis a Vis the Platonic schema of desires, in order to explore the notion of philosopher’s transcendence in his character. To render Mustapha Mond’s classification, as a Philosopher King, clearer, this chapter will attempt to define Mond through comparison with other characters; which are epitomes of money-lovers and honours-lovers within the Platonic schema of desires. According to Plato, as previously accounted for in Chapter I, people can be subdivided to three types: the money lovers, i.e. producers, honour lovers, i.e. guardians and finally wisdom lovers, i.e. philosophers. The latter, contrarily from the early mentioned two types, are driven by their desire for obtaining knowledge and truth; a desire which they deem necessary, C.D.C Reed asserts in his book entitled *Philosopher Kings: The Argument of Plato’s Republic*: “the philosopher looks only to whether having (or acting on) a desire helps him acquire the pleasure of knowing the truth reliably throughout life, if it does, he classes it as necessary; if it does not he classes it as unnecessary” (43). In other words, the philosopher’s love for knowledge, truth and wisdom steers them away from loving earth goods, money, or social prestige. This transcendence, directed by pure rationality and wisdom, leads philosophers and Philosopher Kings, according to Plato, towards seeking overall welfare of the Polis rather

than their own. Consequently, Philosopher Kings may sacrifice their own personal desires in the name of duty and commitment for the overall goodness. Following the Platonic schema of desires, the *Brave New World* citizens are conditioned to chase after their materialistic ends; as Mathew J. Franck describes them to be “seekers of lowest pleasures” who “flit about in their helicopter from one empty entertainment to another” (77). Lenina Crowne, for instance, is described to be “awfully pneumatic” That is to say, “full of air”. Furthermore, her hollowness is epitomised in dating men like Henry Foster and the Arch-Community Songster from which she receives gifts such as the “golden T necklace” and with whom she had sexual intercourses. Lenina even tries to seduce John to have sex with her. Thus, she embodies the money loving Platonic class which is driven by materialistic and earthy desires. Moreover, Alphas, like the D.H.C, carry the characteristics of honour lovers even in “their sports” which “are as close as they come to being victory loving” (Franck 77). More specifically, Bernard’s honour loving characteristics develop throughout the chapters; for instance, in chapter II , Bernard addresses a couple of Delta Minus who are “identically small, black and hideous” and he: “gives his orders in the sharp, rather arrogant and even offensive tone of one who does not feel himself too secure in his superiority” (Huxley 43) . The same air of arrogance is shown when Bernard visits his very successful and popular friend Helmholtz as Bernard: “was seized with a sudden urgent need to boast” (46 Huxley) and tells Helmholtz that he is going with Lenina Crowne to the Savage Reservation. Thus, Plato’s description of honour lovers who: “if they cannot be generals, are captains; if they cannot be honoured by men of importance and dignity, they are content to be honoured by insignificant and inferior men, for they have a passion for honour at any price” (qtd.in 49) adequately falls on Bernard. These two social segments, according to Plato, are driven either by their love for earthy goods or for pride and honour. Nevertheless, Plato enlisted a third classification for individuals; which is the wisdom lovers, also known as philosophers. The latter are careless for materialistic ends or social momentum; instead, they seek “the pleasure of learning and knowing the truth about things”. Consequently, instinctual desires and social ranking is classified “unnecessary” for philosophers, resulting in philosophers’

transcendence over these needs (as previously accounted for in chapter I). This transcendence is embodied in the philosopher's devotion for their "duty" that is placed over their personal preferences and their pure use of rationality over emotional drives. Mustapha Mond, as Matthew J. Franck analyses: "utters words that could have come straight from Socrates' account for the relation between the Philosopher King and his city" (82) as Mustapha Mond States: "Well, duty's duty. One can't consult one's own preferences. I am interested in truth and I like science" (Huxley 155). In another instance, while Mond is inspecting a scientific paper, entitled "New Theory on Biology", to decide whether or not to authorise its publication. Eventually, he decides its publication will: "make them [the citizens] lose their faith in happiness as the Sovereign good" (Huxley 118). Even though Mond thinks to himself that it is a "pity" not to allow this publication, he still acts accordingly with the general welfare of the World State and not with his personal tendencies. This air of rationality is crystallised in Mond's explanation of the World State philosophy against John's poetic and emotional preferences of presenting Shakespearean works to the *Brave New World* citizen; Mond explains that the *Brave New World's* eutopian society differs from that of Othello in terms of tragedy and social instability; which is totally conquered in the *Brave New World* society. Mustapha Mond asserts that the World State citizens are "happy". Their happiness and stability is epitomised in the fact that they are immune to sickness, aging and fear of death. Furthermore, Mond mentions that: "they're plagued with no mothers or fathers; they've got no wives, or children, or lovers to feel strongly about. And if anything should go wrong, there's soma". (Huxley 151)

In this vein, Mustafa Mencütekín, in his paper entitled "Plato Still Dominates: The Case of Huxley's *Brave New World*", highlights the affinities between Philosopher King transcendence, that is led by reason and projected in placing overall welfare above personal appetites, and the World State ruling ideology that manoeuvres towards the same end throughout the use of technology and science; Mencütekín explains: "Plato proposes the leading of reason over appetite and fortitude to attain the justice and happiness.

Parallel to that, in *Brave New World* reason governs through science and technology” (71) More interestingly, Mond sacrificed his career as an independent scientist to serve welfare of others and be a World Controller, as he explains: “I was given the choice: to be sent to an island, where I could have got on with my pure science, or to be taken on to the Controllers’ Council with ... I chose this and let the science go” (Huxley 155). All in all, Tsjalling Swierstra summarizes the similarities between Mustapha Mond and Platonic Philosopher King in *The Good Life in a Technological Age* stating:

The same elitism is evident in *Brave New World*. Take for instance the character of Mustapha Mond—one of Brave New World’s Philosopher Kings. He rules the witless, happiness-driven masses on the basis of his superior knowledge of the Truth. He is not power-hungry; he is rather sacrificing himself for the common good of the herd. Huxley makes it clear that Mond only unwillingly turned away from a scientific career to take upon himself the burden of political power”. (278)

In other words, Mustapha Mond does not aspire to reach materialistic, earthy ends or social momentum; instead he aims towards securing overall stability and welfare rather than his personal interests. This act of transcendence from instinctual desires and using reason as the driving force behind decisions is a common feature between Mustapha Mond and Platonic Philosopher King. That is to say, Mustapha Mond’s characteristics match those of the philosopher within the platonic schema of desires. Along with transcendence, Plato distinguishes the philosopher as an individual who was a subject to “philosopher education” that gives the latter exclusive access to the true “form” of notions such as: good, justice, and truth.

4. Mustapha Mond's Platonic Education Vis a Vis the Cave Analogy

As thoroughly accounted for in Chapter I, philosophers undergo a process of education that serves as a training to both transcend earthy desires and give the latter an exclusive access to the true form of notions; such as justice, good and truth, allowing philosophers to act upon rationality and not emotions. Mustapha Mond, in *Brave New World*, underwent a scientific educational training that led him eventually towards favoring rationality and duty over emotional drives.

Following the Allegory of the Cave, the philosopher possesses the knowledge of true forms that the “cave dwellers” do not possess because their source of knowledge is shadows, illusions, or physical appearances; as Plato asserts in *The Republic Book VI*. Furthermore, Matthew J. Franck in his paper entitled “*Brave New World*, Plato’s *Republic*, and Our Scientific Regime” quotes Socrates when he states: “those who are without education and experience of truth would never be adequate stewards of a city, nor would those who have been allowed to spend their time in education continuously to the end” (82). Franck further describes the path that educated Philosopher Kings, who “compel the best natures”, follow; he explains that posterior to their educational journey, they return to guide other Polis citizens towards truth (the same way that the philosopher attempts to enlighten the cave dwellers in the “Cave Allegory”). Franck continues to refer to Socrates when he addresses Platonically educated philosopher: “you we have begotten for yourselves and for the rest of the city like leaders and kings in hives; you have been better and more perfectly educated and more able to participate in both lives” (qtd. in Franck 82). In the modern sense and in parallel with Kieran Egan’s *Education and Psychology* Plato, Piaget and Scientific Psychology assertion that scientists are modern philosophers, Mathew J. Franck states: “Exchange “philosopher” for “scientist,” and this is exactly Mond’s situation” (81).

In Chapter XVI, Mond highlights the importance of his scientific training and the path that led him towards “controllorship”, he argues as he addresses John the Savage that the latter “had no scientific training, so you can’t judge”. Mond proceeds through

comparison as he provides a background concerning his scientific training as he says: “I was a pretty good physicist in my time. Too good-good enough to realize that all our science is just a cookery book, with an orthodox theory of cooking that nobody’s allowed to question”. (Huxley 154) Mond finishes by stating that he is now the “head of the cooks”; that is to say, the World Controller of the World State.

Now that Mustapha Mond is classified as a scientist; i.e. modern philosopher, he primly acts out of reason for the sole, transcendent goal of guaranteeing the general welfare of the state, neglecting both emotions and personal tendencies. This commitment to rationality become striking in the eloquent dialogue that Mond has with John the Savage; after Mond explains that the *Brave New World* citizens are freed from all inconveniences, the later states: “But I like the inconveniences, I don’t want comfort. I want God, I want poetry, I want real danger, I want freedom, I want goodness. I want sin” (Huxley 163). Even after Mustapha Mond factually explains to John the Savage that: “‘in fact,’ said Mustapha Mond, you’re claiming the right to be unhappy”. John replies by saying: “All right then,” he continues, “I’m claiming the right to be unhappy”. Mond’s rationality and factual, scientific explanation continues as he lists more inconveniencies such as: growing old, ugly and impotent and catching illnesses such as “syphilis” and “cancer”, In addition to starvation, “the right to be lousy; the right to live in constant apprehension of what may happen to- morrow; the right to catch typhoid; the right to be tortured by unspeakable pains of every kind” (Huxley 163). Not shockingly from John’s instinctually driven irrationality, he finally answers after a long silence: “I claim them all,” said the Savage at last. (Huxley 163)

The difference between Mond’s scientific and rational explanations and John’s irrational preferences is striking, as Mond sets his priority as to maintain stability; even if it is at the expense of individual preferences. For instance, even when it comes to science, something that Mond declares he “likes”, he is similarly careful with the same way he is careful with art; he explains: “that’s another item in the cost of stability. It isn’t only art

that's incompatible with happiness; it's also science. Science is dangerous; we have to keep it most carefully chained and muzzled" (Huxley 154).

Following the Platonic educational stages of development, Mond's way of thinking and decision-making belongs to the *Noesis* stage. As elaborated in chapter I, this kind of thinking is never misled by ambiguous opinions or concrete appearances; instead it relies on, what Plato refers to in Book VI of *the Republic*, "The Forms" i.e. the abstract true essence of matters. In his book *Education and Psychology Plato, Piaget and Scientific Psychology*, Kieran Egan further explains that: "Noesis means literally 'intelligence'...It is the thinking of the ideal philosopher; the person who will not be satisfied with appearances or easy answers" (32). Concerning forms, Egan asserts that: "Forms are the most secure kind of knowledge" he further states that: "we can modernise this notion by comparing Plato's Forms with the kind of 'laws' sought by physical sciences". By projecting this description on Mustapha Mond's as a modern philosopher or scientist and by taking into consideration John's arguments which are built either upon emotional justifications or personal preferences, Mond's classification as a Noesis thinker would be established on a more solid grounds.

Finally, Mustapha Mond's educational journey granted him transcendence from pursuing earthy, egoistic desires as well as an access to rational thinking. His path, like that of Platonic Philosopher King, began with education and eventually led him towards letting go of his personal aspirations in favor of serving and maintaining the overall stability of the Polis or city state. Mustapha Mond as the epitome of the modern philosopher or scientist, according to Plato, by means of his access to the true form of justice and good has "immunity" from corruption and henceforth the authority to accomplish overall stability, by any means possible. A reason because of which Plato justifies for the Philosopher King's use of the "noble lie" that, according to Socrates in *The Republic*, is: "useful like a drug". The *Brave New World* City State, presides by Mustapha Mond as one the World Controllers, use *Soma*, an actual drug, to keep the

population from going astray. The Platonically justified use of the drug or “the noble lie” is the third common point between Mustapha Mond and Platonic Philosopher King.

5. Mustapha Mond’s Use of Soma as a Substituent for the “Noble Lie”

Plato advocates for the rule of the Philosopher King as a prerequisite for the establishment of the Kallipolis or the ideal state. So far, this research has investigated two Platonic justifications which are also affinities between the Philosopher King and Mustapha Mond in *Brave New World*; Philosopher King’s transcendence from pursuing earthy desires and his immunity from greed and corruption, plus his educational training and reliance on reason as the driving force behind his decisions, as a result for his access to the true form of matters. For Plato, the Philosopher King does not seek egoistic ends and only acts upon what serves the overall stability of the city state. Thus, Plato grants exclusive authorisations for the Philosopher King to do whatever he sees necessary to lead other social segments towards stability; since money lovers and honour lovers’ reasoning is steered towards the fulfillment of materialistic tendencies that serve their personal ends only. Contrarily, the philosopher’s reasoning is directed by his governing part of the psyche; i.e. rationality. Plato embodies this insightful vision of the philosopher by the Cave Analogy (previously explained in chapter I). Departing from Plato’s assertion, that stresses the philosopher’s superiority in comparison to money lovers and honour lovers, Plato gives the Philosopher King the green light to use the “noble lie” or the “lie in words” that is, according to Plato “useful like a drug” as he states in *The Republic Book III*. Mustapha Mond in *Brave New World* uses Soma, a drug that functions to safeguard stability and keep the population “happy. Furthermore, Mond also uses the lie in words; in that, he is knowledgeable about art and religion, yet he chooses to masquerade it “in words” to preserve stability and order and prevent rebellions as well. His knowledge is epitomised by his library. When taking John in a tour in the library, Mustapha Mond explains the reason behind hiding the truth from the *Brave New World*

citizens; it is simply because it does not serve the economic, political, and social stability of the World State.

There are two types of lies; as previously explained in chapter I. C.D.C Reed in his *Philosopher-Kings: the Argument of Plato's Republic* distinguishes the first type as “the real lie” which is : “in essence, one that misleads reason, and so prevents the psyche itself from achieving the good. That is why no one wants to have a real lie in his psyche” he continues to say that: “the real lie is useless and hateful” (209). Differently from the latter, the verbal lie is only a lie in word and is “sometimes useful” (Reeve 209). In Book II of *the Republic*, Plato insists that for a person to be reliable to use the verbal lie that steers towards good, he must first know what the true form of good is. As explained above, the governing part of the psyche is what defines the type of the lie; if a money-lover lies he would serve materialistic ends same as when an honour lover lies to gain a respectable position. In the same fashion, the philosopher’s lie would be driven by his governing part of the psyche i.e. reason, so, “he is steered towards the good and not away from it” (Reeve 210). By means of his philosopher educational training, the philosopher knows the form of good and cannot go astray from it, a reason because of which: “Everyone, except the philosopher-kings, must avoid lies altogether” as Plato asserts in Book II of *the Republic*.

In Book III of *the Republic*, Socrates (as a character) suggests that the rulers as well as physicians should have the right of utilising the verbal lie. As previously explained in the theoretical background, the rulers have the exclusive right to use the noble lie in favour of the overall stability of the citizens. However, it does not function the other way around; in that if citizens lie to their rulers it would be have the same harmful effect as a sick man lying to his doctor. Thus, Socrates alerts that “everyone else must keep away from this sort of thing”. (qtd. in Reeve 210).

Mustapha Mond as both a physician and a ruler advocates for the use of Soma under the slogan of: "one cubic centimeter of soma cures ten gloomy". In the same way

the Philosopher King uses the noble lie, Mustapha Mond uses Soma to direct other citizens towards the right path of stability; as Mustafa Mencütekín explains in “Plato Still Dominates: The Case of Huxley's *Brave New World*”: “at the first sign of unhappiness. Soma is prescribed and emotions of all types are strictly controlled to provide stability and predictability within the population” (61). Mencütekín further highlights the way that: “The rulers of BNW have put two thousands pharmacologists and biochemists to work long before the action of the novel begins; in six years they have perfected the drug”, he continues to emphasise that: “Mustapha Mond defines soma as the replacement of old virtues and morality with its relaxing aspect” (63).

When using the verbal or noble lie, the Philosopher King is well aware of the truth in his psyche; hence Plato uses the appellation “a lie in words”. Similarly, Mustapha Mond possesses the truth yet chooses to hide it in words to steer citizens towards stability. For instance, concerning religion, Mond’s “avowed library shelves of books” (157 Huxley) is full of books such as *the Holy Bible Containing the Old and New Testaments*, *the Imitation of Christ*, *The Varieties of Religious Experience* among many; as Mond asserts: “And I’ve got plenty more”(157 Huxley). Additionally, when the savage asked: “then you think there is no God?” Mond confirms: “No, I think there quite probably is one” (Huxley 159). Despite his knowledge, Mond conceals the existence of God from the citizens because, as Mond justifies: “God isn’t compatible with machinery and scientific medicine and universal happiness” (Huxley 159).

In other words, Mustapha Mond’s use of Soma, or what he refers to as “Christianity without tears” (Huxley 162), and his concealment of religious and artistic texts are epitomes of the Platonic noble lie; which is a lie in words used by the rulers to steer the citizens towards the form of good that the Philosopher King knows of by means of his educational training and transcendence.

6. Conclusion

Mustapha Mond, as the epitome of the Platonic Philosopher King and in comparison to “other” social segments of money-lovers and honour-lovers in the *Brave New World* society, fits Plato’s description of the philosopher or wisdom-lover for not pursuing materialistic ends; instead, he values knowledge and science alongside guaranteeing overall stability. This transcendence is further crystallised in Mond’s sacrifice of his personal career for the sake of “duty”. Thus, he does not strive to accomplish personal, egoistic or earthy ends unlike other characters such as Lenina, John and Bernard. In addition, by means of his scientific education Mustapha Mond reaches the “Noesis” stage of development enabling the latter from making judgments based on neither opinions nor emotions, yet on reason alone. The knowledge and education of physical sciences, according to Kieran Egan, make of Mustapha Mond a “modern philosopher”; one who relies on rationality to guarantee overall stability, even it is on the expense of individual interests and emotions. By means of his transcendence and philosophic education, Plato advocates for the Philosopher King, and henceforth Mond’s rule as a prerequisite for the creation of the ideal city state by any means necessary. In this vein, Plato allows the aforementioned to use the “noble lie”, which is a verbal lie that springs not from the psyche; yet takes place only at the level of words for the sole purpose of guaranteeing stability. The noble lie or “the drug” which is sometimes useful; as Plato asserts, is used by Mustapha Mond throughout advocating for Soma; a drug that keeps the population happy. Furthermore, Mond’s verbal lie is manifested in his concealment of religion and art which he understands and knows very well, yet chooses to hide or fabricate their nature to substitute them with something that is more compatible with stability and modernisation. Mond’s transcendence, education, and use of the noble lie are Platonic Philosopher King characteristics that lie behind his totalitarian ideology. Additionally, as previously explained, Plato deems the rule of the Philosopher King as a prerequisite of the Kallipolis or ideal state creation. Gathering these two variables together, the eutopian side of Mustapha Mond’s Philosopher King totalitarianism would

be clearer; in that, it is steered by an ideology and not mere authoritarianism; an ideology that steers towards the welfare and overall stability of the city state, rather than the selfish maintenance of power.

Chapter Three: Mustapha Mond Identification as an External Superego Replica

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1. Introduction

This chapter will attempt to identify Mustapha Mond as an External Superego Replica; Vis a Vis Freud's theory of psychoanalysis and through comparison with other character's psychological, governing drives. Investigating and identifying the Superego as Mustapha Mond's ruling psychological faculty further highlights the eutopian angle of his totalitarian rule. In that, by ruling according to reason and awareness, rather than Id or Ego driven tendencies, Mustapha Mond builds his ruling ideology upon accomplishing overall stability. This Superego driven ideology, coupled with Mond's authoritarianism, unlocks the psychological dimension in Mustapha Mond's eutopian totalitarianism.

Freud divides the realm of personality into three main parts: the Id, the Ego and Superego. The Id, according to Freud, is the instinctual faculty. Its energy is modified by the Ego which attempts to tame it to be one linked to reality; as Calvin S. Hall explains in his book entitled *The Primer of Freudian Psychology*. Next, the Superego, as Freud asserts, is the faculty that strives towards perfection and that seeks to completely restraint the instinctual faculty of the personality. The superego is first developed through the parents' "punishment and reward"; as Ralf-Peter Behrendt and Freud elaborate. In other words, and as Behrendt assures, the person's parents function as "external superego replicas" until the person can develop his own superego or consciousness. However, Behrendt and J.C Flugel add that the person is a constant quest for a new "leader" who is to play the role of the new parental role model to the person's behaviour and help that person bear the burden of self-regulation. The sense of guilt and the need to maintain a "secured and civilised life" as Priscilla Roth explains in her *Ideas in Psychoanalysis – the Superego*, is what pushes the individual towards obeying different "external superego replicas" (24 Behrendt) as explained in Chapter I. These external superego replicas can be projected in a group, organisation of even the nation to which we belong; as Behrendt justifies the use of words such as "motherland", "patriotism" and "fatherland" to refer to the country; simply because they are the new parental figure that functions to provide

safety and stability to the individual. The violation of the country's moral or legal codes, with actions such as starting a rebellion, would result in the loss of these privileges. Thus, the same feeling of guilt that prohibits us from disobeying our parents exists to prohibit us from disobeying our rulers who are, according to Behrendt, the "new external superego replica". A piece of evidence that Freud puts forward for this submission is hypnosis. To Freud "hypnosis illustrates our innate potential for submissiveness to the group leader" (qtd. in Behrendt 23).

Thus, the parental figure is projected in the state rulers' use of reward and punishment to incite the feeling of guilt. The latter pushes individuals to obey the aforementioned state rulers who in turn function as the citizens' external Superego replicas; one that aims towards maintain the eutopian safety, stability and civilization, far away from instinctual drives.

In *Brave New World*, Mustapha Mond is positioned as an external super ego replica for a set of reasons. First, proceeding by identification through others, John the Savage, for instance, acts upon Id instinctual drives: especially when his mother Linda dies and he violates the state's moral codes by starting a riot with the assistance of Helmholtz. During the fight, Bernard "by a sudden impulse" spontaneously attempts to join the fight, yet, eventually, he is too hesitant to participate. Thus, his Id energy is "delayed" by his Ego. Consequently, these actions do not come to a complete "stop" until the state police interferes and uses what Huxley refers to as "the voice of Reason", "the voice of Good feeling" and "the angelic voice" which is a hypnotic sound track that produces "anti-riot speeches". In comparison to John the Savage's instinctual reactions that act against the overall stability of the state, Mond explains that he preferred abolishing "family hood" altogether because it does not steer towards stability. Thus, Mond demonstrates an air of consciousness far away from instinct or emotions. Furthermore, what makes him an epitome for the external superego is that he uses the Freudian "reward and punishment" strategy that generates guilt; this strategy is most evident when Mond decides to exile Bernard and Helmholtz to Iceland, as a punishment

for the riot they made in the Death Conditioning Center. Bernard feels guilt and fear from the Controller's decision that he gets on his knees to ask for forgiveness. Thus, Mond manages to function as Bernard's external superego, by making the latter feel guilty. Mond, as the projection of the external superego, makes sure to direct the masses towards the "correct" or idealistic behaviour. So, according to Behrendt, he, as a totalitarian state ruler and the superego replica, should be obeyed because: "authorities' ideals...we follow them simply because it feels wrong or; again would require inconvenient reflection to do otherwise" (Behrendt 23).

2. The Placement of John the Savage and Bernard Marx as Id and Ego driven Characters

According to Freud, the superego is the faculty that acts against the imperfections of the instinctually driven Id; unlike the Ego that says "wait" to the instincts, the superego says: "stop" as Calvin. S Hall puts it. Departing from this definition, the different characters in *Brave New World* are driven by different psychological faculties. For instance, John the Savage, as the name onomastically entails, starts a riot in the Death Conditioning Center upon his mother's death in Chapter XV. The Savage shouts "free, free!" as he: "with one hand continues to throw *soma* into the area while, with the other, he punched the indistinguishable faces of his assailants" (Huxley 187). His instinctual drives are further crystallised when he shouts: "men at last...Yes, men, men!" and in this manner, his action is far away from consciousness or responsible. Furthermore, John's sexual thoughts of Lenina highlight the Id dominance in his psyche. While in isolation, John the Savage realistically pictures Lenina Crowne: "naked and tangible, saying 'Sweet!' and 'Put your arms round me' in shoes and socks, perfumed". Despite the fact that John admits to himself that she is an "Impudent strumpet", yet his Id rules over his psyche to keep fantasizing: "her arms round his neck, the lifting of her breasts, her mouth! Eternity was in our lips and eyes" (Huxley 222).

On the other hand, Bernard makes the epitome of both the Ego and what Priscilla Roth refers to as “the inner conflict”. In that, following Hall’s definition of the ego stating that it is the psychological faculty that delays the actions of the Id; as he mentions that: “the Ego says ‘wait!’” (47), Bernard demonstrates a similar behaviour during the riot in that, when he sees John and Helmholtz fighting, he: “urged by a sudden impulse, ran forward to help them” (Huxley 188); this is Bernard’s instinctual and spontaneous reaction. However, he “thought better of it and halted” (Huxley 188) his action of joining the riot was “delayed” by means of his ego. Again, Bernard repeated the same behaviour, “ashamed, he stepped forward again; then again thought better of it and was standing in an agony of humiliated indecision” (Huxley 188). It was not until the state police interfered that he completely abandoned the idea of embarking on the fight. The reckless riot that John the Savage and Helmholtz provoked and which Bernard almost took part in was completely shut down by the State police and a “Synthetic Music Box” that started to give “Anti-Riot Speech Number Two (Medium Strength)” which is described as: “The Voice of Reason, the Voice of Good Feeling” (Huxley 189). Thus, the external superego replica; i.e. the state completely restrained the riot, rather than delaying it, to re-maintain stability.

In comparison to the Id or Ego driven behaviours of John the Savage and Bernard, that corrupt the overall stability, the Controller chooses to abolish the family institution all together. He mocks the “pre-Freudian” motherhood while he addresses the students who are taking the tour in the Hatchery Factory. He sarcastically says: “Crying: My baby, my mother, my only, only love groaning: My sin, my terrible God; screaming with pain, muttering with fever, bemoaning old age and poverty” (Huxley 36). That is to say, Mond places stability prior to the instinctual, Id driven, and emotional family sentiments.

Mustapha Mond asserts that family prevents individuals from being happy and stable as he exclaims: “My love, my baby. No wonder these poor pre-moderns were mad and wicked and miserable” (Huxley 35). In this way, Mond relies most on the rational and conscious faculty of his psyche for the sake of reaching and maintaining stability;

“stability, insisted the Controller, stability, the primal and ultimate need. Stability, hence all this”.

Thus, the psychological drives behind Mustapha Mond’s totalitarianism, stands out to be Superego driven; for, they stem from neither instinctual nor emotional ends, contrarily to Id and Ego driven actions of characters like Bernard and John the Savage. Mustapha Mond as a Superego, according to Freud and Behrendt, would reflect the external Superego replica; a substitution for the parental figure and to whom citizens need to submit to avoid the feeling of guilt and the loss of safety and stability that the latter offers and that would lead to a eutopia or the good place.

3. Mustapha Mond’s Manifestation as an Authoritarian Ruler and the External Superego Replica

As explained in Chapter I, the person’s parental figure is the first source that nourishes his Superego. According to Freud, Behrendt and Priscilla Roth, the person is in a constant quest for a “new leader” one who can “modulate their instinctual drive”. For Behrendt, as previously elaborated, the leader or the new parental figure can manifest itself in the state rulers whom we obey to maintain the “happiness and safety” that they offer and “be spared their wrath” (Behrendt 23). Thus, state rulers function as the person’s external superego replica; one that keeps the individual away from breaking moral codes that would corrupt the overall stability. This restraint is done through “the reward and punishment” technique; an affinity, that Freud highlights, between the parental figure and the state rulers. In other words, the same way the person obeys his parents to attain safety and happiness is recurrent in terms of obeying state rulers. In case of disobedience, the feeling of guilt emerges: Freud emphasises the feeling of guilt as a main constituent in the development of one’s superego. Additionally, “The innate potential for submission to the group leader” is illustrated by the use of hypnosis, as Behrendt asserts. Furthermore, the latter explains that submission to hypnosis demonstrates the human’s habit of accepting superior authority without testing it. With that said, Mustapha Mond as the World

Controller in *Brave New World* and a totalitarian ruler, reflects a superego replica that other Id and Ego driven characters, as previously elaborated, submit to in order to enjoy the privileges that the eutopian society. Mond uses Freudian reward and punishment which, in turn, stir the feeling of guilt; an essential element in creating the Superego according to Freudian theory of personality psychoanalysis. Thus, by using reward, punishment and arousing guilt, Mond, as a State ruler, plays the role of a substituent to the parental figure and henceforth the external superego or “The Voice of Reason” and consciousness that revolts against the Id and Ego driven imperfections. In this manner, Mond’s totalitarianism is justified by his conscious quest for stability. Mond also uses “hypnosis” or “sleep teaching” to guide the citizens’ subconscious. Hypnosis as previously explained and as asserted by Behrendt, functions as evidence to the individual’s innate potential of submission to an external Superego.

3.1. Mustapha Mond’s Use of Punishment and Reward as a Stimulus to Bernard’s Guilt as an External Superego Replica

According to Freud, the principle method to develop one’s superego is punishment and reward; a method which is performed by the person’s first external superego replica, i.e. the person’s parents. Fear of punishment that may be embodied in losing privileges like safety and happiness and seeking rewards that may be epitomised in parents’ affection stimulates a feeling of guilt that keeps the person focused on not breaking moral codes that would results in inconveniences; as Freud asserts.

Subsequent to the riots that John the Savage and Helmholtz started, Mond summons both of them as well as Bernard to their “trial”. As the three men wait for the arrival of his “Fordship”, Bernard starts showing signs of fear, discomfort and guilt as Helmholtz catches the sight of his friend’s “green and unhappy face”. His fear of punishment becomes clearer when: “Without even looking at Helmholtz, he went and sat down on the most uncomfortable chair in the room, carefully chosen in the obscure hope of somehow deprecating the wrath of the higher powers” (Huxley 191). Mond’s function as a superego replica, especially for Bernard, is complete when he announces the

punishment; which is exiling all three men to Iceland. According to Freud's psychoanalytical theory, punishment, if applied by an external superego produces a feeling of guilt, which is precisely what Bernard demonstrates when Mond declares he is sending the latter to an island for exile. Upon hearing the Controller's decision, Bernard "ran across the room" and desperately asked the latter for a second chance, yet in vain. When Bernard exhausted his chances to escape the punishment he began sobbing: "and in a paroxysm of abjection he threw himself on his knees before the Controller". (Huxley 199)

Bernard's feeling of guilt further establishes the claim that Mustapha Mond is effectively playing the role of the former's external Superego replica. In that, as usually elaborated, the Superego's use of punishment and reward is what generates one of the main Superego pillars; i.e. the sense of guilt. Furthermore, Mond confirms that he purposefully used this punishment as a type of reward as he explains: "One would think he was going to have his throat cut," said the Controller, as the door closed. "Whereas, if he had the smallest sense, he'd understand that his punishment is really a reward" (Huxley 155). As Mond further explains, Bernard would have the chance to meet other interesting people in the island to which he is being sent and for this reason, Bernard's punishment is indeed a reward.

3.2. Mustapha Mond's Practice of Hypnosis as an External Superego Replica of the Hypnotised Subjects

To Freud, as previously explained, the use of hypnosis is a piece of evidence that proves "the innate potential" that humans have for submission and acceptance of external totalitarian authority without testing it; simply because this authority would play the role of the individual's external Superego, as Ralph Peter Behrendt asserts in his book entitled *Superego and Ego Ideal in the Regulation of Safety*. In an article entitled "Hypnosis and Awareness Expansion: The Case of Aldous Huxley", published by the Hypnogenesis Online Journal of Hypnosis and Hypnotherapy, James Whitlark points out Huxley's personal interest in hypnosis and its relation with unlocking the realm of "consciousness"

and perception in the psyche; Huxley states: “It had always seemed to me possible that, through hypnosis, for example, auto-hypnosis, by means of systemic meditation, or else by taking the appropriate drug, I might so change my ordinary mode of consciousness to be able to know, from the inside, what the visionary, the medium, even the mystic were talking about” (qtd. in Whitlark 1). In other words, and as Donald Robertson asserts in his article entitled “Classical Psychoanalytic Theories of Hypnosis” published by the UK College of Hypnosis and Hypnotherapy: “The hypnotic subject’s paternal transference-identification puts the hypnotist in the place of his superego”. That is to say, hypnosis is an instrument that places another authority in the place of one’s superego, giving it the right to function as one’s external Superego replica; just as it is the case of *Brave New World*’s World Controller, Mustapha Mond who uses and advocates for the use of hypnopaedia or sleep teaching to control the awareness or superego of the *Brave New World*’s citizens.

Huxley’s special interest in hypnosis as a means to expand the consciousness, the awareness or the Superego is demonstrated in *Brave New World* by the World State’s use of “hypnopaedia” or “sleep teaching”. The DHC, when taking the young students in a tour in the Hatchery Factory, explains how hypnosis is used for “moral education” of the conditioned subjects. Most interestingly, the hypnosis sessions are referred to as “Elementary Class Consciousness” (Huxley 20). An example for this hypnosis is made when the Beta children are being hypnotised to conform to the class hierarchy and not mingle with Deltas or Epsilons;

‘They all wear green,’ said a soft but very distinct voice, beginning in the middle of a sentence, ‘and Delta Children wear khaki. Oh no, I don’t want to play with Delta children. And Epsilons are still worse. They’re too stupid to be able to read or write. Besides they wear black, which is such a beastly colour. I’m so glad I’m a Beta’” (Huxley 21).

In Chapter IV, Lenina, as a subject who was exposed to sleep teaching repeats a verse from the same hierarchic, hypnotising verses as she states: “ ‘My word,’ said Lenina, ‘I’m glad I’m not a Gamma’” (Huxley 42). In this vein, the citizen’s consciousness is manoeuvred towards what the State dictates through the use of hypnopaedia; a piece of evidence according to which we confirm that the State does function as an external superego replica for other subjects who, by means of their innate potential for submission and their ultimate need for a replacement of their parental figures, who used to play the role of their first external superego replica, submit to the power of the World state.

Next, Mustapha Mond as a World Controller also advocates for the use of hypnosis as a means to impose psychological control. For instance, while the students are taking the tour in the Hatchery Factory, they run into the Controller who explains, among several points, that hypnopaedia, alongside neo-Pavlovian conditioning are the most effective means to steer the citizens towards what the City State believes to be best, rather than using force; he states that: “the Controllers realized that force was no good. The slower but infinitely surer methods of control are neo- Pavlovian conditioning and hypnopaedia” (36 Huxley). Comparing this method with Freud’s description of the external superego replica that is more specifically manifested in the State rulers who replace the parental figure, it is safe to say that Mustapha Mond is a match for Freudian external superego. For, he uses hypnosis to direct the citizen’s consciousness. Furthermore, the citizens show

submission to the hypnosis; which shows what Freud refers to as the “innate potential for submission” to the State ruler which makes their external superego replica.

During the tour in the Hatchery Factory, Mond cites a “hypnopaedia proverb” saying: “every one belongs to every one else” (Huxley 29). The reaction to this aforementioned practice of hypnosis is thoroughly a submissive, obedient one as: “The students nodded, emphatically agreeing with a statement which upwards of sixty-two thousand repetitions in the dark had made them accept, not merely as true, but as axiomatic, self-evident, utterly indisputable” (Huxley 29). Highlighting the word “indisputable” in the quote, Mond or the figures of the State rulers, are firmly established as the external Superego replica of the *Brave New World*’s citizens, who submit the latter’s power without testing it, which is evident in the rulers’ use of hypnosis for restraining the citizens Id or Ego driven behaviours that may corrupt the overall stability of the City State.

4. Conclusion:

According to Freudian Psychoanalytical theory, the Superego is the psychological faculty that is responsible for restraining the instinctual drives of the Id and the indecisiveness of the Ego, in addition to revolting to the latter's imperfections. Thus, the Superego represents the non-instinctual, aware and conscious part of the psyche. Behrendt and Freud both assert that the Superego can be projected in external Superego replicas; i.e. other individuals, groups, or organisation are capable of playing the role of our Superego, because, according to Behrendt, we are in a constant quest for "a new leader" or a "role model" that can save us the burden of self-regulation. The parental figure, as Freud declares, is the person's first external Superego replica. Through the use of the "punishment and reward" method, the child develops a sense of responsibility to obey the moral codes that the parents set, as to not jeopardise the security and happiness that the parents offer. Freud adds that any violation to these codes would result in a feeling of "guilt": a main constituent in the formation of the Superego. The manifestation of the Superego in the parental figure can be easily transformed to the rulers of the person's "motherland" or "fatherland"; henceforth these appellations were given, as Behrendt affirms. In addition to the use of "punishment and reward" and "guilt", the Superego employs hypnosis in order to steer the citizens' consciousness away from Id or Ego driven behaviours that consequently drive towards instability. The citizen's submission to the hypnosis is, for Freud, a clue for their "innate potential for submission" and their previously explained quest for a new leader to bear the burden of self regulation.

In *Brave New World*, the World States, represented by the World Controller Mustapha Mond, plays the role of the citizens' external Superego replica. In that, Mond uses the Freudian "punishment and reward" method to incite sense of guilt in case of a violation of the moral codes that the World State fixes as it is the case for Bernard. Amidst the riot that the Savage and Helmholtz start, while they were driven by their instinctual drives to be "men" and avenge The Savage's mother, Bernard comes across as an indecisive character who's Ego restrains its instinctual and spontaneous impulse to join

the fight, yet does not completely restrains it. In this case, the Police, ordained by the World Controller Mustapha Mond, emerge as the external Superego replica that completely restrains and stops the riot rather than just delaying it as Bernard's Ego did.

Next, Mond summons all three men to their "trial" and here Bernard's feeling of guilt becomes very clear as he gets on his knees to ask for the World Controller's forgiveness to avoid the inconveniences that would accompany Mond's wrath. Mond chooses to exile the three men as a kind of punishment that is actually intended as a reward by the Controller. This reflects a parental superego replica that implements the reward and punishment technique to generate guilt in case of violating the fixed codes and regulations.

Now that Mond is firmly established as an external Superego replica, by being a state ruler in which the parental figure is reflected through the use of reward, punishment and guilt, he practices this power through the use of hypnosis: a subject that Huxley was very interested as a way to develop a superior consciousness. Huxley widely employs the theme of "hypnopaedia" and "sleep teaching" in *Brave New World* as a way to steer other citizens' awareness and consciousness through what works in favour of the overall stability. Mond's use of hypnosis, according to Freud, further confirms his placement as an external superego replica that Id and Ego driven subjects submit to; simply due to their the aforementioned quest of a new leader or a replacement for the parental figure. All in all, Mustapha Mond, as a World State ruler is a Superego driven character that consequently makes the external Superego of other citizens. By being the psychologically superior character, in terms of rationality, he places the overall stability of the *Brave New World* citizens above instinctual or personal interests. Thus, his totalitarian rule; manifested in the use of hypnosis, for instance, reflects a eutopian angle since it is strongly tied to serving the greater good rather than Id or Ego driven interests.

General Conclusion

This research has aimed to reflect an alternative analysis of *Brave New World's* World State, a state which is criticised as being a dystopian, “nightmarish” one; by critics such as Chad Welsh. This alternative analysis comprises highlighting the eutopian side of Mustapha Mond’s totalitarian rule as a World Controller.

Mustapha Mond’s ideology driving his totalitarianism reflects a Platonically justified eutopian dimension that is further crystallised in the society that Mond helped creating: a society that does not contain any sort of poverty, aging, or sorrow; i.e. a Kallipolis according to Platonic standards.

Next, psychologically speaking, this research investigates Mustapha Mond’s eutopian ideology behind his totalitarianism Vis a Vis Freudian Psychoanalytical Theory. Freud divides the realm of personality into three main parts: the Id, the Ego, and the Superego. The Id is the instinctually driven faculty that seeks to accomplish materialistic interests or emotional ones. As for the Ego, it is the faculty that is responsible for modifying the energy of the Id in order to only delay or restrain its actions. As for the Superego, or the consciousness, it is the psychological part that revolts against the imperfections the Id and the Ego and completely restrains the Id or Ego driven behaviours through stimulating the feeling of Guilt.

In *Brave New World*, Mustapha Mond functions as an external superego replica; one that uses Punishment, reward, and the sense of guilt to restrain the individual’s Id and Ego and steers them towards the eutopian path. Other characters such as Bernard, Helmholtz and John the Savage make the epitome of the Id and Ego driven individuals who acts upon their instincts or egoistic tendencies. This becomes clear when John the Savage starts a riot in the Death Conditioning Center; not to fulfil a greater good, yet to avenge the death of his “mother” Linda: which reflects a rather instinctual behaviour. John’s sexual thoughts of Lenina Crowne further highlight the Id driven part of his psyche and show his need to conform to an external Superego Replica. Additionally, Bernard

Marx's guilt as a reaction to Mond's punishment, embodied in exile, additionally confirms the placement of Mond as an External Superego Replica and highlights his psychological superiority in terms of using consciousness as his ruling faculty rather than the Id or the Ego.

Additionally, Freud uses the practice of "hypnosis" as evidence to the human's "innate potential to submission" and their quest for a new leader in other External Superego Replicas. More interestingly, Huxley has an interest in the idea of hypnosis as a means to expand one's consciousness and unlock a superior vision of the truth. Thus, hypnopaedia or sleep teaching is integrated in *Brave New World* as a tool used by the World State to direct the citizens' consciousness or superego, which is an externally authoritarian action which is driven by an ideology that steers towards maintaining the population under security, stability, and the greater good; as it is the case when using the "Voice of Reason" and "Anti Speech Riot" tracks to bring the riot into a complete stop and re-establish peace.

Eventually, Mustapha Mond the World State ruler of *Brave New World's* World State projects a Platonic totalitarianism by being the epitome of Plato's Philosopher King: through his transcendence within the Scheme of Desires and his Modern scientific training that takes him to the realm of *Episteme* that grants him the true rational Form of abstract notions. These two variables, according to Plato, render him immune to corruption and thus enable to use the "noble lie" for the sole benefit of the World State citizens. Consequently, Plato asserts that the rule of such Philosopher King is a prerequisite for the creation of the ideal state; Kallipolis. With that said, a eutopian dimension of totalitarianism i.e. the totalitarian rule and ideology of the Platonic Philosopher King is suggested. Furthermore, Mustapha Mond as an External Superego Replica functions as to restrain and stop the Id and Ego driven behaviours of citizens for the sole purpose of maintaining stability. As an External Superego Replica, he implements the punishment, reward, and guilt strategy alongside hypnosis: which comes across as a reflection of his authoritarian regime that is further steered by a

psychologically superior ideology that relies on reason rather than instinctual and egoistic interests. So, politically and psychologically speaking, Mustapha Mond's totalitarianism is guided by a Platonic ideology of a Philosopher King and it makes a reflection of an external Superego replica that keeps the Id and Ego driven individuals on track of security and overall stability; and that what sheds light on the suggested eutopian side of totalitarianism in Mustapha Mond's rule of *the Brave New World's* World State.

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