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A Malthusian Reading of the Pandemic in Dan Brown's *Inferno*

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Abstract

This study examines Dan Brown's fictional work *Inferno* (2013) from a Malthusian perspective. It investigates the factors behind the presence of an apocalyptic postmodern condition reflected in the novel by focusing on the issue of overpopulation as the main problem facing humanity. The research interprets the attempts of Bertrand Zobrist as an antagonist/protagonist character who decides to stop the population growth by developing a pandemic that brings about sterility to all those who come in touch with it. The study employs the Marxist and ecocritical approach to highlight the impending dangers of overpopulation on nature and the environment. The more population grows, the stronger class struggle becomes between the powerful and the less powerful sorts of human beings. This research aims first to raise modern man's awareness against the existing issue of population surge and second to warn humanity about the imbalance between population growth and natural resources which is now an urgent crisis facing the coming generations.

Keywords: Malthus, Overpopulation, Pandemic, Nature, Transhumanism, *Inferno*.

I. Introduction

The central emphasis of this study is the issue of overpopulation and the way it is narrated in Dan Brown's novel *Inferno*. Dan Brown has appeared as one of the well-known contemporary American authors, especially for his contentious and popular thriller fiction such as *Angels and Demons* (2000), *The Da Vinci Code* (2003), *The Lost Symbol* (2009), and *Inferno* (2013) as his latest mystery-thriller novel. It is worth mentioning that Dan Brown has already raised issues dealing with the growth of population, environment, and ecology in one of his earliest works, *Deception Point* (2001). Still, from most of his publications, *Inferno* pays particular attention to the rise of the population as it leads to the underprivileged treatment and exploitation of nature and non-human beings as a means of fulfilling human greed.

In Dan Brown's *Inferno*, a Harvard professor named Robert Langdon wakes up in a hospital in Florence suffering from amnesia. He seeks to find a virus created by Bertrand Zobrist, a genius scientist. Sienna Brooks, a doctor, accompanies Langdon, and together, they attempt to find the virus. They travel in search of clues to a globally significant mystery, elucidating signs and symbols taken from art objects, as well as from Dante's *Inferno*. Dan Brown is quite interested in symbols, signs, and paintings which convey hidden or implied messages (*Inferno*).

The awareness to preserve the Earth where human beings live is crucial to consider. The study's attempt in reading the novel from a Malthusian perspective underlines the growth of population and the exploitation of nature. Thomas Malthus (1766-1834) is one of the few English economists who generated debates on such issues in *An Essay on the Principle of Population* (1798). Malthus

publicises his theory on population dynamics and its connection with the availability of resources. He encourages us to express our scepticism about positive theories glorifying the abilities of mankind and welcoming the progression and dispersal of human knowledge as a source of well-being and freedom for the coming generations.

In *Inferno*, Bertrand Zobrist, as an individual with a unique philosophical viewpoint, strives to fight against the positive theories praising the diffusion of human knowledge and advances. From Zobrist's ideological perspective, the world is in danger because of overpopulation. The only solution to resuscitate the world is to produce a pandemic that increasingly diminishes the human population. However, Malthus (1798, p. 35) opts for natural adverse conditions manifested in tremendous earthquakes and volcanic eruptions. He further argues that if such natural convulsions do not frequently happen to destroy the spirit of industry and reduce the inhabitants, there will be unfavourable consequences on the average population in any state.

II. Methodology

The study employs an analytical method to promote the public understanding of the rise of the population. Marxist and Ecocritical approaches are conducted to examine the structure of society, the preservation of nature, and the environment. Therefore, in addition to Malthus's principal work on the population, the study uses *The Population Bomb* (1978) by Ehrlich and *The Ecocriticism Reader: Landmarks in Literary Ecology* (1996), edited by Glotfelty and Fromm. Glotfelty, a professor of literary studies and the environment, is concerned about the relationship between nature and the environment. An ecocritical approach is used to examine

the crucial relationship between culture and nature. Moreover, environmentalism, as a political and social ideology that aims to protect the natural environment in defiance of human activities, has been given significant preference in the present work. Thus, Lawrence Buell's books *The Future of Environmental Criticism: Environmental Crisis and Literary Imagination* (2005) and *The Environmental Imagination* (1995) have been of great importance for the study's method. Marx and Engels' *The Communist Manifesto* (1848) proves to be an indispensable work. Marx advocates Malthus's theory, but he claims that poverty and hunger are the sheer results of capitalism rather than population growth. Additionally, Manzocco's *Transhumanism Engineering the Human Condition* (2019) and Fillard's *Transhumanism: A Realistic Future?* (2020) have put much insight into the study's analytical method.

III. From Machiavelli to Malthus

Machiavelli presents two different causes that affect the growth of humanity. Some causes are from man, and some are from heaven. He is fascinated by the instant effects of the plague or in modern terms pandemic on society. Unlike those who believe that the pandemic is a God-given punishment, Machiavelli thinks it is nature's method of regulating the population. The following excerpt elucidates his viewpoint:

“As to the causes that come from heaven, they are those that eliminate the human race and reduce the inhabitants.... This comes about either through plague ... famine or ... an inundation of waters... that when all provinces are filled with inhabitants (so that they can neither live there nor go elsewhere

since all places are occupied and filled) and human astuteness and malignity have gone as far as they can go, the world must of necessity be purged by one of the three modes, so that men, through having become few and beaten, may live more advantageously and become better” (Machiavelli, 1998, pp. 139-140).

Malthus must have been deeply influenced by Machiavelli, and he developed his theory on Machiavelli’s premises. The Malthusian theory proposes that the population grows exponentially, whereas the food supply and other natural resources are linear. This reality will eventually result in reduced living standards, and people will die as a result of food shortage. Malthus believes that disease, famine, war, and other natural disasters are necessary to restore the balance between the population and the existing natural resources (Malthus, 1798, p. 15). Places and periods marked by the absence of technological progress or land productivity are characterized by regular population and income. Whereas areas described by approving climate conditions, promising land expansion, and favourable developments in technology or the availability of land generates only momentary improvements in income, ultimately leading to a larger population. Accordingly, the triggering increase in the size of the population will eventually lead to a decline in living standards at the beginning and natural disasters in the long run.

The Malthusian theory brings about some predictions as the following:

1. Land expansion or productivity leads to a more considerable increase in the human species.

2. Countries characterised by greater land productivity will have higher population density. However, their standard of living will not reflect the degree of their technological development.

3. Countries that witnessed universal progress in the technological environment earlier would have higher population density but a lower population growth rate (Ashraf and Oded, 2008, pp. 4, 17-18).

For Malthus, nature makes food essential for human beings. Therefore, an effective check on the population must be in operation because the population, when unchecked, keeps on duplicating itself almost every twenty-five years. The rate according to which natural production may increase must be utterly different from the population rate. The power of the population is much superior to the power of the earth to produce subsistence for man. The increase in population can only be prevented to the level of the means of subsistence. However, the law of food necessity, as a check on the population, is never the instant check except in cases of famine. The checks can be categorized into two sorts—the positive and the preventive (Malthus, 1798, pp. 7, 20).

The preventative check arises from man's reasoning abilities, which allow him to analyse future consequences, especially when he witnesses the distress that often embraces those with extended families. Such families cannot contemplate their earnings, cannot provide their children with adequate education, and cannot support the coming generations financially. Therefore, they are subject to more extensive difficulties. The positive checks on the human species are various, and they contribute to shortening the natural duration of human life. Such checks include severe labour, extreme

poverty, common diseases, bad nursing of children, famines, plagues, and wars (Malthus, 1798, pp. 20, 44).

Malthus has maintained that human creativity and skills could not control population growth. However, his reliance on diseases, famine, and wars will produce less effective positive growth control. Malthus postulates that scientific innovation is an inadequate indicator of improvement in human welfare. He presumes that having wars and diseases as positive checks would bring about population growth in conformity with food production. The doom theory insinuates that population growth will outpace the existing output (food production) due to insufficient preventive and deliberate checks (Warburton, 2021, pp. 1-3). Dan Brown's depiction of the pandemic in *Inferno* reveals that the Malthusian theory is not contingent on positive reviews but a function of acquired knowledge because the moral checks substantially advocate non-human involvement. Whereas, in the case of *Inferno*, Zobrist is liable for the pandemic outbreak.

IV. From Malthus to Darwin

Vorzimmer asserts that Darwin initially comprehended the basis for his process of natural selection through his reading of Malthus because previously, he had little inception of a mechanism for his evolutionary hypothesis (Vorzimmer, 1969, p. 527). Social Darwinists like Herbert Spencer (1820-1903) and eighteenth-century evolutionists like Denis Diderot (1713-1784) perceive society as a reflection of the methods of biological evolution—the rise of organisms including humans from primitive stages to sophisticated forms —reflected in the rise of societies. Malthus incited Darwin to explore the reasons for the existing competition

among members of the same species (Darity Jr, 2008, pp. 57-59, 232).

Darwin has acknowledged how Malthus's principles have provided him with the key to discovering the secrets of human evolution. Darwin changed the way human nature was viewed. His theory of evolution proposes that all life had a common ancestor and that it developed along different lines according to some conditions such as terrain, climate, and natural catastrophe (Darity Jr, 2008, pp. 12, 232). Darwin's theory asserts that there is a continual struggle for existence in nature. In this unending struggle, only the fittest can survive. Therefore, individuals that best adapt to their surrounding environment, survive and pass on their genes to the coming generation (Day, 2010, p. 14).

In his foremost scientific work, *On the Origin of Species* (1859), Darwin argues that the ongoing struggle for existence leads to natural selection. Social Darwinism discerns a direct consequence between the struggle in the social world and the biological world and with winners approaching success and losers eliminating. Losing organisms fail to reproduce, they go bust and starve. The parallel between biological and social evolution carries reluctance. Darwin believes that certain people in society are superior to others, but he also approves of moves to alleviate the woes of the less successful (Darwin, 1859, pp. 62-70).

In *Inferno*, the superiority of people, to a great extent, is manifested in wealth and power that allow transhumanist bioterrorists/biotherapists like Zobrist to exert influence on the individual's right to reproduction control. Morrill (2013) states that for transhumanists like Zobrist, humans have reached the experience level where they can, with their knowledge of genetics,

accelerate and control the process of natural selection and evolution. The such assertion was quite common among the Social Darwinists. However, they, to a large extent, focused on cultural and moral developments rather than biological ones.

V. From Darwin to Transhumanism

In the Darwinian theory, the concept of species is tied to reproduction. However, even before Darwin, it was believed that only members of the same species could reproduce sexually. Today, because of the emergence of informational and bio-technical phases, human beings have passed sex as their sole means of generation. Humans have different relations with animals, such as relations of trust and affection, domination, and exploitation. It is reasonable to state that in every relation humans have been in control (Blake et al., 2012, p. xviii).

Bertrand Zobrist fails to employ the safest means of reducing the population. This is manifested in the provost's ramifications, the novel's secondary antagonist and owner of the Consortium, because he attempts to satisfy Zobrist's wishes and accomplish his plan by safeguarding the location of the virus from Sinskey and divulging a video Zobrist recorded before his death to the media. However, he soon admits that he has "*agreed to provide services to the wrong man*" (*Inferno*, p. 38).

Moreover, technology can interface with human bodies in strange ways to the degree that it can alter human self-definition. For transhumanists like Bertrand Zobrist, it increases the possibility of bringing radical changes to human longevity, susceptibility to disease, and intelligence. Transhumanism is an extension of the Enlightenment's devotion to rationalism and an attempt to

transcend humans into the realm of pure information. This approach can enlighten people to alter how they treat their environment and the inhuman life they share (Blake et al., 2012, pp. 3-4). Dan Brown depicts the influence of the philosopher and futurist Fereidoun M. Esfandiary on Bertrand Zobrist because he is regarded as the father of transhumanism. Esfandiary is “credited with introducing Transhumanist philosophy to the multitudes as well as presciently predicting in vitro fertilisation, genetic engineering, and the globalisation of civilisation” (*Inferno*, p. 434).

Manzocco (2019, pp. xvi, 7) argues that transhumanism is not only about surviving biological death, but it plans to spill over into religion because it blatantly represents the burning desire for life and attempts to ascend to a God-like state. The movement is a collection of loosely tied ideas regarding the possibility of enhancing human competencies through technological means. It is an opportunity for the human species to take human evolution along with a virtual extension of youth and health and the chance of self-directed human evolution into their hands. Therefore, transhumanism is compatible with any philosophy or ideology willing to accept its goals to eliminate suffering in all sentient life experiences. In the following excerpt of *Inferno*, Sinskey explains to the provost that:

“Transhumanism is a philosophy stating that humans should use all available technologies to engineer our species to make it stronger. Survival of the fittest.... the Transhumanist movement is made up of ...apocalyptic thinkers who believe the end is coming and that someone needs to take drastic action to save the future of the species” (*Inferno*, p. 433).

Transhumanists are discarding their Darwinian past in favour of biotechnology not only for human bodies but for the whole planetary ecosystem and the living beings so that they can eradicate suffering in the world engineered by the post-humans. Moreover, Fillard (2020, pp. ix-x) asserts that unlike Darwinian theory, which believes genetic evolution aims at making the species more adapted to the laws of nature, transhumanism aims at reversing that theory by adapting the surroundings to its will.

VI. From Transhumanism to Genetic Engineering of the Pandemic

Dan Brown's *Inferno*, sometimes called the science novel, is concerned with the battle of extremists to end the earth's population surge by spreading a pandemic that intends to bring sterility to humanity. As a literary document, the novel incites the reader to decipher the tensions and paradoxes of virology. It can be argued that *Inferno* reflects the public contention of contemporary hyper-science and overpopulation. The key characters play as experts in different fields of study such as global health policy and cultural studies. Zobrist discerns the rise of the human species as an example of an imminent cataclysm. Therefore, the dissemination of several encrypted messages as wake-up calls is that he refers to himself as a bio-therapist rather than a bioterrorist. Zobrist is ready to unleash the pandemic with the aid of a genetically modified virus that he considers to be his masterpiece and a mysterious entity between art and bioscience or genetic engineering. However, on other occasions, he appears as a visionary and a life-saving therapist, a precursor of new ethical order, and a promoter of human culture.

Inferno represents Malthus's dichotomy between positive and negative checks/treatments of the rise of the population. For Zobrist, human beings have become unduly prolific. That is why he attempts to develop a sustainable solution for fixing human beings' fatal evolutionary flaws and man's irrepressible desire for reproduction. The rapid population growth is indisputable, but his decision to launch the project of disseminating the virus can be interpreted as a negative Malthusian check for Langdon. This is because, as Harari (2017, p. 7) confirms, after the famine, human beings' second archenemy is pandemic and infectious diseases. However, for Sienna, Zobrist is a pioneer who represents a new method of thinking and acting.

According to Harari (2017, pp. 2-3), human beings can awaken themselves and envision new horizons. If a man can certainly control famine, pandemics, and war, what will substitute them at the top of the human agenda? It will be like having firefighters in a fireless world. Therefore, humankind in the modern world should raise some questions like: what are they expected to do with themselves? In a harmonious, thriving, and welfare world, what will request their ingenuity and attention? Such a question enhances urgency given the immense new powers that information technology and biotechnology offer. With all that power in hand, what will human beings do? As Marx and Engels explain, with the rapid rise of technology, humans are brought to a moment when they should decide how to relate to one another in a rational manner (Marx and Engels, 1848, p. 10).

Zwart (2015, pp. 371-373) observes that bioscience is becoming alarming, and genetic engineering has already become an irreversible part of human evolution. As a Dante adept, Dan Brown deciphers his *Inferno* as a prophecy and a fusion of

knowledge, and an anticipation of how the medieval world would have appeared if population growth had continued unchecked. Therefore, Zobrist believes that the Black Death, even for Machiavelli, establishes a paradigm for action: a natural culling and massive self-purging of humankind. From a Marxist perspective, the weapon that aims to bring about radical changes between Langdon and Zobrist's constant struggle is the pandemic. As Sinskey tells Langdon: "Don't forget that an effective plague is the ultimate biochemical weapon" (*Inferno*, p. 393).

Langdon ultimately realises that Sienna is a zealous follower of Zobrist. For Sienna, human beings have been considerably affected by a defence mechanism called "denial". She further argues that human beings are aware of the forthcoming catastrophe, but they overlook the symptoms and believe they are invulnerable to disaster. Thus, denial has already become a universal psychic pandemic, and this applies to large organisations like WHO, represented in *Inferno* by director Sinskey (Zwart, 2015, p. 372). Malthus asserts that the advocates of the present order of things are either those whose meaningless assumptions are not worthy of the attention of any sensible man, or they are those who draw pictures of a better situation in society only to empower them to destroy the current establishments and to forward their carefully planned schemes of ambition (Malthus, 1798, p. 2). However, Langdon is none of these.

Environmentalists are interested in promoting the planet's ecological equilibrium, healthy lifestyle and social justice, and conserving natural resources for future generations (Buell, 2005, p.139). The history of mankind has been altered by speeding up natural resources. In ecological politics, concern in the nineteenth century over urban air pollution incited explicit activism.

Meanwhile, the Romantics provided the cultural impetus to the proposition that humans should cherish the natural environment. Wangari Maathai, a Kenyan environmental activist, states that educated people ought to comprehend that the future of our planet concerns all of us. Therefore, we should protect it (Ehrlich, 1978, pp. 175-176; Smith, 2017, pp. 206-207).

The frightening effects related to environmental issues that have caused problems globally are depletion of natural resources, global warming, climate change, and overpopulation. Therefore, not only ecological researchers or activists but also literary scholars such as critics, poets, dramatists, and novelists like Le Guin and Atwood have recognised the environmental issues and ecological crises that are currently stepping up. Similarly, Dan Brown exposes problems related to natural destruction and environmental damage to raise awareness to preserve ecological sustainability (Glottfelty and Fromm, 1996, p. 225; Laksmitarukmi, 2017, pp. 1-2).

In the novel, Sienna is encouraged to support Zobrist because she believes Zobrist's assumption is accurate. The following excerpt shows her emphasis on preserving the world:

“I wanted to save the world.... I met Bertrand-a beautiful, brilliant man who told me not only that saving the world was *possible*...but that doing so was a moral imperative. He introduced me to...people who...*could* change the future” (*Inferno*, p. 584).

However, her attempt to stop the spread of the virus proves that she has changed her mind about Zobrist. She realises that the impact of the virus resists the natural method of reproduction, and it endangers the sustainability of the human species.

In *Inferno*, Dan Brown has depicted menacing issues facing the earth due to overpopulation which has been seen as nature's oppression. Therefore, it is necessary to reduce such a threat carefully. According to Laksmitarukmi (2017, p. 1), the exploitation of nature appears to be a human just because nature needs humankind to provide crops and other resources due to cultivation. Sometimes, culture exists to preserve nature, and in return, nature offers necessities for living and non-living creatures. However, nowadays, this relationship between culture and nature has changed because nature is exploited only to satisfy the interests of specific parties (Buell, 1995, p. 68; Bressler, 2011, p. 230). Through *Inferno*, Dan Brown enlightens the reader to see that the uncontrollable number of people threatens the environment. Moreover, the earth has limited power to give necessary life sources for the sustainability of living beings.

In the conversation between Bertrand Zobrist and Elizabeth Sinskey, the novelist depicts the impact of overpopulation on the environment in the following excerpt:

“Did you know that if you live another nineteen years...you will witness the population *triple*.... Animal species are going extinct.... The demand for dwindling natural resources is skyrocketing. Clean water is harder and harder to come by” (*Inferno*, p. 143).

The examples mentioned above are feasible to happen again in future if people refuse to take action. Sinskey opposes Zobrist's suggestion to employ the vector virus as a means of sterilising people. The WHO demonstrated in the novel has already come with outstanding long-term solutions, as Sinskey states: “the WHO

takes overpopulation *very* seriously” and tries to “educate people about birth control” (*Inferno*, p. 144).

From a slightly different perspective, Dan Brown represents Zobrist as an eccentric preserver because his attempt to change the nature of human reproduction is seen as a sacrifice to establish a better future. On the contrary, Sinskey’s reaction to Zobrist’s scheme is triggered by anthropocentrism, prioritising humans rather than nature. She supports the attempts of WHO to solve this problem by sending doctors to Africa, providing people with free condoms, and educating them about birth control. Unlike Zobrist, Sinskey and Langdon are more concerned with human sustainability than the capacity of the Earth to satisfy living beings. Their actions are anthropocentric. On the contrary, Zobrist’s attempt at the persistence of nature is to prolong the life span of living beings. It can be argued that Zobrist’s plan is also anthropocentric because, for him, human beings are prolific, and for the coming generation to live comfortably, somebody should struggle to redesign the DNA of the current generation (Laksmitarukmi, 2017, p. 53).

Moreover, from a Marxist viewpoint, history is viewed as a persisting struggle between the capitalists and the working class. Every society is based “on the antagonism of oppressing and oppressed classes” (Marx and Engels, 1848, p. 33). Thus, once the rise of the population occurs, any program that aims at bringing equality will be doomed to failure. As far as Marxism is concerned, disastrous effects would embrace any man who lacks the valid right to achieve an equal portion of the earth’s produce. Moreover, such people are the miserable ones who suffer inevitably from want. According to Haag and Ward (2013, p. 10), a visceral resentment permeates Bertrand Zobrist’s attempt, when he defines the mass of

humanity as starving and weltering in sin, with his allusion to Dante's *Inferno*, he is evoking a Malthusian interpretation of population growth as the unavoidable source of vice because he associates overpopulation with hopelessness and sin. As Zobrist says:

“Under the stress of overpopulation, those who have never considered stealing will become thieves to feed their families. Those who have never considered killing will kill to provide for their young. All of Dante's deadly sins- greed, gluttony, treachery, murder, and the rest will begin percolating... rising to the surface of humanity, amplified by our evaporating comforts” (*Inferno*, p. 146).

For Marx, food supplies could keep pace with the rise of the population if there were fair distribution of wealth and property. However, Wiltgen (1998, p. 451) argues that Marx ruthlessly critiques Malthus's association of mass poverty and hunger with population pressures. He and his co-worker Engels preclude the possibility of human problems with the need for demographic regulation. From his conception of human nature, Marx envisages the regulation of human and nonhuman reproduction as an indispensable part of establishing a society to handle health and environmental issues. Failure to fully recognise this can come at a great cost to the order of society. Marx believes that Malthus sought to explain the rise of the human species by the laws of nature rather than the historical rules of capitalist production. As Langdon puts it:

"Not everyone could afford to improve themselves....
legalized genetic enhancements would immediately

create a world of haves and have-nots. We already have a growing chasm between the rich and poor, but genetic engineering would create a race of superhumans” (*Inferno*, p. 396).

The influence of Malthus is seen in Marx's overarching indignation at the inequality between the upper and the lower classes of society. The echo of Marx's economic theory is quite clear when he refers to the misery of the working class (Barry, 2017, p. 135). Dan Brown's anti-hero is convinced by Malthusian and transhuman presumptions. Malthus might not have accepted the social programs and medications that have made population growth possible. Both economists and scientists have put much faith in the ability of human beings for social and technological progress, but they have equally attempted to spread warnings about such developments. As Haag and Ward (2013, p. 164) claim, human beings will experience different yet slightly renewal of Malthusian worries and fears if they keep overlooking the population growth

Conclusion

The increase in population has contributed to the dichotomy between the stronger and the weaker humans in terms of knowledge and power. It has left appalling impacts on nature and the environment. The Malthusian view of the pandemic in Dan Brown's *Inferno* is imperative to maintaining an equilibrium between the ability of human beings to reproduction and the natural resources on the earth to produce subsistence for survival. The population, if it goes unchecked, will bring an apocalypse. However, Bertrand Zobrist's struggle of causing sterility is seen as a negative Malthusian check because it incorporates human involvement. Malthus labels a pandemic as a positive factor only if it is caused by non-human involvement. Modern man must have awareness about the impact of overpopulation and assist ecologists and environmentalists. Instead of solving overpopulation through the sterility virus, man can think of other positive alternatives such as desert greening, reduction of food wastage, reforestation, and hydroponic farming that can be good natural resources for sustaining billions of the coming generations. One of the conclusions of this study is that any change should start with the self, but, more importantly, the inside part of the self. If a man cannot control birth, the ill effects of population increase will surely damage the ecosystem. Therefore, this research urges the readers to give serious support to any social and welfare program that educates people about birth control. More research is needed to sustain a balance between humanity and the earth.

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پوختە

ئەم توپژىنە وەيە پۇمانى (دۆزەخ) (۲۰۱۳)ى (دان براون) لە پوانگەى (مالئوس) ەوە شىدەكتەوہ. ئەو ھۆكارانەى لە پشت ھەبوونى بارودۇخىكى ترسناكى پۇستمۇدىرن ھەن دەخاتەروو كە لە پۇمانەكەدا رەنگيان داوہتەوہ، ئەويش بە سەرەنجدان لە پرسى زۆرى دانىشتووان وەكو سەرەكتىرين كىشە كە رووبەرووى مرۇقاىەتى دەبىتەوہ. توپژىنەوہكە ھەولەكانى (بىتراند زۆبرىست) وەكوپالەوان و دژەپالەوانى پۇمانەكە لىكدەداتەوہ كە برىارى وەستاندى گەشەسەندى دانىشتووان دەدات بە دروستكردى پەتايەك بۇ نەزۇككردى ھەموو بەركەوتووانى پەتاكە. توپژىنەوہكە تيۆرى ماركسىزم و ئىكۆكرىتسىزم بەكاردەھىنىت بۇ ئەوہى جەخت لە كارىگەرەيە ترسناكەكانى زۆرى دانىشتووان لە سەر سروشت و ژىنگە بكاتەوہ. لە راستىدا ھەرچەندى دانىشتووان زياد بىي، ئەوہندە ململانئى چىنايەتى نيوان مرۇقە بەھىزو بىھىزەكان تووندتردەبى. مەبەستى سەرەكى ئەم توپژىنەوہيە بەرزكردنەوہى ئاستى وشيارى مرۇقى سەردەمە دژى پرسى زيادبوونى پىژەى دانىشتووان و ئاگاداركردنەوہيەتى لە نەمانى ھاوسەنگى نيوان زيادبوونى دانىشتووان و سەرچاوە سروشتىەكان كە وەكو تەنگژەيەكى لەپر دووچارى نەوہى داھاتوو دەبىتەوہ.

وشە كىليەكان: مالئوس، زۆربوونى دانىشتووان، پەتا، سروشت، ترانسەھيومانىزم، پۇمانى (دۆزەخ)

خلاصة

تتناول هذه الدراسة العمل الروائي (الجحيم) (٢٠١٣) للكاتب (دان براون) من المنظور المالتوسي. تتحقق هذه الدراسة في العوامل الكامنة وراء وجود حالة مروعة في ما بعد الحداثة تنعكس في الرواية من خلال التركيز على قضية الزيادة السكانية باعتبارها المشكلة الرئيسية التي تواجه البشرية. يفسر البحث محاولات (برتراند زوبريست) كشخصية خصم/ بطل الرواية الذي يقرر وقف النمو السكاني من خلال تطوير جائحة تجلب العقم لجميع أولئك الذين يتعرضون لها. توظف الدراسة النهج الماركسي والنهج الاقتصادي البيئي لتسليط الضوء على المخاطر الوشيكة للاكتظاظ السكاني على الطبيعة والبيئة. في الواقع ، كلما زاد عدد السكان ، أصبحت الصراعات الطبقة أقوى بين أنواع البشر الأقوياء والأقل قوة. يهدف هذا البحث أولاً إلى زيادة وعي الإنسان الحديث تجاه قضية صعود الزيادة السكانية الحالية وثانياً لتحذير البشرية من عدم التوازن بين النمو السكاني والموارد الطبيعية التي أصبحت الآن أزمة ملحة تواجه الأجيال القادمة.

الكلمة الرئيسية: مالتوس ، الاكتظاظ السكاني، جائحة ، الطبيعة، التسامي الانساني، الجحيم.

