Construction of dystopia in *Black Mirror: Hated in the nation*

Sheila Adena Putri, Nia Nafisah
English Language and Literature
Universitas Pendidikan Indonesia
sheilaadenaputri98@gmail.com, n_nafisah@upi.edu

ABSTRACT

In this early emergence, dystopia is not only built by authoritarian oppression but it can be constructed by every individual in the society. This paper intended to analyze how dystopia is constructed through equal power in James Hawes's 2016 series entitled *Black Mirror*, particularly in *Hated in the Nation* episode. A number of issues in this episode are analyzed by Foucault's power relation theory. In order to determine whether the power network in the society creates dystopia or not, critical dystopia theory is presented by Booker (1994) and Moylan (2000). Since the main causes of dystopia in this episode are technology and social media, theory about technology progress and human regress is proposed by Jonas in Durdan (2013). The data were collected by sorting out some frames and dialogs throughout the episode. It is found that the vicious cycle of hatred is difficult to break so it creates deteriorating society. The analysis is expected to contribute other elements in postmodern dystopia narrative.

Keywords: *Black Mirror*, *dystopia, mass media, postmodern dystopia, power relation*.

INTRODUCTION

In the world of literature, dystopia is not a new thing. This term is the opposite of utopia, which is often associated with an ideal society or a world that is worthy for living. Dystopia was first used by J. S. Mills in 1868 in his political speech. Mills criticized the Irish government's policy, stated that "What is commonly called Utopian is something too good to be practicable; but what they [the government] appear to favor is too bad to be practicable" (Pospisil, 2016). Drawing from his speech, Oxford Dictionary describes dystopia as a place or condition in which everything is bad as possible and the opposite word from utopia. Meanwhile, Schulzke (2014) explained dystopia narrative in his journal as the consequence of bad policies, unsustainable way of life and humanity degradation. The criticism is based on the social problems that persisted over time. There are two types of dystopia narrative. The first one is anti-utopia which is described as a place with "no hope". The people in this society are incapable to fix or to change the wrecked condition (Buinikci, 2016, p.731). The second one is critical dystopia. Critical dystopia tends to criticize bad policies, unsustainable way of life and humanity degradation (Farca and Ladeveze, 2016, p. 3). In the narration the characters usually have some urges to revolt dystopia regime. Moreover, Bacolini (2003) also identifies open endings as a characteristic of critical dystopia. It means that the ending of the story does not have closure or allow the audience to have their own judgements.

In literary works such as novel, play, short story or film, dystopia is often the main topic. There are several literary works that have dystopia as genre, for instance, George Orwell's *1984*, Veronica Roth's *Divergent,* and Suzanne Collin's *Hunger Games*. 4 (Moylan, 2000). The terror is constructed from many aspects such as war, genocide, mass media violation, over productivity and consumerism. These things are often found in postmodern dystopia, or commonly known as Orwellian dystopia. This term is based on skepticism towards utopia ideals. According to Booker (1994), skepticism is not enough to describe postmodern dystopia. Pospisil (2016) elaborates Booker's theory in Delany's work entitled *Triton (*1976). The novel portrays a very innovative and tolerant society called Tethys. The society has the freedom to choose their sexual orientation, gender and sex. The portrayal of "ideal" society has negative impacts. The

dramatic decline on birth puts Tethys in an endless war against its ideology. It can be said that this society makes its perspective on the system they have created and cannot bear the consequences.

Dystopian narrative shifts according to issues in contemporary world. Obesity, global warming, environment problems and mass media violation also become the criticism in today's dystopian narratives. Claeys in Wojtyna (2018) proposes that a damaged environment and a drastic increase of obesity and anxiety are a form of society's irresponsibility of themselves as individual. Today, the issues are no longer about war and regime but it is more about individual problem.

As a connection of postmodern dystopia issues, Diglin (2014) reflects on how technology takes out Western society in George Orwell's novel, *1984.* The work criticizes the social-political conditions at the time Orwell wrote the novel. Diglin discusses how technology is used to spread propaganda. The government agencies use new media technology as surveillance tools. He linked the problem in the novel with media and technology in US regarding Iraq-Afghanistan case. The US received a lot of protest and various criticism from

global community. At that time four giant companies including Facebook and Twitter spread propaganda in public about their nation's foreign policy. The mass media were used by US government to oppress or censor parties who exercise free thought and speech. That way, social networking might become a tool to spread the communicable disease which is net-speak across the internet.

The technology violation cannot be separated from its development from time to time. According to a philosopher Hans Jonas in Dundar (2013), the connection between technology progresses and humanity regress is very present. It is reflected on the ethics of state, an ethics of responsibility of conservation and preservation. The advancing of technology creates new ways of living, it means that there are new ethics and moral that human must bear. If they cannot preserve the value of living in technology era then it will affect the stability of their society. For instance, in his journal, Dundar explains about how the word Lord in Huxley's *Brave New World* (1932) is replaced by Ford because there is an unstable control by the man of industry. He states that the mass-production

becomes really vital to the world even it change the way people speak to their God.

In the cases that have been mentioned above, the imbalance of power relation can cause dystopia. Foucault (1980) stated that power is everywhere. The agent of power is not only someone who is in the higher class, but can be everyone in the society. He also stated that power is employed and exercised through a netlike organization and the individuals are the vehicle of power. For instance, the power relation in the mass media that has been mentioned in several studies above.

The power relation in social media trend and propaganda is also portrayed in one of *Black Mirror* episodes entitled *Hated in the Nation*. *Black Mirror* is a science fiction British TV series. It examines modern society which does not anticipate new technology consequence. The episode is about an investigation of mysterious deaths with a sinister link to social media. The characters live in a near future of London. The technology is more advance, they have invented honeybee robot after that species extinction to preserve the environment. At the beginning of the episode, the people in the city often throw some hate comments to public

enemy. Whether in public space or social media, they show their hatred as if the public enemy deserves it. Everything seems to be fine until there are a challenge called Game of Consequence. The challenge enables them to send a murder request to the public enemy or someone that commits crime or arose some controversy if the hashtag reaches trending topic. It is interesting to see how power can make hatred diffuse in a society and construct the dystopia.

Although those studies mention about dystopia, discussion on hatred in social media is rarely address. In the previous studies, the mass media is usually used as a propaganda tool by the ruler of society. In this episode, it turns out that media, especially social media, is used by the society itself to build a dystopia by spreading hatred around the city. The purpose of this study is to analyze how dystopia is constructed through social media and technology violations by using film theory from Bordwell and Thompson (2015). They stated that film is not a random assortment thing, it has pattern and form. There are two important components to make film, the first one is the cinematography and technical component and the second one is narration within its

frame. These components make the viewers get structured experiments so they can understand the realism which is shown in the film. Another purpose of this study is to contribute another element in dystopia construction in literature.

METHODOLOGY.

This study uses a qualitative descriptive method. The qualitative descriptive method is actualized by collecting data, analyzing, and interpreting. This study examines how the dystopia is constructed from the power relation in social media. Qualitative method usually used a theoretical lens or perspective which provides an overall orienting lens of the study. Moreover, Bernard (2000) implies there are some approaches to do a qualitative study; one of them is interpretation. This patterned theories or generalization leads to several endpoints and since the analysis based on author interpretation, there is no absolute correct. Since the data are collected from film frames, they should be analyzed from film's aspects of cinematography. One of the cinematography aspect is *mise-en-scene.* According to Broadwell and Thompson (1997) *mise-en-scene* is a combination of what the audience view on

screen as it is and the way they invited to view. It is all about the means of communication in the film and how they work out as an expression of a narrative pattern.

The data are taken from one of *Black Mirror* episode entitled *Hated in the Nation* which was aired in 2016.This episode is the sixth and final episode of the third series of *Black Mirror*. In this episode which is written by Charlie Booker and directed by James Hawes, there are mysterious series of death in London linked to a trend in social media named Game of Consequence. Furthermore, there was a new technology called Autonomous Drone Insect (ADI) which has a purpose to preserve the environment. Without the acknowledgment of people in the city, the ADI is provided by face recognition technology to monitor the neighborhood. It turns out that this technology is backfiring because it used as a tool for genocide by link it to #DeathTo hashtag in the Game of Consequence.

There are many elements of *mise-en-scene,* but this study only draws on the setting, shoots and the tone in frames. In doing the analysis, the film has been watced watched carefully to profoundly understand

the film. Then, the author analyzed the shots using power relation theory in social media. Besides analyzing the cinematography, the author also analyze the narratives drawn from the characters dialog. After that, the results of the analysis was combined to know how the dystopia is constructed.

FINDINGS AND DISCUSSION

The analysis of dystopian construction in *Black Mirror's* episode entitled *Hated in the Nation* is using Booker (1994) theory about critical dystopia and Moylan (2013) theory about dystopia in the twentieth century. Moylan's theory is strengthened by Hans Jonas's theory about technology progress and human regress in Durdan (2013). Furthermore, the way hatred spreading in social media and its impact to the society are discussed through Foucault's (1980) power relation theory. The findings show that in this episode, dystopian society is manifested by the use of hatred in public space, personal space, and technology.

At the beginning of the episode, we are introduced to a near-future city of London. The news anchor tells us about the extinction of honeybee species and hatred spreading around the city due to Jo Power's

article. She is a columnist who published a critical column of a disabled activist's suicide. From her writings, she gets various kinds of hate speech from society. Not only in social media and news portals, people's hatred also thrown in public space. Wherever Jo Powers goes, people turn their head to look at Jo with disgust and resentment. In Foucault's (1995) theory power does not come hierarchical. Power is exercised equally from one individual to another, for instance from one citizen to another citizen. The power relation between Jo Powers and citizen can be interpreted as power does not flow from the more to less powerful class but rather as individual intention.
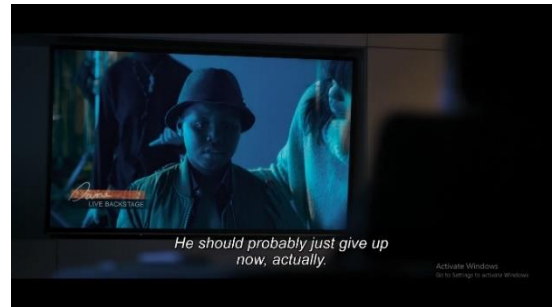
Hatred in this episode is something natural and unmarked. The hate thrown to each other from both citizens and Jo Powers looks like something normal. When a citizen meets Jo on the street he throws some hate speech just like a greeting and Jo Powers replies it nonchalantly. Without any hesitation people throw hatred to each other wherever and whenever. As what Clayes (2013) stated that dystopia in the twentieth century usually criticizes the lack of awareness of each individual's actions. It can be seen that the people in this society is

no longer considers the consequence of their action.

In this dystopian society, hatred is spreading in public space and personal space. It shows through shots and camera angles. Most of the frames in this episode use medium shot, close up and long shot. According to Bordwell and Thompson (2015) these shots are used to bring the object into relief, showing emotion, showing environment, and characters relation. The camera angle uses eye level which signified equality.

a.   Hatred in Public Space.

In public space, hatred is common practice which can take place everywhere and by everyone. In this society it commonly found on talk show or news program. The hatred is delivered through mediated utterance. It can be seen from these picture.

Hatred in this episode is neutralized which means it can be exercised by anyone, whether it is by direct utterance or mediated utterance. In figure 1, the mediated utterance is performed by a celebrity named Tusk to a nine-year-old fan on a talk show that is broadcasted on television. Foucault (1980) stated that the individuals in power are not puppets of a certain ideology and power is not exerted through oppression but power relation diffuses through all relational structures in society. In this case the relation between Tusk and his fans is celebrity vs. fans and adult vs. children relation in society. It is not common if a celebrity mocks his fans. However, with hatred that has been neutralized in this society then it is something normal. Even though it is a child, he does not feel that it is inappropriate. In figure 1, the frame which

Figure 1. Shot/reverse shot. Celebrity mocking his fans in television.

shows Tusk and presenter in light blue saturation meanwhile the frame that shows the boys is in more deep blue saturation. It signifies that the hatred is thrown by Tusk to the boy hurt him emotionally, as we can see in its close up shot that shows the boy's disappointment expression. However, as everyone is used to giving hate comment, most of them do not care about the little boy's feeling.

Another example of public hate can be seen in a television news fragment. In a television interviews about the hashtag #DeathTo, the news anchor interview several people and askes their responses about this phenomenon.

News Anchor: Good morning. Have you posted the hashtag? Is it real or an urban myth? Well, thousands have been taking part, but how culpable are they? People are dying, and we want to hear your thoughts. Line seven, Liana...

Interviewees 1: It's not the hashtag killing them. That's just a game. Like, if you're an arsehole, you deserve to be shamed.

News Anchor: Steve, line five.

Interviewees 2: Yeah, but my point is, someone's gotta be top of the list, yeah? So

why not make it someone, you know, who deserves it, like a racist.

(James Hawes, 2016, 00:59:33 – 01:00:06)

Even though they know that this game takes casualties, they think that it is not a big deal. By saying that the hashtag is only a game, they do not realize the danger beneath this game. In modern dystopia, Booker (1994) defines that the problem is no longer about the destruction caused by the authorized power, but a deteriorating society is built as a result of human degradation. In this case, a decrease in society's awareness is the result of prevailing norms. Moylan (2000) stated that everyday life in the new dystopia is still ruled, observed and controlled but the surveillance tool is more dynamic. This surveillance tool is not only from one institution but it is exercised through the society's everyday life. Each individual can manage what happens in their society. In this episode, netizens with their hatred unconsciously regulate how the society works. They create a deteriorating society to live where hatred is neutralized and the norms in society which are violated considered as a proper way to gives someone punishment.

b. Hatred in Personal Space.

The discourse of hatred in this society is not only appear in real life. On the internet this phenomena arises significantly. Hatred is spreading rapidly because everyone can access them easily. Private spaces, such as blogs or social media cannot be separated from hatred. This condition is getting worse since #DeathTo hashtag become a trend. One of the victims of Game of Consequence is a columnist named Jo Power.
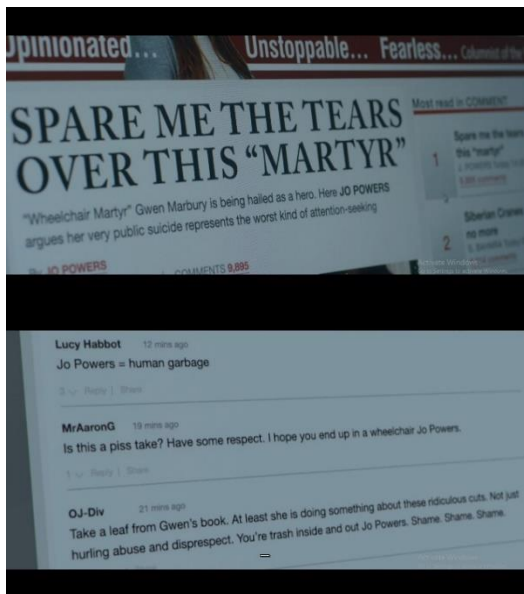

Figure 2. Shot/reverse shot. Jo Power's column about disabled activist's suicide.

In Jo Power's column shown in figure 2, she stated that her opinion is unstoppable and fearless which indicates her personal space in social media giving her freedom to write her ideas. Her opinion of the death of Gwen Marbury, a wheelchair martyr who is hailed as a hero, is a representation of the worst public attention-seeking. She argues that Gwen Marbury does not deserve the Joan de Arc title because of her action to set herself ablaze on the street bothers the pedestrian and injures police officer who tried to help her. This article arose rage from public that disagree with her statement. They began attacking Jo Power's column with hate comments immediately.

It is an ironic because on her web heading on (James Hawes, 2016, 00:05:45) she stated that her column is fearless. However, she receives so many fearful messages. This mood is strengthened by saturation of light blue which signifies depression and sadness according to Bordwell and Thompson's theory.

In connection with Foucault's theory, power is something which build system of relations between individual. The discourse of hatred between Jo Power's and netizens is built not because they wanted to defend Gwen but because they just hated something they did not agree with. In

Foucault's power theory, the system of relations exists because something which unmarked appears and the people in the system has more power. Therefore, Jo Power who has a different opinion becomes the object of hatred. In the column comment, most people only write words that is intended for Jo. Such as, "Jo Power = human garbage" and "Is this a piss take? I hope you end up in wheelchair, Jo Power" in (James Hawes, 2016, 00:05:58). The hatred is spreading unnoticeably because in this society it present as a daily basis.

Start from here, #DeathTo hashtag begins spreading on social media. It can be said that this hashtag is a form of protest from netizens for public figures who act arbitrarily. This hashtag starts with a spam video entitled Game of Consequence. This social media trend is a viral crowdsourcing platform that allows people to give punishment to someone they do not like. This video explains the rules for punishing the public enemies through the hashtag #DeathTo. Firstly, you must pick someone you don't like, then put #DeathTo on your tweet along with their photos. If the number of people that choose the same name gets trending then the target will be killed every 5:00 PM.

By this trend the dissemination of hatred looks like a common trend on the internet. People who initially did not follow this hashtag started to write it on their social media because they followed the flow that had already exist before. As an instance, there is one character in this episode, detective Nick Shelton, who finally put the hashtag to catch the mastermind behind Game of Consequences. He already knows that this hashtag killed people, but he insists to put the suspect selfie on social media hoping he can be tracked. When referring to the theory of technological progress and humanity regress in Durdan (2013) then by joining the Game of Consequence, netizens have a new feature to facilitate them in punishing public enemies in their way. Without them knowing, the consequences in the game are not only intended for public enemies but also them as the sender of hatred.
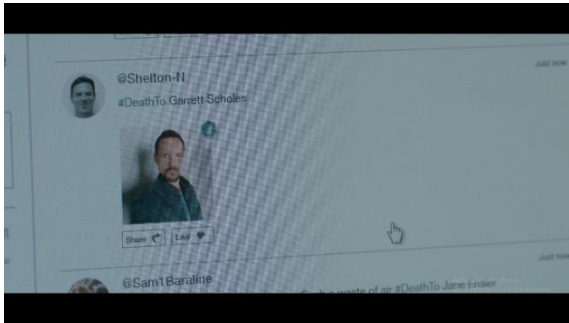
Figure 4. The hashtag in Game of Consequence.

The portrayal of hatred in personal space mostly use close up shot. As in figure 4, each frame the color saturation is cool, such as soft blue and dark blue. This color saturation signifies pessimism, hopeless and depression. Almost all saturation in frames when display web pages in this episode are colored light blue. It represents that social media used in this society is no longer safe. There are too many awful things are arising in social media. Its main function of facilitating communication shifted into a forum for hatred with each other and even a space for killing someone.

The characters in this TV series assume that hatred is irrelevant because it only happens on the internet. Even a detective who should be concerned with utterances that refer to killing someone, considers this hatred to have no major impact. As what detective Karin Parke said in this dialog:

Karin Parke: That Internet stuff drifts off like weather. It's half hate. They don't mean it. The hate in a marriage, that's in 3D. That's had work put into it. That's sincere. Yeah. I'm divorce.

(James Hawes, 2016, 00:15:52 - 00:16:09)

Hatred through writing on social media is not something real. She considers it will not have the same impact as hatred in the real world. Her reason is because people only need to move their fingers, they are not speaking directly. According to Parke, hatred that spoken indirectly will not have a big impact like divorce because it is one of the common internet cultures. However, whether it is in real life or only appears on internet, hate speech has the same impact. The hatred does not go away even the cyberbullying victims turn off their device or delete their accounts. The picture, comments, or anything will be on the internet forever. It will create a bad society to live in. Especially if it goes on continuously.

Durdan (2013) explains in his journal that if visualized in a diagram, technology linearly ascends while the fundamental values and possibilities in life are plummeting in the other end. It can be seen through the increasing complexity of

the internet, people forget that there are values that must be maintained. Bashing someone with hate supposedly categorized as acts that violate norms. However, because it is done over and over again, especially by giving options to do it on the internet, hatred becomes something normal. They also have the notion that this is not something sincere, so that is why this discourse is easily formed.

In this deteriorating society, hate is something normal. If people do it to someone then it must be someone's fault because they believe that there will be no smoke if there is no fire. Even sending some death request is not an evil thing for them. One of the hate speech senders named Liza Bahar explained the reason why she participated sending the hashtag #DeathTo in the following dialog:

Liza Bahar: I'm not being funny, okay? I know she is dead. But did you read what she had written? How much do you think she got paid for spouting that horrible shit?

Karin Parke: I don't know.

Liza Bahar: I was just using my freedom of speech.

Karin Parke: To send a threatening message.

Liza Bahar: It was funny, okay? And I can see if I'd done it myself, then that would be a bit weird, but I'm not mental.

Blue: You wished she was dead.

Liza Bahar: Well, uh... No, no, I didn't.

Blue: "Death to Jo Powers."

Liza Bahar: It's a... a hashtag game, you know, like "Death to..." You insert the name of someone who's being an arsehole. It's not... real. It's a joke thing.

Blue: And who started it? The hashtag?

Liza Bahar: I don't know. I don't know. I saw it somewhere.

(James Hawes, 2016, 00:20:46 – 00:21:45)

According to Liza Bahar, we can see that the hatred chain in social media continues because it is not only one person who did it, but everyone else too. She stated that it would be weird if she did it alone. It means that if she separated from the chain of the power network then the hatred which she said meant nothing. If she did that she could be labeled as a basher alone. This case has connection with Foucault's (1980) theory. It states that power is something which circulates or as something which only function in the form of chain. The

individual in this netlike organization are the vehicle of power not its point of application. Liza Bahar also can be a representation of individual who is lack in carrying out the norms in society. The hatred that she throws means nothing for her, she defends herself by saying it is only a joke and she has her right to express her opinion freely.

c. Technology as Surveillance Tool

The dystopia that is constructed in this society is not only formed by neutralized hatred that is spreading through the society. The technology which formerly used to preserve the environment turns as public surveillance tool. This technology is called as ADI. The main function of making ADI is to prevent the extinction of honeybee at that time. From what is broadcasted in the media, this bee robot aims to maintain the diversity of plants by spreading pollen from plants that exist throughout the city. Without the citizen knowing, to make this ADI, Granular, the company that developed it, received help from the government but with one condition. ADI must be equipped with a small camera in the form of face recognition to be able to monitor the movements of the residents. But this

technology turned to attack them by a former employee named Garret Scholes. He linked the production code from ADI to IMEI in the city of London. IMAEI is a unique number on every phone. He also started the Game of Consequence by creating a bot account for spamming the hashtag on Twitter. The reason is that he wants to show the citizen that their actions on social media have consequences. Because in the past, one of his friends became a victim of cyberbullying. His friend became desperate and decide to take her own life.
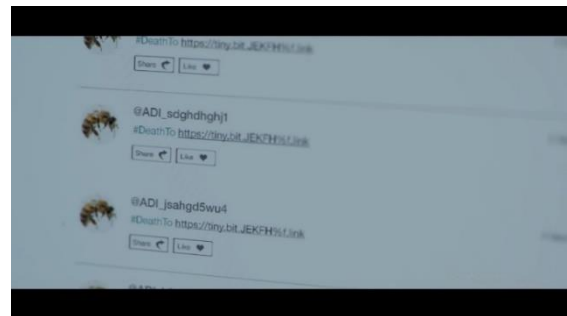

Figure 5. ADI account as the bait on Twitter.

Figure 5 shows a list of spam created by a bot account with a picture of a bee. The account sends the Game of Consequence link and its hashtags. With the IMEI of the phone users who have been combined with the ADI production code, then any netizens who use the hashtag will automatically be recorded. Indirectly,

through this hashtag, their activities in cyberspace are monitored.

Besides in the virtual world, surveillance is also carried out in the real world. This fact was revealed through the mouth of inspector Shaun, one of the FBI agents who came down directly for this case. This is shown in the following dialogue dialogues:

Shaun Li: Look, millions of those things flying around, propping up the ecosystem? Well, that's great, save the planet, hallelujah! Government's not going to pump billions into it just 'cause some lab coat says so, and it grabs 200 green votes. They saw an opportunity to get more, they took it.

Blue: Total nationwide surveillance.

Shaun Li: We tracked suspects for weeks in ways they couldn't dream of. We prevented bombings, mass shootings.

Blue: By spying on the public.

Inspector Shaun: And keeping them safe, which is what they want.

(James Hawes, 2016, 00:57:32-00:58:13)

Not only have their virtual lived which being controlled but also in real life. As

if the people in the city no longer have private space. The government's excuse for installing face recognition is to strengthen public security. Ironically, when the system they build is advancing, public security is threatened.

There are two important things in Foucault's theory: discipline and punishment. In this case, the discipline is applied far from public eyes and it formed as a strategy in network relations. Just like the face recognition feature implemented by the government in this society. The government did not want to infuse their funds if the technology only works to preserve the environment. So they ask to place the face recognition featured in every honeybee robot by regardless of the law about spying on the public.

In previous studies of dystopia, the power that made a dystopian society came mostly from oppressors. For example when a group of people or someone with a higher hierarchy is abusing their power to take opportunities for an interest. As Diglin (2016) has mentioned about how the media becomes propaganda to hide a fact in the *1984* book by George Orwell. The use of

technology for self-interest also occurs in this episode. The difference is that government misuse of technology is not a tool for oppressing. But something more complex than the matter of ruling and dominating a subjugated class to hide a truth from them. However, this technology has become a surveillance tool for spying on citizens. Ironically, this condition shows a bad circumstance of public security where on one side the face recognition feature works to prevent bombing or mass shooting but on the other hand it violates their personal space without exception. Be it someone in government agencies or ordinary people, they are at least supervised by a bee robot.

This equality is also shown through the color selection of the costumes of the characters. Although their attire types differ, they have the same tone as black and blue in each costume.

Figure 6. The costume color of the characters are black and blue.

It can be seen from the color selection on each character's costume has the same color, black and blue. The color uniform signifies that the power which applies to this society is equal. Anyone in this film can be the basher or a victim of the hatred itself. In addition to emphasizing the equal distribution of power, the use of color shows how gloomy the mood that is built in this episode. Even the children in the frame are wearing light blue uniforms. It was clearly emphasized that whether it was adults or children, they could be the target. Some figures are shown to be well suited and some use casual attire, but they are in the same tone, the class difference becomes equal.

Another crucial things to running power system in Foucault's theory is punishment. In this case, Garret Scholes who is the mastermind in the game Game of Consequence has a role in applying punishment to the citizens.

The punishment here does not work because of an obligation but it invests in them, and it transmitted by the society. By running this Game of Consequence, Garret gives them the choices to join the hashtag or not. He wants to test how far they can maintain their morality with this game. Even though he knew from the beginning, as they took cover behind the monitor to spread hate, throwing hatred is not something that impossible. Therefore he made another system if they could find a way to deactivate the ADI. The deactivation will lead them to a massacre, which means every person in the city who use the hashtag will die eventually.

As the investigation goes by, Parke and Blue are manage to track Garret hiding. Unfortunately, when they arrived there Garret is missing. In his hiding, they found his manifesto entitled The Teeth of Consequence as long as the deactivation code in his drive. In his manifesto he writes:

> When their victims lose their job, their homes, their families, or even their lives, do they stand up and take credit for the spoils of their moral crusade? No! They hide behind their monitors and their prove screens, secretly congratulating themselves whilst looking for a new victim. And who are these people? They will

have you believe that they are saints beyond reproach, the benchmark of morality and virtue by which all others must judge.

(James Hawes, 2016, 01:06:29)

He wants to teach them about giving some respect through the internet. Garret explained that those who hide behind monitors will consider themselves as a saint. Especially by doing punishment in their own way to people around them. Without them knowing, by spreading hatred like that they are no better than the public enemy. Their digital track record is an example that in this dystopia society hatred will always be there and its tracks cannot be erased.

. Finally, this dystopia society is like vicious cycle. Narratively, the ending of inevitable dystopia is signified with the scene of Parke being targeted as public enemy. In the end of their investigation they cannot stop the hatred and Garret success killing more than three hundred and thousand people. Karin Parke and all people that involved in this investigation are blamed by the citizen. They do not even care by the fact that this team is trying to break the chain

of hatred. This discourse of hatred is impossible to break as there are still many people do it continuously. The power theory in this study makes it clear on how dystopia is constructed through technology and social media violation.

CONCLUSION

In conclusion, the dystopia in this episode is constructed from the discourse of hatred in technology and social media. In this deteriorating society, hatred is neutralized to the point where it is considered normal to throw hatred everywhere and to everyone. In the narrative and visual results, this neutralization is the result of power relation in the society. Seen from Foucault's theory, the chain of hatred that arose in this society is unmarked. It diffuses as a trend on the internet, and people do not take it seriously. They do not even care whether the target is children or someone that is trying to help them. In Durdan (2013), Jonas states that the more rapid technology develops, the more people ignore their social norms. The people here do not care whether they will hurt others or not. They even feel happy if they manage to kill others through their actions. The hierarchical power is not relevant in this society.

Although there are many characters with different professions but their attire color are the same. From this episode of Black Mirror, we can see that if people are not using technology wisely, it can be a self-inflicted destruction. The hatred that is already considered as a normal action in this society is almost impossible to break through and it becomes a vicious cycle. This work also contributes more elements to postmodern dystopia narrative. Technology is not only used as a propaganda tool by the authorities, but it can also be a surveillance tool for any individual in the society.

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