

GLOBAL AND GALACTIC CONFLICTS AS DYSTOPIC ELEMENTS IN ADRIENNE GEDDES'S *THE RIM OF ETERNITY*

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ABSTRACT

This study examines The Rim of Eternity (1964) as a dystopian novel that addresses issues of conflict, scientific growth, and global power dynamics. The novel is analysed in light of larger tendencies in dystopian fiction, particularly its depiction of a future defined by military and scientific development. The research focuses on how the novel portrays technology as both a tool for control and a force with unexpected consequences, stressing the dangers of unregulated scientific growth. The study also looks at how the novel depicts shifting superpowers, focusing on how global and galactic struggle for resources and military dominance impact the narrative. The study examines these themes to show how The Rim of Eternity reflects modern concerns as well as a pessimistic view of a future moulded by conflict, technological domination, and humanity's vulnerability to inter-human and alien threats.

Key Words: *The Rim of Eternity, dystopia, technology, global conflict, aliens*

Adrienne Geddes'in *The Rim of Eternity* Eserinde Distopik Elementler Olarak Küresel ve Galaktik Çatışmalar

ÖZET

Bu çalışmada The Rim of Eternity (1964) adlı roman çatışma, bilimsel gelişme ve küresel güç dinamikleri konularını ele alan distopik bir roman olarak incelenmektedir. Roman, distopik kurgudaki daha geniş eğilimler, özellikle de askeri ve bilimsel gelişmeye tanımlanan bir gelecek tasviri işliğinde analiz edilmektedir. Araştırma, romanın teknolojisi hem bir kontrol aracı hem de beklenmedik sonuçları olan bir güç olarak nasıl tasvir ettiği odaklanıyor ve düzenlenmemiş bilimsel büyümenin tehlikelerini vurguluyor. Çalışma aynı zamanda romanın değişen super güçleri nasıl tasvir ettiği de bakmakta, kaynaklar ve askeri hakimiyet için küresel ve galaktik mücadelenin anlatımı nasıl etkilediğine odaklanmaktadır. Araştırma, The Rim of Eternity romanında modern kaygıların yanı sıra çatışma, teknolojik hakimiyet ve insanlığın insanlar arası ve uzaylı tehditlere karşı savunmasızlığı ile şeşilenen bir geleceğe dair kötümser bir görüşü nasıl yansittığını göstermek için bu temaları incelemektedir.

Anahtar Kelimeler: *The Rim of Eternity, distopia, teknoloji, küresel savaşlar, uzaylılar*

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Research Article / Araştırma Makalesi

Cite as / Atıf: Karagöz, C. & Boynukara, H. (2025). Global and galactic conflicts as dystopic elements in Adrienne Geddes's *The Rim of Eternity*. *Uludağ University Faculty of Arts and Sciences Journal of Social Sciences*, 26(49), 641-650. <https://dx.doi.org/10.21550/sosbilder.1620578>

Sending Date / Gönderim Tarihi: 15 January / Ocak 2025

Acceptance Date / Kabul Tarihi: 1 May / Mayıs 2025

Introduction

Adrienne Geddes's *The Rim of Eternity* (1964) is a science fiction novel that explores the complexities of interplanetary and interstellar warfare, offering a dystopian vision of a world shaped by militarization, technological advancements, and global power struggles. Despite its thematic depth, the novel has largely been overlooked in academic discussions of dystopian literature. As Timothy Jones notes, it has "remained more or less unacknowledged by the literary field" (2017: 162). This study seeks to fill this critical gap by examining *The Rim of Eternity* as a dystopian narrative that reflects Cold War anxieties, the consequences of unchecked scientific progress, and the geopolitical tensions surrounding emerging superpowers. Written during the height of the Space Race and escalating nuclear tensions, the novel interrogates the ethical paradoxes of scientific advancement by weaving together two intersecting narratives: China's neo-colonial aggression in the Pacific and the existential threat posed by the Daxis, a hyper-rational alien species bent on Earth's exploitation.

The fundamental goal of this research is to examine how *The Rim of Eternity* uses dystopian aspects to criticize both terrestrial and extra-terrestrial conflicts, technology abuse, and the instability of global governance. To accomplish this, the novel will be evaluated through the lens of dystopian literary theory, drawing on the frameworks of scholars who have thoroughly researched the thematic and structural elements of dystopian fiction. This critique will concentrate on the representation of technology as a tool for control, the effects of militarism on international relations, and the existential threat posed by alien invasions. Although the novel has science fiction themes, its use of technology and scientific opportunities for mass murdering, domination, colonialism, and oppression allows for a dystopian interpretation. It calls into question the notion that technology advancements would lead to a fulfilling world dominated by welfare, fairness, and humanistic ideals. This study seeks to redress the novel's marginalization in literary scholarship by situating it within the larger canon of mid-century dystopian fiction, arguing that Geddes' work critiques Cold War geopolitics, technological militarism, and the dehumanizing consequences of unchecked power - themes that are especially relevant in the current era of algorithmic warfare, ecological crisis, and the rise of global authoritarianism.

The novel, written at the midpoint of the Cold War, investigates the consequences of China's rise to global dominance, with a special emphasis on the possibility of a hegemonic conflict in the Pacific. The author examines the scenario of China filling the power hole left by the Soviet Union's breakup, as well as the implications for regional security. Although the Cold War has officially ended, the author believes that new global powers will emerge. As states compete in a technical arms race, weaker nations are more likely to be exploited. China's intended invasion of New Zealand and Australia stems from overconfidence in its technological advances. While science and technology have enriched some countries, they have also heralded a new era of colonialism. This trend has increased the threat of weapons of mass devastation for weaker countries. The use of cutting-edge technology weapons in combat necessarily results in increased mass deaths and more intense global market competitiveness.

China's invasion of New Zealand and Australia ends as a new threat comes from the alien invasion of Earth. The Daxis, an advanced alien species led by Orgden Sral, set out on a cosmic journey that eventually leads them to Earth. Beyond a simple excursion, their journey is a search for a new colony to ensure the technological and economic prosperity of their home world. After landing their spaceship on Earth, the Daxis began collecting data on mankind. Their arrival, though swiftly recognized, is initially kept secret. However, it quickly becomes clear that aliens have come to exploit the Earth's resources, posing a serious threat to humanity. Facing an alien invasion, the world's nations band together to form a worldwide government

and wage battle. The narrative concentrates on the destructive impact of this struggle on humanity rather than presenting a conclusive resolution to the war's outcome or the fate of both Earth and the aliens.

Utopia

The emergence of a utopian vision in Europe, rooted in human-centred thought, gave rise to a prominent societal model characterized by optimism and the pursuit of perfection. Thomas More, in his *Utopia*, draws a perfect picture of an ideal society where class distinction, injustice, sadness and other social problems do not exist. He portrays an ideal social structure: "There be neither wine-taverns nor ale-houses nor stews nor any occasion of vice or wickedness, no lurking corners, no places of wicked counsels or unlawful assemblies" (More, 1912: 119-120). More also writes, "[f]or there nothing is distributed after a niggish sort, neither there is any poor man or beggar; and though no man have anything, yet every man is rich" (1912: 210). Since "the absence of privacy, private property, and personal self-interest within this isolated society compels pride to diminish," "self-interest is replaced by the promotion of the common good and genuine friendship" as Nicole Pohl states (2010: 57).

More sought to introduce a novel idea and sentiment that would articulate the emerging intellectual currents in Europe. His conception of utopia was deeply rooted in the Renaissance — a period during which the classical civilizations of Greece and Rome were regarded as the pinnacle of human intellectual achievement and served as a model for European thought. However, his vision was also shaped by humanist reasoning, which emphasized that human beings were not merely bound to accept their fate but possessed the capacity to use reason to shape their future. Amid the collapse of the "medieval" social order, a newfound "confidence" in human potential emerged — not a belief in the attainment of absolute human perfection, which remained incompatible with the Christian worldview due to the enduring notion of the Fall, but rather an assurance that society could be reorganized to foster peace. This expansion of intellectual horizons was undoubtedly influenced by the unprecedented broadening of geographical boundaries. More's *Utopia* was inspired by letters from figures such as "Amerigo Vespucci, Christopher Columbus, and Angelo Poliziano," who recounted the discovery of new lands and peoples. The expansion of geographical knowledge inherently led to an encounter with the Other, and More leveraged this growing awareness of otherness to justify the conceptualization of alternative spaces, societies, and systems of organization (Vieira, 2010: 4).

Dystopia

As the hoped-for utopia failed to materialize, theoretical and literary works began to embrace dystopia. Utopian views and works were replaced with dystopian ones because technology and science began to call forth anxiety and fear, rather than promising feelings. "The term dystopia ('bad place')," currently "applied to works of fiction, including science fiction," evokes "a very unpleasant imaginary world in which ominous tendencies of our present social, political, and technological order are projected into a disastrous future culmination" (Abrams, 2005: 337). "Dystopia" defines "a non-existent society described in considerable detail and normally located in time and space that the author intended a contemporaneous reader to view as considerably worse than the society in which that reader lived" (Sargent, 1997: 9). It vividly depicts the complex consequences of "political" centralization, "militarism," "nuclear" proliferation, "espionage," and "propaganda," particularly as they were employed in the "ideological" battle between "socialism and capitalism" (Hammond, 2017: 32). Dystopian fiction often offers a critique of contemporary "social" and "political systems" either through a deconstruction of the utopian ideals underpinning these systems or through an "imaginative"

extrapolation of their potential consequences in alternative “contexts” that highlight their inherent “flaws and contradictions” (Booker, 1994: 3). Modern dystopian regimes often refer to a system characterised by physical violence, surveillance, restrictions on personal freedoms, a small elite controlling the majority of resources and privileges, the masses suffering from poverty and oppression, mass “imprisonment” and “forced labour” (Claeys, 2017: 5). It is at this point that the rationale behind the dystopian state's dualities – such as “law and lawlessness,” “propaganda and truth,” “advanced technology and a regression to barbarism” – is unveiled to the reader, further intensifying the nightmarish atmosphere characteristic of the dystopian novel (Gottlieb, 2001: 11). Literary works such as *Brave New World* by Aldous Huxley, *Nineteen Eighty-Four* by George Orwell and *We* by Yevgeny Zamyatin are novels that typically reflect the general characteristics of the dystopian fiction and have been extensively analysed in this context.

Whereas utopian fiction emphasizes the stark contrast between the society it portrays and “the real world” — often downplaying the links between the two and seldom explaining how such an “alternative” could be realized — dystopian literature presents a grim future as a potential outcome of “present society.” Dystopia is depicted as a “logical” extension of the current order, suggesting that such a future may unfold unless active measures are taken to prevent it. While utopian satire emphasizes the contrast between the real world and its utopian counterpart – using this difference to underscore the flaws of the present — dystopian fiction focuses on the similarities between our current reality and the envisioned future society. Dystopia, in essence, criticizes both the existing social order and the utopian desire to reform it. From a dystopian standpoint, utopia’s inability to rise above current societal conditions stems from its very foundations within that society; thus, it can only replicate and expand what already exists. The seemingly “noble” aspiration of utopia to craft a “better world” is viewed as hubristic and “presumptuous,” reflecting an uncritical belief in humanity’s “right to control and manipulate” both human life and the natural world (Ferns, 1999: 17, 19).

In dystopian narratives, the focus is not on the scientific advancements themselves, but rather on their detrimental effects on humanity; that is, the question is not whether we “envision ray guns,” “infinite power sources,” or “space travel,” but how these technologies might be misused to oppress and destroy (Claeys, 2017: 286). Not all of Western science fiction produced during the Cold War era, however, exhibited optimism, with “the looming threat of nuclear” annihilation or other catastrophic outcomes exerting as a dominant influence on the genre’s “imagination” from the late 1940s through the early 1990s (Booker, 2005: 171). “Many dystopian visions of the future” were heavily shaped by “Cold War pessimism,” and also the Cold War significantly contributed to “the prominence of alien invasion and post-apocalyptic narratives,” particularly during its “peak” years from 1946 to 1964 (Booker, 2005: 171). The dystopian genre continued to thrive in the post-World War II years, particularly within “popular science fiction,” yielding notable works such as Vladimir Nabokov’s *Bend Sinister* (1947), Ray Bradbury’s *Fahrenheit 451* (1953); Anthony Burgess’ *Clockwork Orange* (1962), Philip K. Dick’s *Martian Time-Slip* (1964), *Dr. Bloodmoney* (1965), and *Do Androids Dream of Electric Sheep?* (1968) (Wegner, 2005: 90). Therefore, it is difficult to argue that science fiction is independent of the dystopian genre. The possibility of encountering and waging war against an alien species that is more advanced than humanity in terms of science and technology during interplanetary travel has introduced a sense of pessimism and anxiety into the science fiction genre. The threat of aliens attacking the Earth with far more dangerous and lethal technological weapons, placing humanity on the brink of extinction, evokes characteristics typical of the dystopian genre.

Dystopic Analysis of *The Rim of Eternity*

The Rim of Eternity takes a complicated and gloomy look at interstate wars, the consequences of technological developments, and the existential threat of alien invasions. Set in a post-apocalyptic future, it examines the disastrous effects of unbridled technological power, notably in the context of conflict. As China grows as a global giant, the story details its efforts to fill the power vacuum created by other nations, as well as its aggressive pursuit of resource-rich countries. The depiction of China's military attacks against New Zealand and Australia emphasizes the destructive power of superior weaponry and technology, emphasizing dystopian notions of colonialism and global strife. A significant dystopian element is the invasion of Earth by the Daxis, a technologically advanced alien civilization commanded by Orgden Sral, who launch an interstellar expedition to occupy the planet and harvest its resources, mainly hydrogen and other important elements. This alien invasion is a metaphor for humanity's vulnerability to superior external powers, enhancing the dystopian fear of domination, slavery, and resource extraction. The novel depicts the extra-terrestrial aliens as technologically advanced but emotionally distant, highlighting the consequences of a highly automated society devoid of empathy and compassion. The novel embodies dystopian characteristics by depicting both global warfare and alien conflict, presenting a bleak vision of the future that emphasizes the potential consequences of technological abuse as well as the enduring threat of domination, whether from powerful nations or extra-terrestrial forces.

The novel posits a future where the West, scarred by two world wars, is on the brink of collapse. The European continent and America, once heralded as lands of opportunity and prosperity, are now facing an exodus of their populations. As a result, Westerners seek refuge in the Far East. The author recounts: "Those who could, used every means at their command to flee from those accursed continents to the relatively clean and healthy atmosphere of the Southern Hemisphere" (Geddes, 1964: 51). The Industrial Revolution, coupled with the development of modern weapons of mass destruction, has inflicted severe damage on the environment, leading to widespread air and land pollution. Therefore, human security is now threatened not only by the spectre of war but also by the deteriorating quality of the air humans breathe. New Zealand, with its abundant natural resources and fertile lands, has emerged as a beacon of hope for those seeking a new beginning:

With the decline of Europe New Zealand was forced more and more upon her own resources of which the country had plenty. She was blessed with oil, iron and titanium, hydro-electric power and cattle. Refugees pouring in had brought their own skills in manufacture, new industries had opened up, huge new tracts of farmland were brought into production. Areas of the South Island previously little heard of assumed tremendous importance as new mineral deposits were discovered and brought into production (Geddes, 1964: 51).

New Zealand, the country refugees begin to flock to, rapidly advances in both industry and agriculture with the decline of the West. Promising a bright future, the country becomes a focal point not only for refugees but also for emerging superpowers on the global stage. Having rich resources makes a country more vulnerable to exploitation. Colonial powers with advanced technology and military might often target such resources.

Once the dominance of Western nations over the world comes to an end, technologically advanced China begins its initiatives to exploit this power vacuum and control the world. Its targets include resource-rich countries such as New Zealand and Australia: "China, having completed her conquests in the East, having subdued the peoples throughout Malaysia, Indonesia and New Guinea, was prepared to turn her attention to the vast continent of Australia and the islands of New Zealand" (Geddes, 1964: 106). Faced with a rapidly growing population and dwindling resources, this nation is actively pursuing a more prominent global role to tap

into new markets and secure additional resources, aiming to stimulate economic growth and enhance the quality of life for its citizens. Due to the country's excessively large population, the nations it exploits are insufficient for its needs, leading it to set its sights on global conquest:

China, with her teeming millions, had not escaped the effects of radiation, but so enormous were her resources, so prolific her people that by now, her sole aim was space, space for the nation to grow in and ultimately conquer the world (Geddes, 1964: 51).

To seize the control of the world and achieve its colonial ambitions, China would not hesitate to employ its technological superiority and weapons of mass destruction as a deterrent force. Driven by greed and a desire for expansion, superpowers often utilize science and technology to subjugate and exploit other nations: "China in fact wanted Australia, and afterwards New Zealand. China had the bomb too, but she had the greatest reluctance to use it — she wanted clean, untainted lands" (Geddes, 1964: 51). Rather than serving as tools for human advancement and prosperity, these scientific and technological advancements are frequently weaponized to annihilate or enslave masses.

China subsequently issues a call for immediate disarmament, accompanied by a detailed proposal for regional control. These proposals are presented in such a manner as to suggest that New Zealand and Australia would benefit from acquiescing to Chinese dominance. The writer imparts these facts: "She outlined her proposals for the take-over in such attractive terms that it appeared New Zealand and Australia would be doing themselves a favour to allow her full and free reign in both these countries" (Geddes, 1964: 106). As soon as New Zealand rejects the proposal, China decides to attack: "Furious at New Zealand's flat refusal to accept her peaceful proposal, China acted immediately. Her long-range rockets sought out the known air bases in both Australia and New Zealand, winging home with brutal accuracy" (Geddes, 1964: 108). China's use of its advanced technological capabilities to launch a rocket attack on New Zealand represents a reminder of the significance of science and technology in the context of global warfare in the previous century. "Medical science" had already demonstrated that numerous "chemicals" possess the ability to burn, blister, or cause severe damage to human tissues, and efforts to employ them as weapons against "soldiers" in wartime can be traced back to World War I (Ford, 2011: 166). As the looming threat of World War II grew nearer, "science and technology" assumed a heightened and alarming sense of "urgency" (Ford, 2011: 13). Following World War II, regarding the pivotal "role" the atomic "bomb" played in wartime, potentially due to the correlation between the bomb's importance and their own, numerous "scientists" argued that if the "bomb" proved instrumental in either concluding World War II or initiating the Cold War, then "science and scientists" were equally "crucial" in terms of a further responsibility for "scientists" to contribute to the management and "control" of nuclear technology (Oreskes, 2014: 11). As a result, scientific and technological advancements began to evoke atrocities, mass death and war, rather than providing people with a sense of security and peace.

China's invasion of New Zealand and Australia abruptly ends when a new danger emerges: an alien invasion of the Earth. The Daxis, an advanced extra-terrestrial race led by Orgden Sral, are on a cosmic exploration that leads them to the Earth. Their mission goes beyond mere friendly intentions — they are searching for a new colony to maintain the technological and economic progress of their home planet. After landing on Earth, the Daxis start gathering information about humans. Although their presence is detected early, it is initially concealed from the public. Sral's people urgently need hydrogen on their planet to generate power through the controlled fusion of hydrogen atoms into helium — similar to the process in a hydrogen bomb. However, hydrogen has always been scarce on their planet and is now nearly depleted. On the Earth, he discovers an endless supply of hydrogen in water.

Transporting hydrogen in its gaseous form would be inefficient, but by cooling it into liquid and then freezing it into a solid state, it becomes much easier to manage. Steel also attracts the attention of Sral: "Sral in fact wanted steel. Tons of it. It would revolutionise industry back home, being harder and more durable than the materials which were now in use" (Geddes, 1964: 132). As well as hydrogen and steel, Sral takes a keen interest in other materials: "aluminium and magnesium alloys for lightness; ceramics to withstand the searing blast of rockets; titanium, niobium and zirconium metals for special structural elements in the electronic equipment; antimony, selenium, chromium, copper, platinum ... and the noble metals" (Geddes, 1964: 145). To him, the challenges of colonizing the Earth seem simple to resolve. In addition to the three planets the Daxis have colonised, Sral aims to make the Earth a fourth colony.

The Daxis are depicted in the novel as an advanced species, yet one devoid of emotional and spiritual depth. Despite their technological sophistication, they lack comprehension of the fundamental elements that impart meaning to life. Their allegiances are not to individuals but to their collective: "They had no love or loyalty to individuals, just to the herd, as in their natural reactions when any one of the number was attacked" (Geddes, 1964: 103). Emotional expressions, particularly fear, are nearly absent among them, which is likely a consequence of their prolonged status as a dominant race. Rather than fearing death, they approach it with a fatalistic acceptance. Regarding the observations of Alan, a character, on them, the narrative mentions: "Alan never saw a Daxi smile, express much pleasure, or scowl with jealousy. After a certain time in their helmets, no one announced that he felt ill, that he'd have to go now" (Geddes, 1964: 103). On their home planet, the Daxis lead a communal lifestyle, with large mess halls and leisure spaces designated for study and relaxation although they do not require sleep. Substantial recreational areas are available, including rooftop parks and landing grounds for aircraft. Sral is perplexed upon observing a human child crying — a rare occurrence on his own planet, where familial bonds and emotional attachment to spouses or offspring are non-existent. His people, a rigorously controlled and selectively bred race, are hermaphroditic, reproducing through budding from pouches located near their heads (Geddes, 1964: 72). This reproductive process elicits no emotional response, and unwanted buds are efficiently eliminated by being disposed of in destructors to serve as nourishment for plants (Geddes, 1964: 72). Selective breeding has enabled the Daxis to evolve into a highly intelligent and technologically advanced civilization; however, their emotional detachment and lack of familial structures highlight a profound void within their society (Geddes, 1964: 103).

The technological and scientific superiority of the Daxis species does not imply their supremacy in all aspects. In this society, where individual differences have been eradicated, a uniform species resembling robots emerges. Individuals, deprived of familial and emotional bonds, become part of a mechanized society. The fact that weak ones who fail to adapt, even as infants, are left to die demonstrates the extent to which compassion and empathy have diminished. Such a society, transformed into a war machine, closely resembles the type of society fascist leaders sought to foster. These beings, functioning like robots designed for destruction and warfare, have severed their ties to human values and therefore do not hesitate to exploit and annihilate whatever lies before them. They can inflict harm on both people and the environment without any pangs of conscience. The Daxis community symbolizes the homogeneous society that leaders like Hitler, Mussolini, and Stalin aimed to construct.

Sral's use of a secret weapon to end China's attack on New Zealand and Australia and to establish its own colonial order has devastating and deadly consequences for the world and humanity. The mass casualties resulting from this war are described as follows: "The sheer number of bodies to be disposed of was an awesome task. Did they take them all to Australia for burial in mass graves, send them back to China or simply throw them overboard?" (Geddes,

1964: 113). Following the imposition of peace by Sral and his secret weapon, the global population is compelled to live under these terms, bringing about a cascade of significant and unforeseen challenges. The colossal munitions factories, which have been central to the economies of numerous nations due to their immense scale and production capabilities, are abruptly rendered inactive. For years, the economies of these countries have been structured to serve the demands of these war-time industries, and their sudden cessation has caused a profound disruption. The worsening conditions of employment and production are underlined in the narrative: "Unemployment and starvation followed on an unprecedented scale as was to be expected. There was simply not enough production going on in this immediate post-war period to absorb the millions who had been laid off" (Geddes, 1964: 117). Thousands of workers, mere components in a vast, dehumanizing industrial system, are suddenly displaced. These individuals, unprepared for any other form of employment, find themselves unemployable.

After the war, fatal problems begin to emerge regarding people's basic needs, such as shelter, food, and healthcare. The narrative gives us information about the serious problems: "Many who had survived light radiation, frantic flight and war died during this time. Nationals were anxious to return to their own countries from which they had been forced to flee" (Geddes, 1964: 117). In particular, Americans attempting to return find that many regions of the United States are still deemed uninhabitable. Similarly, Australia, struggling with overpopulation, seeks to alleviate its demographic pressures by expanding more living space for its people. A large-scale evacuation is implemented, involving both sea and airlifts, to repopulate the war-torn regions. Yet, this decision, in its inhumanity, places tremendous strain on those subjected to the ordeal. Survivors of the harrowing journeys are often afflicted by the diseases that still ravage the land upon their return: "Scurvy, the ancient and dreaded black plague, radiation, sicknesses of many kinds all labelled influenza, carried them off in their thousands. Typhus lay in wait, and cholera and starvation. It seemed anything but a brave new world" (Geddes, 1964: 117). In the aftermath of the fallout, many survivors, particularly those from the hardest-hit regions, revert to a survival-of-the-fittest mentality. To restore the previous order appears too difficult: "To establish civilisation once again in these areas, and to do it swiftly and efficiently, before anarchy made it totally impossible, seemed a hopeless task" (Geddes, 1964: 115). Only a small number of idealists are willing to dedicate themselves to this task, sacrificing their efforts without recognition or compensation. The availability of trained personnel to construct governmental frameworks and manage public services is also grossly insufficient, and the funding needed for the reconstruction and rehabilitation process is severely lacking. Additionally, the reports emerging from these devastated regions offer little clarity or optimism for those coordinating the recovery. Accounts from the few survivors who have retained their sanity suggest that "infanticide and cannibalism were commonplace in certain areas. Murder for food, spite or gain was the only law operating" (Geddes, 1964: 115). This new order of lawlessness becomes a grim reality.

Conclusion

The Rim of Eternity explores the devastating fall of human society, the dangerous effects of unchecked technological growth, and alien threats – all of which are classic dystopian themes. The story depicts a complex dystopian world where interstate wars and encounters with extra-terrestrial threats highlight how dangerous human expansionist and colonial ambitions are. The novel highlights the gloomy nature of such conflicts by portraying international strife that is fuelled by power struggles, technological domination, and galactical invasions.

The novel emphasizes the deadly repercussions of exploiting technology in battle, echoing dystopian anxieties about unbridled progress. It depicts how technological and

scientific advances, which were once praised for their promise, can be turned into weapons of mass destruction. The story underscores the terrifying danger of military technologies becoming out of human control, resulting in permanent disaster. In this scenario, mankind frequently finds itself powerless against the tools it has created - an idea that parallels continuing debates about the ethical limitations of technological growth, particularly defence systems.

A key dystopian element in the story is the depiction of continual interstate warfare, which is a popular subject in science fiction. The story depicts nations in constant conflict, resulting in massive destruction and degeneration of social institutions. These battles depict a society in which diplomatic efforts fail and violence is the principal means of resolving problems. The topic of war-torn nations, which appears frequently in dystopian fiction, criticizes institutional governance shortcomings. In *The Rim of Eternity*, the fractured global environment shows the serious repercussions of prioritizing military domination above attempts at cooperation. The narrative's constant depiction of violence and the resulting degradation emphasizes the ethical and humanitarian consequences of such an approach.

Beyond earthly disputes, the narrative depicts an imminent danger from extra-terrestrial entities, further weakening Earth. These alien invaders disrupted the already fragile geopolitical equilibrium, pushing nations to work together against a shared foe. This extra-terrestrial factor strengthens the dystopian narrative by emphasizing humanity's vulnerability to larger, uncontrollable forces. The war against the aliens reveals human weakness when confronted with formidable external beings wielding more advanced yet dangerous weaponry, echoing greater existential fears of unforeseen world disasters.

Finally, this research suggests that *The Rim of Eternity* strives to present new insights as an important addition to dystopian literature. Its stark investigation of humanity's dual susceptibility - to its own militaristic tendencies and to inexplicable cosmic forces - is deeply relevant in an era of environmental disasters and moral quandaries surrounding artificial intelligence. By deconstructing Geddes' evaluation of technical threats, this study not only broadens the scope of Cold War-era science fiction, but also underlines the long-term significance of dystopian stories as instruments for revealing fundamental societal flaws.

Information Note

The article has been prepared in accordance with research and publication ethics. This study does not require ethics committee approval.

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