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HACI BAYRAM VELİ ÜNİVERSİTESİ
LİSANSÜSTÜ EĞİTİM ENSTİTÜSÜ

**FROM SOCIAL DISINTEGRATION TO INDIVIDUAL
FRAGMENTATION: EARLY STEPS OF MODERNISM
IN CHARLES DICKENS' *HARD TIMES* AND H.G.
WELLS' *THE TIME MACHINE* IN THE LATE 19TH AND
EARLY 20TH CENTURIES**

Bedia SAYIN

Assoc. Prof. Dr. Yavuz ÇELİK

**IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR
THE DEGREE OF MASTER OF ARTS
IN
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Bedia SAYIN

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ABSTRACT

The process that started with the individual coming to the forefront as a result of the regressed scholastic thought and dogmas with the onset of the modern age and the age of reason continues with the problem of social disintegration in the 19th century. In the Renaissance thought that emerged after the Middle Ages, individuals began to question the facts about the Church, a thought process that paved the way for new social rules and norms in society. As a result of the human and knowledge-centred world view, the 19th century degenerates into a struggle between the powerful and powerless among states and societies such as imperialism, capitalism, colonialism and materialism, and the nations that wanted to hold the power tried to justify themselves with such arguments in order to have and maintain power by resorting to almost any means. On the other hand, developments in science and technology during the 19th century caused the transformation of social dynamics and each of these transformations showed how rules and norms were destroyed. When the power struggle of nations pervaded among individuals in the social sphere, it resulted in the individual's alienation from human values and feelings towards another individual. As a result, corruption of values paved the way first corruption of deep-rooted institutions and then of individuals who had already been accustomed to living under these institutions for centuries; and consequently, especially western social structures got disintegrated and western individuals got fragmented by getting lost in their deteriorating social order or becoming alienated from both their society and the individuals with whom they shared that society. In this study, considering the existence and formations underlying the realities of social disintegration and individual fragmentation, Charles Dickens's *Hard Times* and Herbert George Wells's *The Time Machine* were analysed with focus on a direct connection between dogmatism and rationalism through the motives of the characters to make their choices, decisions and actions. Within this scope, the social changes that took place with the age of reason and the industrial revolution ultimately revealed the conflict between the classes encouraged by capitalism and the members of these classes. This thesis aims to shed light on the reflections of social disintegration and individual fragmentation through the characters and situations in the two novels analysed. These two novels emphasize fundamentally related concepts of social disintegration and individual fragmentation during the transition from the 19th to the 20th centuries. In this regard, it was concluded that these two events are the events that form the basis of modernism that appeared in the 1910s.

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TOPLUMSAL BÖLÜNMEYEN BİREYSEL PARÇALANMIŞLIĞA: 19. YÜZYILIN
SONLARI VE 20. YÜZYILIN BAŞLARINDA CHARLES DICKENS'İN *ZOR*
ZAMANLAR VE H.G. WELLS'İN *ZAMAN MAKİNESİ* ADLI ROMANLARINDA
MODERNİZMİN İLK AYAK İZLERİ
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ÖZET

Modern çağın ve akıl çağının başlamasıyla birlikte gerileyen skolastik düşüncenin ve dogmaların bir sonucu olarak bireyin ön plana çıkmasıyla başlayan süreç 19. yüzyıla gelindiğinde toplumsal çözülme sorunuyla devam eder. Orta Çağ'ın sonrasında ortaya çıkan Rönesans düşüncesinde bireyler, toplumda yeni sosyal kural ve normların önünü açan bir düşünce süreci olan Kilise ile ilgili gerçekleri sorgulamaya başlarlar. İnsan ve bilgi merkezli dünya görüşünün sonucunda 19. yüzyıl, emperyalizm, kapitalizm, sömürgecilik ve materyalizm gibi devletler ve toplumlar arasında güçlü-güçsüz mücadelesine dönüşür ve güçlü olmak isteyen uluslar, hemen her türlü yola başvurup güce sahip olma ve gücünü sürdürme konusunda bu tür argümanlarla kendilerini haklı çıkarmaya çalışırlar. Öte yandan, 19. yüzyılda bilim ve teknolojiadaki gelişmeler toplumsal dinamiklerin dönüşümüne neden olur ve her bir değişim, kuralların ve normların nasıl yıkıldığını gösterir. Ulusların güç mücadelesi toplumsal alanda bireyler arasında da yayılınca, bireyin bir diğer bireye yönelik insani değer ve duygulardan uzaklaşması sonucunu doğurur. Sonuç olarak, değerlerin yozlaşması, önce köklü kurumların, ardından yüzyıllardır bu kurumların altında yaşamaya alışmış bireylerin yozlaşmasına yol açar; bunun sonucunda özellikle batılı toplumsal yapılar parçalanır ve batılı bireyler kendilerinin bozulan toplumsal düzenleri içinde kaybolarak parçalanır veya hem toplumlarına hem de o toplumu paylaştıkları bireylere yabancılaşır. Bu çalışmada, toplumsal bölünme ve bireysel parçalanmışlık gerçeklerinin altında yatan oluşlar ve oluşumlar dikkate alınarak, Charles Dickens'ın *Zor Zamanlar* ve Herbert George Wells'in *Zaman Makinesi* adlı eserleri, karakterlerin seçimlerini yapma güdülerini üzerinden, dogmatizm ve rasyonalizm arasında doğrudan bir bağlantı bulunması ve özellikle kararlar ve eylemler temelinde analiz edilmiştir. Bu kapsamda, akıl çağının ve sanayi devrimiyle birlikte meydana gelen toplumsal değişimler, sonuçta büyük ölçüde kapitalizmin teşvik ettiği sınıflar ve bu sınıfların mensupları arasındaki çatışmayı ortaya çıkarır. Bu tez, toplumsal bölünmenin ve bireysel parçalanmışlıkların yansımalarına, incelenen iki romandaki karakterler ve durumlar üzerinden ışık tutmayı amaçlamaktadır. Bu romanlar, 19. yüzyıldan 20. yüzyıla geçiş sırasında, özünde ilişkili olan toplumsal bölünme ve bireysel parçalanma kavramlarını vurgular. Bu yönüyle, bu iki olayın 1910'larda karşımıza çıkan Modernizmin temelini oluşturan olaylar olduğu sonucuna varılmıştır.

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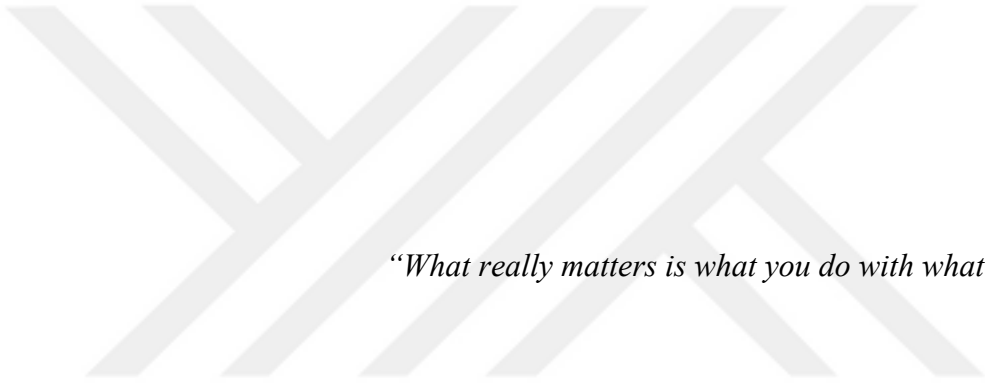
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“What really matters is what you do with what you have.”

H.G. Wells

1. INTRODUCTION

Society is briefly defined as a group consisting of varying numbers of people. *Oxford Dictionary* defines it as “a particular community of people who share the same customs, laws, etc.” (“Oxford University Press”, 2022), while *Encyclopædia Britannica* makes its definition as “people in general thought of as living together in organized communities with shared laws, traditions, and values” (“Encyclopædia Britannica”, 2022) and *Cambridge Dictionary* refers to it as “a large group of people who live together in an organized way, making decisions about how to do things and sharing the work that needs to be done” (“Cambridge University Press”, 2022). Depending on these definitions of society, it could be said that whether a group of people or individuals can be classified as a society depends basically on whether they have a reasonably long history of shared practices, traditions, rules, values, norms, etc. This group of regulatory agents can be accepted as the means of what can be called “social integration”, without which it is argued societies and its members cannot survive long or cannot produce peaceful and happy environments in which to live. It is, therefore, an undeniable fact that societies have almost always been established on strict regulations and norms, which can collectively be labelled as hierarchies. However, which norms or values are of more importance and authority for the integration of a society has changed from region to region and age to age.

This changing nature of social integration mechanisms and means is attributable to the fact that societies have undergone a very long process of change and evolution from the earliest days of mankind to the present. This is best illustrated through the archaeological excavations and anthropological findings, both of which provide a genuine insight into the development of human societies. Given that the study field of archaeology is “peoples’ material culture which consists of the things made, modified or used by humans or our ancestors” (Tryon, Pobiner & Kauffman, 2010: 377), its contribution to an understanding of the developmental process of human culture and society is undeniably big. So is that of anthropology, which can be defined briefly as the study of what makes us human in collaboration with some other disciplines, i.e. archaeology. With reference to the findings by means of these two disciplines and of course some more others such as literature, history, and so on, human history has been examined and researched by a number of sociologists,

historians, folklorists, etc. also focusing on the formation and development human communities as well as societies.

In this regard August Comte, the French sociologist who is accepted as the founder of sociology, is credited with having come up with the first sociological theory of the evolution of human societies. Especially through his “law of three stages”, he argues that all human societies and all forms of human knowledge evolve through three separate stages from primitive to advanced; these are “the theological”, “the metaphysical”, and “the positive” stages. In this sense, argues Comte, “each of our principal conceptions, each branch of our knowledge, passes successively through three different states – the theological or that of fiction (fictif), the metaphysical or abstract, the scientific or positive” (See Hobhouse, 1908: 262).

In the earliest of these stages, namely the theological, Comte argues that humans tend to attribute any event that they cannot explain or understand to the will of anthropocentric gods; in other words, it is the gods and goddesses that cause anything to come true in such a way that man will have hardly any or no control over these events. What Comte refers to is typically the Greek mythology, in which natural phenomena are accepted to have been created by the supernatural or divine powers such as Zeus, Poseidon, Athena, etc. Not unlike the polytheistic religions such as that of the Ancient Greece, monotheistic religions like Christianity and Islam also explain almost everything that befalls man as part of his fate decreed by God, who is one and the only ultimate Being responsible for all in the universe, or anything that takes place in the world and nature as a miraculous deed of God.

In the second stage, namely the metaphysical, humans explain the causes of events around them, depending on abstract and speculative ideas like nature, natural rights, social contracts, or self-evident truths. Considering this stage to have started roughly in the 1300s A.D., or the Middle Ages of Europe, Comte proceeds to argue that people in this stage try to judge the world and events in it as natural reflections of human tendencies. Still having a faith in the divine powers of gods or God, they start to think of them as more abstract. To put it more clearly, people gradually embrace the view that God is not actively engaged in the happenings in the world or the doings of men on a daily basis, but rather any problem that arises in the world should be attributable to the defects in humans’ minds or hearts. This change in

man's view of himself and his society is coincident with the onset of the Renaissance placing man in the centre of the universe.

In the last stage, namely the positive, humans turn to positivist and scientific observations and laws in order to explain the causes of events surrounding them. What he means by the term "positive" is the knowledge that is grounded on propositions restricted to empirical observations, and what he means by the "positive stage" is around his own age. Given that the year of his birth (1798) coincides with the aftermath of the first industrial revolution in England and his death (1857) coincides almost with the mid-19th century, when positivist science was highly relied on to determine by empirical methods the way a society should be organized, it does not sound surprising that he accepts this as the final stage of the evolution of human societies. To him, the positive philosophy, if applied, would result in the fact that society and science could be unified through the ability of science to eliminate the basis for moral and intellectual anarchy, thus reconciling the division between political factions or order and progress. Making a reference to Comte's association of any idea with its historical process, Bourdeau argues:

“Those who believe that science still has a crucial role to play in the advancement of mankind would certainly benefit from a closer reappraisal of the ways in which Comte himself, for better or for worse, theorized the historical contribution of philosophy to intellectual, ethical, religious, aesthetic, and social progress” (Bourdeau, Pickering & Schmaous, 2018: 130-131).

Here, Comte correlates the social order with social evolution on a scientific basis, putting forth the progression of animals and their relationships in a given social order. Dynamics, classified as a process and improvement, show features similar to animals'. In the nature, every creature is sorted out into a certain balance, based on their weakness, that is inferiority, and on their strength, that is superiority. The fact that social order occurs within a process is reflected in human life, as well. Accordingly, the human being with the ability of thinking critically and analysing reasonably with an intellectual mind is placed on the top of the list of the living beings on the earth. This in fact bears a good deal of resemblance to the Great Chain of Being, strictly adhered to for long in and after the Middle Ages. It goes without saying that the Chain of Being should also be taken as a means of social integration allocating six levels to six different groups of being(s) in a hierarchical order. Briefly, matter refers to existence at the bottom, and then the chain goes on with

plants which have existence and life. According to this hierarchy, animals are the third group from bottom which have existence, life and will. In this scope, the main feature that distinguishes humans from animals is reason, placing men above animals on the terrestrial realm. Since human being has an ability to think and interpret all matters, reason and logic are attributable features. What makes these four groups all below the two groups in celestial realm is that they are all mortal. However, angels in the celestial realm are accepted to have existence, life, will, reason and immortality. At the highest point, God is believed and accepted to know everything thanks to the qualities, abilities and powers not possessed by any other in the five groups below Him. Omniscience and omnipotence are also added besides the other attributes (“The Free Dictionary the Great Chain of Being”, 2017). Furthermore, it is stated that “common presentations of evolution mirror the great chain by viewing the process as progressive” (Nee, 2005: 429). This chain represents the transition from the theological to the metaphysical stage of Comte’s theory of the evolution of human societies.

Almost contemporary with Comte, Karl Marx also comes up with another model for an understanding of the evolution of types of society. Whereas Comte builds his theory of the evolution of human societies on the way people think, that is on their thought, Marx does so with reference to the power struggles of different social classes over the control of property in different ages. That is, Marx, coupled with Engels, considers human history to be defined by class struggle, as can be seen in their famous perception that “the history of all hitherto existing society is the history of class struggles” (Marx & Engels, 1848: 482). They consider this conflict to be the engine of history in a way. In other words, Comte’s categorization depends on man’s mental ability and capacity, while Marx’ depends on man’s material life and possessions. Thus, Marx divides the types of society into four; primitive communism, slave society, feudalism and capitalism (Elwell et al., 2021: 186).

In other words, Marx’s social conception is based on its materialistic aspect asserting types of social structures. According to him, stages of social dynamics are related to the modes of production creating different types of societies. In this regard, primitive communism is determined as the first group in terms of social evolution including hunting, nomadic pastoralism and stationary agriculture (“Marxist and

Other Radical Approaches”, 2017). As production and tools are common for the community, the output of the labour is shared among each person on an equal basis. This system is called “egalitarian” and aims to restrain class conflicts in society due to the fact that consumption and production are supplied by the community. In the second stage, Marx touches on slave society referring to the force of production as expressing an unequal base among people. Within this framework, the ruling class in possession of material property tends to use unpaid labour power relating to emerging class distinction through unpaid slaves and a division emerges as the exploiter and the exploited. Inasmuch as slave society aims to dominate and use labour, this situation paves the way for feudalism. In this type of social construction, barons called landlords control peasants’ strength and abilities for the sake of their own profit. Specifically, it is based on agriculture whereby peasants in Western societies grow crops for landlords. This system reveals the exploitation of peasants and how the capitalist system works in this period. The structure in societies, influencing an individual, composes progress based on social evolution. In this sense, Marx underlies his theory as capitalist and proletariat, emphasizing the owners of the establishment and working class. In other words, it is indicated that the class distinction or social hierarchy is encountered from past to present throughout history. Moreover, the implication of capitalism is shown in the words of Moseley: “Capitalism cannot exist without profit, and profit cannot exist without the exploitation of workers” (Moseley, 2011: 2). The relationship between profit and labour power provides sovereignty against proletariat group defining social order in Marxist theory.

Besides Comte and Marx, there are some others who have examined and defined the society, relying on their own perspectives. It should, however, be stated that from the oldest primitive ages to the recent modernized one the focus of the rulers or leaders of these societies has been on solidifying the social unity, cementing the social bonds and/or integrating all the members of different groups or tribes into a single society. Defined by the United Nations’ Report as “a complex idea, which means different things to different people”, social integration is simply “a way of describing the established patterns of human relations in any given society” (UNRISD Briefing Paper, 1994: 5). What is achieved through social integration is, above all, the survival and empowerment of that society due to the very fact that its

members will all contribute to its growth and enrichment, thus taking their share from this process as well as playing their role in it. Yet it should be remarked that society has almost always been kept above the individual in this process. It is for this reason that the ruling class has resorted to a number of different agents and means to enable the social integration and unity in their communities.

In this sense, it is by Émile Durkheim, who is considered today to be one of the founders of modern sociology along with Comte, that the concept of “social integration” is explored, though not first of all, in his book called *The Division of Labour in Society* in 1892. He associates how one thinks, feels and behaves largely with the society in which he or she lives. To secure a cohesive whole, that is social integration, he refers to two kinds of solidarity; “mechanical solidarity” and “organic solidarity”. In the former, he argues that members of a society are bound together by such ties as kinship, shared beliefs, common values and some sorts of similarities shared by majority or all of the society’s members. These common beliefs and values form a “collective conscience”, defined by him as “the totality of the beliefs and sentiments common to the average member of a society forming a determinate system with a life of its own” (Durkheim, 1984: 38-39). Thus, collective consciousness has an internal way of working in individual members of the society that enables them to collaborate. Through this concept, Durkheim claims that there is a strong need for common values or shared sentiments or beliefs in a society, the absence of which would make it impossible for it to exist for long in its current state. In his book *Moral Education*, Durkheim argues, “whenever an authority with power is established, its first and foremost function is to ensure *respect for beliefs, traditions and collective practices* – namely, to defend the common consciousness” (Durkheim, 1984: 38-39) This sort of solidarity is, to him, usually observed and experienced in primitive or small societies. On the other hand, more advanced societies are held together by a complex division of labour in the organic solidarity. This labour division creates some interdependence among the members of the society who are therefore required to trust each other.

It could as well be concluded within this perspective and context that throughout history there have always been some reference points taken by the ruling classes of the societies to ensure the solidarity and integrity within. To take a

historical look at the past of the western world from the 19th century back, it could be seen that the Middle Ages of Europe were dominated by the Christian religion as a reference point. Especially Catholic Church had the ultimate power and status after the fall of the Roman Empire in the late 5th century. From then on Pope came to be gradually accepted as the shadow of God and grew over time into being the embodiment of wealth and fear in Catholic societies. In other words, the medieval church became the dominant authority in Europe and the emperor came to be accepted as the Pope himself. With this consideration in mind, it would be clarifying to take a brief look at the periods to the 19th century, the main focus of our study, with a focus on what has been utilized for the purpose of securing and sustaining social integrity or unity.

During the Middle Ages, the society was comprised of different levels of people like people living in a village or town and like peasants. Their shared aspect was a belief in God, and heaven and hell as the ultimate and inevitable eternal residence for them at God's behest. In this framework, they believed, or indeed they were made to believe, as they were pagans then deprived of the Bible until the arrival of Christianity, through the speeches and doctrines of the Church based on the Bible, that the only way for salvation, namely heaven, was to follow the teachings of the Catholic Church. Any sort of violation of these teachings and orders of the Church would result in the violators' stay at hell after death. Accordingly, it does not sound surprising that the Church had an absolute and dominating effect on people then. On the other hand, the wealth of the church was provided by the members of the society. To put it more clearly, people from different levels of society had to give money to the Church as taxes. In this way, the churches held the whip hand. Baptism was one of the practices or fees for some rituals and religious practices such as confession whereby the churches collected money or revenue from the people so that they could embrace the wealth and bliss of the heaven in the other world.

In that period, education was based on the churches and its doctrines were accepted as absolute truth. In this sense, no one had the right to question the decisions of the church and the leader of the church was generally chosen from the clergy, not the laity. In this scope, only those privileged people knew the Latin language, which was also the language of the Bible, and so the Bible was hardly

available to the common people. Peterson refers to this crucial fact in his study: “Throughout most of the Middle Ages, Latin was the universal language of scholarship in the Catholic world. Educated people who knew how to read had almost always studied Latin” (Peterson, 2017). With the privilege of knowing Latin and thus reading the Bible, the clergy and the nobility got the opportunity to rule over the common people through their speeches filled with the Biblical allusions and parables.

This short information about the control mechanism in the Middle Ages would suffice to show that it was through the Bible and Biblical narratives that the Church as the ruling authority of the period secured the social integration, which was considered tantamount then to keeping the majority of the society, namely the common people or laity, under the sole authority of the Church and making them absolutely obedient and loyal to it. Social integration meant to the Church members that they could have a prolonged authority on one hand and the society would not fall into the trap of chaos or civil war on the other. However, the former meaning in this sense was largely possible with the fulfilment of the latter in that as long as the common people acted in conformity with the rules, bans and orders of the Church for fear of a civil war or chaos that would also result in the collapse of their society and in their loss, the authority and power of the Church could be prolonged. In other words, there rose a sort of interdependence between the ruling Church and the ruled common people.

To enable the continuation of this interdependence was of course to the bigger advantage of the Church and Pope, who achieved a great wealth, prestige and power in its role as the so-called mediator between God and the people over the course of centuries. The Church members and officials went, however, corrupt as long as they possessed these worldly powers. Their amply-increased wealth and authority drove them to the edge of corruption beyond the ignorance of the public, while indoctrinating them on the divinity of obeying the Church’s instructions and recommendations and of pursuing the cardinal virtues in the worldly matters. Though this might not be the case in the early centuries of the Church authority, it turned out gradually from the 12th century on that the Church officials were largely in the opposite direction of what and who they instructed the common people to be.

Though this could be taken as a matter of hypocrisy, it might as well be taken as necessary for the survival and continuation of the society as it was by then. Maybe the Church officials' thought was that the corruption of a small section of the society would not be destructive to the whole society or community, for which they were after preserving and sustaining the social order, social integrity and social solidarity among the majority by aligning them with the divine rules and commands of God as really written in the Bible.

Largely in line with the monopoly policy of the Church in the Middle Ages, science and technology could not be alluded to because of the oppression of the church. Developments in these areas were restrained and people keen on these issues were often treated as a wizard. There was a harsh penalty for those who were convicted of being a wizard or magician, which could as well be taken as a means of discouraging or disheartening the seekers of new information and knowledge:

“Magicians, like heretics, were believed to distort or abuse Christian rites to do the Devil's work. By the 15th century, belief in the reality of human pacts with the Devil and the magical powers acquired through them contributed to the persecution of those accused of actually harming others with their magic” (“Medieval Europe”, 2012).

Within this framework, it is an undeniable fact that there were no books related to science and technology and hardly any or no progression was achieved on these matters because of the pressure of the church during that era. From this perspective, it is understood that individualism in the medieval society was hardly observed, because individualism is an outlook that emphasizes the moral worth of each person and this concept is associated with the idea of humanism, a movement against scholastic and dogmatic understanding of the Middle Ages. As humanism focuses on the importance of humans in society against dogmas, it advocates questioning the universe and makes it possible to look at it from a different point of view. Such realities could be listed as some of the main reasons why the Catholic Church did not allow progress in almost all walks and fields of life and society.

On the other hand, during the late Middle Ages, a scholar, Roger Bacon, came to be known as a medieval English philosopher pioneering in empiricism in quest of the main reasons for people's ignorance. In this framework, he expressed that pure and absolute reliance on authority and traditions was an obstacle to reaching the

ultimate truth. Thus he proved to have an iconoclastic and innovative perspective and view of life. To him, prejudices and so-called wisdom were defined as an attitude of hindrance to people on the way of reaching knowledge. To him;

“The science of God became not mainly speculative, but extremely practical, as He invoked its guidance in the every-day problems of life. If one may judge from the admirable glimpses of his moral theology, the depth of his mysticism, and the clarity of his dogmatic theology afforded by the *Opus Terminus*, then truly later generations suffered a loss when Roger did not develop these more fully” (Lutz, 1936: 18).

Bacon indicated in this quotation his theological view, referring to the function of religion in everyday life. Actually, religion may as well be determined as the source of life; however, society is a construction which changes or shapes this concept according to desires. In this regard, reflection of morality in society varies from person to person. Since the church had absolute power and dominated every dynamic during that era, it was the only truth for people until the decline of feudalism.

The medieval age reveals the construction of the feudal system and its reflections are seen explicitly in France, Italy and then in England. The word ‘feudal’ is parallel with aristocracy and it can be illustrated as pressure on regimes. In this context, a clear explanation is pointed out:

“Feudalism was the system in 10th-13th century European medieval societies where a social hierarchy was established based on local administrative control and the distribution of land into units (fiefs). A landowner (lord) gave a fief, along with a promise of military and legal protection, in return for a payment of some kind from the person who received it (vassal)” (Cartwright, 2018).

Both vassals and lords are the people with certain rights under the feudal system. However, peasants do not have any voices in this system. Moreover, they pay taxes, fees and supply services to a landlord, whereas they belong to the church and are thought of just as agricultural labour in a pre-industrial society. With this long-established practice of injustice, inequality and exploitation of human labour in modern sense of the word, some political and social changes took place in British society inevitably, only to affect and weaken this construction in the 12th and 13th centuries. Viewed as the first reason, Magna Carta is accepted to have accelerated the decline of feudalism. Being accepted as the first written agreement in 1255, it is regarded not only as a limitation of the church’s power but also as a means of

reconstructing the king's ability through his rights. In this sense, it is accepted as the steps of constitutional order throughout history.

Viewed from the historical background and perspective, Magna Carta dates back to the years succeeding Normans' conquest of England in 1066. The main goal of the king was to take power and exclude the overlords. In this sense, a group in British society, called barons, started to be disturbed by these issues. All such matters caused rebellions against the British power. For over a hundred years, there had been a quarrel between kings and barons with the attempt of King John. In addition, the defeat of King John by France provided an opportunity for barons, because they claimed the right to have their privileges. This proved to be the onset of social, political and economic chaos and instability across England.

In the background of declining feudalism, there were social events besides a written agreement. The geographical discoveries are expressed as the core issue for the decline of feudalism. In this scope, oceanic trade expanded with the discoveries of travel roads and routes between 1488 and 1530. This is a highly important matter, affecting the European political, social and economic structure. Indeed, there appeared a transition from the small-scale to global trade and this situation is commonly considered to be a jolt to feudalism. On the other hand, geographical discoveries were representative of rebellion against the idea of the Church because new trade routes meant new ideas that were potentially capable of challenging the old and established ones.

What all such developments have to do with the sustenance of social integration and order is that they force the ruled, who make up the big majority of the countries' population all over the world, to question the established traditions, rules, moral values, dogmas, taboos and any authoritative power inherited from the medieval world. Moreover, exploration of the new worlds brings about new commercial activities and it means that emperors try to grasp and enlarge their lands in relation to commerce. However, there is a dark side of these geographical discoveries. As related to commerce, slave trading became ill-reputed in that era. Black slaves from Africa were used as goods in European markets. Actually, this issue shows the transition of capitalism under the flesh trade. It is understood that exploration of new places is defined as the new social and political structures for

Europe instead of the medieval world's feudalism. In this scope, mercantilism is undeniably accepted to influence and change the social structures. "The historiography of mercantilism has been described as a series of disconnected still pictures which reflect the shifting viewpoints of economic thought" (Herlitz, 1964: 101). With the onset of geographical discoveries, mercantilism starts the core issue for the new world on the basis of the economic structure of society. According to the view, each state should pursue trade ways and try to gain more wealth. This means that society revealed different social dynamics under these facts.

Wars and plagues had a significant effect on the decline of feudalism and the succeeding developments and movements attributed the decay of the church's power to it, enabling people to alter their dominating religious frames and perspectives. In this way, people began to look from different perspectives through interactions. The fact that the institutions of the Middle Ages started to be questioned was associated with the new insights into the human spirit. Indeed, people who got rid of the domination of the church naturally tended to be in search of self-character. For this era, it is to the point that the societies experienced a rebirth on the evolution of men and societies. In this sense Burckhardt, in *The Civilization of the Renaissance in Italy*, shares his interpretation of this movement: "Renaissance, the study of humanism, became a recognized academic enterprise; it was viewed as the new philosophy of the Renaissance; the discovery of human values – individualism, secularism, moral autonomy, and so on" (Hyun-Ah, 2005: 52). According to this view, the main issue related to the Renaissance is humanism and the word 'rebirth', expressed as the representation of human revival and awakening after, metaphorically speaking, a centuries-old sleep under the effect of the medieval church authority and scholasticism. Furthermore, Paul Kristeller is cited in Hyun-Ah's thesis to mention his ideas in his study *Renaissance Thought*:

"Although Renaissance humanism had important philosophical implications and consequences, it was not a philosophy but a cultural and educational movement; it pursued the improvement of society by reasserting the value of the *studia humanitatis*, a cluster of five subjects grammar, rhetoric, history, poetry and moral philosophy" (Hyun-Ah, 2005: 52).

Referring to this quotation, the features of the Renaissance spirit can be declared as philosophy and education, but more to the point, not only does this idea focus on philosophy or education but it is also defined as the progress of the society

in terms of the social structure. Just as man and his perception of himself changes, so the society composed of men individually is sure to undergo a process of change.

The beginning of the Renaissance ideology depends on humanism and the exact definition of this movement is concerned with human's attainment of power and achievement. Credited with having started in Italy and spread all over Europe from the mid-15th to the late 16th century, the Renaissance prioritizes the act of breaking up with the medieval past and practices and rituals reminiscent of the Middle Ages. This comes to mean for the scholars of the time as an attempt to grasp the classical texts of the Ancient Greece and Roman Empire and search for the true meaning of life, man and existence among them. Actually, the Renaissance should and can be taken as opposition to and/or opposite of dogmas. With its focus on man and his value and significance in this world, the Renaissance regulates the social mechanisms and order based on man, not on the dogmas stipulated by the Church relying on the monopoly of reading the Bible in Latin and thus dictating the pure and innocent Christians in their worldly affairs and business to its own advantage. This is the onset of the process whereby social integration is regulated and based on more democratic, constitutional, secular and humanly values and processes. Simply speaking, the God-centred universe is replaced by the man-centred universe in which almost everything is decided, organized and ordered by man himself relying on his mind, education, experience and on social rules and laws.

Unlike the scholastic thought inspired by Church-invented dogmas and restrictions on humans' lives, humanism focuses on education and evidence, which means that they investigate a reason in almost everything and try to integrate it into society. This comes up with the need to convey ideas. In this scope, there appears an improvement in humanities, such as art, literature and philosophy. Thus, humanism is accepted to have flourished in the works of Francesco Petrarch, who defined his medieval age as a dark period and innovated the field of writing as the pioneering figure of the transition from scholasticism to humanism. Through his interest in Cicero's work, especially *Pro Archia*, touching on *de studiis humanitatis*, he places the emphasis on human and literature, the latter being held responsible for integrating human with philosophy. To him, this is the effective way in which an intellectual society can be established:

“To Cicero, clearly, the adjective *humanus* connotes not so much ‘humane’ though this idea is included too-as ‘humanized,’ ‘civilized.’ *Humanitas* is the quality that one acquires in the process of developing the best that there is in human nature. A man thus humanized will be the opposite of ‘wild,’ ‘brutal,’ ‘bestial.’ He will be mild, gentle, merciful, compassionate, benevolent. He will be loyal to duty, upright, virtuous. He will have the social graces, possessing tact, courtesy, forbearance of others, *savoir fair*” (Rand, 1932: 212).

In that part, Cicero, like his follower Petrarch centuries later, discusses the word ‘human’, thereby forming the humanized or civilized. How civilized a society and people can be depends, to Petrarch and Cicero, on how much they read and question. Also, he touches upon the features of humans compared as civilized and uncivilized. Thereafter, a reading and questioning public is born in the Renaissance, who can thus decide on the truth or wrongness of something on his own, instead of a listening and obedient ecclesia who feels bound to accept whatever is dictated and imposed on them by the Church.

Another important scholar responsible for the changed dimensions in the western society is Giovanni Boccaccio. Parallel to Petrarch’s insistence on the reading public, Boccaccio focuses on the middle and upper classes in his works and he tries to reflect the society’s structure in terms of intellectualness and literacy. In humanism’s search for intellect and reason for a stronger and ideal society, scepticism comes to the fore thanks to the corresponding views of Socrates and Plato. In this sense, the idea of questioning and reaching the truth becomes the main issue in the Renaissance period. It is an indisputable fact that the Catholic Church is discredited with the onset of scepticism because sceptics question and probe into the arbitrary practices and rituals of the Church and arrive at the judgment, also inspired by Martin Luther’s *95 Theses*, that the law or the dimensions in society come from the inner side and world of humans, not from God directly.

Besides Petrarch and Boccaccio, Desiderius Erasmus is one of the pioneers of the Renaissance philosophy. He is known to have taken a stand against the power of the Church. In contrast to the other strict contradictions, he discusses the religious faith and the main concern of humanism. Erasmus differs from other scholars in that being a humanist is not a significant factor in his belief. On the other hand, he tries to combine Christianity with the works of Ancient Greece, in which the most crucial thing for humans was the moral values. Within this scope, he points to the ultimate

truth as the inner world. In this way, he mentions a new term called rationalism. Much later, Bradshaw (1982: 428) applies this in “The Christian Humanism of Erasmus”; to him, Erasmus holds to the belief that this theological knowledge and pedagogical skill, so vital to the handling of the faith, is acquired not by supernatural means but by human effort since these are functions of nature, not of grace. He also depicts the philosophy of rationalism as human mind. In this regard, he links rationalism to the mind and expresses that the mind needs to serve society on the basis of humans, not the Church. Furthermore, he supports that education is the main nourishment to feed the human mind. In this sense, he combines ancient pagans with the moral values of Christianity.

Whereas the birthplace of the Renaissance is Italy with the abovementioned pioneering figures, the Renaissance spirit spreads to the whole Europe and England, where Thomas More is regarded as one of the earliest significant humanist scholars. More’s objection to King Henry VIII’s decision to divorce and remarry in defiance of the Catholic Church’s strong ban on divorce, when coupled with his disobedience to Henry VIII upon his declaration of himself as the head of the Anglican Church in England, results in his sentence to capital punishment in 1535. Being an exponent of humanism, More is also aware of the necessity of reformation in the Church. In this regard his work, *Utopia*, is defined as an imaginary place where he creates the perfect ideal society and state. Actually, it is portrayed as the critique of the very society in which he lives, because his main aim is to construct the ideal by showing the inefficiencies and deficiencies in his country and time. In fact, it could be said that the society in which he lives forms the understanding of his ideal state and social structure. The book is divided into two chapters. The first chapter makes a mention and account of the disintegration of states among the European countries and the state of affairs in the high classes’ mind. To put it in detail, he depicts that the spirit of justice and equality is supplanted by the facts like greed and conceit. In this way, the fact that the impulse of humans is reflected in terms of sociological facts shows that there is a correlation between the human psyche and social states.

In *Utopia*, the ruling class tries to grasp the urge for promoting and gaining money. This situation forms the arrogant character in the book. Indeed, such characters tend to create chaos in society, because their aim is to focus on the

implementation of their plans privy to all else. This creates a vicious cycle and the social structure comes across deprivation:

“For what justice is there in this: that a nobleman, a goldsmith, a banker, or any other man, that either does nothing at all, or, at best, is employed in things that are of no use to the public, should live in great luxury and splendour upon what is so ill acquired, and a mean man, a carter, a smith, or a ploughman, that works harder even than the beasts themselves, and is employed in labours so necessary, that no commonwealth could hold out a year without them, can only earn so poor a livelihood and must lead so miserable a life, that the condition of the beasts is much better than theirs” (More, 1972: 136).

More displays the condition of the upper and lower classes in his society. Also, he tries to indicate the injustice and inequality between the upper and lower classes. In this sense, he touches upon the luxurious life of the ruling class, which culminates in the poor living conditions of the lower class. Thus he comes to question the absence of equality among the people of the same society. He goes so far as to use the word ‘beast’ for the privileged side of this discrimination. This can be taken as an allusion indeed, whereby he states he cannot be included in the same class as them in that society; what he tries to do is showing the pre-eminence and prevalence of the social hierarchy in that period.

Another influential English scholar of the Renaissance is Francis Bacon. He is known as a pioneer of empiricism. The title of the work *Novum Organum*, which is accepted as a philosophical work and one of his masterpieces, has a kind of reference to Aristotle’s work *Organon*. In it, Bacon discusses the dark ideas of the Middle Ages and explores the roots of human knowledge. It thus becomes possible to come up with new points of view and ways of thinking in a new age supporting the importance of man. Not only Bacon but also several other philosophers and writers of this early modern age depreciate and replace the scholastic point of view with a secular and rational way of life in which people are expected to follow science and reason for a constant and strong development of the society. In this regard, while Aristotle’s *Organon* focuses on logic and syllogism, meaning logical argument and predicating on deductive reasoning, Bacon’s *Novum Organum* includes a new way of logic and inductive reasoning. To the latter, the truth can best be explored with the recognition of the cause and effect of that truth. With his views, he thus affects not only literature but also the social order of the time. Social structure and individuals’ place in that structure start gradually to be based on people’s own efforts instead of

the scholastic belief that they are God-given and it would be futile for men to achieve a better place for himself then. With the Renaissance, however, free will and personal success appear to gain ground and the social integration is largely made possible with people's obedience to state laws and rules on one hand and efforts and attempts for their own status and wealth on the other.

This new way of social order is largely attributable to the disappearance of the trust in the Catholic Church in accordance with new ideas and developments. The growing importance and domination of humanism and people's tendency to question the church and what it decrees culminate in the possibility of getting to the bottom of Christianity. In other words, the interpretation of the ancient works, coupled with the translation of the Bible into vernacular languages, i.e. English, makes it possible to create an awareness of man, worldly life and Christianity in the genuine sense of the word; in this way, the dogmas having gained prevalence and authority through the church by then lose their influence on society. This is naturally followed by the process whereby society and social integration could gradually be possible with the royal authority instead of religious authority in the early years and with the parliamentary system and its laws in the later years.

This gradual process is largely accelerated by a new movement called Reformation almost concomitant with Humanism and Classicism as the components of the Renaissance. Though developed as a reaction to the corrupt system and running of the Catholic Church and favoured by those who insist on Protestantism as a more 'secular' sect of Christianity, Reformation mainly focuses on the Church but it also means "radical changes in education and for mentality in general" (Jensen, 2019: 109). Starting in Germany with Martin Luther's attack and critique of the Catholic Church primarily for its deviation from its holy and divine purpose, as can be seen especially in the indulgences through which the Pope forgives the church-goers' sins for an income to the church, Reformation is quick to later spread and be embraced all over the world. To reveal the corrupt practices of the Church as a former member and staff of the church, Luther pins his epoch-making *95 Theses* on the door of the Wittenberg Church. He particularly insists on the separation of education from scholastic thought. A new secular education system aiming at young people's development and training for success, happiness, wealth and pleasure in this

world is, to him, necessary for a better society and world. He bases his understanding in the first place, on the availability of the Bible to anybody who wants to read it on their own without having to listen to it from the church members who know Latin, the language of the Bible:

“First of all it called for translations of the Bible into the vernacular, secondly for improved reading skills among all citizens. The Reformation can be seen as the start of a gigantic educational project, a recasting of whole populations, that came to last several hundred years although at the start it was far from promising. Removal of monasteries and monastic orders threatened to destroy the schools, mostly attached to the monasteries. References to the importance of education are therefore to be found throughout Luther’s production” (Jensen, 2019: 110).

Not only is Europe affected by these issues, but also England shows an alteration in the dynamics of its religious structure. King Henry VIII tries to separate English church from Rome. Instigated by his decision to divorce his Catholic wife and marry Anne Boleyn, a practice which is strictly forbidden under Catholic laws, the English Reformation process attracts a good deal of approval and appreciation first from the court and then from the public:

“In consequence of the denial Henry appointed as Archbishop in Canterbury Thomas Cranmer, who was a leader of the English Reformation and close to German Protestantism. Cranmer helped preparing the annulment of Henry’s marriage and in 1534 Henry was declared “the only supreme head on Earth of the Church of England” (First Act of Supremacy). The year 1534 is often taken as a mark of the beginning of the Reformation in England” (Jensen, 2019: 114).

This is the way England enters into a period of restructuring its social structure and order. This transition period from Catholic England to Protestant England is soon followed by the age of reason called the Enlightenment. Usually accepted to span the period from 1688 to 1789, the Enlightenment causes radical changes in almost all circles of the society and social life. Its main focus is on the questioning of the old ideas, beliefs and practices. Since knowledge, beliefs and scientific truths have nothing to do with the dogmas, scholars concentrate on mind, education, information and science as well as the nature of paradoxes like a god, religion, and despotism. They seek to find an answer to all their questions on each of these topics. It is strongly argued in this sense that everybody should get rid of the ruler, authorities and myths which dominate their mind. This period proves, therefore, to be in search of social and political reflections of the Enlightenment, based on mind, scientific

facts and intellect in defiance of the authoritarian regimes and dogmas. In this sense, it aims to destroy the superstitions through the combination of information and general knowledge system of the human mind; it intends to bring a logical and reasonable explanation to all such issues, leaving the unproven dogmas of the Middle Ages and the Church.

Viewed from this perspective, the age of reason is associated with a certain intellectual process whereby the ideal society is constructed via reason and mind. Immanuel Kant, one of the pioneering philosophers of the Enlightenment, argues that “It is more nearly possible for the public to enlighten itself; indeed, if it is only given freedom, enlightenment is almost inevitable” (“What is Enlightenment”, 1784). In other words, he, like almost all other Enlightenment philosophers and politicians, considers man’s freedom as a necessary tool with which to share their thoughts and views freely; thus is born the need for the freedom of speech. He also adds: “A man may postpone his own enlightenment, but only for a limited period of time. And to give up enlightenment altogether, either for oneself or one’s descendants, is to violate and to trample upon the sacred rights of man” (“What is Enlightenment”, 1784). He defines one of the ‘sacred rights of man’ as “sapere aude”, which means “dare to know”. The need to learn and know something in the age of knowledge and science also brings about the need to transfer it to future generations. In this way, mind and experience are brought together. The consensus is that only by using the mind and reason supported by experience can the ideal society be revealed.

Viewed from the perspective of this historical development of the societal systems and mechanisms, it could be said that societies are integrated by means of a series of regulations, rules, imperatives, impositions, dictations, and so on. In this scope, the Church appears to be the dominant factor to ensure social integration in the whole society especially in the Middle Ages. Believed to be the shadow of God in every way possible, the Pope is ultimately and unquestionably relied on by the Christians, especially devout ones who find the only way to salvation in their total obedience to the Church and what it instructs them. However, the fact that social integration is provided by the sole authority of the Church comes gradually to be a means of exploitation of man in the hands of the Church officials. At this point, ordinary people’s ignorance of Latin, the language of the Bible, makes it possible for

the Church staff to convey the teachings of the Bible to people through their interpretation, which in turn leads them and the religious institutions into corruption for the sake of worldly riches, pleasures and titles in contrast to whatever is narrated in the Bible itself. Thanks to the translation of the Bible by Luther and also with the impetus of the movements of Renaissance and Reformation, the power of the Church declines. In spite of this very fact, moral values go on being at work and in force, largely derived from the parables of the Bible and sermons at the Church; thereafter, the whole system comes to be represented by the king, for example Henry VIII, as the sole authority both in worldly and religious affairs. This is followed by the process whereby each individual of the society starts to question the religious values. In this sense, both the moral and religious values that control, design and integrate the whole society including every member of it by then seem to have been interrupted and gone into a process of change and reinterpretation. This transformation could as well be taken as the earliest signs and components of social disintegration as far as the early modern period is concerned, mainly because the Renaissance marks the beginning of a new way of life, morality and social interactions not based on the Bible as it is by then, but on the secular way of life based on man.

Beginning in the 16th century to a large extent, this process of change could as well be said to have been accelerated with the Enlightenment Age, placing the emphasis on man's mind, reason and education to get a title for himself in this world without having to wait for the other world to become happy, rich and respectful in the divine sense of the world. Thus, radical changes in society affect a great number of people, and old beliefs tend quickly to disappear with the references of scholars to classical texts in shaping man and world. Thus, there appears a conflict between dogmas of scholasticism and facts of science. This transition of conflict is thus regarded as a passage from the shattering of the predetermined and long-established social norms and values to the development of an intellectual outlook in the way society runs and is run.

The events leading up to the Enlightenment could thus be held responsible for the emergence of a new way of society and man in it, which could also be said to pave the way for what can be called social disintegration in and after the 19th century

in particular. In other words, the emerging paradoxes between Catholicism and Protestantism are undeniably significant factors in the changing of the social structure and landscape. In addition to this, scientific facts open the religious values and practices to discussion at an increasing level, especially with the explanations of Charles Darwin. Thus, the process whereby the rules of the Church are questioned is accelerated and ends up with the destruction of most of its previously-embraced arguments and beliefs. This is tantamount to religious fragmentation in a sense. Accordingly, the declining impact of the Church on individuals and their choices, decisions, actions, speeches and so on comes to mean the increasing rate of changes in social norms and values on which society is established. This is a matter of how social integration, as can be seen in the explanations and comments of Chicago School, turns into social disintegration as expounded by Émile Durkheim in particular. It does not sound, however, abnormal and unexpected to witness such a changed social scene in that the members of that society have been familiar with and accustomed to a way of life determined by outer forces and sources, not by themselves. However, this change brings them to the position of being the authority of their own life, largely spurred in the first stage by their growing disbelief in religious institutions. Their unfamiliarity with their new roles could best be seen in the philosophical writings of the age, especially the essays targeting man and his place in this world by Francis Bacon, Alexander Pope and others. These works can be taken as heralding a sort of welcoming remark to a new world, most probably in ignorance of the fact that these revolutionary changes in social system and authoritative sources would lead up to a new social disaster not unlike the one already witnessed in the religious circles. This time it would be within the society in which they live due to their replacement of the church officials with themselves in quest and hunt of power, wealth and pleasure.

With this background, the present study is intended to make an analysis of two Victorian novels, *Hard Times* by Charles Dickens and *The Time Machine* by H.G. Wells, with reference to the tremendous changes in the social structure and traditional patterns of the English society especially from the First Industrial Revolution of the 1760s to the early 20th century. The reason for the choice of the 19th century in particular is that it hosts the big political and social developments such as imperialism, colonialism, capitalism, materialism and so on, all of which

have a strong degenerating impact on the order of the society then. The novels will therefore be analysed with particular emphasis on social disintegration caused by the individuals' relentless and largely solipsist struggle for survival and power to the extent of leading to a number of unjust and unequal practices and actions in almost all walks of the society. The emphasis will also be made on the fragmentation of individual, largely spurred by the new working and living conditions of the families and family members after the Industrial Revolution and by the competitive nature of the century to the extent that they feel substantially alienated from their surroundings and fragmented in their souls in the end. For this purpose, the study is composed of four chapters, the last two devoted to the analysis of the selected novels and the first two to the subjects of social disintegration and individual fragmentation with references to the important critics, philosophers and writers on the issues.

2. SOCIAL DISINTEGRATION WITH ITS CAUSES AND EFFECTS

The period from the early 1500s to the late 1790s is, generally speaking, defined and characterized by the classical and neoclassical principles basically derived from the classical period of Ancient Greece and Rome. Viewing the three-century-long period from literary perspective, it appears crystal clear that it is therefore commonly labelled as Classicism and Neoclassicism. Also referred to as a transition period from the scholastic and dogmatic world of Catholicism to a secular and scientific world of the Renaissance, this long period is also characterized by the utmost importance attached to the hierarchy. It is thanks to the hierarchies that everybody and every institution or every ideology is kept under control and harmony for the sake of social order and integration. Simply speaking, hierarchy or hierarchical order exempts the rulers from the rebellion and/or protest of the ruled in the political arena; the church officials from the attack and/or accusation of the churchgoers in the religious arena; the elderly from the young's objection and/or questioning and the parents from the children's disobedience and/or disrespect in the familial arena; the man from the woman's defiance and/or disloyalty in the public arena; and the bosses from the demonstration and/or complaints of the workers. The list could of course be extended but even this short list shows the existence of a patriarchal system and a strict class system.

In short, social integration was made possible throughout this period by means of the unquestioned authority and domination of the senior over the junior in terms of power, age, gender, wealth, strength, and so on. Furthermore, this hierarchical order was assimilated by the public on a large scale through the promulgation of such invisible and unwritten laws as moral and religious values, traditional and customary practices, as well as visible and written laws and rules of the state. Given the emphasis of Neoclassicism on human nature as the product of hierarchies, it could be said that Neoclassical 17th and 18th centuries impose its conservative attitudes on the social life through its close adherence to these traditions, moral values, and the established values and/or institutions with centuries-old practice in that society. Thus, loyalty to the old and established practices and beliefs meant, in those days, integration, solidarity and continuity as far as the social order was concerned.

Anything new and/or challenging would be accepted as potentially capable of destructing the established system and thus the social integration.

Just as the preceding three centuries are considered a transition period, so it is common to assume the 19th century as a transition from the integrated model and structure of society to the disintegrated one. This assumption is largely attributable to the emergence of the Industrial Revolution, which is quick to be followed by such competitive and self-centred movements as Imperialism, Capitalism, Colonialism and Materialism. These movements, spurred by the hegemonic aspirations of one state over the other(s) in the first place, find a quick way into the realm of the individuals. What imperialist and colonialist ideas of the states are targeted at in the macrocosmic level is echoed in the desires of individual in the microcosmic level.

Accepted as one of the founders of sociology together with Karl Marx, August Comte and Max Weber, Emile Durkheim intends, in the late 19th and early 20th centuries, to probe into the mechanisms and dynamics of social integration, accompanied by his worries that the society's initiation into modernity might be the precursor of the disintegration of the society in the long run. Not only for him but for many others, social disintegration is a serious problem as far as the unity of the society is concerned. "Social disintegration is an additional problem, closely related to and perhaps even more significant in its consequences than all the other global problems included under the headings of nature, human and world development" (Galtung, 1996: 380). To Durkheim, social (dis)integration is related to key components of social dynamics and these are predominantly associated with moral and religious values as well as state laws and public regulations. In this scope, Durkheim is considered a pioneer of sociological studies and his main focus is to analyse social construction on the ground of society and the individual. For him, it is a matter that society has a strict bond with historical events. Since social events are fundamentally based on economic reasons, Durkheim's analysis is compatible with industrialization and its indications. "On sociological grounds he maintained that industrial society, in its occupational structure, contained the basis for a realistic, organic solidarity, that represented a superior basis for social integration than either self-interest or mechanical solidarity imposed by the State" (Thompson, 2002: 56). In

this sense, with the soul of cooperation and labour power, he draws attention to class conflicts:

“Society cannot be conscious of its own decadence without the feeling that henceforth this work is of no value. Thence are formed currents of depression and disillusionment emanating from no particular individual but expressing society’s state of disintegration. They reflect the relaxation of social bonds, a sort of collective asthenia, or social malaise, just as individual sadness, when chronic, in its way reflects the poor organic state of the individual” (Durkheim, 1897: 172).

Durkheim is of the strong conviction that the absence and/or violation of social integration among people is much likely to end up with a sort of chaos, ultimately resulting in the disintegration of social life at first and individual identity then. Therefore, this case can be defined as social disintegration. In other words, the separation or destruction of institutions in society destroys the social norms and values keeping all members of the society together by then. Thus, the whole system affects individuals in terms of moral and religious values.

What Durkheim calls ‘social disintegration’ largely coincides with the aftermath of the Industrial Revolution, when the western society was observed to undergo remarkable changes and modifications. With the impetus of the industrialization, there appeared a lack of social integrity, dramatic class conflicts, drastic social injustice and inequalities, inhumane discriminations of any sort and extreme form of individualism; they all centred on the self, thus appearing to gain prevalence in the western societies in particular. This was strikingly visible in European societies in that they proved to be in pursuit of being more powerful, larger, richer, stronger and more authoritative at the cost of other countries and people. However, he argues, this tendency to be, do and have more results in the degeneration and corruption of fundamental and basic institutions as well as values and norms of societies.

Viewed from this perspective, Durkheim touches upon two notions, “anomie” and “normlessness”. “Anomie, which refers to a widespread lack of commitment to shared values, standards, and rules needed to regulate the behaviours and aspirations of individuals, is an intermediate condition by which social (dis)organization impacts individual distress and deviant behaviour” (Bernburg, 2019: 1). In this scope, anomie theory means the disintegration of social organizations especially, after the Industrial

Revolution. The fact that people encounter rapid changes in their surroundings leads to uncertainty in social norms and “anomie refers to the absence of clear rules of behaviour, and ambiguity in rules and goals, which creates a state where the individual faces uncertainty, conflicting expectation, and ambiguous norms and values” (Thorlindsson & Bernburg, 2009: 235). As related to anomie theory, normlessness reveals as a result of anomie theory and suicide in society. Particularly, it is related to alienation strikingly apparent in the transition from 19th to 20th century. It is stated that “Durkheim saw that in modern societies, most individuals do internalize moral norms, and are adequately socialized, becoming “docile to collective authority, that is... [possessing] a wholesome moral constitution” (Durkheim 1960 [1897]:250, cited in TenHouten, 2016: 466-467). In this framework, the gradual erosion or degeneration of whatever has ensured that people live together in mutual trust, respect, love and solidarity, though not in the full sense of the word, is largely responsible for the disintegration of society.

What Durkheim and some other sociologists call social disintegration is, as can be seen, largely attributable to the corruption of the authorities whoever they may be and institutions and practices whatever they may be. When it comes to the 19th century, largely moulded and shaped by the developments of the 18th century such as Industrial Revolution, French Revolution and American Independence and by man’s growing inclination towards himself with reliance on his reason and mind as well as the power of knowledge in the Enlightenment Age, it could be possible to make a short but all-encompassing list of the underlying causes of the disintegration of the society, then culminating the fragmentation of the individual who tends to emulate those in power or authority and/or to hold a place for themselves within that wild and competitive society driven by the capitalist impulses and motives to the extent that everybody is responsible for themselves not for anyone else. Concerning the scope of this study, this list contains imperialism, capitalism, materialism and colonialism, each of which aims at the growth, enrichment and strength of the self at the expense of others. So these international, national and individual developments are worth defining, describing and discussing in this chapter.

2.1. Imperialism

Throughout history, states have come face to face with several prominent incidents that directly affect social, political and economic situations. Imperialism is one of the most influential events and developments that have caused enormous and crucial shifts mainly in the whole structure of society as well as economy. Considering the origin of the word, it is sensible to say that imperialism comes from the Latin word “imperium”, associated with “supremacy”. Its entire aspect plays an important role in shaping the world. Imperialism can also be defined as the expansion of a country’s political and economic resources. This situation creates one country’s control or domination over another one in economic, political, cultural or social terms. In that case, the rules, values, institutions and systems of the controlled or dominated one are often shaped by those who have power over it. In short, imperialism is considered synonymous with ruling a country from a distance without settling there. If a country is ruled by another country that settles there, however, this is called colonialism, which also ensures the spreading of the dominant culture there.

2.1.1. Historical Aspect of Imperialism

Conceiving the first cornerstones of imperialism, it sounds sensible to mention that it traces back to the 16th century. Prominently, geographical discoveries played an essential role in paving the way to the emergence of this policy. Not only geographical discoveries but also technological and scientific inventions enabled and accelerated the spread of this policy. The main aim was to lay the groundwork for new markets under these developments in quest of expanding the area of trade and reaching the source of raw materials. On the other hand, religion was also regarded as the main focus at this point. In particular, the Catholic Church assumed itself as the voice of God. With this belief in mind, monks and friars missioned to reach and dominate new lands for the purpose of spreading Christianity into those lands. Some clergymen even tried to constitute some institutions in such areas as Goa, Portuguese. Doing so, they expressed that they intended to create a civilized community and transmit moral obligations through Christianity. In this way, the Catholic Church can be said to have gone beyond the borders, a fact which shows the religious side of imperialism.

During that time, European countries intended to colonize other areas such as India, Africa and the East. They always desired to have much more by reaching the raw materials required for their domestic industrial facilities. Imperialism gradually got stronger and more effective more in political terms than in economic terms until the early 19th century. The essential purpose of imperialist policies of the European countries by then was to extend their territories geographically and thus become a huge and influential political power in the world. There was also an ulterior motive for spreading Christianity to the world. From then on, however, an economic dimension was added to the imperial policies and glory, God and gold came to be the basic ideas and ideals behind the growth of imperialist policies. It was in this way and through these holy causes that a new era can be accepted to have developed between the 1800s and 1900s in Europe. This period is defined as the new imperialism. With the onset of the period, imperialism changed its shape. Besides economic, political and religious reasons, new theories appeared like social Darwinism. Though basically driven by the same motive and ideals, the new imperialism differs from the old one in some aspects:

“The new imperialism differs from the older, first, in substituting for the ambition of a single growing empire the theory and the practice of competing empires, each motivated by similar lusts of political aggrandisement and commercial gain; secondly, in the dominance of financial or investing over mercantile interests” (Lenin, 1916: 68).

As can be seen in Lenin’s words, the new imperialism focuses on a single empire rather than competing empires, thus possessing the whole power and authority over the world in one hand. Also, it places the emphasis on financial interests and investments for bigger profits and economic exploitation of the colonized countries rather than just making trade and commercial activities. It should be noted here that both of these motives coincide with the growing capitalist and materialist policies and tendencies of the European countries from the 19th century on.

2.1.2. Social Aspect of Imperialism

Until the first half of the 19th century, imperialism proceeded to expand into new areas in terms of markets. It is a fact that the Napoleonic wars lasting approximately fifteen years exhausted the European countries to a large extent. In the

mid-19th century, however, France and Britain gained a huge economic and political power as a result of industrialization. At the same time, there were social and historical changes. Along with industrialization, social dimensions changed the perceptions and directions of the societies, as well.

According to the imperialist mind, new investments should be introduced and integrated with the population of the country. This policy is defined as the essential need of life. In this sense, imperialism is directly related to capitalism and the capitalist countries have the voice of domination. At this point, the countries that had a desire to make a profit came side by side in association with the industrialization. According to Goldstein (2010: 464), “To what degree attempts were made by ruling elites to direct working-class frustrations deliberately into these “safer” channels is difficult to determine, although there is little doubt that such efforts were quite consciously made in some cases”. Thus, based on imperialism and industrialization, new factories were opened and run with new technologies.

This new case inevitably meant and required a new workforce, which would be made available through the imperialist and colonialist policies of the newly-rising imperialist states. In social terms, this growing need for labour force in the emerging and rising capitalist/imperialist countries were gradually met by hiring people from inside and outside of the country. More importantly, these new workers were made to work under hard conditions at low prices, and this gave birth to the lower class, also called working class in most cases. Naturally, when faced with such developments, western societies grew powerful and rich at the expense of their workers and colonies. Then there was sure to emerge a class conflict in the long run in such societies. Workers’ growing awareness of their miserable situations accelerated and broadened this conflict in the course of time.

On the other hand, imperialism, unlike colonialism, asserts its superiority, domination and influence on a country. In this sense, as well as the effects of the development of material life, it affects societies culturally. It means that people living in a society are affected by imperialism in terms of their lifestyle. At that point, racism is seen as the biggest weapon of imperialism. Firstly, while looking at its political and economic aspects, the upper class differentiates people according to their nationalities. As result of this, they work under bad conditions. In this sense, the

owners of the factories follow a way in which they employ cheap labour and earn a lot of money. Obviously, power, status and respectability are associated with money. “What...drove events forward were the actions of a few “private enterprise imperialists” motivated by the prospect of monetary gain” (River, 2016: 16). Especially from the second half of the 19th century on, imperialism came to be related to political power and economic profit. In this regard, social life should be considered to have taken form according to the effects and functions of imperialism. Furthermore, those who held the economic power tended to maintain their dominance along with the impact of imperialism, because this was the ideal way of ruling and using another country’s facilities, resources, wealth, and so on in covert terms.

While the international and national structures of the countries were undergoing such drastic changes in the 19th century, it was inevitable that their social structure should also change. Under normal conditions, within a society, the dynamics of a group of people are determined by the origin of the family and availability of money. In this sense, there is no point in the characteristics of people and their behaviour. Social status and power have a significant role in building social classes. At that point, the basis of capitalism emerges in society and this is shaped according to the social context. The conflict of classes is based on Marxist theory that can be defined as the activity of exploiting the poor and it is indicated in Hobson’s work as “the power of the imperialist forces within the nation to use the national resources for their private gain by operating the instrument of the State” (Hobson, 1902: 382). In that part, there is a reference to the upper class and the resources that are used for their own gain by integrating the state. In this regard, social conflicts emphasize the role of power and social hierarchy and Marx conveys his theory through the group, who has the economic resources and maintains the domination. Furthermore, the changes in society are integrated with people and it is expected that the order is supposed to continue. Imperialism is strongly connected with social structures and it refers to the domination of powers. Marxist theory reveals the implication of that power and hierarchy can cause a catastrophic structure.

“The social conflict theory states that groups within a capitalist society tend to interact in a destructive way that allows no mutual benefit and little

cooperation. The solution Marxism proposes to this problem is that of a workers' revolution to break the political and economic domination of the capitalist class with the aim of reorganizing society along lines of collective ownership and mass democratic control" (Hasan et al., 2016: 48).

As a result of capitalism largely concomitant with imperialism, there emerges a strict line in society. For the sake of benefit, the upper class applies different implementations to working-class people. In this regard, the system towards the working class is destructive and causes a protestant to voice and rise against low class society.

Every aspect of the society is considered to be a component of it, and these components have an impact on everything. The socio-cultural aspect of imperialism defines a person's status. On the other hand, there is a strong relationship between production potential and the population. With the growth and change in England, there appears to be an immense shift in the scope of social relations. People who are powerful in terms of their prosperity take an important place. Conversely, people who lack power are largely the members of the ruled and poor and low classes, and as such, they tend to place themselves, though unwillingly, under the domination of the upper class. Expansion or growth is considered a sign of domination or oppression over other people. This situation points to how consumption increases and how capitalism shows itself among people through industrialization. Each event has an influence on society throughout history; that is to say, there is a double reaction, meaning that society is directly affected by history while society also affects history with its prominent events. Like in the Renaissance and Reformation, when there appeared dramatic changes in the social structures of the western societies, substantial changes were observed in these societies under the impact of imperialism from the 19th century on. All these changes would soon change the traditionally-established patterns of the social life and individuals.

With all the above qualities, European imperialism can be said to be an intrinsic element of European expansion, identity and history. With its origin dating back to the Middle Ages, when European territory doubled through the expansion of Latin Christendom, European imperialism asserted the supremacy of the west over the colonized "others" gradually. The Enlightenment Age of the West in particular in the mid-17th and 18th centuries, coincident with the gradual turn of the Islamic

world's face from this world to the other world, pushed the west ahead of its long-standing rivals such as Muslims, Turks and Jews. By the late 19th century, some European countries turned into empires for which imperialism had come to be a staple and part of their national identity.

“As to his creed of imperialism, a worthy spirit will be engendered if we look, not to the blatant and exaggerated manifestations of national arrogance it contained, but to its deep sense of public duty, the tenacity of purpose it implied, and above all to the underlying sympathy and desire for cooperation even with opponents, without which it was meaningless” (Rotberg: 1988: 32-33).

It started to be claimed that Britain would find itself in the midst of a civil war in the absence of its imperial attempts and achievements. For Britain to be a proud and strong nation and to have a worldwide reputed national identity was accepted to depend on imperialism. So imperialism, the macrocosmic portrait of how a nation could gain power, wealth and authority over others, could as well be accepted to have found its echo in the members of the imperialist nations who, viewed from a microcosmic level, imitated their nation to be powerful, wealthy and authoritative in their own society. The way for this was, of course, to pursue a capitalist ideal and ideology at the expense of other members of their own societies, thus placing themselves in the centre of their lives.

2.2. Capitalism

Through imperialism, the system of capitalism emerges and the states try to grasp power via industrialization. In this sense, capitalism displays the social, political and economic aspects of society and it evolves constantly. Also, it can be said that this system is controlled by the class with economic and financial power in particular, also called capitalists. Capitalism is, therefore, a system replacing feudalism. It is characterized by private ownership for profit. The modern way of capitalism starts with the Industrial Revolution and moves on under the forms of government. Economic growth is directly associated with this theory and it integrates with political and social changes in society. “Capitalism relies upon the pricing mechanism to balance supply and demand in markets; it relies on the profit motive to allocate opportunities and resources among competing suppliers” (Scott, 2006: 4). In this regard, it is stated that capitalism is concerned with economy, and the resources

are arranged according to demand. This situation is an important criterion for determining the structure of societies.

2.2.1. Political Aspect of Capitalism

Political system is connected with economy, in which power relations determine the political structure of the states. “Political capitalism is an economic and political system in which the economic and political elite cooperate for their mutual benefit” (Holcombe, 2015: 41). In this sense, the upper-class influences the state of the economy and the political course of events is dominated by that class. People controlling the country in political and economic terms insist on a hierarchy among people. For the sake of the upper class’ benefit, the working class is made and kept poor or needy, which creates the political attitude of the state. This dual aspect of the society creates two classes; “the exploiters” and “the exploited”. The institutions, controlled by the upper class, apply the system of exploitation. In this way, the working class is neglected in the political system. “Political capitalism recognizes that the elite design and control political institutions not only in poor countries but in rich countries, and they design those institutions for their benefit” (Holcombe, 2015: 43). In other words, the control of institutions is conducted by the elite. In addition, they build these institutions according to their interests and benefits. As a result, through the effect of industrialization and imperialism, the political dimension becomes monopolized and this shows the political side of the capitalist system.

2.2.2. Economic Aspect of Capitalism

Capitalism is described as an economic system based on production, the exchange of goods and services, private ownership, and the utilization of capital to create a huge amount of profit. “Capitalism, as an economic system, was depicted as a system of markets in general equilibrium, supported by government interventions designed to correct for market failures” (Holcombe, 2015: 44). On the other hand, capitalism is combined with social systems; in this way, it gives a feature that affects societies. It contributes to the building of the production, circulation and distribution processes through industrialization. Also, it gave rise to new technological developments and this brought about a radical transformation in every area.

Throughout the centuries, capitalism is associated with an economic system favouring the rich and powerful despite its influences on the social context.

In the light of the issues, capitalism reveals new theories. In this sense, Adam Smith, David Ricardo, Karl Marx and Immanuel Wallerstein analyse the capitalist system based on the economic perspective. These theorists try to scrutinize and depict the spirit of capitalism and they all share their theories from a different scope. In *The Wealth of Nations*, Smith refers to the process of capital and mentions the general rule of this process.

“First, it may be employed in raising, manufacturing, or purchasing goods, and selling them again with a profit. The capital employed in this manner yields no revenue or profit to its employer, while it either remains in his possession, or continues in the same shape. The goods of the merchant yield him no revenue or profit till he sells them for money, and the money yields him as little till it is again exchanged for goods. His capital is continually going from him in one shape, and returning to him in another, and it is only by means of such circulation, or successive exchanges, that it can yield him any profit. Such capitals, therefore, may very properly be called circulating capitals” (Smith, 1977: 364).

In that part, Smith depicts the relationship between income and profit. Also, he indicates the possession of the employer and he mentions profit and loss in marketing. A man’s capital has a circulation with the exchange of goods, and the capitalist system goes on like a cycle in states. According to Smith, the main issue of capitalism is to expand the capital and he defines it as labour, based on industrialization. Indeed, Smith’s explanation figures from the side of employees. On the other hand, Ricardo and Smith explain capitalism through an assumption of *homoeconomicus*. Like Smith, Ricardo refers to capitalism as a form of labour. However, he sees that the decrease in profit is inevitable and this situation is much likely to bring an end to capitalism.

Wallerstein presents the theory of capitalism from his perspective. For him, there is a necessity to expand and gain profit with capital flow and he underlines that “We are in a capitalist system only when the system gives priority to the endless accumulation of capital” (Wallerstein, 2004: 24). Under this system, the market’s search is conducted through the decrease in profit and the market’s expansion. In this scope, the entity of the state and the relationships of other countries are crucial in order to survive in this system. What is unavoidable is facing and surviving a crisis,

because this situation determines the entire capitalist system. Moreover, the improvement of production and technology is parallel with economic expansion. As a result, capitalism needs some qualified labour force.

On the other hand, Marx makes a distinction between the use-value of commodities and their market value. According to him, capitalism is a kind of exchange provided by the commodity to produce a new commodity. In this scope, labour power represents a commodity and the value of labour power refers to a wage. However, this is insignificant in comparison to the value it generates for the capitalist, and it constitutes a plus value. This cycle moves on for capital owners and bourgeois, thereby the class conflict emerges in society. In this sense, he touches upon the condition of the working class. “Long hours and night work were common for adults and children. Conditions were dangerous and life-threatening. Working-class agitation for change was growing” (Wayne, 2012: 61). Marx displays the condition in his theory and reveals real-life situations in his work.

The common thing for the economic aspect of capitalism is the questioning of an eternal system and each theory brings about a different side of this. Smith advocates that there is a possible way to raise wealth indeterminately. However, other theorists express the impossibility of this.

2.2.3. Social Aspect of Capitalism

In society, individuals are divided according to their interests, and their income proves to be an important point that determines their life standards. In this regard, people are placed in society in relation to their social conditions.

The influences on capitalism bridge over determining the social structure. Different socio-economic and income levels bring different people together. With the onset of industrialization, new factories emerge and the labour force is the essential group for factories. In this sense, class structures are resolved in terms of a hierarchy. Furthermore, Marx and Engels focus on the class divisions in the frame of capitalism. Considering Marx and Engel’s class definition, Bottomore (1991: 88) states that “Marxist research and debate should have concentrated to a very great extent upon the development of class conflict in modern times, from the emergence of working-class movements in the nineteenth century to the present day”. In the

light of this information, it could be said that there is a class conflict in any society throughout history and it was the church that dominated the whole society as its controlling power during the Middle Ages. In this sense, the social structure was arranged in terms of the rule of the church. Given such social structures, it is obvious that social hierarchy takes different forms depending on the era. Marx discusses how social change indicates class struggle in the 19th century and how this issue has a relation between exploitation and the capitalist system. According to Marx's views, groups called "classes" are evaluated as a theory. In this framework, classes are the main subjects of class conflict and this conflict defines the social structures. These groups represent real-life experiences and situations. In this context, it is asserted that "Class cannot be reduced to a dichotomous opposition between the haves and the have-nots, or the exploiters and the exploited" (Elster, 1986: 124). In this view, classes should not be reflected as a binary opposition and society should have more than two groups.

"There are some fifteen groups that Marx refers to as classes: bureaucrats and theocrats in the Asiatic mode of production; freemen, slaves, plebeians, and patricians under slavery; lord, serf, guild master, and journeyman under feudalism; industrial capitalists, financial capitalists, landlords, peasantry, petty bourgeoisie, and wage laborers under capitalism" (Elster, 1986: 124).

In the light of this, people are grouped in society under the capitalist mode. However, these are integrated with a certain mass. In this way, there are class alliances to determine the class theory; this issue reveals Marx's class conflict theory.

Class struggles are important in the history of societies and classes have the dynamics of improving themselves. In particular, industrialization shapes society as a proletariat and bourgeoisie. These structures display the construction of society. In this scope, the bourgeoisie has the means of production and it follows the needs of the capitalist system. However, the proletariat represents labour power in this system. In this sense, the bourgeoisie maintains its power through the working class' labour power and the profit and hierarchy are owned by the upper class. Proletariat, which means the working class, continues under bad conditions and their living standards are determined according to the rules of the upper class. On the other hand, the working class is part of the industry and the upper class forms the core of the industry. This issue is handled as a totalitarian state. In this sense, the working class tries to struggle against this system by establishing unions. Indeed, this process

creates a clash between classes and it transforms a unity against the bourgeoisie by working class.

With its competitive nature, capitalism thus encourages each member of the society to struggle for the more. In the presence of class system, which is not predestined or fixed or unchanging as it was in feudal or aristocratic societies formerly, capitalism allows one to climb an upper class or level of his society by working and earning money or status. Unlike aristocracy in which almost all titles and rights are given, depending on the blood and ancestors, capitalism sets everybody free to choose and get those titles and titles depending on how much they earn and have. As already mentioned, what imperialism achieves between the states is now achieved between the individuals of the society in capitalism. All these developments, coupled with Darwin's theory of "survival of the fittest", invite or urge or even tempt everybody to be the fittest to survive. It is such a competitive nature of capitalism, especially wild capitalism that would gradually contribute to the disintegration of the society.

2.3. Colonialism

History is thought of as a unit to start or finish new events. In this sense, wars and political approaches play an important role in changing and transforming the scene of history. Within this frame, societies can be a part of the transformations and the whole thing is a reflection of historical events. Human nature affects and is affected by many issues and they are defined as historical consciousness for not only shaping the environment but also causing massive conversions. "Memories are of individual nature but are also significantly influenced by social and cultural contexts and take effect collectively" (Fenske et al., 2015: 10). In this regard, historical events are regarded as the main point, creating a memory in the human mind. Social and political acts set light to the future through people's experiences, combined with massive incidents.

Colonialism is determined as one of the influential concepts in history and concerned with a people's or state's domination over others. *The Marxist and Other Radical Approaches* (2017: 35) defines the terms "colonisation" and "colonialism" as the permanent settlement of a new territory by a group of people who have moved there from their original home: a colony". When looking at the political and

economic definition of this concept in modern period, it can be taken as referring to “The process by which the European powers (including the United States) reached a position of economic, military, political and cultural domination” (Stam & Spence, 2015: 3). Within this frame, it should be noted that colonialism is separated from imperialism. The difference is illustrated in the following quotation.

“According to Wolfgang Reinhard, colonialism in terms of a history of ideas constitutes a “developmental differential” due to the “control of one people by an alien one”. Unlike the more dynamic, but also politically more judgmental and emotionally charged form of imperialism, colonialism as the result of a will to expand and rule can initially be understood as a state that establishes an alien, colonial rule” (Stuchtey, 2011: 2).

In other words, colonialism is expressed as the physical action of building new colonies and areas in another country, whereas imperialism refers to a state policy in order to capture the lands, using diplomacy and power. At that point, imperialism is related to several expressions, such as occupation, intervention and the relationship between states, yet colonialism has different features in different areas and times. In this sense, colonialism is divided into different sections and it can be referred to as the domination of another country in economic and political terms.

It is important to emphasize that colonialism should not be evaluated in one aspect. Not only is it related to history, but it is also concerned with its politics and social effects. In particular, colonized states are mixed with colonizers’ hegemony through historical events. Indeed, this concept moves in a cumulative way among Western societies.

As related to imperialism, colonialism is defined as “command or superior power” (Williams 1976: 13, cited in Loomba, 1998: 10) and there is authority over the colonized states. In this sense, the colonizing states depend on colonizers financially, which reveals the class conflicts in society. With the onset of imperialism and capitalism, the need first for raw material after the Industrial Revolution’s production facilities and then for labour or manpower to work in these facilities increases in accordance with their policy of more profit and affluence. The production and control of goods are connected to both the owners of the factories and the workers. In this regard, colonial domination supplies workforce integrated with social dynamics that ignore the balance among people in society. On the other hand, colonialism indicates the essence and acceptance of nature. Therefore, this issue is

reflected as a part of the world, including the corruption of institutions in the framework of class conflicts.

Economic changes in the rise of states bring new technological developments in connection, tools of transportation and communication are improved. The access to markets becomes easier than in past times. The expansion of power tempests the balance of states in society. In this way, colonialism reaches its highest stage. In the light of this information, political economy is reshaped through the development of the new era and all things cause the violence in terms of degradation of society because the imbalance between classes is based on meeting the requirements and way of living under some conditions.

“Political violence had to be either revolutionary or counterrevolutionary. In the face of political violence that cut across social classes rather than between them-violence that was neither revolutionary nor counterrevolutionary but simply nonrevolutionary, violence animated mainly by distinctions crafted in colonial law rather than sprouting from the soil of a commodity economy explanations rooted in political economy offered less and less analytical clarity. This limit provided an opening for a second coming of cultural explanations of political conflict, most obviously those addressing the political resurgence of ethnicity” (Mamdani, 2001: 651-652).

The above quotation presents the reflection of political violence in relation to social classes. Since colonialism is accepted as the core issue of nature, it imposes political maintenance as well as the colonizer states’ ideas. This situation emerges as a revolutionist action in the context of the Marxist approach. Moreover, colonialism’s focus reunites two matters: race and ethnicity. Under colonialism, people with different ethnicities are entitled to the working class by the colonizers. At that point, political economy is determined as the best tool to reach the colonial markets. The main purpose of colonial power implies that not only are new features attributed to people in terms of social context, but also their own materials are used for income and profit via the reaching ultimate power.

2.3.1. Marxist Aspect of Colonialism

The Marxist approach agrees that social, economic and political issues should be evaluated in the social context and it is supported that all these issues should be solved in historical and social background. Within this frame, matters are connected with the physical world and to understand social relations, the main focus should be

on the material world. The process of historical events forms the cornerstone of economy. According to Marx, means of production and labour power are arranged according to the structure of the states and this situation is the core element from which emerge the class conflicts in society. The Marxist approach believes that society arises from different social structures systematically because the improvements tend to create a social hierarchy. In this regard, they express that the history of societies is associated with the history of class struggles, specifically; it is focused on capitalists referred to as upper class and proletariat accepted as working class.

As a result of these theories, colonialism appears in the Marxist perspective with direct links to its political aspects. Along with industrialization in the 19th century, Europe turns its face to the capitalist process as linked to the economy and power. In this sense, it is inquired how colonized societies are affected by industrialization and how a classless society is constructed with the purpose of creating an equal society. In this framework, Marx focuses on the British domination over India in terms of colonialism. “In particular, Marx’s article ‘British Rule in India’ of 1853 was taken as emblematic of his Eurocentric vision of history and capitalism by scholars like Edward Said (1935–2003) in his book *Orientalism*” (Musto, 2020: 247-248). In this sense, Marx builds a bridge between colonialism and capitalism and the main focus is on the types of effects faced by the colonized states under colonialism and the process of the economy in the frame of domination over a country. On the other hand, geographical position has a significant role to determine the market economy. Therefore, colonizers try to grasp material elements from their colonized countries and this issue is regarded as crucial to the global economy.

“The ‘colonial system’ began figuring as one of the founding moments in Marx’s investigation of the ‘so-called primitive accumulation’. The violence (the ‘brute force’) that characterized colonialism was therefore inscribed into the conditions that enabled the existence of the capitalist mode of production” (Marx, 2009, cited in Musto, 2020: 249).

As mentioned, colonialism becomes a part of capitalism and violence is linked to colonialism, the beginning of which is rooted in capitalist states and powers purpose of capturing, exploiting and using the sources of other states or countries. At that point, capitalism determines the power relations and it provides a superpower on colonized states.

Marx depicts the situation of colonized countries and tries to analyse people under colonization. In this sense, Marx touches upon the British domination over India and he reveals the classes in these states. In other words, the main point is how social transformation is applied in terms of the pursuit of competitive marketing. In this way, Marx focuses on the concept of nation and class and deals with the issue of freedom via colonized states.

2.3.2. Political Aspect of Colonialism

The policy of colonized states is an important issue in constructing the social dynamics. The fact that different ethnic groups unite in a state creates social order. Furthermore, national identity tends to disappear with the effect of colonialism and it is one of the reasons for the identity crisis. Particularly, industrialization reveals a problem for British society, which is referred to as a new settlement. This condition arises to expand territories for colonizers. According to Wakefield, “the country had a peculiar problem, what became known as lebensraum, ‘a want of room for people of all classes’” (Wakefield 1849, p. 65, cited in Bateman & Pilkington, 2011: 15). Within this framework, it shows the class distinctions in society and how indigenous people are attributed to others in their own country.

Thus, the political system of government is defined according to some policies. All the people in colonized states are involved, particularly the upper class. On the other hand, the areas which do not have dependency are ruled by a single power. Thus, the political system of colonized countries is determined by direct and indirect rule. The direct rule implies that a foreign policy dominates and applies its rule in the colonized state. In this sense, indigenous people are excluded from the policy of the states. “One impact of colonialism was the political centralization of territories having no central government or, where centralization already existed, the foreign take-over or domination of pre-colonial central government” (Bockstette, Chanda & Putterman 2002: 352, cited in “The Political Impact of Colonialism”, 2016). In this regard, the fact that indigenous people are neglected in all issues of the state policy points out despotism. This situation shows the reflection of class structure in colonized states and how a group of people exert power over the lower or weak classes.

The other state policy is defined as indirect rule. It is remarked that the institutions that have a government are integrated with the new state policy. In other words, elites in colonized countries are linked to the power of the state and the working class is dominated by that power. This is the reason why the Marxist approach expresses class order and social hierarchy, both in the colonizer and the colonized states. The extent of political rule changes from one colony to another. Thus, there is a controversial issue between British and French rule. “The legal systems established in British colonies are based on common law, which allows less state intervention than the one that French legal system established in other colonies. In between the two are the German, Scandinavian, and Socialist legal systems” (Ziltener & Künzler, 2013: 298) and this shows the differentiation of the use of authority in these states.

2.3.3. Social Aspect of Colonialism

Colonization brings together social implications, including political and economic impacts. In this regard, the main focus is that indigenous people question their place in society. Besides the dehumanizing effect of colonialism, colonial control leads to the transformation of society connected to people. This causes people’s identity crises as a reflection of the concept of “otherness”. Along with the oppression of colonizer states, particularly the low class tends to lose their cultural inheritance. Except for this identity problem, powerful states give priority to some groups. In this context, “European and Soviet imperialists also sometimes favored one ethnic or religious group over other groups in the region. This practice of favoring one group, or of giving one group a higher status in colonial society, created and promoted inter-group rivalries” (Marker, 2003). It is stated that the social impact of colonialism is used to create a competitive environment among people in society and to form social order in the lower class.

Also, education in colonized areas is a prominent issue in terms of the social implications of society. A community living with limited conditions is encouraged to have an education. However, it means for development of the state, not the improvement of the people. “Education policies were guided by the practical needs of colonial society” (“The Social Impact of Colonialism”, 2016). In this framework, colonizers apply their concepts according to pragmatic solutions because the main

authority and ultimate power should be integrated with their policy. This situation displays the distinction between the upper and lower classes.

In this context, colonialism has its political, economic, and social aspects, but all of these aspects are linked to the economic foundation. Even if the dynamics of the states change in terms of governing, the core issue is that the economy depends on power and social classes. “It would appear that the justifiable critique of economic determinism has led to the jettisoning of all economic categories of social understanding and explanation” (Bateman & Pilkington, 2011: 26). In this way, this identification refers to the conception of Marx’s determinism. According to him, social hierarchy is shaped by a certain notion in terms of the features of society. “Marx uses the metaphor of base–superstructure, according to which, in every society, politics, religion, and spiritual life are determined by the mode of production of material life” (Holgerson, 2016: 1). The political economy is based on manufacturing costs and labour costs. For this reason, the economy has a strong relationship with the social impact of colonialism.

Taken as a whole, imperialism and capitalism refer to colonialism as a means of extending their power, authority and affluence. Though imperialist and/or capitalist countries justify themselves in colonizing other countries in a number of ways, their basic driving motive is economic and materialistic. As a sequel to the Enlightenment Age, the Industrial Age of the 19th century seeks first to acquire and then to show the material, because the common belief is that without seeing something, it is just a word or rumour. So materialism, especially economic materialism, can be said to emerge or develop in the aftermath of the westerners’ imperialist and/or capitalist policies in an attempt to prove their power and affluence through the display of their material possessions.

2.4. Materialism

Materialism is concerned with a philosophical tradition from antiquity to the present. Within this framework, materialism is associated with Marxism:

“It started with the works of Democritus and Lucretius, was taken up and rearticulated in modern philosophy in the writings of Hobbes, Spinoza and many others, and flourished in the nineteenth and twentieth centuries, especially because of the achievements of the natural sciences and the rise of Marxism” (Lemke, 2015: 1).

In this scope, materialism includes different ontological theories such as physics and philosophy. However, the common idea is that it derives from perceptible reality. In this sense, reality is connected with our perception. That's why realities that are not related to this idea are rejected. "Matters" is the main core of materialism and the existence of things should be observable. In this sense, science is directly a part of materialism. On the other hand, this philosophy and empiricism can form juxtaposition. "Empiricism is a pursuit of knowledge purely through experience, especially by means of observation and sometimes by experimentation while materialism is constant concern over material possessions and wealth; a great or excessive regard for worldly concerns" ("What is the difference between empiricism and materialism", 2016). In this view, materialism is directly connected with wealth and possession.

2.4.1. Historical Materialism

Capitalism and industrialization have a significant role to shape societies during the 19th century. Not only economic but also social progress can be accepted to reveal historical materialism. Contrary to Hegel's dialecticism, Marx and Engels revise this issue deeply. Unlike Hegel, Marx and Engels identify the social and economic setting in the frame of philosophy. In this regard, there is a conflict between philosophy and dogmas about questioning the social structure. Considering Marx and Engel's theories, nature should be examined, yet the dogmas related to states and institutions are against this. Nevertheless, the main focus of philosophy and the theories, setting in questioner frame, is to find out new ways and provide people with the ability to do critical thinking. Moreover, the fact that certain institutions in society start to face changes is a reflection of people. In this context, the disintegration begins with society, a case potentially capable of causing individual fragmentation in turn.

"Logic is the money of Mind." Logic is only a part of the content, its most elaborate, impersonal and malleable aspect, and the one which has been most fully fashioned by intellectual exchange. Within the logical categories there remain a few traces of the content and its movement, and abstract though these may be, we can still reconstitute the movement and recover the content. But logic is only a human value, expressed in abstract thought, its essence having become indifferent and unreal. It forms part therefore of the 'alienation' of living men because, like Nature, it disregards both him and concrete existence.

How can the world be deduced from it? And how can it be the essence of human thought?" (Lefebvre, 1968: 49).

In *The Economico-Philosophical Manuscript*, Marx touches upon the relationship between logic and money through Hegelian concepts and it is expressed that logic forms the intellectual side of human beings. Within this frame, it refers to the information, taken through the mind. The expression of abstract thought shows the intellectuality of humans and it points out the inquiry of social constitutions which is related to dogmas as referring to the church in the previous chapter. The fact that people begin to question social order in terms of politics and economy illustrates the dislocation of the stones. In particular, the existence of humans in nature or the universe is interrogated via new methods and theories. The whole thing causes social disintegration, transforming individual fragmentation into alienation via the developments of the new world.

In this regard, Marx displays the changes in society and questions the reasons behind them. In this way, he tries to integrate history with the economic structures of the states. According to him, the class conflicts are based on historical context and he tends to stress a classless society. Within this framework, he adopts a classless society against capitalism, because he believes that capitalism is a system that restricts people. In this scope, he aims to liberate all people in society. He also argues that the development of economic and social structures is not dissociated from history and the whole dynamic goes on, connected with the previous stage.

"No social order ever destroyed before all the productive forces for which it is sufficient have been developed, and new superior relations of production never replace older ones before the material conditions for their existence have matured within the framework of the old society" (Marx, 1859, cited in White, 1996: 362).

Within this context, the states are developed as much as the period requires and it is impossible to separate them from their historical background. In the light of this information, the 19th century can be accepted to be heralding new beginnings. Changes in many areas have great impacts that, in turn, construct various theories. In this sense, Marx states that historical elements are a part of class conflicts and economic structures are associated with classes. Marx and Engels, the forefathers of historical materialism, advocate the movement of social and economic bases within a

dialectical concept. In this sense, “social change occurs in dialectical relation with the economic base” (Marx, 1979, cited in Chambers, 2020: 2). Marx tries to combine his theory with Hegel’s dialectic method, but he presents his criticisms via this concept. Thus, Marx’s historical materialism differs from Hegel’s method.

The development of society depends on the materialist context. In this sense, Marx explains that events are resolved by their effects in society instead of analysing their roots. In other words, the developments in society have a significant role, but the basis of the events is not associated with a matter and the history of humankind is concerned with a material base. Along with the industrial revolution, rapid changes are witnessed by the whole population. In this scope, this issue causes some theories to be developed or reshaped. In this way, Marx is regarded as the pioneer of the dialectical method, combining economic, social and historical events.

The classes are linked to the generation of power. Specifically, the way of production, related to the bourgeois class, regulates the proletariat. In this sense, Marx and Engels point to some different classes from history and there is a strong connection with feudalism in Mediaeval Age. During the 19th century, this hierarchy continues with the bourgeois, upper or capitalist class. According to Marx, the upper class lacks freedom and liberty. However, the power of the proletariat provides a classless society:

“In *The German Ideology*, Marx and Engels distinguished four main types of property that play an important role in their theory of history and society: tribal property, which exists in primitive societies where there is only a minimal division of labor; state property, such as the roads, public buildings, and stores of grain under the ancient forms of despotism; feudal property, consisting of lands and services controlled by military landowners whose needs are supplied by serfs; and capital, which rests on the separation between production and commerce and results in the employment of laborers who work for wages and produce goods that are sold in wider and wider markets to make profits for the capitalist” (Marx and Engels 1978, 151-154, cited in Acton & Baur, 2017: 5).

Throughout history, class conflicts are the main issue and many theories are shown through this issue. Except for Hegel’s method, Marx and Engels focus on the historical process of the classes. In this framework, their core or matter derives from history and the connection of these classes forms the essence of history. In this context, production emerges as a matter of history. Marx and Engels support the

concept of production relations based on a division of labour and a classless society provides complete freedom.

2.4.2. Dialectical Materialism

Societies face economic, social, political and environmental issues. The events that occur in a society are primarily related to its economy, and the main purpose is almost always to gain profit. Actually, the needs of people and their pleasure should be the target method for a state with the purpose of living in harmony. However, the relationship between employer and employee is not predicated on the conception of equality. The fact that the upper class behaves the working class in an insulting manner in order to gain much more profit is an expression of how labour power is exploited by masters. This situation is connected with the other events in history.

Within this frame, materialism reveals some theories about its background. Except for Hegel's dialectical method, Marx and Engels shape it more systematically. In this sense, it is stated that "Hegel's method quite simply abolishes the content by absorbing it into the abstract form, into mind and pure reason. "What therefore is this absolute method? The abstraction of movement ... the purely logical formula of movement or the movement of pure reason" (Lefebvre, 1968: 68). According to Marx, the main focus of Hegel's dialectical method is composed of abstract form, yet the real matter is in the materialistic world. When it is applied to the real-life situation, the economic base structure and class struggles are on display as a matter. "The same men who establish their social relations in conformity with the material productivity, produce also principles, ideas, and categories, in conformity with their social relations" (Marx, 1847: 49). In this regard, Marx explains that materialism has a strong relationship with products and profit, integrated with social hierarchy and creating the determination of class structures. On the other hand, their dialectical materialism approach is seen as a reflection of property and deprivation. Indeed, this is a clash between two poles. The owner of the property represents the upper class, whereas deprivation refers to the working class. People in society are divided according to this category and property is a symbol of power, dominating the states. At that point, the exploitation of power causes corruption of society in terms of the egalitarian system. In other words, the Marxist approach tends to create a classless society, yet the owners of capital aim to gain a

profit by using the labour force through industrialization, only to create various classes based on the property. In this context, Hegel and Marx's dialectic approach is different from each other. In Marx's *Capital; A Critique of Political Economy Vol I*, this difference is mentioned:

“Hegel's dialectics were idealist: the basic motion was that of the Absolute Idea; material reality was only the outward appearance of ideal essence. For Marx, on the contrary, the dialectic is materialist, ‘the ideal is nothing but the material world reflected in the mind of man, and translated into forms of thought’. The basic laws of motion of history are those of real men, themselves producing their own material existence in a given social framework” (Marx, 1976: 18).

This quotation offers a discussion between Hegel's and Marx's dialectic methods. Hegel's approach focuses on ideas and the essence of the world is comprised of these ideas. Things, referred to as ideals, are a representation of appearance. It is interpreted as being far removed from realistic facts or social relationships, and this approach is a mix of abstract and reality. However, Marx advocates his materialism as an expanded materialism, compared to Hegel. For him, the ideal is defined as a reflection of opinions and a way of thinking. In this sense, this is transformed into the material world which is associated with historical events and materialistic construction within the frame of social relations and order. “Marx and Engels took from the Hegelian dialectics only its “rational kernel,” casting aside its Hegelian idealistic shell, and developed dialectics further so as to lend it a modern scientific form” (Stalin, 1975: 3). According to this part, the expression is that Hegel's dialectic forms the essence of materialism and his theory is the beginning of dialectic. On the other hand, Marx and Engels prove that this approach evolves and integrates with social situations. In this way, it creates the building stones of the modern scientific method.

As seen at the core of the matter, dialectical materialism composes nature itself. In this scope, the theories are connected with the phenomena of nature, indicating the motion of nature. In order to get to the heart of nature, its movement changes, and development should be absorbed. Furthermore, the interaction between opposites builds the basis of dialectic, and dialectic materialism deals with nature as a whole unity. All phenomena are harmonized with each other and no phenomenon is truly understood when evaluated as one and only. However, the cooperation with the effect of the environment shows Marx and Engels' understanding of dialectic materialism. Since historical events are linked to one another, dialectic materialism is

formed through the correlation of these issues. In this framework, the phenomenon is surrounded by the contradictions of nature, constructed by matter.

Metaphysics is included in materialism, yet the approach to this differs from Marx and Engels' theories. According to them, the world faces rapid changes and it cannot be seen as a constant issue within the frame of metaphysics. "Reality is eternally developing and changing. In its theories and practical activities Marxism reflects the changing character of life itself" (Yakhot, 1965: 17). In this regard, the Marxist approach depicts the feature of changes related to social dynamics as combined with a part of life. This is the reason why this theory is seen as having a transformational effect whereas the bourgeois focus on the metaphysical side of materialism, because the constant situations, indeed the continuous of social order is adopted by the upper class and the owners of the capitals. Also, it is concerned with being the voice of the proletariat through their theories.

In brief, materialism holds the matter above the ideas of mind or soul. What is meant by the matter is what can be perceived, namely heard, seen, touched, etc. In philosophical terms, materialism relies on the material itself and material interactions resulting in all phenomena. Due to the Church's ban on the denial of spirit as the basic reality during the long Christian rule, it is hardly possible to talk about any materialist philosophy until the Enlightenment Age of Europe, with the exception of the Ancient Greek philosophers' contribution to it as in Atomism of the 600's B.C. With the emphasis placed by the Enlightenment thinkers on human mind and scientific thought, however, material or physical truths as well as objects come to the fore. Anything is considered real and existing if it can be proven or confirmed in material terms. This test of reality comes to be applied to question the existence of God on occasions.

Though a very long and complicated subject, materialism, within the scope of this study, affects the societies and individuals in economic ways to a large extent. The importance attached to physical realities and objects, when coupled with the competitive and largely solipsist nature of capitalism, drive each member of a society to earn and possess more than others and even more than he did formerly. This is because materialism comes up with the view that one's social status is determined by affluence or property which is also believed to provide happiness and relief.

It would, therefore, not be an exaggeration to consider materialism as a pragmatic form of self-interest or a self-centred form of individualism. Gradually this process, though not always turns into arrivisme or unscrupulous ambition and lawlessness, as both moral values and laws as the heritage of a shared past are the biggest obstacle to such an acquisition. It is this transformation indeed from a society based collective consciousness to an individual-based self-consciousness that could, or should be held responsible for social disintegration at first and individual fragmentation then.

To put it another way, imperialist policy is a power-oriented one and puts the possession of power as its main goal. To achieve it, imperial powers turn to underdeveloped countries to exploit them as their colonies. This process is called colonialism, which should be considered concomitant with imperialism and capitalism. In this sense, individual members of a society can be said to emulate the imperialist and capitalist policies of their state, and to be affluent and powerful in the same way, as these individuals start gradually to not hesitate to exploit others through deception, lies, hypocrisy, pretension, demagoguery, slander, bribery, sex, threat, murder, etc. This morally corrupt attitude of some, though not all, members of the society makes them rich, powerful and prestigious or respectable in the physical world at least, while those who constantly lose their power or money or who cannot climb vertically within that society owing to their pursuit of the morally, legally, ethically and divinely right and true way find, in the course of time, themselves doing as the immoral winners do. This unscrupulous ambition for the material, also called *arrivisme*, is one of the most influential causes of social disintegration, undermining the dynamics, mechanisms, values, norms and hierarchies that have kept the society collective and integrated for years. In such a disintegrated society, consequently, it seems inevitable man is lost or fragmented. It could as well be said that the change from the God-centred world to the man-centred world with the Renaissance seems to have recurred with the Industrial Revolution from the man-centred world to the self-centred world. This addiction to the self at the expense of others in the midst of wild capitalism and materialism, fuelled by colonialism and imperialism, can slowly but surely pave the way for lack of whatever integrates the society or community and solidifies the social bonds, which is largely the case in the nineteenth-century Europe.

3. INDIVIDUAL FRAGMENTATION AS THE PRECURSOR OF MODERNISM

As society is commonly defined as the aggregate of people who live together in an organized and collective community, the backbone of the society can be accepted as individuals. The smallest element of the society is, therefore, the individual, while its smallest unit is the family. Under the circumstances, it seems inevitable that any crisis, change, chaos or corruption in the social system, order or structure should have its effect(s) on the individual. It may be thought that the individual can also affect the society. This hypothesis might hardly be proved by the fact that an individual, who is just one in number, is almost never capable of changing the whole society consisting of a big number of individuals. It should, however, be noted that there are some exceptions to this argument; such national leaders as Mustafa Kemal Atatürk or Fatih Sultan Mehmet and such religious leaders as Hz. Mohammed or Jesus Christ. Considering that they are specially or divinely-gifted figures, such special individuals are not within the scope of this study, which instead focuses largely on the ruled majority. For them, the way the society in which they live is ruled and managed may often prove to be influential. They are highly susceptible to any change in the social order. Viewed from this perspective, it is more than inevitable that a society, if disintegrated due to the deviations and distractions from its traditionally-established values and value systems, as revealed in the previous chapter, should lead its members, namely individuals, to deviate from their already-set identities, behavioural patterns, personalities, choices and so on. In other words, an individual is directly influenced by the breakdown of social systems. In this framework, the fact that social interactions and structures are disintegrated is considered conducive to the change in each individual's attitude and lifestyle.

The fact that social integration is broken down is explicable with certain conditions and factors. Identity is one of the significant issues in disintegration theory. Together with the effect of imperialism and colonialism, identity crisis takes place in society and the dominant group tends to ignore the lower class's rights. Especially the imperialist and capitalist tendencies of the nineteenth-century western states favour the dominance of a state over others on an international level and the superiority, in power and wealth, of a limited group to large crowds on a national level. Thus, the perception of power gradually spreads from the states through

powerful families to pure individuals. This, in turn, alters individual patterns and structures, too.

The sense of trust is, for example, associated with social harmony and unity, in which all individuals comply with an integrity mechanism. However, when this matter forms a contradictory situation in terms of individuals, the sense of belonging and unity tend to disappear. As a result, individuals face isolation from society. *Cambridge Dictionary* defines fragmentation as “the action or process of breaking something into small parts of being broken up in this way” (“Cambridge Dictionary”, 2022) while *Collins Dictionary* puts it side by side with “the disintegration of norms, regulating behaviour, thought and social relationships” (“Collins Dictionary”, 2022). In this context, what can be called individual fragmentation is largely both the cause and effect of a sort of isolation. This isolation due to lack of trust and harmony pushes the individual to the edge of alienation, distance and fragmentation. On the other hand, people not encouraged by authority get deprived of institutional maturity. Within this framework, rapid changes with industrialization, developments of science and technology in particular, raise an individualistic outlook and money becomes the most important representation and sign of power in the society.

Individual fragmentation is something very specific to each age in which it is experienced; however, as far as today’s technologic and capitalist world is concerned, the roots of this process date back to the post-Renaissance periods when man is accepted to have taken the worldly authority from the God-driven agents such as the Church and Pope, and to have started to perceive, understand, change and shape the world to his own reason, mind, taste and pleasure. Thus, it would not be wrong to say that social disintegration, though changeable from one society to another depending on the components of the society of that time, is often quick to result in individual fragmentation, as can be embodied in man’s decisions, choices, actions, discourses and (de)socialization. In this scope, social lifestyle of each individual determines social dynamics in terms of integration or disintegration. Employment opportunities or work conditions are the core issue in fragmentation. Due to the fact that class divisions and struggles do not present an equal circle and field to every person, it is an inevitable fact that groups do not have equal conditions for fragmentation.

Industrialization reveals not only mass production but also mechanized people. Especially, working class are expected to work for long hours in factories under bad conditions. This situation can be regarded as a barrier for low class in terms of socialising. As family interaction and social relationships lose their effect, individuals cannot have a chance to improve themselves. Nor can they feel they belong to an institution or a group or a belief. This can, and even should, be admitted as the continuation of the corruption, deterioration or destruction of social institutions and integration, as this disintegrated model of society finds its echo in individuals' choices and actions in turn. Thus, their fragmentation can be accepted as a foregone conclusion ensuing largely from social disintegration.

Given the interdependence between these two terms, both of which are considered to be considerably created by the industrial revolution, it would be of use focusing on the pushing powers of the revolution, such as science, technology, materialism and so on. Also, the epoch-making doctrines and views of Charles Darwin, Karl Marx and Sigmund Freud could, and even should, be evaluated on the basis of these terms.

3.1. Science and Technology in the Age of the Industrial Revolution

Science is the result of humanity's desire to understand what happens around. In this sense, science has existed in different forms and methodologies throughout history. Despite existing for centuries, science is a relatively new concept, differentiated from the past which arises with "the scientific method" during the Enlightenment era. "Science (L., scientia or scire, knowledge)-systematic knowledge based on facts, observations and experimentations" (Bhagat, 2018: 1). Not only is the scientific revolution a result, but it is also a significant factor to accelerate the developments in the field of science. In Britain, science is considered one of the leading factors leading to the industrial revolution. Hence, society comes across many rapid changes in terms of scientific knowledge via the industrial revolution's impacts, such as emergent capital, urbanization, ideologies and the shifting lifestyles of the common folk. "Across the development of human history, the invention of new tools and applications has often resulted in profound transformations in society" (Lucchi, 2016: 2). During the 19th century, markets and industries start to change through new methods and practices and one of the first major changes occurs with

the change of the cotton industry, as stated by Stearns: “A Revolution in Cotton: The cotton industry commanded the central role in Britain’s early industrialization” (Stearns, 2021: 30).

The steam engine is another improvement in that period. The spread of this in all of Europe creates factory systems, a process whereby the production rises rapidly. Moreover, the fact that new industrial areas are formed is directly associated with the working class. The main reason behind this is that the expansion of factories leads to the imposition of more responsibilities on the work force and the owners’ concern for their profit and wealth. On the other hand, the iron industry develops with the invention of the steam engine by James Watt. In this way, the manufacturing of iron goes into mass production. Furthermore, the overall changes allow the transportation system to be advanced so that resources can be reached quickly and easily.

Industrialization manifests itself as a significant expansion in all areas, and the fact that the population increases rapidly leads to an increase in child labour. The industrial world, especially on the northern side of England, is considered the centre of capitals. Children of the south are, for example, forced to work under bad conditions. This issue is a representation of child labour exploitation in England during the 19th century:

“The late eighteenth century was a period of rapid population growth, and many of the workhouses of London and the southern counties were glad to send consignments of pauper children to the northern mills for an apprenticeship of anything from a year to eight years, depending on their age. The pauper apprenticeship system has often been discussed in terms of exploitation of juvenile labour, and there can be no doubt that the children worked long hours for abysmal wages. But the few records of the system that have survived show that the apprenticeship system was not as cheap as free labour” (Chapman, 1972: 55-56).

In this context, the developments in science and technology provide convenience for reaching power and wealth within the framework of the standard of life, but these new technologies through science are in charge of the upper class. This situation creates a huge gap between the upper and lower classes. Furthermore, the working hours and conditions are stated mercilessly in terms of each individual in society.

This era consists of important developments in science as well as technology. The rapid changes display themselves in the area of mathematic, physic and social

sciences. Along with the new theories, the progress of scientific innovations has a significant contribution to people from different perspectives.

“In England for example many of the people whom we today think of as creative physicists such as George Gabriel Stokes James Clerk Maxwell or William Thomson Lord Kelvin were in fact products of the Cambridge Mathematical Tripos system which in their days placed intense emphasis on mathematical dexterity” (Buchwald, 1996: 41).

In that quotation, it can be inferred that the improvements in theories of science enable a great number of inventions. Also, science provides people with enlightenment on the realities of the world. In this sense, matters which are not related to science and facts as defined by dogmas are investigated very deeply and they are explained via scientific truths.

The 19th century also points out dramatic changes, which affect the idea of the Enlightenment. Besides the findings of the physical sciences, the industrial revolution brings together scientific ideas with the contributions of theorists. In particular, there emerge new theories based on society and individual, and all of these theories are shaped by the transformation of societies as it relates to the way of social dynamics. In this framework, utilitarianism is an approach whose roots go back to ancient times, yet its expanded version as an ethic and political theory is revealed by John Stuart Mill in the 19th century. This thought has an ethical and moral impact on individuals and at times, and then it becomes the dominant mode of thinking in western societies. Furthermore, the concept of utilitarianism aims to integrate with nature each individual's life and moral values while looking at people in a social context. In this sense, it is stated that “Utilitarianism deals with something that is undoubtedly important in human life, the promotion of happiness (or, as many modern theorists would have it, the satisfaction of human preferences); but it is less clear that it deals with everything of importance” (Scarre, 1996: 1). The core matter is that utilitarianism aims at the ultimate human happiness in life to reach goodness. In this regard, this concept has a relationship with consequentialism in contrast to egoism, because it addresses prosperity from the whole society to the individual. Moreover, considering Lazari-Radek & Singer's comment that “We should bring about a world in which every individual has the highest possible level of well-being” (2017: 1), the 19th century, not surprisingly, proves to be an age of competition for the more.

Defined by Mill as ‘utilitarian’, this approach is targeted at the great or ultimate pleasure. At this point, Bentham is known as the founder of modern utilitarianism. He focuses on pleasure and pain; he adds that these two notions are inseparable parts of individuals. For him, pleasure can be associated with either conformity to or violation of moral values. People who run after their own pleasure conflict with others’ interests and this may cause pain on them, for which such pleasure-seeking people can be said to be fed on the desire for punishment. Bentham’s utilitarian perspective is interpreted from two aspects:

“Bentham’s understanding of morality was born of two fundamental insights. The first he borrowed from Hume and never thought to question: that promoting the overall good of the community is the basic aim of morality. We might call this universal consequentialism, since the rightness of actions is said to be strictly a function of their consequences for everyone. His second insight was that pleasure and pain alone are good or bad in themselves” (1996: 88–9, 100, cited in West, 2006: 35).

In the first place, he touches upon utilitarianism for the sake of community and moral values. The principle of hedonism is inevitably compatible with individuals’ pleasure. In this regard, it is a matter related to social life. However, the second insight is an expression of pleasure and pain determined in the frame of the individual. In this context, avoidance of pain and desire for pleasure can be evaluated with the dynamic of society and individuals’ expectations. For Bentham, “what matters is whether an individual can suffer” (Bentham, 1996, chapter 17, cited in Mulgan, 2020: 28). Here, it is expressed that the significant matter is the aspiration of ultimate pleasure of people as regards the results of their actions.

John Stuart Mill explains this notion within the steps of hedonism. According to him, the essence of pleasure should be ordered in the frame of intellectual and aesthetic thought. Feldman states on the issue: “Mill alludes to a distinction between “higher” and “lower” pleasures. The higher pleasures are evidently ones that involve our “higher faculties” – presumably these are the pleasures of the intellect” (Feldman, 2004: 71). On the other hand, pleasures evaluated as lower are associated with physiological and safety needs defined as “sensual indulgences” or “bodily pleasures”. Within this framework, pleasures that Mill grounds on the principle of hedonism can be considered as a whole that compounds each individual’s values in society.

The component ideas through a focus on individuals are affirmed on the ground of scientific theories and branches. Human becomes the most significant subject for comprehending nature. In this regard, existentialism advocates that a human being can form his or her values and detect his or her own future. In other words, it follows the one and single in the frame of existence and the essence of the struggle of existence is questioned in terms of the unity of possibility. In the words of Bolea (2014: 65), “existentialism emphasizes the inherent creativity of the human subjects, who must find their “personal truths” and have to invent meaning, even though they are living in a world where absurdity is unavoidable”. Accordingly, the main focus of existentialism is that the findings of realities are created in human subjects. In this way, the phenomenon makes sense in the reality of the nature of subjects.

With the onset of the industrial revolution, the lifestyle of individuals undergoes a number of changes and human nature tries to keep up with these rapid changes. However, along with the alteration of social dynamics such as traditions, moral values, family bonds as well as working conditions, individuals face existential anxiety. “Each person shows differential thresholds and reactivities to various kinds of stimuli causing existential anxiety since levels of anxiety are always relative to the assets and liabilities and situational stresses existing at any time” (Thorne, 1963: 37). The catastrophe of major values causes people’s mental breakdown during that period. As a result, it paves the way for the questioning of the human nature related to its existence.

With this in mind, another concept emerges in this period called positivism. “Positivism is considered a form of/progression of empiricism, first labelled as positivism by August Comte in the 19th century” (Ryan, 2018: 4). According to this philosophy, the pursuit of facts is the core factor for reaching knowledge. Within this frame, a case should be proved through scientific methods with the purpose of finding out the cause and effect. In this sense, science is considered the main concept for all philosophies, including positivism. For Comte, sociological research is accepted in the frame of social physics. With its aim to pursue scientific knowledge and experiment, positivist philosophy objects to theology and metaphysics. The basic reason for tis objection is that the latter two rely not on the visible truths and realities

accessible by mind, reason and/or experiment, but on invisible dogmas, intuitive abilities, God-imposed life styles, etc. In this regard, individuals in that society tend to question their values and traditions affecting this doctrine. They pass through a rapid process of transformation which then causes anxiety. Abbott's words point to this result: "Anxiety tells of the direct impact of the new social structure on the individual, an impact deriving not only from the rootless condition characteristic of the new society, but also from the disappearance of old definitions for anxiety-provoking events" (Abbott, 1980; Lears, 1982, cited in Abbott, 1990: 441). According to the interpretation of Abbott, individuals who face a scientific-industrial society try to make a connection to their long-established values. They tend to be trapped between the unfamiliarity but opportunism of the new scientific society with its new life styles and doctrines and the familiarity but inadequacy of the old traditional society in the 19th century in particular.

In that period, the notion of the individual becomes more of an issue with the outset of capital world. Besides the differences in classes, the consciousness of people affects theories and scientific research via access to knowledge. Here, pragmatism becomes the prominent issue through industrialization and capitalization. When looking at the simple explanation of this concept, Carlsen & Mantere (2007: 2) define pragmatism as "a distinctly American philosophical tradition whose followers argue that the truth of all beliefs, knowledge and scientific concepts is provisional and defined by their pragmatic use in ongoing experience, not by correspondence with antecedent Truth or Reality". This approach stresses the basis of practical solution towards actions.

Social nature of human behaviour has normally changed along with industrialization. In this sense, mechanized people who can survive in society integrate with the pragmatic philosophy which directly makes a connection between culture, history and individuals' life. Gross (2009: 367) mentions it as follows: "Pragmatists insist that problem situations are always interpreted through cultural lenses". From this perspective, social dynamics and individuals' behaviour are shaped by social construction. Focused on by utilitarianism, pragmatism has a direct relationship with consequentialism. "Consequentialism is the view that whenever one faces a choice of actions, one should attempt to determine which act of those

available would most promote the good, and should then try to act accordingly” (Railton, 1984: 152). As mentioned by Railton, social situations are the cornerstones in determining individuals’ action. As a result, theories and practices in science and technology during the 19th century are displayed on the ground of society and the individual.

3.1.1. Effect of Science and Technology on Society and Individual

The industrial revolution is remarkably influential both in England and in all Western societies. The progress of mass production and the purpose of gaining a profit for capitals create the value of British society in terms of holding power. In this sense, society is influenced by the changes and the indication of these transformations is reduced from community to individual. In social and political systems, the ruling class, often called the aristocracy, is accepted as more entitled to have a voice. For example, capitalist societies’ control of England is associated with wealth and prosperity. In this scope, it can be expressed that there is not a meritocratic society. “Meritocracy is a social system in which advancement in society is based on an individual’s capabilities and merits rather than on the basis of family, wealth, or social background” (Bellows, 2009; Castilla & Benard, 2010; Poocharoen & Brillantes, 2013; Imbroscio, 2016, cited in Kim & Choi, 2017: 112). In this sense, the developments in science and technology can be separated into two groups; people who can access these advances and those who cannot have a chance to grasp these developments. According to the meritocratic approach, every person in society is encouraged and included in the system of government and social issues. However, the capital system does not correspond to meritocracy. As a result, it is seen that there is no equal dynamic in social hierarchy and this situation leads to unionization in the light of individual fragmentation.

During that period, the working class is forced to work under poor conditions, and thus low wage policies are carried out for these people. Within this framework, in terms of the ideas and emerging theories along with the new developments and the cooperation of each individual in society against the working conditions, people begin to evolve in order to protect their rights. This situation leads to labour unions. Notably Marx’s theories about class and society and other theories as mentioned in

the previous chapter point to the necessity for such unions that are established for the purpose of protecting and giving the workers their due rights.

The structure of society heads for a mechanical and thus spiritless life. In this sense, child labour has a significant issue among individuals. Children of all ages, regardless of gender, are employed in iron and coal mines. These children do not have a proper education that everyone in society is entitled to have. The famous socialist Robert Owen shares his observations about that situation. For him, the children, almost infants, are employed in unhealthy conditions; he also adds that they should be at schools instead of huge factories, touching upon this issue in his book: “Their intellectual, as well as their physical powers, are cramped and paralysed, instead of being allowed their proper and natural development” (Owen, 1991: 274). In this sense, Owen plays a key role in making a law about the working hours and conditions of children (Şihaliyev, 2020: 38). On the other hand, religion appears to be the most common and supportive factor in child labour:

“The disturbing factor here is that the Religious Tract Society believed in child labor as a near-adjunct of religious belief. “Early to work ‘might be a paraphrase particularly applicable to their mode of thinking and instruction. The approval of any system of child labor by a religious body seems to suggest that religion had become the tool of the economic interests of the country” (McNaney, 1955: 68).

According to that part, religion becomes the main tool to show this unequal condition legally. Also, the children called “chimney sweepers” as also portrayed by William Blake in his famous poems in the late 18th century are motivated by their beliefs. In this regard, their belief is that whether God loves them depends on their proper fulfilment of their duties. Indeed, the religious motto is as follows: “If you complete your duties, God will love you.”

Besides the issue of children and child labour, women’s issue and movement come to light as their motion appears in economic activities with the casus of industrialization as a worker status. Women in the 19th century are commonly defined as “Angel in the House” from the mid-19th century on and the patriarchal society expects women to give birth and look after their children essentially. It must have been for this reason that “marriage was the primary concern of the social issues grouped under the umbrella term “The Woman Question,” and marriage was also the primary concern for most women” (Nelson, 2015: 1). In this sense, the marriage

issue in Victorian England depends on moral purity emphasized for women with the enclosed qualifications in terms of society's expectations and women are restricted to their domestic realms and values. On the other hand, marriage takes place under certain rules; especially marriage between the members of different classes is not a common event to observe then. Among others, the primary reason is the availability of education to women of the upper and middle classes through tutors. In this way, their education can be completed in a definite procedure. Thus, a middle-or-upper class man's marriage to a working-class woman who lacks education is considered an unusual situation. Similarly, a marriage between a lower-class man and a middle-or-upper class woman is also not welcomed. However, the industrial revolution brings a different approach to these circumstances and women take their place in working life, breaking away from the stereotypes that society attributes to them. This development also illustrates how social disintegration is converted to individual fragmentation and what sort of transformation each individual encounters towards social matters. Not only ordinary men but also women start to take challenging and questioning attitudes towards the roles and duties assigned to them by the society. This process can naturally be accepted as the precursor of Modernism, the early twentieth-century movement devoted to making anything new owing to the inability of the old beliefs, traditions, practices, institutions and systems to solve the problems of the people in the new century. The need for anything new is also rooted in the fact that whatever is old in society is accepted to have led to whatever is bad and unpleasant in the early 20th century.

3.2. Materialism on Society and Individual

New world with the transformation of social dynamics via developments in science and technology brings about different associations that have an influence on each individual. The impression of materialism depicts distinct values between classes as well as the theory of this approach. Beside the socio-cultural aspect of materialism, its psychological impact on humans has a significant role to interpret materialism. Hegel's materialism focuses on things beyond the nature, whereas Marx expresses power structures in society. In this sense, it is emphasized that "while observing the world with mere appearance, it may be inexplicable, so it is required to comprehend them internally and observe them as the expression of the spirit" and

“the condition of material ownership of a person determines his/her thoughts and ideas” (Chaulagai, 2019: 2-3).

3.2.1. Hegelian Perspective

According to Hegel, materialism is a result of a process and which consists of absolute spirit, absolute mind and geist. What Hegel indicates with “geist” comprises the whole world and humanity instead of nonphysical or abstract matters. The commune of geist with nature means the integration of human as geist gains meaning when harmonizing with physical objects.

“True individuality and subjectivity is not a mere retreat from the universal, not merely something clearly determinate ... The individual, the subjective, is... the return to the universal; and in that it is at home with itself, it is itself universal. The return consists simply and solely in the fact of the particular being in itself the universal” (Hegel, *Lectures on the History of Philosophy*, 3 vols. (New York: Humanities Press, 1963), 3:260, cited in Huang, 1996: 491).

According to Hegel’s view, the acts of an individual are in the form of reality and all actions are regarded as part of the universe. In this way, cultural and historical events are the core factors in determining the existence of humans in society. Moreover, Hegel displays the concept of alienation as referring to objectification, which is an inseparable part of nature related to the events of history. In other words, the alienation of the individual is associated with objectification in the context of the representation of industrialization. In English, for example, the term “alienation” traditionally has two rather specific meanings: “to turn away the feelings or affections of anyone” (OED) or “to transfer property” (Schmitt, 1996: 163).

Hegel’s understanding also treats the cycle of thesis, antithesis and synthesis that express individuals’ realization and he asserts that each individual liberalises without any need for revolutionist movement. For him, the only real thing is humankind itself and social norms are connected to individuals’ perspective. In this framework, the whole action in society is shaped according to attitudes. However, the ultimate truth in social norms is associated with states and legislations which affect all people. Along with the relationship between state and citizen, moral values and traditions are determined. In this sense, nature reveals matter which creates the essence.

In the context of materialism, Hegelian perspective presents dialectic method in which thesis can be interpreted as the essence, antithesis means the clashes between humans and values, and synthesis refers to the integration of values and humans' attitudes in society. In a theoretical base, society has levels according to Hegel's perspective. "Two overall-period dialectics – overarching dialectics – cover the full range of history from (1) Oriental despotism, which is the thesis period, through (2) Greco-Roman society, which is the antithesis period, to (3) Hegel's Germanic world (the Protestant nations of northern Europe) as the synthesis period" (Wheat, 2012: 204). For him, society is divided into sub-categories and freedom is the core issue in the sociological framework. In other words, Hegel points out freedom for individuals and reveals two statements as rational and subjective freedom. Rational freedom includes despotic rules and people are forced to obey them as determined by authority. On the other hand, subjective freedom is based on individuals' conscience. In this sense, as a result of corruption of institutions in society, class conflicts are observed sharply and the domination of upper class reflects the authority itself. Freedom applied by upper class towards all citizens with the industrialization is defined as rational freedom. Social values are integrated into them without any questions.

Hegelian materialism mentions master-slave dialecticism. To reach happiness, the main requirement is to be integrated with nature due to the fact that it creates the essence of life. On the other hand, scepticism questions the dogmas and values. He relates this issue to stoicism and scepticism.

"The real people are the stoic, the skeptic, and the religious person. They wish to escape from the despair of their personal situations (sometimes literal slavery). The first two—the stoic and the skeptic – seek freedom through philosophy, the last through religion" (Wheat, 2012: 158).

It is impossible to think that religious, social and moral values have a strict bond with society. However, stoicism advocates that human can control his/her destructive behaviours against social norms and the universe is ruled by sacred power. In this scope, everyone has equal mind and thought, that's why there is no master-slave relationship among people. With its four virtues; wisdom, justice, courage and moderation, the main aim is to provide equality and integration. As opposed to dogmatism, scepticism aims to question the knowledge. According to this

outlook, Hegelian perspective tends to oppose domination of a group of people and search the equal system in social construction.

3.2.2. Marxist Perspective

Notwithstanding the Hegelian perspective, Marx handles the impact of materialism on humans as he focuses only on the individual regardless of combining with object. Human as a social being is separated from other living creatures when starting to produce their tools. Indeed, Marx states that production is the essence of the tool for maintaining a life process which produces the alienation of an individual in society as a result of emerging social relations. In the light of this approach, it is stated that “social isolation is the pervasive malaise of loneliness or exclusion in social relations” (Khan, 1995: 24). In this context, rapid changes in the 19th century bring people a dull and mechanical life. Where the cycle of mechanic life brings out a tedious effect, it leads to social isolation and solitude for the individual. It is an undeniable fact that the class structure in society can be evaluated in terms of the corruption that is surfaced by discrimination. Furthermore, Marx defines his theory on this issue as “alienated labour” transmitting this approach from society to the individual. Therefore, he concentrates on social construction and transformation through rapid changes and reflects his theories on the basis of capitalized societies. “At the same time, among readers of Marx, “alienation” has come to be the name for a pervasive condition, characteristic of human beings living in capitalist society” (Schmitt, 1996: 163). In this framework, reflection of materialism is considered a prevalent matter among capitalist societies; people, especially working class members, do not have an equal basis compared to upper and middle classes and it reveals the notion of alienation on the groundwork of materialism. According to Marx, the effect of materialism on an individual is seen as their alienation from their own production. Indeed, the proletarian group is integrated with mass production, yet the owners of the factories handle the domination of employees. In this sense, the working class is alienated from his or her production, thus being possibly labelled as the slaves of their own products. On the other hand, a look into the relationship between production and belonging demonstrates a contradictory situation. This contradiction is revealed in the fact that workers are impoverished when they work

and produce more. It is pointed out that materialism creates juxtaposition as contrasted but related situations.

“Alienation in Modern Society point out : ‘Indeed, alienation may result from the social pressure of groups, crowd or mass as David Reisman suggests in *The Lonely Crowd*. By the same token alienation should not be confused with «social disorganisation», since, . . . estrangement may also result in highly organised bureaucracies. Alienation is often associated with loneliness; but again, not all lonely people are alienated” (Josephson & Josephson 1962, 14, cited in Khan, 1995: 24).

The fact that the transition to a new mechanical system emerges from class conflicts alludes to the oppression of a certain group of people. In that era, the supremacy of the high class entails estrangement, inducing individual fragmentation. In this regard, the chaotic policy is not associated with the feeling of alienation. Its results relate to the motion of historical and materialistic progress. What the interpretation shows is a huge gap among the people in society, who do not have the same life standards as those who are represented and who do not get enough in return for their labour.

The essence itself is connected with nature and the human being is a part of this unity. Actually, events that are unrelated to human endeavours can be classified as external factors, and they are resolved through the secession of the essence. In this sense, the low class is forced to work for the sake of capital, which results in the loss of freedom for human in society. Schmitt (1996: 167) puts the matter in clear terms: “The “associated producers” will be “free individuals.” When alienation comes to an end, we will be free. Alienation, in this second sense, is the opposite of freedom”. In the light of this, the representation of “associated producers” is linked to the working class belonging to the production segment and the estrangement is disappeared through applying to follow policy of humanism. In this way, the unequal conditions in society can be removed via this approach:

“Social roles are largely fixed and determined for individuals by their place in the social order. In such societies, people ‘enter into connection with one another only as individuals imprisoned within a certain definition, as feudal lord and vassal, landlord and serf, etc” (Marx, 1973a, 163, cited in Sayers, 2011: 51).

According to this statement, every person has an attribution in society and there are several assigned roles for them, a practice which constructs the social hierarchy among people. In this framework, people are divided into segments and the

association that people live in occurs in the same section. Furthermore, the connection between classes is not based on an egalitarian basis and societies that focus on just production and capital tend to alienate people in the context of individual fragmentation.

3.3. Social Darwinism on Society and Individual

Charles Darwin was born in 1809 and developed an interest in natural history just when he was eight years old. Joining the Plinian Society, which was a student natural history group, he shared his evolutionary ideas (“Charles Darwin”, 2016). Furthermore, the fact that class division was sharp during that period led him to be concerned about evolution and natural selection. His concern with evolution beginning from his childhood pushed him to conduct studies on the issue in his later years and he came up with shocking claims, one of which was that “two canine animals in a time of dearth may be truly said to struggle with each other which shall get food and live” (Darwin, *Origin*, p. 62, cited in Ruse, 1975: 220). Within this framework, he pointed out deductions about natural selection and environment through organisms. In the first place, he set forth the phrase “struggle for existence” and divided organisms into two categories; useful and injurious. In this regard, organisms that have useful variations have a chance to survive compared to the injurious ones (222-223).

With the abovementioned principles, Darwinism is concerned with natural selection and evolution of species as a biological theory. Sometimes it is even treated as a synonym for evolution (Radick, 2018: 4). Social Darwinism, however, has a more traditional and stable meaning than Darwinism itself. In this sense, the relationship between Darwinism and Social Darwinism is linked from a biological point of view to the social sciences. In *The Origin of Species*, Darwin touches upon species and factors which have an influence on them. Moreover, he reveals that “species of the larger genera in any country vary more than the species of the smaller genera – many of the species of the larger genera resemble varieties in being very closely, but unequally, related to each other, and in having restricted ranges” (Darwin, 2001: 4) and “complex relations of all animals and plants throughout nature – struggle for life most severe between individuals and varieties of the same species; often severe between species of the same genus” (Darwin, 2001: 5). Within this

framework, it is stated that there are many types in the world and all of them struggle in order to survive in this universe. Along with the analysis of nature and animals, Darwin gives his theory on the basis of natural selection. On the other hand, every species changes based on environmental factors and species which cannot comply with their own habitat face decomposing in nature.

Darwin's scientific theory related to the evolution and selection of species in the nature finds its representation in social sciences as Social Darwinism, an ideology which is related to social, historical and political events in a society or community. In particular, the fact that the industrial revolution brings about a great number of changes in the 19th century leads to the rise of this ideology. In this regard, it is stated:

“By 1900, indeed, Social Darwinist ideas of “struggle,” “fitness,” and “survival,” of the eternal Hobbesian war of all against all, individual, national, and species centered, had become virtually omnipresent and definitive of one of the most important modern trends in European and American thought” (Claeys, 2000: 226).

The notion of “survival of the fittest” is developed as a powerful ideology in the transition between the 19th and 20th centuries. In this sense, capitalist societies fuelled and boosted by industry and machine can be said to thrive on the assertion that whoever is powerful and fit survives in life. Indeed, this idea is attributed to the English philosopher Herbert Spencer. Regarded as an “evolutionist in sociological theory” (Szacki, 1979; 206, cited in Hossain & Mustari, 2012: 56), Spencer came up with evolutionary theory in 1852 before Darwin's work, *The Origin of Species*, indeed. On the other hand, Spencer follows the concept of *laissez-faire*, which supports that a certain group is free, especially in economic system. According to Social Darwinism, individuals in society are eliminated like other living creatures that cannot adapt to the environment where they live. In this sense, it is emphasized that the weak group in society is reported to be neglected by most people, and this issue is considered to be inherent in the nature of the law.

Observing this very fact in his surroundings, an individual feels urged and tempted to be as fit and strong as possible in his society. He is made through the real life events and developments around him to believe that he is right in doing anything possible, irrespective of immoral, illegal or inhuman aspects of whatever he will do,

so that he gains enough strength and power as well as property to survive in his society. This can be interpreted as a sort of reflection of imperialism based on colonizing the weaker countries onto individualism based on exploiting the weaker ones. This is also an extension of materialism in social terms. In other words, the social disintegration due to the corruption and destruction of hierarchies and established institutions resulting from their irresistible desire for the more of anything can be said to be accelerated by the individuals' attempts to do so in their ordinary lives and vicinities. It is largely due to the individuals' growing appetite for the more that they are gradually drifted apart from each other to the extent that there appears gradually rising a lack of trust, sincerity, friendliness, solidarity, genuine love, respect, and so on among them. Almost every member of the society feels more under an obligation to adapt to the machinations of his society and for this he often feels free to resort to anything possible:

“Out of Darwin's holistic ecology came ‘Social Darwinisms’ that favoured human solidity and co-operation rather than aggressive competition. Darwin's later theory of human evolution increasingly highlighted mutual aid and the human use of reason rather than individualistic struggle, as the means by which groups achieved mastery over their habitat, and thus environmental success” (Crook, 1996: 270).

In the light of this quotation, connected with Darwinism, the notion of Social Darwinism focuses on individualistic sense and logic combined with adaptation to the environment. In this regard, domination over a group of people is related to mind through determinism. A group of people who do not have the opportunity of having an education and the same rights as other people is dominated by the upper class. In other words, since individuals in society cannot take advantage of social opportunities, they are not considered a representation of power and so they are forced to be dominated by the upper class. Indeed, this approach forms the basis of Social Darwinism, moving to the notion of “survival of the fittest”. In this context, this situation displays individual fragmentation within the frame of Social Darwinism theory.

Moving from a competitive perspective, Social Darwinism focuses on the concept of race as it relates to those who can survive to maintain social order. In this sense, the races controlled by other nations' supremacy can be characterized as “powerless.” With such distinctions and discriminations in his mind, Spencer is

known, according to organizational purposes, to have “divided the societies into two distinct categories: Industrial Societies and Militant Societies” (Hossain & Mustari, 2012: 60). Besides industrial societies, it can be interpreted with the depiction of militant societies as expanding their borders and understanding of oppression over other people and it means sovereignty over people portrayed as “otherness” that militant societies carry out.

That the 19th century reveals a great number of changes from socio-cultural dimensions to individualistic transformation creates the stone of capitalism and the theories based on these changes are shaped in terms of society and individual. In this sense, “revisionist scholars have shredded the received, Hofstadter-style view that Social Darwinism was capitalism revisited” (Crook, 1996: 267). Indeed, the power relationship between classes is the main core of the capitalist system, and Social Darwinism advocates the significance of power to sustain continuity of life as related to Darwin’s evolution theory combined with plants and animals. As the pioneer of this theory, Spencer addresses social evolution by indicating natural selection in society on human beings to provide progression. Allied with industrialization, this situation brings a degeneration of humans associated with destroyed social dynamics.

In the light of the above, the fact that societies are disintegrated in the first place has a strong connection to rapid changes. In this sense, class divisions in the 19th century due to industrialization and mechanization as part of capitalism are directly compatible with the struggle for existence and power relations in society. This harsh clash paves the way for loss of sensations, moral values, trust and safety. From another insight, these dynamics are directly conveyed to each individual in society and the theories mentioned above confirm this fragmentation in the context of struggle.

3.4. Sigmund Freud and Fragmented Individual

Besides Marx and Darwin, Sigmund Freud can be considered to be one of the most influential scientists of the 19th century. Especially his probe into the depths of human soul where his fears, traumas, disappointments, regrets, suppressed feelings and emotions or passions, injurious thoughts and others reside on varying degrees from the late 19th century on may as well be considered as the outcome of the gradual loneliness, alienation and finally fragmentation of the individual in the capitalist,

materialist, over-competitive, power-based western life and society of the 19th century. Humans are the inseparable part of the nature because they are social creatures that cannot be separated from social events. In this sense, social, economic and political issues are integrated with the society including each person. Chandran (2015: 1) states in this sense that “conception of human nature becomes an important factor to justify certain economic or political system”. Furthermore, every individual takes part in social issues and this leads them to be a figure of social dynamics. The effect of circumstances in the external world on people depends on historical processes. In this scope, to understand the events which maintain social process, it is important to focus on human nature, thus harmonizing the needs of society and individual with the objects in nature.

The relationship between society and an individual and the situations connected to them on the ground between an individual and a community are directly dependent on human features. At this point, Freud is concerned, as a dominant psychoanalyst, with analysing individuals’ social structures. For him, instincts are an integral part of the human condition, which is considered to be composed of their physical and cognitive acts. On the other hand, needs are the core factor that activates humans through instincts and this situation is associated with human behaviour in society.

Inspired by the social needs and behavioural choices of man in his society, Freud focuses on the notions of “consciousness” and “unconsciousness,” which refer to human attitudes according to their needs. In this sense, hedonism related to instincts emerges in the unconscious mind and this principle conflicts with the conscious mind, which is regarded as the external world and Freud displays his theory in the frame of the psyche. “Freud pictures internal conflict as the psychic clash among libidinal drives (id), regulatory functions of self-control (ego), and moral injunctions (superego)” (Elliot & Bauman, 2016: 13). In this sense, id builds a biological component of the human being in which instincts exist. Within this framework, the fact that achieving pleasure is the main factor for id can be defined as avoiding pain and it is characterized as a lack of consciousness. When integrated into human actions, this situation paves the way for a conflict with social rules since the actions engaged to id do not correspond to the conscious mind. As a result,

awareness cannot be identified with self-control. Besides, ego is related to the reality of the world, which controls and regulates human personality. In this sense, it can be thought that ego is a control mechanism between id and the outer world. Freud's last construction of personality traits is determined as superego. Moral values and judicial features lie with superego and the choices that are right or wrong are connected to this trait. In this scope, superego is in line with social values and rules direct humans how they should behave according to standards of society and what outcomes they face as a result of their actions (Corey, 2015: 60).

The central focus in Freud's theory is stressed for human personality in conjunction with the human psyche. In this sense, after industrialization, the notion of individuals and social affairs become a controversial issue through the construction of society and disintegration. Labour power, along with rapid changes, comes to be the essential factor determining human actions, according to the Marxist approach. Furthermore, consciousness is identified with labour and it refers to conscious activities. As attributed to ego, related to human actions, Freud advocates that ego is shaped by social norms and people are forced to face with them. In this way, "The rationality appears when man is subjected to the control of ego" (Chandran, 2015: 4). Under capitalism and class distinction, the instincts follow the principle of hedonism and individuals try to gain their prosperity regardless of their class. "Human societies use up the instinctual energy for other purposes than those of immediate individual gratification. As human civilization grows and develops, it does not lead to an increase in human happiness, as utilitarianism would lead us to expect" (Bocock, 1976: 12). As expressed in this part, humans seek for their own objective that is combined with their id, yet ego and superego restrict human activities that id forwards unconsciously. On the other hand, the classes that industrialization creates have different dynamics in society and ruling class aims to hold power against the lower classes. Within this framework, actions that the upper class carries out over the lower class can be thought of as a part of id in Freud's psyche and individuals tend to protest against these actions intrinsically.

"There are cultural controls on acts of violence against other people, animals or property. They change in the same society over time; for example, when one society is at war with another, some people are actively encouraged to wound and kill other people from the enemy group" (Bocock, 1976: 9).

All issues that change and transform on a historical basis tend to be displayed as a clash among people and as a biological component; id encourages each individual to have hedonism, but when ego and superego get involved, people living in society under certain circumstances are limited to the external world and moral values which result in social norms and the rights of individuals. In this framework, the fact that industrialization emerges from class conflicts in the 19th century is a factor in forming a clash between the upper class and the lower class and the regulations on the lower class can be illustrated in a war in terms of Freudian approach.

With the onset of the industrial revolution and rapid changes, some values that create social institutions are called into question, and the pressure of the upper class on the lower class leads to the corruption of these institutions. It appears apparent that the ruling class sustains its power over the ruled by repressing, suppressing and oppressing their desires, impulses, opportunities, struggles, etc. by means of these institutions and by favouring the moral, religious, traditional and social values as well as laws and orders in such a way that the ruled obey them under all circumstances on one hand while the ruling class can have the chance to evade, avoid and surpass them on their way to financial gain and social success. As a result, lower class people, who make up majority of the whole society, face disillusionment and alienation from their rulers and leaders, and this sort of alienation results in fragmentation of the individual in that society, though not totally for this reason:

“Freud’s theory highlights the way in which social institutions, such as the family, religion, education, law, and political institutions, repress instinctual impulses in people. This enables a community of humans to cooperate in working together to protect themselves against the worst effects of nature, and to obtain greater security than would otherwise be possible” (Bocock, 1976: 12).

Instincts integrated with id are suppressed by the superego. Therefore, humans tend to cooperate with others. For this, the main concern is that the lowest rung of the ladder is safe. An individual wants to protect and be protected by his or her nature and the social dimensions of society allow it. During this period, for example, unionization among workers is an example of cooperation and it can be evaluated in the context of superego.

Freud's concept of psychoanalysis looks for each individual's personality and he points out subjectivity in society. Furthermore, the effect of capitalism shows different traits in every person. That's why this approach can be explicated by the events that develop in society. With the onset of industrialization, people tend to reflect social events from a realist perspective. In this regard, corruption of institutions and individualism outweigh people. Especially, the second half of the 19th century focuses on social realities and tries to be a mirror of human life consciously. On the other hand, British policy of expansion during this period creates colonialist and imperialist attitudes as well as approaches, thereby developing capitalist ideas and ideologies. Within this framework, society integrates with the materialist reflection and all individuals are impacted by these events.

Development of science and technology involves people's individualism and this leads to human alienation in society. In this scope, those who have the power hold the domination of social construction. This causes the emergence and acceptance of Darwin's theory known as "survival of the fittest". Besides, class conflicts that come into existence in society demonstrate that any weak link in the chain disappears. This situation brings about a struggle among people and some corruption in social institutions and rulers at first and in the individual members of that society then, finally culminating in fragmentation of those individuals' spiritual and mental worlds. Throughout this process, individuals show different behaviours in the frame of their essence. This is associated with their nature which has a strong relationship with Freud's theory. In this sense, human behaviour differs with regard to social events and this can be evaluated in the context of the Freudian approach.

In the light of the above, the authors aim to reflect on these social issues from their eyes. In particular, along with the rise in popularity of the novel, the main concern becomes to create awareness among people. In this way, these authors believe that people have a chance to grasp reflections from their lives. At this point, Charles Dickens' *Hard Times* focuses on social conditions within the frame of workers with reference to the relationship between capital owners and labour powers.

In the transition from the 19th century to the 20th century, social realities become the targets of authors, as well. Instead of expressing sharp realities through a realistic outlook, they intend to indicate them combining science fiction with real

things. In this regard, H.G. Wells' *The Time Machine* reveals a transmission concerning the facts after industrialization based on true events highlighting the future world.

Both of these literary works, the former being a novel and the latter often accepted as a science-fiction novella, mirror the mechanisms and factors underlying the disintegration of the society on one hand and fragmentation of the individual on the other. *Hard Times*, published in 1854, precedes *The Time Machine* of 1895 in that the second half of the 19th century harbours important political developments such as the growth of the British Empire, the rise of colonialism and imperialism, etc. on one hand and dramatic social events such as workers' issue, woman issue, Irish issue, big gap between the rich and the poor, etc. on the other. All these developments and events and the like can be considered to be contemporary with what is discussed in this study as "social disintegration" in the realm of the society and social institutions and as "individual fragmentation" in the realm of man and his soul. The above two works represent significant aspects of these two terms. The next two chapters are therefore devoted to the analysis of them from the aspects of the topic of the study.

4. FRAGMENTED INDIVIDUALS OF DISINTEGRATED SOCIETY IN CHARLES DICKENS' *HARD TIMES*

A society is established on the affairs and relationships connected with the conditions in its era. In this regard, the 19th century can plausibly be defined as an industrial society laden with capitalist impulses. Due to the individuals' growing whim for as much of everything as possible especially in material terms, the main concern of the period is production, long working hours and much labour for the purpose of earning and possessing more money. The public keenness on and indeed need for more money, when coupled with their failure to meet their expenses in most cases and with their dissatisfaction with what they already have in some cases, tempt some members of the society to do something illegal, immoral, unethical, unacceptable, irreligious or unfair for the same purpose. Both of these attitudes towards making money, namely working for long hours and committing crimes whatsoever, lead to a sharp transition in a great number of social establishments and institutions, not excluding family, church, politics, and so on. In addition to the public institutions, the events transmitted from social dynamics to individuals during this period lead to the corruption of keystones having a significant impact on everyone in society. Moreover, changes in the landscape bring about certain concepts like utilitarianism and materialism as well as determinism.

In such a hectic and competitive society, literature naturally takes over the responsibility of mirroring and showing the social realities, situations or problems to its readers in such a way that they gain consciousness of them. With this thought in mind, a lot of writers come to the scene in the 19th century in pursuit of writing novels concerned with social problems and issues, individual sufferings and depravities, imaginative fantasies, mystery novels and so on. Charles Dickens, born in 1812 in Portsmouth of England, proves to be one of the top novelists of the nineteenth-century English literature with his novels. The online "Charles Dickens Page" starts his biography with the following lines:

"The name conjures up visions of plum pudding and Christmas punch, quaint coaching inns and cozy firesides, but also of orphaned and starving children, misers, murderers, and abusive schoolmasters. Dickens was 19th century London personified, he survived its mean streets as a child and, largely self-

educated, possessed the genius to become the greatest writer of his age” (The Charles Dickens Page).

As such, Dickens illustrates the whole issue of London social life, displaying the representations of social dynamics through his characters. He is renowned not only for his stories and plots but also for his characters chosen from the London streets of the time: “Changes in the landscape, industrial cities, and population growth with industrialization directed Dickens to be the voice of the voiceless oppressed groups, namely women, orphans and workers in his novels” (Balkaya, 2014: 55). His impressions of society are reflected in the events of his life. It is known that he had to work in a paint factory due to his father’s imprisonment as a child labourer. Therefore, his works reveal the true reflection of his era as connected with his life and he is regarded as a pioneering critic of society since his novels include a sociological point of view.

The author of 15 novels as well as some short stories, novellas and essays, Dickens proves to be the eminent social critic of his time through his keen observation of the social life around him and the people in it. Though each of his novels deserves a particular interest and analysis, this chapter is devoted to one of his famous novels, *Hard Times* of 1854. The novel sheds light on our present time by focusing on definite situations where the industrial revolution emerges via characters, setting and themes. In this scope, the wealthy merchant Thomas Gradgrind, who lives and has a school in Coketown, is characterized by the rationalism of facts. His children, Louisa and Tom Gradgrind are brought up far from imagination. Şirinbilek (2011: 39) comments on their upbringing as follows: “Especially in *Hard Times*, it can be seen how important a free childhood is and how valuable the imagination is for spiritual development”. On the other hand, Sissy or Cecelia Jupe is raised with the responsibility of Gradgrind because her father, who works in the circus, abandons her. When Louise and Sissy grow to be young ladies, Sissy’s characteristics show quite a difference although the facts are impregnated with both of them. In the novel, one of the most important characters is Josiah Bounderby, who is a friend of Gradgrind and who is described as a wealthy factory owner getting married to Gradgrind’s daughter, Louisa, although there is a huge age gap between them. In his novel, Dickens also tries to portray the character of Mrs. Sparsit in terms of sociological aspects; she is portrayed as a housekeeper in Bounderby’s house and she

feels a deep sorrow about her present pitiable condition since she was a member of the upper class before her husband's death.

In particular, Dickens conveys the relationships of the upper class and portrays the work agreement between the capitalists of his age. Within this framework, James Harthouse, who is an upper-class member related to Gradgrind, visits Coketown for the purpose of improving working class conditions. Upon meeting Louise, he carries a torch for her. Compared to Bounderby and Jem, he has a different outlook on life even if Jim maintains his life in which people tell lies with a materialistic background. In this regard, Jim argues that facts alone are not enough to cope with everything and this portrays the differences between the characters in the 19th century.

The other side that industrialization reveals is the conditions of the lower class. Stephen Blackpool, who is presented as "hand" in the novel, is representative of the working class. In this sense, he works with Rachel in the same factory where Dickens builds a sentimental issue between her and Blackpool. Lacking happiness and self-confidence in his life, Blackpool suffers from a variety of conflicts with his love, Rachel. Though they love each other, they cannot marry since he is already married. At the end of the novel, Dickens demonstrates the transformation of characters. The most significant character identified with a materialist idea begins to look for a different framework. Gradgrind continues to live his life with his children, contrary to his previous opinion; the novel ends with Bounderby's death.

4.1. Disintegrating and Corrupting Effects of Building a Society on Facts Only

The novel *Hard Times* integrates the concept of materialism personifying all characters based on the theory of utilitarianism. This novel is in fact largely remarkable for its unsympathetic and disapproving look at utilitarianism. What the characters do to experience pleasure and avoid pain is clearly presented to the readers. In this regard, "Dickens's novel is partly an attack on the myth of industrial progress" (Bilton, 2010: 15). Along with his observations about the social situations of his time, he reflects social constructions predicating on each of the individuals in his novel: "NOW, what I want is Facts. Teach these boys and girls nothing but Facts. Facts alone are wanted in life. Plant nothing else, and root out everything else. You can only form the minds of reasoning animals upon Facts" (Dickens, 2014: 2).

The novel starts with the above imperative sentence including a materialist and determinist approach. In this quotation, Dickens expresses the nineteenth-century social perspective through Gradgrind and indicates that the ultimate truth is real knowledge which carries facts. This is a clear reference to the fact that the Victorian Age, when the novel was written and is realistically set, is the age of science and knowledge based on the facts and realities. Within this framework, educational institutions maintain their duty in accordance with this purpose. The second chapter also highlights a conversation between Gradgrind and Cecilia (Sissy) Jupe which includes a question to the students about how to design a carpet with flower-patterns in their bedroom:

“So you would carpet your room—or your husband’s room, if you were a grown woman, and had a husband—with representations of flowers, would you?” said the gentleman. ‘Why would you?’

‘If you please, sir, I am very fond of flowers,’ returned the girl.

‘And is that why you would put tables and chairs upon them, and have people walking over them with heavy boots?’

‘It wouldn’t hurt them, sir. They wouldn’t crush and wither, if you please, sir. They would be the pictures of what was very pretty and pleasant, and I would fancy—’

‘Ay, ay, ay! But you mustn’t fancy,’ cried the gentleman, quite elated by coming so happily to his point. ‘That’s it! You are never to fancy.’

‘You are not, Cecilia Jupe,’ Thomas Gradgrind solemnly repeated, ‘to do anything of that kind.’

‘Fact, fact, fact!’ said the gentleman. And ‘Fact, fact, fact!’ repeated Thomas Gradgrind” (p. 6).

In this dialogue, Gradgrind bans Sissy from having an imaginary interpretation. Especially, the word, “husband” expresses the perspective of society through Gradgrind’s question to her; thus the social condition attributed to women is defined as “angel of the house”. This question is directly associated with the role of women in society in the frame of Sissy. She is not allowed to have any fancy or imagination outside the house which is her confinement and security realm. In this sense, “Dickens’ portrayal of Sissy as belonging to both the lower and the middle classes works to obscure the class affiliations of the figure of the domestic angel (Retan, 1994: 191). Consequently, it is demonstrated that the duty of woman is restricted to looking after the children and husband.

Dickens portrays young Gradgrinds as they know each factual piece of information with its cause and effect. Within this framework, the dynamics of society aim to impose exact knowledge to upper or middle class children:

“No little Gradgrind had ever seen a face in the moon; it was up in the moon before it could speak distinctly. No little Gradgrind had ever learnt the silly jingle, Twinkle, twinkle, little star; how I wonder what you are! No little Gradgrind had ever known wonder on the subject, each little Gradgrind having at five years old dissected the Great Bear like a Professor Owen, and driven Charles’s Wain like a locomotive engine-driver. No little Gradgrind had ever associated a cow in a field with that famous cow with the crumpled horn who tossed the dog who worried the cat who killed the rat who ate the malt, or with that yet more famous cow who swallowed Tom Thumb: it had never heard of those celebrities, and had only been introduced to a cow as a graminivorous ruminating quadruped with several stomachs” (p. 8).

This point reflects how upper class’ children are educated with determinist ideas. Particularly, children in the period of learning objects try to connect with imaginary situations. However, it differs for Louisa and Tom since they are bound to grasp information identified with its cause and effect without fanciful situation. Indeed, Dickens criticizes the materialistic approach which directs human behaviour as a result of industrialization and indicates that this causes a barrier for children in heightening their creativity. In this context, the education system in industrial society only focuses on facts and does not allow dreams. As a result, it is an undeniable fact that there is no difference between people and machines. This seems to be a systematic and intentional policy of the state aiming to make the ruled think and feel the same way as the rulers like. Maybe this is because machine-like or mechanized people are easy to manipulate and exploit. However, this process gradually deprives people of their humane feelings, emotions, bonds and empathies towards each other, as machines do not have any feelings or emotions that will direct them to be close or antagonistic to others. This is because machines are just dutiful agents. As an inevitable result of this seemingly-innocent and promising process, social bonds and links slowly get damaged, eroded and finally lost, culminating in the corruption of public and social institutions and in the disintegration of the society.

What makes the Victorian age a turning point in the rise of modernism is that it marks the substantial beginning of the process of social disintegration under the effect of a complex of events and developments, such as the corruption of significant social values. The family, for example, which constructs the base of human’s

personality as well as the backbone of the social order, undergoes a drastic change for the worse and unacceptable, which Dickens emphasizes in the novel through Bounderby. In chapter four, the conversation between Mrs. Gradgrind and Bounderby is highly influential and representative of present the nineteenth-century social structure:

“My mother left me to my grandmother,” said Bounderby; “and, according to the best of my remembrance, my grandmother was the wickedest and the worst old woman that ever lived. If I got a little pair of shoes by any chance, she would take ‘em off and sell ‘em for drink. Why, I have known that grandmother of mine lie in her bed and drink her four-teen glasses of liquor before breakfast” (p.13).

Mr. Bounderby mentions his mother and grandmother as a bad memory. In this sense Bounderby, who is defined as a relentless person, is deprived of the image of mother. This defines him as a fragmentary character. Furthermore, Dickens tries to illustrate how family bonds disintegrate through Bounderby’s background and the notion of family disappears with the industrialization. Winters (1972: 221) gives an example of “his mother, who, he says, that ever lived in the world, except my drunken grandmother”. That Bounderby experiences a lost childhood proves significant in this context. This does not differ from other working class children. The children who start to work in factories at a young age encounter a lost childhood, as society tends to neglect them. This is one of the main reasons for the individual fragmentation especially in the advanced ages, because the childhood that is not lived and experienced duly becomes a burden or abyss in one’s soul in adulthood. Childhood is to human personality and character what foundation is to a building. The stronger a foundation is, the taller and bigger a building can be. Likewise, the stronger a childhood is, the more confident and healthy one can be in spiritual, mental and even physical terms. Thus, the children deprived of their childhood due to their necessity for working very hard for long hours tend to lose what is expected to make them healthy, strong and useful members of the society. This is of course just one cause of individual fragmentation in the presence of a growing number of people with few or no childhood memories or with traumatized childhood.

In the fourth chapter, Dickens mentions Adam Smith and Thomas Robert Malthus, referring to society. Smith, who is regarded as an economist and philosopher, comes to the fore with his sociological views: “Adam Smith has

criticized the working-class and argued that such individuals cannot participate in rational conversations because their knowledge is limited” (“Karl Marx and Adam Smith’s Views on Working Class”, 2021). On the other hand, Malthus who is a pioneer of economy and demography shares his ideas about society. “Malthus writes that life for the poor would be so miserable (Burger, 2020: 3) and “Even when they have an opportunity of saving they seldom exercise it, but all that is beyond their present necessities goes, generally speaking, to the ale-house” (Malthus, 1798, p. 35, cited in Burger, 2020: 3). The view of these two economists is harsh when seen from the perspective of the working class and one cannot say that they try to provide an equal base among people. In this respect, Dickens touches on them, as representing Gradgrind and Bounderby. “Adam Smith and Malthus, two younger Gradgrinds, were out at lecture in custody...” (p. 16). In other words, these two characters are identified with Smith and Malthus in terms of their point of views.

In chapter six, the conversation between Mr. Bounderby and one of the working class members summarizes the approach of the upper class in accordance with the economic concept through Bounderby: “...but if you mean that you can make more money of your time than I can of mine, I should judge from your appearance, that you are about right” (p. 24). The main reference in this section is to the expression of gaining profit for the high class. As Bounderby is a representation of capitals in the novel, a clash is indicated between the two classes. At the end of the chapter six, the owner of the circus, Sleary makes a speech towards Sissy. After Sissy’s father abandons her, Mr. Gradgrind adopts her. In this scene, Sleary gives some advice to Sissy as a worker of the circus:

“Tho be it, my dear. (You thee how it ith, Thquire!) Farewell, Thethilia! My lathth wordth to you ith thith, Thtick to the termth of your engagement, be obedient to the Thquire, and forget uth. But if, when you’re grown up and married and well off, you come upon any horthe-riding ever, don’t be hard upon it, don’t be croth with it, give it a Bethpeak if you can, and think you might do wurth. People mutht be amuthed, Thquire, thomehow,’ continued Sleary, rendered more pursy than ever, by so much talking; ‘they can’t be alwaysth a working, nor yet they can’t be alwaysth a learning. Make the bethth of uth; not the wurth. I’ve got my living out of the horthe-riding all my life, I know; but I conthider that I lay down the philothophy of the thubject when I thay to you, Thquire, make the bethth of uth: not the wurth” (p. 32).

This part illustrates the social construction of society in the 19th century. Within this framework, Sleary advises Sissy to forget about the past. Indeed, this comment can

be discussed in terms of economic conditions. On the other hand, Sleary touches upon human personality and he adds that she should not ignore the people who will always be with her after her marriage in the future. In this sense, the main thing that Slaery wants to point out is arrogance and there is a reference to Mr. Bounderby. It is pointed out that he comes from the lower class and transformation is part of his character. It displays another face of society during this period related to money and status as compatible with hierarchy.

In another case, societies in which hierarchy dominates tend to criticize and overthrow the working classes. The low class is criticized and sometimes attacked for their lack of intellectual mind. Moreover, chapter seven starts with a depiction of Mrs. Sparsit who is introduced as the housekeeper of Mr. Bounderby. In this part, family roots of Mrs. Sparsit are declared to be a “Powler” signifying a county family: “Strangers of limited information and dull apprehension were sometimes observed not to know what a Powler was, and even to appear uncertain whether it might be a business, or a political party, or a profession of faith” (p. 33). In the preceding sentence, discrimination among people in industrial society is so obvious that it is also asserted with specific words. Besides, it is emphasized that the notion of “powler” is used for intellects. This usage of the word reveals the corruption of society by means of the differentiation of people due to their classes. Where there is some corruption caused by the ruling elite in particular and discovered by the ruled majority, it is almost sure to be succeeded by social disintegration, as the latter will tend to do what they witness the rulers do on the way to being rich, strong, prestigious and powerful.

As an industrial area, Coketown is communed with a capitalist system and economy is determined as the major factor in social structure. In this scope, a child raised with this concept reveals a capitalist society: “Body number two, said they must take everything on political economy. Body number three, wrote leaden little books for them, showing how the good grown-up baby invariably got to the Savings-bank, and the bad grown-up baby invariably got transported” (p. 38).

Those who are part of the capitalist system with their property, status and power use their labour power less than the other members of the society, but it is also equally important that they use their power largely on the working class. Providing suitable conditions for every worker can be considered on an equal base. However, their situation

shows that they do not have leisure time for their family, let alone for themselves. Supportive of this comment is the sentence in the novel that “they sometimes, after fifteen hours’ work, sat down to read mere fables about men and women, more or less like themselves, and about children, more or less like their own” (p. 39). This is related to the workers’ working hours and conditions on an unequal and inhuman level. Fatigue of workers at factories or mines is one of the reasons why the family institution loses its strength and consolidation in the course of time. Male figures, usually as father of the family, work so hard and so long for enough money for the family that they can hardly pay attention to or have fun with their family members at a satisfactory degree. When this neglect, often occurring unintentionally, is combined with the economic failure or disadvantage of the family, the bonds in it are inclined to languish, a fact which often ends up with the corruption of the family bonds in the short run but with the disintegration of the society and fragmentation of the individual in the long run.

Dickens displays all his characters’ features in each chapter. For example, Cecilia Jupe’s development is mentioned in the following quote:

“She was as low down, in the school, as low could be; that after eight weeks of induction into the elements of Political Economy, she had only yesterday been set right by a prattler three feet high, for returning to the question, ‘What is the first principle of this science?’ the absurd answer, ‘To do unto others as I would that they should do unto me” (p. 43).

In that part, the education system is associated with implications of the industrial revolution dominated with the idea of utilitarianism and materialism. Without taking notice of children’s creativity and imagination, harsh reality of the period is integrated to their mind. In this scope, Sissy, coming from low class, begins her education under the guidance of Mr. Gradgrind. She always looks at it from a different perspective compared to the Gradgrinds and a little child’s answer summarizes the main point of this era. The attitude of the upper classes to the lower classes is considered to be that of an oppressor. On the other hand, human manner as compatible with social norms differs from time and place. In this scope, the attitude of aristocracy to the lower class is a representation of superego in Freudian concept. Social standards and values which are determined are based on the period and the actions that people have are associated with the period’s frame of mind. Hence, behaviours of people show parallelism with the Freudian approach.

Dickens begins a new chapter with Stephen Blackpool. In the novel, he is introduced as an opposing character compared to Mr. Gradgrind and Bounderby. As a working class figure, he represents corruption in society and individual fragmentation. Furthermore, this chapter presents an illustration of identity: “I entertain a weak idea that the English people are as hard-worked as any people upon whom the sun shines. I acknowledge to this ridiculous idiosyncrasy, as a reason why I would give them a little more play” (p. 49).

In this part, there is an indication of British identity and it points to the colonialist power of the British. In this sense, other nations are regarded as the exploited. Here, the main point is to express an exploitation of the working class through Stephen Blackpool.

“The novel “[...] has been recognized as Dicken’s distinctive attempt to come to grips with the phenomenon of the industrial city” (Johnson, 128) which represents what he feels is terribly wrong; the self-interest among people taking over, that the gap between rich and poor widens and the employed labourer’s lose their individualization in the eyes of factory owners and are exploited at the expense of profit” (Jönsson, 2009: 4).

It is known in the light of this information that industrialization leads to the expansion of capitalism and for the sake of gaining profit, the owners of factories force the workers to work under unbearably harsh conditions. This situation can be defined as exploitation of labour, since the lower class, when exposed to the harsh working conditions and unequal and unfair payment in return for their labour, start to lose their trust in their bosses, rulers and decision-makers. The society in which they live and spend their days in dire need despite their hard work is, to them, filled with injustice, inequality and disappointment on their side. Such lack of trust and respect leaves them alone in their struggle for life, and the more people tend to isolate themselves from the society and social practices as well as values due to their economic inability to join them and their distrust of their honesty and sincerity, the more probably the society consisting of such people is disintegrated. This is quite natural in that a society can be defined as a group or community of people tied and integrated to each other with invisible links of trust, solidarity, respect, belief, hope, and so on, so the destruction of these links means the chance of social disintegration.

Dickens highlights nature and mechanization through Stephen. Thus, determinism which is the dominant idea in this period is emphasized in the context of nature:

“A special contrast, as every man was in the forest of looms where Stephen worked, to the crashing, smashing, tearing piece of mechanism at which he laboured. Never fear, good people of an anxious turn of mind, that Art will consign Nature to oblivion. Set anywhere, side by side, the work of God and the work of man; and the former, even though it be a troop of Hands of very small account, will gain in dignity from the comparison” (pp. 53-54).

This part is conveyed by Stephen; despite huge machines and their noise, people working in factories are indicated by their silence. It can be deduced from this case that people who try to be associated with facts can never revolt against nature and God. This case forms a counter discourse to the nineteenth-century idea, which leads to social disintegration. Thus, Dickens criticizes this period through his characters.

The distinctive features of classes are a part of social construction. In this scope, antenuptial agreement in classes is a noteworthy factor during this period. Furthermore, the fact that there is no equal base between classes in marriage issue reveals the corruption of social institutions. The following dialogue between Stephen Blackpool and Mr. Bounderby exemplifies this issue:

“...I ha’ read i’th’ papers that great folk (fair faw ‘em a’! I wishes ‘em no hurt!) are not bonded together for better for worst so fast, but that they can be set free fro’ their misfortnet marriages, an’ marry ower agen. When they dunnot agree, for that their tempers is ill-sorted, they has rooms o’ one kind an’ another in their houses, above a bit, and they can live asunders. We fok ha’ only one room, and we can’t. When that won’t do, they ha’ gowd an’ other cash, an’ they can say “This for yo’ an’ that for me,” an’ they can go their separate ways. We can’t. Spite o’ all that, they can be set free for smaller wrongs than mine. So, I mun be ridden o’ this woman, and I want t’ know how” (p. 57).

This part depicts Stephen Blackpool’s marriage and he is depicted as married to a drunken woman. Moreover, he has different feelings towards Rachael, yet Stephen’s marriage is an obstacle for them. In this regard, divorce is an ordinary situation for the upper class. In Stephen’s situation, the issue is adversity. Due to his belonging to the working class, he cannot divorce his drunken wife. This point shows how discrimination occurs between groups. The institution of marriage is considered to form and shape social dynamics. The fact that he cannot divorce is a key element in which Dickens tries to emphasize the issue of marriage in the working class. On the contrary, it is normal to end a bad marriage in the upper class circles. In this period, instances of divorce are dominated by the aristocracy and this is related to the issue of money. In this scope, Şirinbilek (2011: 67) implies that “It can be seen how difficult it is to get divorced for working class individuals as it costs a lot”. At this point, perception of materialism

shows its effectiveness in terms of discrimination in social dynamics including marriage institution. It is money and class, rather than love and respect, in that society that determine the fate of a marriage, which is indeed the basic and sacred institution and unit of a society. This is also a big contrast and challenges the individuals of the Victorian society involved in a marriage.

In the light of this quotation from the novel, Stephen's situation is displayed, yet the response of Mr. Bounderby seems rather harsh in keeping with his attitude towards Stephen:

“Pooh, pooh! Don't you talk nonsense, my good fellow,” said Mr. Bounderby, ‘about things you don't understand; and don't you call the institutions of your country a muddle, or you'll get yourself into a real muddle one of these fine mornings. The institutions of your country are not your piece-work, and the only thing you have got to do, is, to mind your piecework. You didn't take your wife for fast and for loose; but for better for worse. If she has turned out worse—why, all we have got to say is, she might have turned out better” (pp. 59-59).

This point shows how Mr. Bounderby reacts to his condition; he is characterized as one who misprizes the lower class. In this scope, he is the exact representation of the aristocracy in the frame of depending enactments and he states that these enactments that should be applied equally for each person are ignored for the lower class. This causes discrimination and disintegration among people. If one is constantly exposed to a series of injustices and inequalities while another one is not, this discrimination will slowly but surely make him aloof from and/or antagonistic to the society in which he or she lives. This is again a cause of social disintegration at first and individual fragmentation then.

Along with the effect of materialism, social construction especially in marriage depends on hierarchy and class. In this regard, Mr. Bounderby and Louisa's marriage is a representation of the nineteenth-century century idea of marriage:

“Now, what are the Facts of this case? You are, we will say in round numbers, twenty years of age; Mr. Bounderby is, we will say in round numbers, fifty. There is some disparity in your respective years, but in your means and positions there is none; on the contrary, there is a great suitability. Then the question arises, Is this one disparity sufficient to operate as a bar to such a marriage” (p. 76).

In this quotation, the conversation between Mr. Gradgrind and Louisa directly refers to the institution of marriage which includes class distinction. In this scope, Mr. Gradgrind states that their status is appropriate for this marriage to take place despite the gap in their age. A marriage to someone in the 19th century is based on prestige and

position in society. In this context, Mr. Bounderby and Louise get married for Mr. Gradgrind's bargain and power and this is represented as an agreement in the frame of the characters to maintain status and power. As the sentiments are ignored and marriage is regarded as profit, social disintegration is defined as corruption transmitted from society to individuals who are gradually inclined to be fragmented in their disillusioned response to the social expectations from them and social practices and duties based on the values, rules, norms, laws, and so on imposed on the society. Their disillusionment and then fragmentation is largely due to their awareness that it is not the upper class or the rich or the rulers that obey and abide by these values, rules, etc. in their means of accessing the power and whatever makes them powerful, but the lower class or the poor and the ruled that obey and abide by them. This difference in the attitudes of these two groups to these restrictive and indeed regulatory sanctions makes the former advantageous to the latter. Thus, the latter group's growing awareness of the case makes them hostile to and alienated from the rest of the society and what makes them all a society or community. It is this awareness that causes social disintegration and individual fragmentation.

In the first section, Mr. Bounderby and Mrs. Sparsit's dialogue is a key for analysing the relationship between master and worker. Mrs. Sparsit addresses to him: "Sir," rejoined Mrs. Sparsit, 'say no more. In yielding up my trust here, I shall not be freed from the necessity of eating the bread of dependence" (p. 82). This scene displays the attitude of Mrs. Sparsit towards her master. Balkaya (2014: 74) asserts on the issue: "Concerning the plight of the oppressed workers, the master-slave relationship of colonialism is portrayed as owner-worker relationship". In this framework, necessities of working class people in society are bound to upper class' hegemony and this leads to a pressure over the lower class which can be interpreted in the context of a master-slave relationship.

In the second section, chapter one starts with the illustration of Coketown and the conditions of workers. Moreover, it is stated that Coketown has the dull and gloomy atmosphere of an industrial area. An image of factories and machines is presented:

"Stokers emerged from low underground doorways into factory yards, and sat on steps, and posts, and palings, wiping their swarthy visages, and contemplating coals. The whole town seemed to be frying in oil. There was a stifling smell of hot

oil everywhere. The steam engines shone with it, the dresses of the Hands were soiled with it, the mills throughout their many stories oozed and trickled it” (p. 85).

The daily routine of workers in hot weather is portrayed in this part. Especially, the undeniable fact of loud steam engines and working conditions demonstrates that there is no equal basement among people in the society. On the other hand, health problems owing to engines and bad working conditions show that they do not have the rights that they are supposed to possess as human beings.

In the same chapter, there is an expression of unionization which refers to the working class. In this sense, Bitzer, who is educated in Gradgrind’s school, is characterized as a spy in Mr. Bounderby’s bank. Also, he is the representation of the materialist and capitalist world as he manipulates each case for his sake. In this context, Mrs. Sparsit and Bitzer discuss factory. “What are the restless wretches doing now?” asked Mrs. Sparsit. ‘Merely going on in the old way, ma’am. Uniting, and leaguings, and engaging to stand by one another” (p. 87). This is an exact illustration of unionization in order to protest social corruption in nineteenth-century society. This situation creates awareness among the masses and individuals. In this way, individuals who are fragmented in the society in which they have to live mostly away from their rights as human beings try to claim their rights. At this point, Mrs. Sparsit’s deduction displays the manner of the upper class. “I only know that these people must be conquered and that it’s high time it was done, once for all” (p. 88). Their attitude to the actions is to stifle them by enslaving and not to provide equality in society. It is a non-negligible matter that social conflicts cannot be prevented among people.

The distinction between people includes not only working conditions but also an intervention of life style. In this sense, Bitzer comments about the working class life style.

“I am sure we are constantly hearing, ma’am, till it becomes quite nauseous, concerning their wives and families,’ said Bitzer. ‘Why look at me, ma’am! I don’t want a wife and family. Why should they?’

‘Because they are improvident,’ said Mrs. Sparsit.

‘Yes, ma’am,’ returned Bitzer, ‘that’s where it is. If they were more provident and less perverse, ma’am, what would they do? They would say, “While my hat covers my family,” or “while my bonnet covers my family,”—as the case might be, ma’am—I have only one to feed, and that’s the person I most like to feed” (pp. 90-91).

In this conversation, the working class is humiliated by the aristocracy and as a representation of utilitarian and materialist characters, Mrs. Sparsit and Bitzer claim that the lower class should stop complaining about their working and living conditions instead of recalcitration. However, this situation can be explained by the Freudian psyche. The attitude of upper-class people is compatible with id since their essence tends to behave for their own benefit. On the other hand, their ego forms a pressure over their id. In this regard, the reality of the world becomes integrated with ego. In that part, Bitzer comes to the forefront with id which is combined with his interests.

Slackbridge, working in Bounderby's factory, has an anti-establishment attitude and he comments on the corruption caused by unfair laws:

“Slackbridge jumped up and stood beside him, gnashing and tearing. ‘Oh, my friends, what but this did I tell you? Oh, my fellow-countrymen, what warning but this did I give you? And how shows this recreant conduct in a man on whom unequal laws are known to have fallen heavy? Oh, you Englishmen, I ask you how does this subornation show in one of yourselves, who is thus consenting to his own undoing and to yours, and to your children's and your children's children's” (p. 108).

In this part, he touches upon identity by using the word, “Englishmen” in the frame of Stephen. In this regard, it is indicated that the British are the ultimate super power that dominates other nations, an example which points to colonialism and imperialism. The fact that the issue of exploitation is mentioned throughout generations in the following sentence is a reference to imperialism through exploitation of the working class.

After Slackbridge's speech, Mr. Bounderby and Stephen's conversation which includes Louise is noteworthy for interpreting the working class:

“No, ma'am, no. They're true to one another, faithfo' to one another, 'fectionate to one another, e'en to death. Be poor amoong 'em, be sick amoong 'em, grieve amoong 'em for onny o' th' monny causes that carries grief to the poor man's door, an' they'll be tender wi' yo, gentle wi' yo, comfortable wi' yo, Chrisen wi' yo. Be sure o' that, ma'am. They'd be riven to bits, ere ever they'd be different” (pp. 113-114).

Stephen reiterates the sense of loyalty in his class and one understands that human interest still exists even though the ruling class is deprived of such feelings. The sense of belonging among them is indicated with their cooperation. This situation shows that social disintegration is neglected and a part of society does not encounter fragmentation. On the other hand, when this matter is compared to the upper class view of life, they rely

on facts and truths regardless of the fancy world. As a result, a spiritless and relentless human profile arises in society.

Mr. Bounderby goes on his dialogue with Stephen because of the fact that he does not take part in Slackbridge's union and Mr. Bounderby's words display the distinction clearly. "I'll tell you something towards it, at any rate," returned Mr. Bounderby. "We will make an example of half a dozen Slackbridges. We'll indict the blackguards for felony, and get 'em shipped off to penal settlements" (p.115). In this scope, Mr. Bounderby proposes a deal to Stephen. Besides, it is expressed that people who start rebel are expelled to the colonies. This reveals that there is discrimination against not only the working class but also other oppressed nations due to the British colonization. There is a highlight on the strangers, as well: "Mischeevous strangers!" said Stephen, with an anxious smile; "when ha we not heern, I am sure, sin ever we can call to mind, o' th'mischeevous strangers!" (p.115). According to the expression of the upper class, a certain group of people is excluded and they are stereotyped as otherness. Indeed, it is remarked that British colonialism is associated with both other nations and the oppressed class in British society.

As Louisa is a member of the upper class and is raised ignorant of the facts, she has no idea about the situation of working class. In this sense, she experiences the other side of society for the first time when visiting Stephen's house:

"For the first time in her life Louisa had come into one of the dwellings of the Coketown Hands; for the first time in her life she was face to face with anything like individuality in connection with them. She knew of their existence by hundreds and by thousands. She knew what results in work a given number of them would produce in a given space of time. She knew them in crowds passing to and from their nests, like ants or beetles. But she knew from her reading infinitely more of the ways of toiling insects than of these toiling men and women (p. 121).

Louisa knows the exploited group and gets the chances to know them. In this scope, the illustration of the lower class is reflected from Louisa's eyes and all of them become mechanized. At this point, the fact that they are associated with animals that work hard expresses adaptation to their environment. This case points out Social Darwinism. Social Darwinism asserts harmony among people and if individuals do not adapt to their environment, they are eliminated. In this framework, the working class has to adopt these harsh conditions to maintain their life referring to "survival of the fittest."

In other words, upper class holding the ultimate power does not need to strive for their adaptation, since struggle for existence in society is valid for the working class.

In the chapter “explosion”, there is an indication of bank robbery and the bank belongs to Mr. Bounderby. When Mr. Harthouse asks him who the suspect is, Mr. Bounderby’s response is highly accusatory: “What should you say to;’ here he violently exploded: ‘to a Hand being in it?’” (p. 141). Here, workers are defined as “hand” and this definition is parallel to their works. Furthermore, the lower class is directly accused of bank robbery and Mr. Bounderby goes on with his words:

“They are the finest people in the world, these fellows are. They have got the gift of the gab, they have. They only want to have their rights explained to them, they do. But I tell you what. Show me a dissatisfied Hand, and I’ll show you a man that’s fit for anything bad, I don’t care what it is” (p. 141).

This part refers to working class’ cooperation and Mr. Bounderby points out workers precisely about this matter. Regardless of their integrity and honesty, society chooses the guilty person. In this sense, it is an undeniable fact that the nineteenth-century English society tries to maintain the unity of class, while the other individuals, who are not from their class, are consigned to otherness. This is one of the significant examples of corruption in society which leads to social disintegration.

In chapter two, section nine, Mrs. Sparsit and Mr. Bounderby’s conversation in his home shows a sense of belonging in terms of Mrs. Sparsit. Furthermore, the fact that she sits in her place at the breakfast table expresses her loyalty towards Mr. Bounderby. In this sense, her manner towards him as a master is representative of the woman in the 19th century:

“Mrs. Sparsit was so much affected on this particular occasion, that, assisting Mr. Bounderby to his hat after breakfast, and being then alone with him in the hall, she imprinted a chaste kiss upon his hand, murmured ‘My benefactor!’ and retired, overwhelmed with grief” (p. 150).

In this part, Mrs. Sparsit is bound to continue her life to Mr. Bounderby, and she pretends to be a widowed woman. Hence, Mrs. Sparsit represents the phrase, “angel of the house” which implies the ideal passive and powerless woman of the period. Particularly, her kissing his hand and the words “my benefactor”, with which she addresses him, prove that she symbolizes a life based in a patriarchal society. It is an undeniable fact that all the other women characters in the novel, especially Mrs. Sparsit, are part of the male-dominated community.

In the third book, there is a conversation between Tom Gradgrind and Mr. Bounderby. Louisa's mental and physical situation does not go on well. In this sense, Mr. Bounderby reacts to Tom regardless of the feelings of Louisa:

“You know my origin; and you know that for a good many years of my life I didn't want a shoeing-horn, in consequence of not having a shoe. Yet you may believe or not, as you think proper, that there are ladies—born ladies—belonging to families—Families!—who next to worship the ground I walk on” (p. 185).

When one looks at Mr. Bounderby's background, it is realized that he is a child labour. For him, everything should be for his sake. Thus, his marriage to Louisa is a deal in the context of utilitarianism approach. However, he promotes the upper class and turns into a cruel man depending only on realities and facts. In this quotation, it is obvious that he can put forward other options instead of accompanying his wife. This matter shows clearly how the family institution is corrupted and how the upper class is deeply committed to power.

The feeling of trust is questioned in 19th century society. In this sense Rachael, who works in Mr. Bounderby's factory with Stephen, shares her opinion about this issue with Sissy. “It goes against me,” Rachael answered, in a gentler manner, ‘to mistrust any one; but when I am so mistrusted—when we all are—I cannot keep such things quite out of my mind” (p.193). This shows the effects of materialist societies on individuals. The notions of “loyalty” and “trust” are destroyed for money, power and title. In this regard, Rachael encounters this social corruption experiencing hard conditions as a member of the working class. As a result, it is explicit that social conditions emerge from individual fragmentation of which Rachael is a reflection.

When Bitzer learns that Tom is guilty of bank robbery, Mr. Gradgrind tries to persuade him not to release Tom to Mr. Bounderby, yet Bitzer's words display how he looks out for himself:

“It was a fundamental principle of the Gradgrind philosophy that everything was to be paid for. Nobody was ever on any account to give anybody anything, or render anybody help without purchase. Gratitude was to be abolished, and the virtues springing from it were not to be. Every inch of the existence of mankind, from birth to death, was to be a bargain across a counter. And if we didn't get to Heaven that way, it was not a politico-economical place, and we had no business there (p. 220).

In addition to the materialist approach, Bitzer is like Mr. Gradgrind's mirror as he is educated at his school. In this sense, Mr. Gradgrind understands that his ideas and

attitudes are relentless and lack feelings. Indeed, he wishes Bitzer depended on loyalty, yet he cannot find what he expects. On the other hand, Bitzer's religious expression is based on money related to materialism. This explicitly demonstrates Louisa and Mr. Gradgrind's disappointment. "Fresh lamentations from Louisa, and deeper affliction on Mr. Gradgrind's part, followed this desertion of them by their last friend" (p. 221). This scene reveals their sorrow in particular that of Mr. Gradgrind.

4.2. Alienation and Fragmentation of the Individual in a Disintegrated Society

Dickens tries to grasp each person's condition from society at large down to the individual person and the whole character is shaped according to this social perspective. "This is the principle on which I bring up my own children, and this is the principle on which I bring up these children. Stick to Facts, sir!" (p. 2). The previous quotation shows how Gradgrind dictates materialistic idea to his children as a father. Furthermore, he strictly orders the students at his school to follow facts and truths. In this way, the transmitted concept is conveyed from society to individual via education.

In the second chapter, portrayal of Gradgrind is described by the narrator. His attitudes towards people, especially his students, are a key factor in clarifying the way the society is constructed. "In such terms, no doubt, substituting the words 'boys and girls,' for 'sir,' Thomas Gradgrind now presented Thomas Gradgrind to the little pitchers before him, who were to be filled so full of facts" (p. 3). In this part, Gradgrind aims to convey facts to the students and the mind should include the things that are based on factual information. It is emphasized that this information is added to the mind in accordance with experiences. In other words, it is advocated that human beings have a blank slate when coming into the world referred to as a *tabula rasa* and individuals are educated accordingly.

Individuals in society take part in social institutions, yet this depends on their class. In the previous chapter, it is highlighted that children who are the member of upper and middle class have a chance to hire a tutor. However, the rights of education that everyone has do not apply for working class children. Instead, they are forced to work in factories. In the following quotation, Dickens touches upon young Gradgrinds, Louise and Tom are raised in a manner that conforms with science and the determinist approach.

“Everything? Well, I suppose so. The little Gradgrinds had cabinets in various departments of science too. They had a little conchological cabinet, and a little metallurgical cabinet, and a little mineralogical cabinet; and the specimens were all arranged and labelled, and the bits of stone and ore looked as though they might have been broken from the parent substances by those tremendously hard instruments their own names...” (p. 9).

This quotation shows how children are educated through the young Gradgrinds. Without looking at their level and age, facts are indoctrinated into their mind. Also, it is understood that there is an exact description of Stone Lodge and this house is designed according to Gradgrind’s desire. “A great square house, with a heavy portico darkening the principal windows, as its master’s heavy brows overshadowed his eyes. A calculated, cast up, balanced, and proved house” (p. 8). This depiction of Stone Lodge gives a clue about the condition of people in the society. It is known that the working class in the 19th century worked under bad conditions. Within this framework, the fact is that not every person has housing advantages as Gradgrind shows that there is no equal dimension among people. This leads to individual fragmentation derived from largely from the class distinction and class-based injustices particularly in meeting the requirements of the working class.

At the beginning of the novel, Gradgrind is depicted in detail as he represents the upper class in the industrial period: Whatsoever the public meeting held in Coketown, and whatsoever the subject of such meeting, some Coketowner was sure to seize the occasion of alluding to his eminently practical friend Gradgrind. This always pleased the eminently practical friend” (p. 9). This part shows how compatible he is with social situations and his character can be linked to Freud’s psyche, supere by society, which offers a parallelism with his superego.

Chapter four begins with an introduction of Mr. Bounderby who is depicted as devoid of feelings, and thus the fellowship of Mr. Gradgrind and Bounderby is considered usual in terms of their personality. “He was a rich man: banker, merchant, manufacturer, and what not. A big, loud man, with a stare, and a metallic laugh” (pp. 11-12). Bounderby’s physical description, especially the words, “big, loud man” indicates that he is part of the upper class. The lower class does not have anything near satisfactory living standards when compared to the upper class. In this regard, he is an exact representative of the aristocracy.

Mr. Gradgrind's wife, Mrs. Gradgrind is a character who does not come to the forefront; her response to Louise in a dialogue between the two explains why she is in the background:

“Don't tell me that's the reason, because it can't be nothing of the sort,” said Mrs. Gradgrind. ‘Go and be somethingological directly.’ Mrs. Gradgrind was not a scientific character, and usually dismissed her children to their studies with this general injunction to choose their pursuit” (p. 14).

The word “somethingological” is an artificial word and she is regarded as not interested in facts and science. In this scope, she has and receives respect owing to her husband's title and power in society. Her portrayal is seen in the following section:

“In truth, Mrs. Gradgrind's stock of facts in general was woefully defective; but Mr. Gradgrind in raising her to her high matrimonial position, had been influenced by two reasons. Firstly, she was most satisfactory as a question of figures; and, secondly, she had ‘no nonsense’ about her. By nonsense he meant fancy...” (p. 14).

This quotation makes it clear that she is reflected as a chosen person to marry Gradgrind. Mrs. Grandgrind does not have a chance to have voice. Her husband is the person who guarantees her an upper class status. As a result, Mrs. Gradgrind is identified not as having some value as a person in society, but rather as given value as a wife in society.

As an industrial city, Coketown is portrayed as having a negative and gloomy atmosphere. Furthermore, there is an emphasis on factory and machine:

“It was a town of red brick, or of brick that would have been red if the smoke and ashes had allowed it; but as matters stood, it was a town of unnatural red and black like the painted face of a savage. It was a town of machinery and tall chimneys, out of which interminable serpents of smoke trailed themselves for ever and ever, and never got uncoiled. It had a black canal in it, and a river that ran purple with ill-smelling dye, and vast piles of building full of windows where there was a rattling and a trembling all day long, and where the piston of the steam-engine worked monotonously up and down, like the head of an elephant in a state of melancholy madness. It contained several large streets all very like one another, and many small streets still more like one another, inhabited by people equally like one another, who all went in and out at the same hours, with the same sound upon the same pavements, to do the same work, and to whom every day was the same as yesterday and to-morrow, and every year the counterpart of the last and the next” (pp. 17-18).

According to this description, the combination of words is a key factor in describing people's circumstances. The phrases “black”, “savage”, “machinery” and “same sound and hours” depict the bleak looking atmosphere of working class status. All

the words that are mentioned above have negative connotations in this context. Besides, it is expressed that each worker fulfils their duties every day. In this respect, the fact that they have to work under bad and strict conditions and that they do not have the standards of life of the upper class leads to individual fragmentation. This issue can be thought of like the mechanization of people. It means that a community that focuses only on working in factories is condemned to apathy, which is a sign of the disappearance of human values.

When looking at the characters' personality, each of them has different reactions to situations. In this sense, it can be stated that Mr. Bounderby is considered the most fragmented character related to his childhood:

“I was born in a ditch, and my mother ran away from me. Do I excuse her for it? No. Have I ever excused her for it? Not I. What do I call her for it? I call her probably the very worst woman that ever lived in the world, except my drunken grandmother. There's no family pride about me, there's no imaginative sentimental humbug about me” (p. 25).

In that part, the most significant issue is relayed to the family. Deprivation of family bonds for Bounderby can be defined as his deepest and indelible wound. He tries to compensate for past memories with asserting his status. Thus, he is embodied in materialism and utilitarianism and never relies on fancy. In addition, he patronizes everyone who has such sentiments. Indeed, this situation is integrated with his mind unconsciously due to his experiences. As he focuses on wealth and power combined with the harsh realities of his past, he loses his values. This means that his attitudes are based on realities related to gaining money and using his power.

The previous chapter depicts the patronizing attitude of Mr. Bounderby: “They made him out to be the Royal arms, the Union-Jack, Magna Charta, John Bull, Habeas Corpus, the Bill of Rights, An Englishman's house is his castle, Church and State, and God save the Queen, all put together” (p. 34). In this sense, the fact that Mr. Bounderby wants to hold ultimate power in society can be an appropriate comment in the light of this quotation. In the following chapters, this situation leads to his ending which is considered as his fragmentation.

Stephen Blackpool, who is identified with the lower class, represents the harsh reality of the 19th century. Mechanization is integrated with him and the effect of mechanization is conveyed in the frame of Stephen. “Old Stephen was standing in the

street, with the old sensation upon him which the stoppage of the machinery always produced—the sensation of its having worked and stopped in his own head” (p. 50). It is known that machines are so loud that this creates health problems for people. In addition to such problems, it is shown that Stephen is accustomed to these conditions; thus, it is a situation that causes his fragmentation. In this scene, he is shown to be in the middle of the street, and indeed he is out of factory. Here, the significant point is that he is combined with the voice of machines. Through the machines, the influence of industrialization over people is reflected. In this regard, Stephen’s fragmentation is revealed with his feelings.

As a consequence of the marriage proposal, Mr. Gradgrind is satisfied with his condition since it is a deal between Mr. Gradgrind and Bounderby; besides, he does not care about his daughter’s feelings concerning marriage:

“Why, father,’ she pursued, ‘what a strange question to ask me! The baby preference that even I have heard of as common among children, has never had its innocent resting-place in my breast. You have been so careful of me, that I never had a child’s heart. You have trained me so well, that I never dreamed a child’s dream. You have dealt so wisely with me, father, from my cradle to this hour, that I never had a child’s belief or a child’s fear” (p.78).

Dickens indicates that Louise regrets her childhood progress against Mr. Gradgrind. In this scope, she complains about being deprived of the sentiments and nice memories regarding her childhood and Louise could not experience childish behaviours as regards the fancy world. Furthermore, the approach of rationalism and materialism is recognized from her words. The fact that Mr. Gradgrind focuses on facts is transmitted to his children. Indeed, this case is associated with society and the individual. “For Dickens, the problem with Gradgrind is not that he is too factual or methodical, but that Gradgrind does not individualize. He rather generalizes, making his students and his children into models within a system” (Barnes, 2004: 236). He is enslaved by the capitalist system, for which imagination or fancy world is meaningless for him, and so this case leads to unhappiness particularly in the frame of Louise.

The results of industrialization display the issue of child labour which is linked to Mr. Bounderby in the novel. However, the fact that he gives a speech as an aristocrat clarifies his progress:

“I am not your man. However, if I feel a little independent when I look around this table to-day, and reflect how little I thought of marrying Tom Gradgrind’s

daughter when I was a ragged street-boy, who never washed his face unless it was at a pump, and that not oftener than once a fortnight, I hope I may be excused. So, I hope you like my feeling independent; if you don't, I can't help it. I do feel independent. Now I have mentioned, and you have mentioned, that I am this day married to Tom Gradgrind's daughter. I am very glad to be so" (p. 83).

In this speech, Mr. Bounderby clearly reflects on his childhood. Also, there is a reference to chimney sweepers as child labourers. In this sense, the fact that he mentions his background is a representation of his superego according to the Freudian approach. Since Mr. Bounderby is defined as compatible with social norms and requirements in the 19th century, he has a dominant superego. In his last sentences, he expresses his independence. This situation is associated with power and money among the upper class. As his marriage to Louise is approved by society, his class shifts and he begins to consider himself as an independent person.

Dickens jumps into his new chapter as "men and brothers" starting with Slackbridge's speech. In this sense, Slackbridge is defined as an orator to rebel against Mr. Bounderby:

"Oh, my friends, the down-trodden operatives of Coketown! Oh, my friends and fellow-countrymen, the slaves of an iron-handed and a grinding despotism! Oh, my friends and fellow-sufferers, and fellow-workmen, and fellow-men! I tell you that the hour is come, when we must rally round one another as One united power, and crumble into dust the oppressors that too long have battened upon the plunder of our families, upon the sweat of our brows, upon the labour of our hands, upon the strength of our sinews, upon the God-created glorious rights of Humanity, and upon the holy and eternal privileges of Brotherhood" (p. 106).

This speech includes the feelings of fraternity and equality among the working class. Here, Slackbridge uses significant words such as friends, fellow-countrymen and the slaves. All these words are connected to unionization. Furthermore, the Marxist approach is indicated in his speech. There is a revolt against this slave order and despotism which is associated with Mr. Bounderby who is criticized. On the other hand, the interaction in his mind is reflected.

"By dint of roaring at the top of his voice under a flaring gaslight, clenching his fists, knitting his brows, setting his teeth, and pounding with his arms, he had taken so much out of himself by this time, that he was brought to a stop, and called for a glass of water" (p.106).

According to the Slackbridge's portrayal, his passion and anger are revealed in his behaviour. In this regard, he moves on his action with his id in terms of the psyche. Because his core idea is to supply a free and far away despotic environment for his

fellows, he aims to fight in force against the owner of the factory. However, he causes Stephen's alienation in factory due to the fact that he does not take part in the union. It is the reason why Slackbridge and Mr. Bounderby's actions show parallelism with dominating people. In this view, Slackbridge prepares his fragmentation, provoking workers against Stephen unjustly. Regardless of their classes, Mr. Bounderby and Slackbridge have the same manner from which their fragmentation emerges.

Based on individual manner, Slackbridge goes on his speech as an orator towards his fellows giving religious references:

“Oh, my friends and fellow-men!’ said Slackbridge then, shaking his head with violent scorn, ‘I do not wonder that you, the prostrate sons of labour, are incredulous of the existence of such a man. But he who sold his birth right for a mess of pottage existed, and Judas Iscariot existed, and Castlereagh existed, and this man exists” (pp. 107-108).

In this quotation, he maintains his words, blaming Stephen for not joining the union. In this regard, it is important to use religious motifs to disclose the situation. According to the traditional Christianity, Judas betrays Jesus to the Roman Soldiers for a consideration. In this scope, Slackbridge refers to money, linking it with religion to express his materialistic aspect. On the other hand, he shows Stephen at the same level with Judas as a betrayer. Besides, Slackbridge moves on the feeling of hedonism in the unconscious mind. That he provokes fellows provides his pleasure to the highest degree and can be explained with id within Freudian psyche.

In chapter sixth, Mrs. Pegler is introduced as Mr. Bounderby's mother. However, no one knows this truth except for them. The main reason is based on his childhood background. In this scene, Stephen invites Rachael and the old woman to his house. The old woman is depicted: “Age, especially when it strives to be self-reliant and cheerful, finds much consideration among the poor” (p. 119). Physical appearance of Mrs. Pegler attracts attention among the working class. In this sense, it is depicted that people coming from the lower class do not supply their aliments and this paves the way to physical weakness. Despite social and technological developments, not every individual can find a chance to have enough of their vital necessities, so the opposite situation is considered strange. Indeed, what should be done is to provide equal construction for all people in society, yet the case that is indicated above, shows a contraposition to Marxist approach.

In the section “fading away”, Dickens criticizes people who depend totally on facts and displays the difference between upper and working class in terms of their requirements:

“Cultivate in them, while there is yet time, the utmost graces of the fancies and affections, to adorn their lives so much in need of ornament; or, in the day of your triumph, when romance is utterly driven out of their souls, and they and a bare existence stand face to face, Reality will take a wolfish turn, and make an end of you” (p. 125).

In this quotation, it is stated that needfulness of benevolence and fancy should be conveyed to all people. On the contrary, their essence is revealed in the unconscious mind when they cannot acquire what they want and this dehumanizes them. In this view, the manner of upper class creates personality and the word “wolfish” expresses the lower-self which represents id. Thus, their needs are related to hedonism based on satisfying motives in the frame of Freudian approach.

In the previous chapter, Louisa as a daughter of Mr. Gradgrind has a different outlook from her father. However her brother, Tom, is the exact representative of a nineteenth-century man. In fact, it is illustrated that she helps him especially with the money issue whenever he wants. However, Tom is a character who tries to exploit her marriage to Mr. Bounderby for his sake. In this scope, he draws an image in the context of individual fragmentation. On the other hand, Mr. Harthouse who is a member of the aristocracy and has a connection with Mr. Gradgrind speaks to Louisa. His words towards her indicate a different manner despite his class. “You know I am a sordid piece of human nature, ready to sell myself at any time for any reasonable sum, and altogether incapable of any Arcadian proceeding whatever” (p. 130). This expression is highly contrary to the upper class’ statements. However, Mr. Harthouse continues his words as a human being. In this scope, his pure feelings towards Louisa go into another world full of facts.

One day, while Mr. Gradgrind is working in his library, Louise feels ready to talk to her father. In this scope, she cannot stand and be indifferent to the whole issue; in this way, she becomes a voice of each individual in society with her words.

“Would you have doomed me, at any time, to the frost and blight that have hardened and spoiled me? Would you have robbed me—for no one’s enrichment—only for the greater desolation of this world—of the immaterial part of my life, the spring and summer of my belief, my refuge from what is sordid and bad in the real things around me, my school in which I should have learned to be

more humble and more trusting with them, and to hope in my little sphere to make them better” (p. 166).

In this quotation, Louisa’s word choice is noteworthy in order to understand the construction of society. The words, “frost” and “blight” illustrate how this era is depicted as grey referring to industrialization and how their imagination is annihilated in the frame of facts. This demonstrates that rationalist and determinist ideas rule over the aristocracy. In this regard, there is a rebellion against them through Louise: “With a hunger and thirst upon me, father, which have never been for a moment appeased; with an ardent impulse towards some region where rules, and figures, and definitions were not quite absolute; I have grown up, battling every inch of my way” (p. 166). The fact that Louise makes this statement shows the effects of the capitalist world. It also shows that she tries to fight every dimension including strict rules and following social norms as a woman.

At the end of the second book, Louisa’s rebellion against her father demonstrates everything transparently. “All that I know is, your philosophy and your teaching will not save me. Now, father, you have brought me to this. Save me by some other means” (p. 168). As related to the situation that she is in, Louisa falls under the dominant views especially about her marriage and ideas imposed on her form the main reason of her fragmentation. For her, the only guilty person is Mr. Gradgrind due to his philosophy and methods. Here, the significant expression is that the only person to save her is her father and this matter creates a cycle. In other words, Louise complains about her father’s manner, yet she expects a solution to her problems from him. This is highly contradictory for the character, a case which shows her dilemma. In this regard, Louisa reveals her fragmentation associated with corruption in society.

Towards the end of the novel, Stephen aims to return to Coketown in order to prove his innocence in the Bank robbery. However, Rachael and Sissy find him injured on the edge of the cliff. In this scope, Stephen’s last words give a religious expression. “Often as I coom to myseln, and found it shinin’ on me down there in my trouble, I thowt it were the star as guided to Our Saviour’s home. I awmust think it be the very star” (p. 209). This part expresses his spiritual side and the next statement is important. “The star had shown him where to find the God of the poor; and through humility, and sorrow, and forgiveness, he had gone to his Redeemer’s rest” (pp. 209-210). According to this quotation, the senses which do not include full facts carry him away to the place

where he belongs; a place that is not corrupted. As such, one can deduce that some values in society are maintained by working class.

At the end of the novel, Dickens illustrates all the characters' transformations. Especially, the protagonist of the novel, Mr. Gradgrind is portrayed as a fragmented individual integrating with the materialist world and Mr. Bounderby leads to his tragic flaw as a result of his attitudes. In this framework, Louise is regarded as the most fragmented protagonist of the story. Throughout the story, she hovers between facts and fancies. It is an undeniable fact that the characters, especially Sissy, Tom and her husband, have a different outlook; therefore, Louisa is shown as obedient and a mediator. In this sense, she represents the ideal nineteenth-century woman. While Dickens finishes his novel, he addresses his readers and he expresses that everything in life goes on in the ordinary course of events. In this way, he clearly demonstrates the disintegration in the nineteenth-century society along with individual fragmentation.

With all the above examples from the novel and explanations as well as comments on them, it could be said that Dickens primarily aims to warn the readers against mechanization or being like machines as their lives would be unbearable, meaningless and darksome without love, compassion, empathy and imagination. Louise's father's devotion to and insistence on sheer facts and self-interest in raising his children is confuted by the misery in which his daughter finds herself after her marriage to a man she does not love at the behest of her father. Dickens, through this event, seems to be attempting to spread the emotions, love, desire, feelings, warmth, goodness, closeness and such humane sentiments among the members of his society as he seems to be aware that without them, the society would be where just those who run after their own interest and benefit live and try to earn as much as possible at the expense of others. Man's pursuit of the more of everything for himself is, as already stated, sure to create a wave of selfishness and solipsism in the society, a process which is much likely to culminate in social corruption and disintegration successively. This change towards disintegration is largely the cause and partly the effect of individual fragmentation in Dickens' novel *Hard Times*.

5. ESCAPE FROM OR INTO A DISINTEGRATED SOCIETY IN H. G. WELLS' *THE TIME MACHINE*

Social structures evolve based on developments and historical events of the time. In accordance with the past and future, the expectation of people differs and these differences emerge as distinctions among people. Everyone aims for the “ideal” society, yet this ideal construction is linked to people’s needs and requirements. The fact that all ideals are supplied expresses a utopian society which refers to the ideal one. However, a society which is corrupted and degenerated indicates a dystopian construction.

British philosopher Thomas More reveals the notion of utopia to express the ideal and Vieira (2010: 4) states that “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”. In this sense, Utopias present not only a perfect society in which people live but also a perfect world. To the contrary, dystopia illustrates an undesirable place as defined by John Stuart Mill. “The word dystopia was used for the first time by J. S. Mills in 1868 in his political speech on the state of Ireland, where he used the word in contrast with the term utopia” (Pospíšil, 2016: 9). Thus, utopia is devised as a term to denote a perfect and desirable world model for those who hope to escape from their current reality, society and circumstances, whereas dystopia tends to depict a degenerated and undesirable society where no one would prefer to live under normal conditions.

With the onset of industrialization, it has already been remarked that authors tend to focus on the impacts of the industrial revolution, trying to illustrate them in their works. In this regard, Herbert George Wells blends the effects of industrialization in his fantasy world which is referred to as science fiction. During the late 19th century and early 20th century, Wells reflects the dehumanized side of society in his novels; in this way, he criticizes social issues through his utopia:

“Wells, in those novels, does not try to offer solutions on a social basis to the problems he states, as it is, he sees those problems literally inescapable, treats them with a deterministic outlook and makes pessimistic deductions although his expression of all these is tinted with a certain degree of ambiguity” (Ínci, 2009: 1).

Furthermore, his novel, *The Time Machine* shows characteristic of dystopic utopia as he witnesses industrialization, capital society and labour power integrated with determinism, social Darwinism and the motto, survival of the fittest. In a sense, it might be said that what Dickens does in his novels is portray the unbearably harsh and heavy working and living conditions in the present English society suffered especially by the labouring, underprivileged and poor people, namely working-class. His realistic descriptions of those unbearable conditions of that society are, seemingly, accompanied or completed by Wells' dystopian, though intended as utopian at first, fictions that could be accepted as synonymous with his implication of an escape from Dickens' society. Such a novel is *The Time Machine* by Wells.

The Time Machine begins with a dinner which includes the narrator and a group of men; Medicine Man, Psychologist, a Provincial Mayor and Filby. The Time Traveller mentions a time machine and next week, all the guests find him exhausted at dinner. At this point, the Time Traveller starts his story: He travels with his machine to the future approximately the year, 802, 701 AD. The Time Traveller is in a place where the Eloi live and he is fascinated when he sees this fabulous place. However, when he wants to return his time, he cannot find his machine. In the process of searching for his machine, the Time Traveller comes across the creatures called Morlocks. Living underground, they are carnivorous while Eloi are herbivores. The Time Traveller saves the life of one of the Eloi, whose name is Weena, and he makes friends with her. On the other hand, he finds out that his time machine is in the hands of Morlocks, so he tries to take his time machine from them, yet they repel him from their space. Weena is afraid of darkness and Morlocks go to the Palace of Green Porcelain with the Time Traveller. Here, he finds some matches and tools to defend himself against Morlocks. Then, the Time Traveller starts a fire in the forest. However, Weena is killed and a great number of Morlocks die. After reaching his time machine, he travels to different time periods, and then he turns back to his own time. At the end of the story, the Time Traveller continues his journey after the event that he mentions in dinner and he never comes back to his own era.

5.1. Social Structures Turned Upside Down

The novel begins with an argument which is related to determinism. The Time Traveller asserts an idea to his friends at dinner table: "You must follow me

carefully. I shall have to controvert one or two ideas that are almost universally accepted. The geometry, for instance, they taught you at school is founded on a misconception” (Wells, 2005: 38). For him, the ultimate truth can change. Hence, he indicates that he embraces a sceptical approach. He touches upon the education system implicitly mentioning lessons based on science. Wells criticizes the facts that are transmitted as ultimate truth, a condition on which Dickens puts the blame for the loss of children’s imagination and later traumas at advanced ages to some extent in his novel *Hard Times*. At the dinner table, the Time Traveller goes on his words making an explanation about time notionally:

“It is simply this. That Space, as our mathematicians have it, is spoken of as having three dimensions, which one may call Length, Breadth and Thickness, and is always definable by reference to three planes, each at right angles to the others. But some philosophical people have been asking why three dimensions particularly – why not another direction at right angles to the other three? – and have even tried to construct a Four-Dimensional geometry. Professor Simon Newcomb was expounding this to the New York Mathematical Society only a month or so ago” (pp. 39-40).

It is within everyone’s knowledge that space has three dimensions, yet the Time Traveller encourages his guests to have a different perspective on this issue. In this regard, he asserts that some scholars query four dimensional geometry. Furthermore, he advocates that human beings should dare to know much more instead of a cycle of certain patterns. While this matter reveals continuum, there is an indication of progressivism that Wells highlights and he grounds this argument by giving an example. On the other hand, Wells tries to spread progressivism on the social ground, expressing his friends who are experts in their field.

The Time Traveller continues his argument while dinner goes on and he emphasizes material items that people have. However, it is stressed that thoughts and ideas are considered in another dimension. In this regard, there is a conversation between the Time Traveller and the Psychologist:

“My dear sir, that is just where you are wrong. That is just where the whole world has gone wrong. We are always getting away from the present moment. Our mental existences, which are immaterial and have no dimensions, are passing along the Time-Dimension with a uniform velocity from the cradle to the grave. Just as we should travel down if we began our existence fifty miles above the earth’s surface. But the great difficulty is this,” interrupted the Psychologist. ‘You can move about in all directions of Space, but you cannot move about in Time” (p. 41).

In this conversation, the Time Traveller points out ideas and thoughts in mind, yet the Psychologist makes an allusion to time. For him, time restricts freedom. Within this framework, time integrates with the materialist approach and people's minds merge with the time they live in. This is a representation of the Psychologist's realist perspective towards life. The Time Traveller is keen on presenting his time machine to his friends, but it is obvious that the people who are at the dinner table do not believe it can be possible.

“Experimental verification!” cried I. “You are going to verify that?”
The experiment!” cried Filby, who was getting brain-weary.
Let's see your experiment anyhow,’ said the Psychologist, ‘though it's all humbug, you know” (pp. 42-43).

As understood from Filby's response, that period attaches great importance to experimentation. In other words, it is stated that reality is prioritised and imaginary situations are not included. Moreover, the Time Traveller's response is significant. “Have a good look at the thing. Look at the table too, and satisfy yourselves there is no trickery. I don't want to waste this model, and then be told I'm a quack” (p. 44). He tries to convince them about his machine providing information about its materials. In this way, he mixes reality with imagination. This shows that Wells tries to include imagination combined with reality in the transition from the 19th to the 20th century. Besides, the things which are far from reality are thought of as ridiculous. In this sense, the word “quack” confirms this assertion.

While the Time Traveller tries to discover this new world, he mentions his fears for community which represents dark side of society:

“I looked up again at the crouching white shape, and the full temerity of my voyage came suddenly upon me. What might appear when that hazy curtain was altogether withdrawn? What might not have happened to men? What if cruelty had grown into a common passion? What if in this interval the race had lost its manliness, and had developed into something inhuman, unsympathetic, and overwhelmingly powerful? I might seem some old-world savage animal, only the more dreadful and disgusting for our common likeness – a foul creature to be incontinently slain” (p. 57).

This quotation foreshadows a dystopian world and Wells touches upon corruption in society and fragmented people depicting the dark side of humanity in terms of cruelty and villainy. “It is not merely the emotions of scientific curiosity which are satisfied by the portrayal of a Hobbesian, dehumanized World” (Parrinder, 1976: 273). In addition to fantasy novel, the fact that it displays a social issue

supports Thomas Hobbes's motto, "homo homini lupus" (Özmkas, 2020: 202). Hobbes means through his motto that a man is a wolf to another man. His observation that man is wolf to man reflects his apprehension and fear that man can never be in safety and security in that society, because there will always be someone around to replace or bring down him or her by any means available regardless of how moral, legal or ethical that means may be. In this framework, Hobbes' saying of the 1650s seems to have echoed Wells' emphasis on dehumanization related to society and individual in the late 19th century.

The Time Traveller comes across creatures and compares them to an illness which is a different example of alienation:

"He struck me as being a very beautiful and graceful creature, but indescribably frail. His flushed face reminded me of the more beautiful kind of consumptive – that hectic beauty of which we used to hear so much. At the sight of him I suddenly regained confidence. I took my hands from the machine" (p. 58).

In this quotation, Wells depicts the harsh reality of society. In this sense, as a social norm, the fact that people with illness are stereotyped as otherness overlaps people having different attitudes in the 19th century. The Time traveller tries to show corruption with this exclusion. The social corruption in Wells' novel is almost equal to the one in Dickens' novel again.

The Time Traveller shares his first impressions upon coming across small creatures and he expresses his astonishment: "Indeed, there was something in these pretty little people that inspired confidence – a graceful gentleness, a certain childlike ease" (p. 59). In this regard, he remarks that this future community does not experience the corruption of institutions and he observes that they are not under the effect of materialism. This comment by him reveals his belief that materialism has much to do with the corruption of the social institutions, culminating in social disintegration. However, this represents another version of corruption. His description of these creatures is significant: "I saw some further peculiarities in their Dresden-china type of prettiness. Their hair, which was uniformly curly, came to a sharp end at the neck and cheek..." (p. 59). This part shows that they have the same physical appearance and "This may seem egotism on my part – I fancied even then that there was a certain lack of the interest I might have expected in them" (pp. 59-

60). In addition to their similar physical appearance, it is seen that this community is devoid of interest in each other and each other's happiness, so this can be taken as showing that they are a mechanized community, members of which have hardly any or no sentiments or empathies that make one a human in the literal sense of the word.

This new world that the Time Traveller visits is also full of beauties. In this sense, he voices his general impression of the world he sees with the phrases "a tangled waste of beautiful bushes and flowers, a long-neglected and yet weedless garden" (p. 61). The word, "weedless" refers to working class and demonstrates the Eloi's way of living. In this way, Wells represents the class conflict in society. Besides, the only nutrition of the Eloi is fruit and the Time Traveller mentions the fragility of those people:

"Nevertheless, the general effect was extremely rich and picturesque. There were, perhaps, a couple of hundred people dining in the hall, and most of them, seated as near to me as they could come, were watching me with interest, their little eyes shining over the fruit they were eating. All were clad in the same soft, and yet strong, silky material" (p. 62).

The fact that the Eloi only produce and consume fruit depicts the emergence of classless society. However, this situation is only obtained among Eloi, and thus it can be stated that there is an equal construction between them. On the other hand, the society does not consist of the Eloi only, and this case induces that there is a class and discrimination.

The Time Traveller tries to survive among these small creatures. For this purpose, he aims to learn their language:

"But it was slow work, and the little people soon tired and wanted to get away from my interrogations, so I determined, rather of necessity, to let them give their lessons in little doses when they felt inclined. And very little doses I found they were before long, for I never met people more indolent or more easily fatigued" (p. 63).

Trying to learn the language of the society in which he lives illustrates that he tries to harmonize with his environment. This is compatible with ego in accordance with Freudian approach. The Time Traveller tries to understand Eloi's language in order to continue to live with them. He realizes the conditions of this world and acts accordingly. On the other hand, it is seen that people are devoid of senses, particularly working class lack them following the industrialization in the 19th century, yet the Eloi are sluggish but keen on their pleasures. İnci (2009: 11)

evaluates *The Time Machine* “simply as an attack on human complacency”. Indeed, Wells displays another version of social disintegration in this civilization.

The Time Traveller highlights the construction of houses which show a contrast with nineteenth-century England:

“Looking round with a sudden thought, from a terrace on which I rested for a while, I realized that there were no small houses to be seen. Apparently the single house, and possibly even the household, had vanished. Here and there among the greenery were palace-like buildings, but the house and the cottage, which form such characteristic features of our own English landscape, had disappeared” (p. 64).

In this quotation, Wells depicts the notion of family from the description of houses. In this way, it is understood that the society which is made up of only the Eloi and Morlocks encounters corruption in terms of the institution of family. “Furthermore, Wells depicts that there is no more strong emotions and family relationships. Instead of love and making the family, the Eloi enjoy themselves with playing, singing and dancing in the sunlight” (Saeed& Sharif, 2011: 450). This matter expresses that Wells makes a connection between the past and the future with regards to social disintegration which is ascribed to the strikingly visible class distinction as far as the living styles of the are concerned.

Social dynamics in society vary through gender, occupation and family issues. In the light of these matters, an explanation about social outcomes is noteworthy in order to deduce the lifestyle of Eloi and Morlocks:

“Seeing the ease and security in which these people were living, I felt that this close resemblance of the sexes was after all what one would expect; for the strength of a man and the softness of a woman, the institution of the family, and the differentiation of occupations are mere militant necessities of an age of physical force. Where population is balanced and abundant, much child-bearing becomes an evil rather than a blessing to the State; where violence comes but rarely and offspring are secure, there is less necessity – indeed there is no necessity – for an efficient family, and the specialization of the sexes with reference to their children’s needs disappears. We see some beginnings of this even in our own time, and in this future age it was complete. This, I must remind you, was my speculation at the time. Later, I was to appreciate how far it fell short of the reality” (pp. 64-65).

The situation that the Eloi and Morlocks have is different from the one in the Time Traveller’s age. The fact that these creatures are genderless is a sign that their society is not patriarchal in construction when looked at through class. On the other

hand, the lack of family institutions is a representation of social disintegration as society and individuals are bound up with one another. Along with the development of science and technology, their ways of life change utterly in this dystopia. Moreover, marrying and having children are two actions considered by them as needless. In this way, Wells displays how the mechanized world results in social disintegration and it comes into existence among the individuals.

In his novel, Wells also aims to build a bridge between the past and future. In this framework, he defines two groups, the weak and the strong, as follows: “For such a life, what we should call the weak are as well-equipped as the strong, are indeed no longer weak. Better equipped indeed they are, for the strong would be fretted by an energy for which there was no outlet” (p. 68).

He mentions the upper class as the stronger and the working class as the weaker. When compared to the nineteenth-century England, the domination of the upper class is shown. However, as time goes on, the balance between these classes changes. The Eloi who are used to comfort and laziness symbolize the upper class not only after but also before the industrialization. The author infers that their complacency in this world has an ending. In chapter five, the Time Traveller continues his reflection referring to the Eloi’s life style:

“There I found a second great hall covered with cushions, upon which, perhaps, a score or so of the little people were sleeping. I have no doubt they found my second appearance strange enough, coming suddenly out of the quiet darkness with inarticulate noises and the splutter and flare of a match. For they had forgotten about matches” (pp. 71-72).

That the Eloi forget what a match is shows that they forget science and technology. On the other hand, their habit of sleeping together illustrates that all are on an equal base. However, the behaviour of the Time Traveller frightens these creatures. He mentions his loneliness with these words: “This case demonstrates how he does not adapt his environment and his alienation. I felt hopelessly cut off from my own kind – a strange animal in an unknown world” (p. 72). Except for this unknown world, he defines himself as an animal referring to the biological component of humans, “id” in Freud psyche. Furthermore, that he experiences difficulty for adaptation is an allusion of Social Darwinism.

The social structure of the dystopian world is reflected through the eyes of the Time Traveller. He states that he cannot exactly observe the infrastructure of this world. However, he touches upon the attitudes of Eloi and complains to them that though he is a guest there, no one informs him about the way of life there. He alludes to this condition:

“Conceive the tale of London which a negro, fresh from Central Africa, would take back to his tribe! What would he know of railway companies, of social movements, of telephone and telegraph wires, of the Parcels Delivery Company, and postal orders and the like? Yet we, at least, should be willing enough to explain these things to him” (p. 76).

In this quotation, Wells compares developed and undeveloped areas conveying the issue of colonialism with the usage of Central Africa. In this sense, keeping up with new developments is challenging for this community and the same situation is true for the Time Traveller. What is criticized is not providing any help to integrate these people in society and this matter can be explained by the corruption of people in this new world. This situation also displays social disintegration clearly. Hence, Wells demonstrates that future experiences of corruption and it results in dehumanization if class conflicts continue along with industrialization.

The significant point in this community is that each of them is small like a child. In this regard, death issue is questioned:

“But it occurred to me that, possibly, there might be cemeteries (or crematoria) somewhere beyond the range of my explorings. This, again, was a question I deliberately put to myself, and my curiosity was at first entirely defeated upon the point. The thing puzzled me, and I was led to make a further remark, which puzzled me still more: that aged and infirm among this people there were none” (p. 77).

As he does not know anything about their beliefs, the Time Traveller tries to find out new things about them. However, that there are no old people and lamigers there points out that only those who are powerful enough can survive. This case highlights Social Darwinism directly and the motto “survival of the fittest”. In other words, the presence of powerful Eloi can be interpreted in terms of class which shows upper class domination and strength.

Another issue that the Time Traveller encounters is that one of the Eloi is about to drown, but she is saved by him. In this scope, he says that none of the Eloi do anything to rescue her. “It will give you an idea, therefore, of the strange deficiency

in these creatures, when I tell you that none made the slightest attempt to rescue the weakly crying little thing which was drowning before their eyes” (p. 78). It is the fact that none of the Eloi do anything to save her that makes it crystal clear that they think of none but themselves, thus being self-centred and hedonist people.

Throughout his observation, a new type of creatures is found by the Time Traveller, Morlocks. “Here was the new view. Plainly, this second species of Man was subterranean” (p. 83). Besides, that Morlocks live in the underground is a reference to working class who are usually obliged to work in the mines under the ground, compared to the Eloi who often spend their lives dancing and singing. “Ultimately all industry and working class accommodation were removed underground and the surface of the earth was left for the pleasures of the ruling class” (Partington, 2002: 59). In this view, it can be interpreted that *The Time Machine* is a reflection of the Victorian realist condition in terms of political dystopia.

The Time Traveller summarizes the construction of society, specifying the Eloi and Morlocks in the frame of the dynamics between capitalists and labourers. In this scope, he analyses the society by expressing identical findings with the 19th century: “At first, proceeding from the problems of our own age, it seemed clear as daylight to me that the gradual widening of the present merely temporary and social difference between the Capitalist and the Labourer, was the key to the whole position” (p. 84).

Here, the main issue that Wells wants to indicate is that social classes based on social disintegration continue when he compares it to social issues in his age. It is an undeniable fact that the Eloi represent materialist and capitalist power, whereas the Morlocks symbolize labourers, a distinction which causes inequality, injustice and growing dissatisfaction and grievance among the latter to the extent that they lose their confidence and trust in the social institutions and the individuals forming it.

As Wells’ view through the Time Traveller is considered political and social, the reasons and causes behind the class conflict as well as the relationship between the workers and owners are illustrated with the following explanation of the Time Traveller:

“Evidently, I thought, this tendency had increased till industry had gradually lost its birthright in the sky. I mean that it had gone deeper and deeper into larger and ever larger underground factories, spending a still-increasing amount of its time therein, till, in the end – ! Even now, does not an East-end worker live in such artificial conditions as practically to be cut off from the natural surface of the earth” (p. 84).

Developed industry and technology eliminates the rights that all human beings are supposed to have from birth. In this regard, the emerging strict class conflict and discrimination among people in society does not allow them to have these rights, and again this dichotomy reflects the social disintegration associated with the onset of industrialization. On the other hand, Wells’ dystopia discusses this issue from a different perspective. Industry and factories are integrated underground where the Morlocks live, whereas the Eloi go on their lives above. İnci (2009: 2) states:

“The ostracising of the unlike plays a central role in Wells’s criticism of the society which in its turn adds to his pessimistic perspective of the period. The unlike in our context is a member or group of the society which for some or other reason is treated as an alien. This treatment is in almost always undeserved and in a most cases ends up in a vicious circle since the unlike character or characters tend to retaliate which makes him/her/them the more disliked”.

From a realist perspective, as İnci mentions above, Wells does not hesitate to reveal common corruption around the world giving as a specific example an East-end worker. Parallel with the class conflict, the author discloses the marriage issue with his explanation and connects it based on needs and requirements:

“And this same widening gulf – which is due to the length and expense of the higher educational process and the increased facilities for and temptations towards refined habits on the part of the rich – will make that exchange between class and class, that promotion by intermarriage which at present retards the splitting of our species along lines of social stratification, less and less frequent” (p. 84).

Here, he criticizes the huge gap between classes in his period and accordingly, he encounters the same social dynamics in dystopia. Wealth and poverty are two notions related to the gap. In this framework, Wells declares that such a sharp discrimination lays the ground for the impossibility of marriage between classes. The Time Traveller observes and expresses what is important in the struggle for survival in society:

“Such of them as were so constituted as to be miserable and rebellious would die; and, in the end, the balance being permanent, the survivors would become

as well adapted to the conditions of underground life, and as happy in their way, as the Upperworld people were to theirs. As it seemed to me, the refined beauty and the etiolated pallor followed naturally enough” (pp. 84-85).

The struggle between the Eloi and Morlocks is a representation of class distinction and thus Social Darwinism is highlighted. Being a miserable condition means not continuing to live and being a part of a weak cycle. In this regard, the Eloi which are defined as “upperworld people” and the Morlocks construed as “underground creatures” comply with these living conditions. Besides, the implication is that the Eloi are reflected with their beauties, whereas the Morlocks are depicted as creatures. This issue is directly attributed to the social discrimination of classes resulting largely from the corruption of institutions through the creatures in dystopian settings related to the construction of society after industrialization.

As a result of industrialization, corruption of intuitions, particularly in moral values and education, reveals an aristocratic order in the context of the Eloi. In this scope, the Time Traveller shares his ideas about dystopian world:

“But even on this supposition the balanced civilization that was at last attained must have long since passed its zenith, and was now far fallen into decay. The too-perfect security of the Upperworlders had led them to a slow movement of degeneration, to a general dwindling in size, strength and intelligence” (p. 85).

In this quotation, the development of civilization in terms of progression of science begins to decline, which refers to the corruption of society and dehumanization of people. While the Eloi have a glorious order and thus they are made lazy for this reason, the Morlocks have a lowly life as members of the working class and thus become savage. This condition affirms Freudian theory in addition to corruption. What is reflected is that the Morlocks do not have any connection to the upper world. In this sense, there is a sharp discrimination between them, and so their social interactions disappear. As a result, the whole issue reveals the essence of humans in the frame of the dark inner nature of man.

Wells touches upon language differences between the Eloi and the Morlocks. While seeking for his machine, he tries to communicate with the Morlocks:

“I tried to call to them, but the language they had was apparently different from that of the Upperworld people; so that I was needs left to my own unaided efforts, and the thought of flight before exploration was even then in my mind” (pp. 89-90).

That these two different kinds of creatures have a different language shows that there is no connection between them, a case which indicates discrimination between them. Besides, that two communities in the same society speak in different language is a sign of identity. People who are a part of society tend to have a common language. Nonetheless, there is a reference to imperialist expansion of England. In this scope, Cantor & Hufnagel (2006: 43) take an approach to *The Time Machine* in the context of imperialism and comment: “One might also read the Morlocks as the long oppressed colonial subjects of Britain finally having their revenge on their imperial masters”. Here, Wells tries to remark British expansion during the 19th century and its domination on colonial states. At this point, distinctness between the Eloi and the Morlocks symbolizes the ultimate power of the Eloi and ostracism of the Morlocks referring to the working class and their conditions.

On the other hand, Wells displays the analysis of the situation of the Eloi and Morlocks. The Eloi’s ultimate self-satisfaction is reflected here, and the Morlocks are depicted as their servants through the process:

“The Eloi, like the Carlovingian kings had decayed to a mere beautiful futility. They still possessed the earth on sufferance: since the Morlocks, subterranean for innumerable generations, had come at last to find the daylight surface intolerable. And the Morlocks made their garments, I inferred, and maintained them in their habitual needs, perhaps through the survival of an old habit of service” (pp. 93-94).

In this quotation, a hierarchal relationship between the Eloi and the Morlocks is demonstrated and the Morlocks are regarded as the slaves of the Eloi: “In the Morlocks, Wells provides a potentially Marxist critique of capitalism” (Saeed& Sharif, 2011: 460), and “Eloi metaphorically preyed on their subjugated workers” (p. 468). These statements demonstrate evolution of the capitalist system through the Eloi and the Morlocks.

The observations of the Time Traveller about this world illustrates the results of class distinction with the onset of rapid changes of industrialization. In this scope, the Eloi and Morlocks which are dehumanized depict these consequence:

“Clearly, at some time in the Long-Ago of human decay the Morlocks’ food had run short. Possibly they had lived on rats and suchlike vermin. Even now man is far less discriminating and exclusive in his food than he was – far less than any monkey. His prejudice against human flesh is no deep-seated instinct” (p. 98).

Under the impact of industrialization, as human generation becomes extinct, these two communities defined as the Eloi and Morlocks show animalism in terms of dehumanization. That the Morlocks do not find suitable conditions to live in and are forced into such conditions adjusts them to nourish vermin. This relates to working class conditions and Wells tries to depict it by ensuring that this sharp discrimination goes on; consequences of industrialization via future world are reflected from a dystopic perspective. On the other hand, it is implied that the Morlocks feed on human flesh and this issue demonstrates that the Morlocks eat the Eloi's flesh. To Saeed & Sharif (2011: 448), "What Wells wants to convey in this novel is that human being's animalism will reach a very high level of brutality if there is no stop for the exploitation of man". Within this framework, climax of upper class and corruption revealing in society result in vanishing of upper class by working class people. Wells continues his explanation stating that human necessity causes the evolution of society by using their power:

"Then I tried to preserve myself from the horror that was coming upon me, by regarding it as a rigorous punishment of human selfishness. Man had been content to live in ease and delight upon the labours of his fellow man, had taken Necessity as his watchword and excuse, and in the fulness of time Necessity had come home to him" (p. 98).

Here, the Time Traveller mentions human selfishness which points to utilitarianism. To preserve their interest, the Eloi continue to maintain this social order on an unequal base. In this sense, they seek for ultimate happiness as a community, yet this matter causes the destruction of the world. Moreover, Wells draws attention to ultimate power, remarking aristocratic order in the frame of domination of the upper class.

Throughout chapter ten, the Time Traveller concentrates on how this utopian society transforms into a dystopian world. In this scope, he attaches importance to his observations to show the situation of the future world to his fellows in which they live in their era.

"...It had set itself steadfastly towards comfort and ease, a balanced society with security and permanency as its watchword, it had attained its hopes – to come to this at last. Once, life and property must have reached almost absolute safety. The rich had been assured of his wealth and comfort, the toiler assured of his life and work. No doubt in that perfect world there had been no

unemployed problem, no social question left unsolved. And a great quiet had followed” (p. 114).

As can be seen, developments in science and technology in conjunction with ultimate power reveal an order in society. In other words, the community holding the power do not want to give up their complacency. According to this balance of society, the working class is condemned to have such conditions. In this sense, that the matter leads to the mechanization of humans causes social disintegration affecting all individuals. He puts an end to his opinions about this issue: “So, as I see it, the Upperworld man had drifted towards his feeble prettiness, and the Underworld to mere mechanical industry” (p. 115). For him, the future evolves to the unpleasant as a result of class conflicts in society.

5.2. Patterns of Individual Alienated and Fragmented

Ideas which are contrary to social dimensions are not approved by society. As regards this point, there is an expression about the Time Traveller: “The serious people who took him seriously never felt quite sure of his deportment: they were somehow aware that trusting their reputations for judgement with him was like furnishing a nursery with eggshell china” (p. 47). This part emphasizes how he is excluded from his environment and consigned to alienation. In the light of this information, it is stated:

“As the society tries to curb the features it sees acting against its integrity in its members a clash of interests presently ensues. The unlike is cast out from the society and marginalised. The vicious circle we talked about is thus formed and in most cases the tension rises until the destruction or the complete estrangement of the unlike” (İnci, 2009: 3).

As mentioned above, the Time Traveller is marginalized by other people. This results in his solitude. In this scope, it is related to social norms and individuals’ point of view. People who have opinions beyond their era face estrangement and exclusion by others. It is largely for this very reason that members of the society are fragmented and feel alienated. They do not feel they belong mentally, intellectually, spiritually, emotionally, etc. to the society in which they live.

The Time Traveller begins to relate his experiences about this new world. When describing the atmosphere of this world, he focuses on huge buildings and remarks on the brightness of this place. In this sense, he shares his first impressions:

“Presently I thought what a fool I was to get wet. I stood up and looked round me. A colossal figure, carved apparently in some white stone, loomed indistinctly beyond the rhododendrons through the hazy downpour. But all else of the world was invisible” (p. 56).

He does not have any information about this world and it is understood that his senses are blurred. Thereupon, he stays in the moment and tries to analyse his environment. This is associated with his control mechanism defined as ego in accordance with the Freudian approach. Time Traveller is in a real world which is different from his age and he shapes his attitudes related to id and the outer world. The fact that he tries to know and understand this world shows that he behaves to his control mechanism.

The Time Traveller draws attention to the description of this new world by pointing out the huge buildings: “The great buildings about me stood out clear and distinct, shining with the wet of the thunderstorm, and picked out in white by the unmelted hailstones piled along their courses. I felt naked in a strange world” (p. 57). His use of the word “white” represents purity; and this future charms him with first impressions. On the other hand, the fact that he feels naked is a reflection of his alienation. Here, it is shown that he experiences a conflict between two worlds. The future is shaped with the same intelligence and education. According to the Time Traveller, this condition is provided through the Eloi:

“The whole world will be intelligent, educated and cooperating; things will move faster and faster towards the subjugation of Nature. In the end, wisely and carefully we shall readjust the balance of animal and vegetable life to suit our human needs” (p. 66).

At this point, what is ignored is the individual differences. Elimination of these differences means that everyone has same pattern of behaviour. This matter neglects the values of society and it refers to mechanized individuals devoid of senses. Each person displays different features and they have a great importance with regard to the context of society and individuals. Otherwise, the fact which is defined and formed as a society does not take place properly regardless of these differences, such as social and moral values people have. Viewed from this perspective, Wells points to a society which is disintegrated due to the corruption and disintegration of the institutions in that society as well as the fragmentation of the inhabitants of that society. In brief, theirs is a society tainted by corruption. This dystopian society of

corruption appears to ensue from the discriminating and hegemonic class distinction related to the motto “survival of the fittest”.

“But with this change in condition comes inevitably adaptations to the change. What, unless biological science is a mass of errors, is the cause of human intelligence and vigour? Hardship and freedom: conditions under which the active, strong, and subtle survive and the weaker go to the wall; conditions that put a premium upon the loyal alliance of capable men, upon self-restraint, patience, and decision” (p. 67).

At this point, Wells remarks adaptation of the environment. Especially, industrialization shows its effect and prepares the ground for a change in the society and individuals. These rapid changes are required to be adopted so that individuals can adapt to them via intelligence and imperishableness. What is expressed is that there is no place for the weak as pointed out clearly in Social Darwinism. Saeed & Sharif (2011: 477) state that “The catchphrase ‘survival of the fittest’ does not mean that the surviving members of an environment are the ‘best’, but merely the best fit for their specific environment. Therefore, evolution does not lead to the ‘perfectibility’ of any species”. In other words, each individual has to adapt to his/her environment to survive; otherwise they are condemned to extinction.

The Time Traveller tries to open bronze panels so as to reach his time machine. Indeed, he seeks to survive where there are bronze panels in the land of Morlocks. In this scope, he alludes to the Eloi’s attitudes: “I could work at a problem for years, but to wait inactive for twenty-four hours – that is another matter” (p. 74). This statement underlines struggle for life in the 19th century as he travels from that period to future and it refers to people working constantly like machines. Thereby, representation of the upper and working classes is shown clearly through the Eloi.

In chapter five, after the drowning scene, the Time Traveller comes across a small woman creature, who is a member of the Eloi and who gives him a gift, a garland of flowers. Throughout their conversation, he criticizes her insofar as he understands her language:

“She was exactly like a child. She wanted to be with me always. She tried to follow me everywhere, and on my next journey out and about it went to my heart to tire her down, and leave her at last, exhausted and calling after me rather plaintively. But the problems of the world had to be mastered” (p. 78).

The general attitude of the Eloi can be considered childlike. In this regard, their complacency is connected with not having any survival duties. This is similar to the

upper class in the Time Traveller's era. On the other hand, his manner towards the small Eloi woman, Weena, is highly merciless because he leaves her behind wretchedly while Weena tries to keep up with him. This situation highlights Social Darwinism from the perspective of the Time Traveller so that he can survive and find his time machine. Indeed, the last sentence explains which points Wells tries to indicate through the characters. It includes a critique of their complacency and as a representation of the Eloi in the frame of upper class, it is emphasized that each individual is not on equal grounds in society, an inequality which is a sign and cause of class conflicts.

When the Time Traveller wakes up on a new day, he perceives a new area. Here, he encounters a pair of eyes. Indeed, these eyes belong to the Morlocks living under the city. Furthermore, the Time Traveller's own description is significant.

“A pair of eyes, luminous by reflection against the daylight without, was watching me out of the darkness. The old instinctive dread of wild beasts came upon me. I clenched my hands and steadfastly looked into the glaring eyeballs. I was afraid to turn. Then the thought of the absolute security in which humanity appeared to be living came to my mind” (p. 81).

Here, he mentions his experience of coming across the Morlocks for the first time. However, he expresses his fear against the Morlocks contrary to how he feels about the Eloi. That he uses the phrase “dread of wild beasts” explicitly displays his instincts which refer to the “id” in Freud psyche. In this framework, the core instincts need to be satisfied and he needs to feel he is safe. This causes him to look for a protected space. The attitude of the Time Traveller in this matter is shown as a reflection of id.

Chapter six continues with the Time Traveller looking for the time machine. Here, he expresses his alienation.

“If only I had had a companion it would have been different. But I was so horribly alone, and even to clamber down into the darkness of the well appalled me. I don't know if you will understand my feeling, but I never felt quite safe at my back” (p. 87).

What Wells tries to imply in the above quotation is the alienation of individuals that go against the social order. The notion “companion” is a sign of unionization not only for the purpose of looking for the lost time machine but also for his estrangement. It is reflected that he tries to cope with this issue, yet he cannot escape

from being out of society. In other words, his companionship with others means he can survive more easily. This is because he can rely not only on himself, which makes him weak and incapable of surviving in the long run, but also on others to lead his life into the future. Besides, he feels insecure and lost in the absence of any companion on which to depend.

In chapter ten, Weena dies due to an attack of the Morlocks, after which he cogitates on the upper world people:

“I understood now what all the beauty of the Upperworld people covered. Very pleasant was their day, as pleasant as the day of the cattle in the field. Like the cattle, they knew of no enemies and provided against no needs. And their end was the same” (p. 114).

Here, Wells alludes to the indifference of the Eloi towards social events. Social order in the upper world is defined as beauty which represents the disintegration of society. In this scope, the author depicts these individuals who live in the same society as lacking sensations and awareness. This paves the way for individual fragmentation.

At the end of the novel, the Time Traveller returns to his era and tells the whole story to his fellows. In his novel, Wells focuses on class conflict combining upper class with working class conditions in order to create a fantasy world. His narration begins with the invention of the time machine explaining the process in a deterministic manner. However, that none of his friends believe in his findings drives him to despair and it results in his alienation from his fellows. In this scope, Wells criticizes the social norms through the Time Traveller. Indeed, this issue brings out the dark side of the era via the characters. By using the metaphor of a flower, he puts forward that the senses of compassion and humanity should not disappear even if mind and power are dissolved. In this way, he tries to show the reality of the world in terms of social disintegration and individual fragmentation by creating his characters and storyline. He implies his message that social integration is only possible with the survival of human spirit, soul, and solidarity rather than human body alone. Bodies are material and physical or visible parts of the human while sentiments are the immaterial and metaphysical of invisible parts, but ignorance or violation of the latter for the former is sure to destroy the bonds, ties and connections between the social institutions as society is integrated not only through the contact and coordination of

bodies but also through the strength and permanency of the sentiments such as mutual trust, respect, love, benevolence, justice, equality, patience, tolerance and so on.



6. CONCLUSION

The present thesis is concerned with the corruption of the society and social institutions as well as relationships and its effect on the disintegration of society and fragmentation of individual. Chosen for the analysis from this perspective, two nineteenth-century novels are intended to reveal the relationship between the society and individual. Within this framework, Dickens' *Hard Times* and Wells' *The Time Machine* concentrate on reality of life from different fields. In both novels, the main concern is to highlight certain points based on "society" and the "human". In this sense, theories which are connected to these matters become more of an issue in terms of evaluating the sociological perspective.

In *Hard Times*, Dickens attaches importance to the upper class and working class along with the impact of industrialization through characters. As a reflection of the Victorian society, Mr. Gradgrind, Thomas Gradgrind, who is his son, and Josiah Bounderby are presented as upper class. In this sense, Dickens describes the face of harsh realities connecting them with a real storyline in the frame of the social and individual aspect. On the other hand, *The Time Machine* addresses two groups in a society of the working and upper class, yet Wells aims to create his characters in his fantasy world. Furthermore, he underlines class distinction, illustrating the creatures called the Eloi and Morlocks in science fiction. At this point, the Eloi represent upper class in the upper-world whereas the Morlocks symbolize the working class as they live underground.

Both works touch upon the relationship between master and slave. Here, this issue can be interpreted in terms of exploitation, exploiter and the exploited. Especially, exploitative policies of England in the 19th century affect the whole of society and aristocratic order causes pressure over working class. Within this scope, in *Hard Times*, Mr. Gradgrind and Bounderby are representatives of master, whereas Stephen and Rachael are regarded as slaves. On the other hand, Wells presents this discrimination and inequality through the Eloi and Morlocks. In particular, the fact that the Morlocks are duty bound to the Eloi proves a master-slave relationship. Besides, England's colonial policy demonstrates this relationship.

Besides the class distinction, both writers focus on utilitarianism in their novels. In *Hard Times*, upper class members follow this philosophy and in *The Time*

Machine the Eloi are characterized like this. The main goal of this philosophy is to reach ultimate happiness for the community. In this regard, how Eloi in dystopia and Mr. Gradgrind and Bounderby in *Hard Times* act is compatible with their pleasure for community. Utilitarianism is harshly criticized indeed by both writers as it is largely to blame for the disintegration of society inasmuch as it invites or urges individuals to maximize utility which is, to Jeremy Bentham, anything that produces benefit, advantage, pleasure, good or happiness and that prevents any sort of mischief, pain, evil or unhappiness to the individual whose interest is concerned. This tendency of the individual is unfortunately at the expense of others, which clearly appears to undermine the social order, institutions and finally integration due to the very fact that it broadens the gap between the members of the society to such an extent that they are gradually deprived of mutual trust, respect, love, solidarity, goodness, benevolence, and such integrating emotions in the spiritual world, which are disregarded by the protagonist of the novel *Hard Times*, only to regret this decision of his at the end of the novel.

In the context of social disintegration and individual fragmentation, corruption of institutions is highlighted in these two novels. In *Hard Times*, that Gradgrinds do not have traditionally-established familial bonds; especially Louisa does not have any voice in the process of decision making, which shows the materialistic side of the family's father. In *The Time Machine*, the Time Traveller expresses that there is no family bond in this world in the frame of the Eloi and he bases this remark of his on his observation. In other words, Wells tries to indicate that class struggle goes on as a result of industrialization and its outcomes are illustrated even in dystopia. In this scope, that Eloi do nothing except for dancing and eating, whereas Morlocks live under bad conditions. This sharp contrast between the living conditions of the Eloi at the top and Morlocks at the bottom represents the peak point in terms of social disintegration and individual fragmentation, as can be seen in the Victorian society of England in the 19th century. This is best illustrated by the famous critic and writer of the Victorian Age, Benjamin Disraeli, who argues that the English of the 19th century are two nations;

“between whom there is no intercourse and no sympathy; who are as ignorant of each other's habits, thoughts, and feelings, as if they were dwellers in different

zones, or inhabitants of different planets; who are formed by a different breeding, are fed by a different food, are ordered by different manners, and are not governed by the same laws..." (Disraeli, 1969: 67).

Such a sharp dichotomy or division of the English society in the Victorian Age can be said to be the result, though not totally, of the rapid changes with the effect of mechanization and industrialization that quash people's sensations and individuals who thus find themselves in a battle. In this sense, upper class acts for the sake of their own benefit. This situation and attitude of theirs is associated with a materialistic outlook as can be seen in Mr. Gradgrind and Bounderby. In this scope, their blind attachment to facts and refusal to use their imagination shows how mechanized and soulless they become. On the other hand, Eloi and Morlocks are defined as dull aliens. The complacency of the Eloi and wildness of Morlocks points to a lifeless and disintegrated community. Specifically, in the scene of drowning, none of the Eloi attempt to save Weena's life, whereas the Time Traveller helps her. Therefore, she starts to feel intimacy towards him. Indeed, this case in which nobody ventures to save a drowning girl demonstrates how deeply their society experiences disintegration, because social disintegration has much to do with individual alienation and fragmentation.

In the process whereby disintegration and class conflict come to the surface in a society, power appears to be a significant issue in survival. In this sense, the motto, "survival of the fittest" reflects the nineteenth-century outlook. It is quite natural that every individual should try to survive in their society, but what makes their struggle for survival is that they do not hesitate to violate others' rights and fields of freedom in illegal, immoral and unjust ways. To be the fittest for survival means a lot to them, for which they feel they can and should do anything possible at the cost of committing sins or crimes on others. Therefore, those who acquire more power and prestige than others are often those who use such morally and legally unacceptable means for their purpose. However, such people are often located in the upper class, while those who do not use such deceptive means for their target are usually confined to the lower class. In this way, the upper class members dominate the whole of their society for their benefit. Also, part of the community under pressure is usually the working class. In *Hard Times*, Stephen and Rachael are representatives of

the working class; while those with the power control the social dynamics, they aim to create equal basement among people. However, this struggle results in Stephen's death at the end of the story, which leads to his fragmentation although he tries to cope with this unequal system. In *The Time Machine*, the Eloi, which are small creatures, is a community and they maintain their existence in a future world. The main reason behind this is that they are able to survive so far. From the other point, Morlocks are ostracised and go underground. This matter is associated with working class conditions in the 19th century as Dickens also illustrates in his novel. All issues mentioned above prove the validity of Social Darwinism as regards the social construction after industrialization.

Both novels mention that the characters are devoted to facts. In this framework, Mr. Gradgrind reflects his deterministic approach, telling just the truths to the students at the beginning of the story. Besides, he refuses fancies which actually form the human essence. From this view, Mr. Bounderby is another character who is subjected to facts as well. That he is a factory owner and member of the upper class supports his materialistic viewpoint. On the other hand, the Time Traveller has dinner guests at the beginning of the novel. Viewed from their perspective, they are experts in their own areas. In this scope, they all show a tendency to rely on facts and do not care about the Time Traveller's words. Furthermore, their responses to him become nipping. These two situations reveal how imagination and sensations are erased in industrial societies, and the erasing of the basic elements of the spiritual realm of the individuals can be considered as the capitalists' endeavour to eliminate the divine and invisible faculties of man inherent in his soul on one hand and to favour the worldly and visible abilities of man observable in his body on the other. In other words, forcing one just to consider and rely on the facts and realities or truths visible and provable with mind and reason without giving a chance to his or her emotional and sentimental virtues invisible and hidden in the soul may be accepted as tantamount to making him or her a machine-like creature at the service of man, not God.

It is for the abovementioned reason that industrial societies frequently aim to integrate each individual to a mechanized world rather than a spiritually-ordered community. Within this framework, people who are against this order encounter

alienation and it leads to individual fragmentation arising out of the drastic and substantial changes in the traditional social construction and order. In *Hard Times*, for example, Stephen feels alienated from his surroundings, because he protests against this order as a worker at Mr. Bounderby's factory. Here, another significant point is that he tries to carry out his actions on an equal base for all classes. Nevertheless, he cannot escape his fragmentation. On the other hand, Louise experiences a dilemma among the upper class. In spite of disapproving of her father's decision, choice and action, she is obliged to accept his decisions. As a result, she never finds happiness including in her marriage to Mr. Bounderby. This is an example of tragic irony on the part of her father, who later regrets having forced his children to rely on their facts, not emotions, to make a decision or choice. On the other hand, Louise gets on well and finds happiness with Rachel against her father's will and consent regardless of the fact that this is a refutable act and fact between the classes. She is torn between her passion based on her own impulses and her father's plausible logic based on the social realities and facts. This is of course the cause of her alienation from her vicinity, a case which pushes her soul into fragmentation. In *The Time Machine*, the fact that no one believes in Time Traveller despite his factual explanation about his machine demonstrates that the ideas which are not recognized or accepted by society constitute a part of alienation. Furthermore, in the future, the Time Traveller faces estrangement, because humanity completes all procedures concerning industrialization. Coming from the 19th century, he witnesses all the changes in such a way that he can compare the past with the future. However, the Time Traveller cannot find any people in the future as they were in the past, and this situation in the new world leads to his fragmentation, also triggered by the disintegration of that society.

The impact of industrialization is revealed in family issues. In this scope, annihilation of familial bonds can and should be accepted as part of social disintegration. Especially, Dickens points out this destruction on the Gradgrinds. Louisa is forced into marriage to Mr. Bounderby for a deal and Tom uses his sister's help for his own sake; also, their mother does not have any voice in the decisions related to the family or home or children. These three examples, in which just the father of the children has the right to make a choice and decision for his family members and home, attest to the fact that the institution of family is breaking down

in modernist terms, because such a family management is against the freedom in one's soul. In *The Time Machine*, the world which completes its industrial progress does not have a family institution. This shows clearly that if the class struggle goes on sharply, working class will get used to mechanization and being slaves. From another point, upper class maintains their life with complacency. In this regard, social disintegration of societies is illustrated with reference to the institution of the family.

One of the agencies held, though indirectly, responsible for the social disintegration is development of science and technology from the mid-18th century on. This development contributes to a big number of advances in every area; in particular, steam engines and huge machines are used in factories. While they contribute to the development of economy, they also cause health problems among the working class members. It is an undeniable fact that this paves the way for unwanted and bad life conditions for them, which shows that there is no equal construction among people because the upper class members rarely suffer from these undesirable living conditions. In this sense, as a factory owner, Mr. Bounderby neglects his workers' rights and expects them to be a machine working with no complaints and no tiredness. From another perspective, these rapid changes result in an issue of benefit and the upper class begins to focus on their income by employing people from the lower class for low wages. This issue is considered one of the main reasons of social disintegration in the 19th century. Besides, the dystopia in *The Time Machine* is represented as a developed society that completes all procedures but evolves in a negative way. Within this framework, the Time Traveller encounters a corrupted society. At this point, Morlocks represent exclusion from society. When this case is compared in both novels, Stephen and Rachel experience social exclusion in *Hard Times* as the members of working class. Furthermore, the future world in *The Time Machine*, which has two types of creatures, displays domination of the Eloi. As a result, both Dickens and Wells try to reflect social dynamics after the industrialization in the centre of society and the individual.

In the frame of social disintegration and individual fragmentation, dehumanization is the common matter for both novels. In *Hard Times*, attitude of the upper class against the working class is indicative of this issue. Specifically, Mr.

Gradgrind dictates his outlook to his students and he applies this manner on Louise, as well. Another point is that Mr. Bounderby disregards the rights of his workers and ignores the opinions and expectations of his wife, Louise. On the other hand, Tom and Bitzer are the people who adopt the materialistic view. They can be defined as self-centred and money-oriented. In this regard, their inability to care about the conditions of other people is another version of dehumanization. In *The Time Machine*, Wells manifests this matter from a realist framework. That the Eloi and Morlocks are described as aliens is a significant sign referring to dehumanization. Moreover, Morlocks, characterized as belonging to working class, get savage and try to feed on the Eloi's flesh. Here, the othering or marginalization of the lower class clearly reveals an act in violation of the essence of humanity. In other words, unless there is an equal construction in society, man imbrutes and society breaks down. In this scope, these two novelists reveal this social breakdown and individual fragmentation from distinct angles.

Injustice among people in this period creates awareness in their community. In this sense, Dickens draws attention to unionization in his novel. That the employees protest Mr. Bounderby and unite their fellows is a significant step in terms of rebelling and removing the unequal structure. At this point, Stephen has an opposing stand against unionization, because he thinks that the way of claiming their rights through a union rising against the employer, namely the authority, is not suitable. The message is that for one to claim and use his or her rights should be done without denial of or assault on justice in the context of unionization. Nonetheless, Dickens gives the main point through the illustration of this matter vice versa through Stephen. In *The Time Machine*, while the Time Traveller tries to survive in the future world, he faces a number of difficulties including the requirement of basic life conditions. Also, he has to struggle against the Eloi and Morlocks to reach his time machine. In this framework, the usage of the term "fellow" is noteworthy. Here, Wells implies a union over the Time Traveller's alienation and all issues in the frame of fantasy world refer to class conflict.

In the light of all, both novels based on materialistic approach discuss discrimination and class struggle. In this scope, Dickens and Wells criticize human complacency through their storyline. Here, there is a satire against the order in

society. Dickens conveys the results of industrialization from a realist angle, whereas Wells focuses on the same issues by expressing the future implications in his fantasy world. The highlighted concern is that the characters who lead to others' catastrophe and sufferings in the society are portrayed as the upper class members and the Eloi. In this sense, Dickens and Wells reflect these issues in a pessimist and dark atmosphere.

After all, it can be concluded that the discussed and evaluated social developments of the 19th century, commonly known as the Victorian Age of England, i.e. social disintegration and individual fragmentation can both be accepted to be in the van of Modernism of the early 20th century. As Modernism is largely concerned with man's soul exhausted, tormented and even tyrannized after long years with utmost importance and emphasis on human body, material wealth and power at the expense of losing humane values and emotions, the social panorama of the 19th century can be thought of as preparing the ground for the outworn or bankrupt soul of man, as can be reflected by the growing fame and authority of Sigmund Freud in the late 19th and early 20th centuries. It is for this very reason that Modernism is regarded as a radical approach in pursuit of revitalizing modern civilization's way of considering life, art, politics and science. In this sense, it is a rebellious attitude with its focus on denigrating the European culture on grounds of its corruption, complacency, lethargy and inability to meet the emerging needs and expectations of the new generation of the time. Modernism also opposes and criticizes the preoccupation of the preceding century with image and appearance rather than essence and reality; it also censures the Victorian belief for its fear of change that might damage the traditions, customs and moral values having been sanctified in the eyes of the people making up the society. Despite all, the way to Modernism can be said to have been laid down by the disintegration of the society following the above-mentioned radical changes in the social order and the running of established institutions with the new way of life following the Industrial Revolution and by the alienation, loss and/or fragmentation of the individual in such a hypocritical society with words of values in its mouth and acts of violation in its hands.

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ÖZGEÇMİŞ

Kişisel Bilgiler

Soyadı, adı Sayın, Bedia
Uyuğu Türkiye Cumhuriyeti

Eğitim Bilgileri

Derece	Eğitim Birimi	Mezuniyet Tarihi
Yüksek Lisans	Ankara Hacı Bayram Veli Üniversitesi	Devam ediyor
Lisans	Ankara Üniversitesi	2018
Lise	Kayseri Ali Rıza Özderici Anadolu Lisesi	2013

İş Denevimi

Yıl	Yer	Görev
2019-2022	Başkent Üniversitesi	Öğretim Görevlisi
2018-2019	Varlık Temel Lisesi	İngilizce Öğretmeni

Yabancı Dil

İngilizce



