

UNIVERZITA PALACKÉHO V OLMOUCI

PEDAGOGICKÁ FAKULTA

Katedra anglického jazyka

Václav Golasowski

III. ročník-prezenční studium

Obor: Anglický jazyk se zaměřením na vzdělávání – Informační výchova se zaměřením na
vzdělávání

Interpreting future: 1984 vs Brave New World

(Interpretace budoucnosti: 1984 versus Báječný Nový Svět)

Bakalářská práce

Vedoucí písemné práce: Mgr. Andrea Hoffmannová, Ph.D.

Olomouc 2014

Prohlašuji, že jsem závěrečnou práci vypracoval samostatně a použil jen uvedených pramenů, literatury a elektronických zdrojů.

V Olomouci 25. 6. 2014

.....

Acknowledgement

I would like to thank Mgr. Andrea Hoffmannová, Ph.D. for her time, support, valuable information and her useful advices that encouraged me to continue. And I want to thank my family and friends that supported me emotionally in such difficult times.

Václav Golasowski

Table of content

ABSTRACT	5
INTRODUCTION	6
1. Utopia vs. Dystopia	8
1.1 Definition of Utopia	8
1.2 Definition of Dystopia	11
1.3 Summary.....	13
1.4 Both In Literature	13
2. 1984.....	15
2.1 Author	15
2.2 Storyline.....	16
2.3 Characters	19
2.4 Themes	22
2.4.1 Totalitarian government	22
2.4.2 Brainwashing, manipulation and control of information.....	23
2.4.3 Lack of individuality and love oppression	24
3. Brave New World.....	25
3.1 Author	25
3.2 Storyline.....	26
3.3 Characters	29
3.4 Themes	31
3.4.1 Society used by technology	31
3.4.2 Consumer society	33
3.4.3 Lack of individuality, intimacy and traditional values	33
3.4.4 Fordism as a replacement for a common religion.....	34
4. Comparison of Both Novels.....	36
CONCLUSION	38
BIBLIOGRAPHY	40
RÉSUMÉ.....	43
ANOTATION.....	44

ABSTRACT

The work shows us a fundamental analysis of utopian and dystopian visions of alternative future, possible development of society, which is covered in both dystopian novels, totalitarian oppressive and inhuman 1984, written by George Orwell and Brave New World, written by Aldous Huxley, dealing with highly advanced futuristic society controlled and driven by science and technology only. Thesis will focus on the deep contemplation of both novels, short summaries, introduction of characters and analysis of themes found there, along with short biographies of authors, ending with comparison of both novels.

Introduction

The main idea of this bachelor thesis is dystopian future mentioned in two novels, *1984* by George Orwell and *Brave New World* by Aldous Huxley, which gave us both the most significant thought about this topic.

In this thesis, main concern lies in deep contemplation of anti-utopia and its message towards the people and future generations. Comparison of *1984* and *Brave New World* is strongly needed, due to various differences in both dystopian novels. Interpretation of the theme will be mostly based on them, since the message they carry and the way how is dystopia presented there, is very elaborated and emotional, it simply shows the best way how could a negative upcoming day look like.

Splendid is, that in modern culture one may encounter many books or movies dealing with dystopian themes, even in popular sphere, showing us not everybody is unconcerned about possible enslavement and brainwashing, though actually being performed in small amounts for now, in some countries. For example along with already mentioned *1984* and *Brave New World*, similar themes could be found in *Fahrenheit 451*, *Equilibrium* or *Hunger games*. It is very important to support reading or viewing of similar aspects, to remind society what could easily happen, if allowed. People tend to forget the pain and unfairness of past times. Or as commonly known saying indicates: „Those who do not remember their past, shall be condemned to repeat it“. Sceptics among authorities and civilians as well tend to say, that such disasterous scenarios are ridiculous and could never happen, proclaiming superiority of mankind, living in the free world and self-consciousness of one individual, with no possible way to let it happen. But the reality might be different. Not that much years ago, Germans willingly voted for Adolf Hitler and his dictatorship, letting themselves to start an epic war with fatal consequences for their

fatherland. Or the cursed year of 1948, when the communist party took over the reign of Czechoslovakia and froze its development for disturbing 41 years. Now people blame everybody from back then, furiously hating everything connected with that era. But most of them do not remember, they actually wanted it in the first place. People should open their eyes and let them be open, be aware, not careless. One never knows, what could occur in the future, not even knowing what actually happened until it is too late – the best way to enslave and control people is to give them fake impression of freedom and prosperity. Aim of this work is to think and elaborate two most significant dystopias in literature, *1984* and *Brave New World*.

In the first part of this thesis we concentrated at the introduction and we will focus on basic comparison of utopia and dystopia in the second. Third and fourth part will concentrate on both main dystopian novels, *1984* and *Brave New World*, putting emphasis on their authors, plot, characters, and themes. Fifth chapter will compare both novels and all will end with conclusion.

1. Utopia versus Dystopia

1.1 Definition of Utopia

To truly understand the aim of this work it is crucial to cover the fundamental substance of both diverse ideologies. Starting with utopia, the origin of this word was firstly mentioned quite a long time ago. It was created by British author, Sir Thomas More where it stood for a name of a novel and its full name was „De optimo rei publicae statu deque nova insula Utopia“ (Thomas More, 1516). It was philosophical and political fiction, which concerned an imaginary island with ideal conditions for living, ideal society and ideal political system. Something what cannot be reached, something most positive but unreal. It satirically portrayed the opposite of back then society. Thomas More's explanation of utopia is following: "In Utopia, where every man has a right to everything, they all know that if care is taken to keep the public stores full, no private man can want anything; for among them there is no unequal distribution, so that no man is poor, none in necessity; and though no man has anything, yet they are all rich; for what can make a man so rich as to lead a serene and cheerful life, free from anxieties." (Thomas More, 1516, p. 176)

Term utopia was later standardised not only for a novel, but as universal idea for every possible model of society, place or system of government, as something mostly pleasant and absolutely flawless, but also as something which could not be ever achieved. From to us known societies, we may depict the true meaning of communism, even though is claimed there is not only definition of it and there is a great difference between theories. (Leslie Holmes, 2009). Personally I think in the end it is the same, where communism proclaims the equality of all, no differences throughout society, common property and many others. But reality was and is much different, communism as it is was not ever achieved and everything was nothing but totalitarian stalinism and socialism, practically the opposite of utopia, dystopia. Dissatisfaction with the

concept, or more precisely disbelief in utopia is covered by many authors, starting with Albert Camus and his *Between Hell and Reason* (1991), where it is simply claimed that utopia is a direct opposite of reality, the simplest and most precise definition we may find. Another sceptical opinion is introduced by Emil Cioran in *History & Utopia* (1998), where utopia is presented as a cynical need for happiness, ridiculous fantasy and childish imagination.

Very profound and deep thought about utopic society is found in Milan Kundera's *Kniha Smíchu a Zapomnění* (1981) where it is said, that in fact the very beginning of utopia is every basic concept of any totalitarianism, which in reality ends up as a terrible disaster and it is practically direct opposite of utopia. Kundera here claims, that every totalitarian concept, being in reality very hellish, is at one point a vision of the paradise. A world with one faith, one vision, one drive, one community living in a constant harmony. However in reality, there will always be someone who will stand out of the row, someone with other opinions and desires and that someone will be persona non grata and thus must be secluded. Milan Kundera indicates there will always be a need to create small gulag in the paradise, which will eventually grow bigger and bigger and paradise itself smaller and smaller and it all eventually will end up as a one big dystopian disaster.

On the other hand some authors say different, they have more positive approach towards this problematic as H. G. Wells clearly expresses in his *Modern Utopia* (1967), where he claims, that everybody should be Utopian, to simply try to create a satisfied and happy world via our thoughts and actions, to find the strength to be a better person and to believe in brighter tomorrow and actually engage in such effort. Or in Oscar Wilde's *The Soul of Man Under Socialism* (1997) it is stated the nice fact, the picture proclaiming that the world where one cannot find Utopia on the map is not worthy, such world does not have any need to exist. People need to have this idea of hope, this safe place, this little sanctuary saved deep in their minds to give them a bright vision and the feeling of reassurance.

As a conclusion, even though it would be marvellous, the whole utopian idea is nothing but unreal wish and it could not be ever achieved, meaning that in possible flawless society based on eternal happiness, kindness and prosperity, spiritual and ethical values, humbleness, modesty, but still rich in resources needed for living and not surviving, loving not hating, helping each other just for a good feeling, not abusing anyone. Living in a place, where everybody is a one big family, including strangers, where everything works as a swiss clock, there will always be a „leak“.

People simply do not suit this description. It is not in our nature to act this way. Of course, there are many individuals behaving as a very nice persons and actually being them, but it is a very small number, that cannot ever rule something, due to their kindness, which is also their greatest weakness. As it is in the nature, where only the strongest survives, it is the same in human world. Those who lead us are those who went „over dead bodies“. Although very sad reality indeed, this is how it works throughout centuries. This is an answer for unrealistic nature of utopia. There will always be someone to ruin such society. (Jacky Hyunh, 2012)

1.2 Definition of Dystopia

As for dystopia or so-called anti-utopia and its meaning, there is a simple definition – a direct counterpart of utopia. The semantic origin of this word is found in greek as well, where the direct translation might be bad or harsh place. (Wikipedia, 2014)

Dystopia itself stands for made up new world order scenario, where lack of any freedom or individuality is normal or even welcome part of society, consisted with ideologically brainwashed people – „sheep“. Lack of these basic human rights is put in very negative way, might be even compared, though exaggerated to totalitarian regimes of past times, such as stalinism or fascism. In Erika Gottlieb's *Dystopian Fiction East and West* (2001) is dystopia seen as a prototype of totalitarian dictatorship. It claims everything is founded on a model of

society with lack of any humanity, with segregation of unwanted population, concentration camps and slavery. A society, where is violence and oppression justified by laws. Simply a model of dysfunctional society. Nice dystopian theory was implied by Sam Lundwall in his *Utopia – Dystopia* (1977) where is given a very simple, but also very nice and truthful statement, that dystopian reality comes when utopian idea is forced upon others by a crazy person.

To broaden up the definition of dystopia, it stands for a degraded society, most of the times after a great war where people are no longer free, they do not live in harmony, prosperity and happiness, they do not know individuality and self-esteem, simply they blindly follow the leader and rules of society, not discussing whether it is a good way to live or not, lacking their own opinion, brainwashing is everyday bread and every single crime or offence is punished in excessive way, ensuring total and undying faithfulness into the leading party and system, which is undemocratic, totalitarian, despotic, extreme, with no possible way to change the regime through democratic and peaceful solutions. Inhabitans of society like this are perceived as nothing but a tool serving the purpose, without own personal thoughts or individual desires, disturbing lack of love and emotions, with no family or friendship values, everything simply works as one big ice cold, dark and calculated machinery. (Sour Plums, 2009)

Problem is, that in contrary to utopia, which cannot be ever achieved, dystopia is more than probable to occur in near future. The very dystopian scenario is occuring in United States right now, where ordinary citizen is treated as terrible criminal at the airports, dangerous criminals are being released from prisons, government disarms ordinary people while outlaws are still armed. Security inland forces are purchasing vast amount of military grade equipment and many other aspect reminding a democratic country to become a totalitarian police state. (Aisle C, 2014). The reason for actions like these is very simple. As it was mentioned before, the world is led by the strongest only. And sadly, this is the kind of strength or power, which includes

harming or abusing others. One achieves the result by conquering the others. Dystopian society is led by that kind of people, twisted, evil, devil like creatures driven by their lust for power and wealth, loving the idea of subdued society in constant fear, not even daring to think about revolution, mostly because most of the inhabitants already accepted the reality and after many many generations, they do not think there could be a better way of living. And if there would be one of hundred, who has a rebellious thoughts, the one would be crushed by leading forces immediately. As an example may serve the North Korea. The regime is strongly similar to the one in 1984. Luckily, it seems that after the death of Kim-Jong-Il, his son Kim-Jong-Un does not have such a power as his father or grandfather did, more and more individuals are opposing the system and one day maybe, Koreans will see „the light“. The true power lies in the hands of majority, but to form and organise that large amount of people and hope for their unity and fight at all costs, that is really a difficult task. Once one enters the totalitarian regime, one must put an enormous will and determination to „loose the irons“.

1.3 Summary

To summarize both ideological theories, in every aspect they are total and fundamental opposite of each other with one exception, where positive utopia is impossible scenario of heavenly perfect society, that did not ever existed and will not ever exist on this planet. Dystopia on the other hand, although not as strongly as interpreted, already happend in past and still exist in some parts of the world and is more than likely to become real even in civilized conditions with educated and freedom loving population.

1.4 Both In Literature

First concept of utopia appeared as far back as in ancient Greece, a long time ago before Christ, in a book written by Plato himself, called *The Republic*. Built on a model of perfect society, of higher and lower castes and common held of women and children, with no currency

or individual property. It was an early model of Utopia which later inspired further utopian fictions. (Luke Mastin, 2008). Few centuries later Sir Thomas More wrote his famous *Utopia* (1486) which actually gave a name to utopia, his work consisted with two books questioning the laws, government, economy and morals of that time in the first one, followed by the book II, which takes a reader to the imaginary island of Utopia where everything works, everybody is employed, society flourishes and everything is simply nothing but utopic.

Throughout the centuries, many utopic or dystopic themes occurred in literature, some of them were political, some of them concentrated on society and its social problems and many others. Most significant and popular appeared at the beginning of twentieth century, starting with H. G. Wells and his *Modern Utopia* (1903), which gave us the basis of all modern utopian or dystopian works. Twentieth century also gave birth to intense dystopias, as a reflection to the massive changes in societies, the origin of totalitarianism and devastating wars.

Very common theme was lack of individuality and humanity firstly depicted in Yevgeny Zamyatin's *We* (1921), which is a totalitarian novel taking place in world wide society „The One State“, everything there is built out of glass and under reign of the Great Benefactor. This novel significantly influenced George Orwell's further work. Along with Huxley and his *Brave New World* (1932), Orwell is also famous author of dystopian fiction where his *1984* (1949) presented a cruel and raw vision of totalitarian concept of society. Criticism of socialism and collectivism which absolutely eliminated any trace of individuality is written by female author, Ayn Rand in her *Anthem* (1948), or a very popular Czech novel written by Karel Čapek, *Válka s Mloky* (1937), which is a classic satire focused against capitalism, fascism, racism and nationalism. Another disturbing theme is found in Bradbury's *Fahrenheit 451* (1953), where all books are banned and burned, only way of amusement is interactive television. Similar topic is found in *Equilibrium*, a film written and directed by Kurt Wimmer, where not books only,

but everything connected with art or spiritual and emotional amusement is destroyed and those who do not comply are exterminated.

Recent literary dystopian themes are shown in a trilogy written by Suzanne Collins few years ago, *The Hunger Games* (2009). Telling a story of a small but very rich, despotic and powerful group of people living in the Capitol, a luxurious city in contrast with other inhabitants living in poor conditions, divided into twelve districts with only purpose to serve as an amusement in cruel deadly violent reality shows.

2. 1984

Although carrying the same message – demoralized mankind in decay, twisted society with immoral values and no hope for brighter future, both novels are completely different. Starting with 1984, first of all we shall present basic information about its author, George Orwell.

2.1 Author

George Orwell was born as Eric Arthur Blair in Motihari, Bengal, India in 1903. He was a son of British civil servant, who was stationed there. A year later, he moved along with his mother and older sister to England, where they settled in Henley-on-Thames. He did not know his father much, he stayed in India until he retired in 1912 and even after that they did not really cope with each other, Orwell considered him dull and conservative. (Biography.com, 2014)

He was a very lonely child, trying to hide in his imaginary world, often being sick but very talented in intellectual way, he started to write poems in a very early age and had his first success at the age of eleven, when he had a poem published in local newspaper. Later he was sent to boarding school like many other English boys where he could see the English class system for the first time, where richer people were treated better than poor ones. He continued his studies at Eton College where he won a scholarship.

Orwell joined India Imperial Police force in 1922, but after five years spent in Burma, he decided to go back to England and became a writer. His parents were terrified by this action, his father thought George will continue in his footsteps and will serve in India as well. They feared he will not succeed as a writer and that he will live in a poverty and they were not so far from the truth. He lived in Paris for some time, where he literally lived among the filth and petty criminals, he did jobs no one ever wants to do, f.e. as a dishwasher and wrote poems no one ever wanted to print. Then he moved back to London and his living suddenly became much

better, where he worked as a teacher. In disguise as a tramp he visited and spent some time with lowest class people though. In 1932 he found a publisher for his first major work, *Down and Out in Paris and London*, which was published under his fake name – George Orwell. This might be considered as a born of a legend. Orwell did not know that at that time though. He was afraid, this work would not be accepted, it would be failure and he did not wanted to embarrass himself and especially his family. To his amazement, critics not only loved the book, they loved a character of Orwell as well. (Michael Shelden, 2010)

Another turning point in Orwell's life was his participation in Spanish Civil War, where he was seriously injured and after the return to England he suffered many other sicknesses, most devastating one was diagnose of tuberculosis which he fought for the rest of his life. His most famous work, *Animal Farm* and *1984* was published by the very end of his life. (Gordon Bowker, 2006)

2.2 Storyline

1984 introduces us a totalitarian society in constant war with other nations, where every citizen is nothing but a tool serving its purpose, complete lack of individuality, self-realization, lust and even sexuality, which is forbidden and considered as something repulsive and primitive, people live in discomfort, dirty and devastated areas, whole aura of this novel seems as something post-apocalyptic, dark and negative. Everybody wears the same clothes, reminding work uniform, everybody has predetermined poor job and everybody lives in small apartments with no equipment, except basic needs and one big telescreen with propaganda broadcast. Every person is being watched constantly, at every corner citizens are controled, everything is ruled by the English Socialist Party and everything is altered by it. History is constantly manipulated in favour of the Oceania, which represents former western world – Great Britain, America and Australia. This nation fights along with Eastasia, consisted with

asian countries, against Eurasia, which is a federation of Europe and Russia. In this pointless war many people died and are constantly dying, but even if one serves in „peaceful“ areas, life is nothing but a struggle for survival and constant fear of being apprehended by the party for almost anything. Even a thought against a regime is considered as a crime – a thought crime. Unless you are a victim of the propaganda and you live a life of pointless dummy sheep, truly believing in goodness of leaders and prosperity of English Socialism, in Newspeak shortened as Ingsoc. (Valerie Sims, 1974)

Newspeak is described as a newly formed form of English, created by the Ingsoc Party, drastically shortening words, vocabulary and changing grammar into very easy form. For example shortening of the Ministry of Truth in Minitrue. The point of this action was to prevent society of complaining against the party, simply by the fact they eventually would not be able to say anything against, because of their lack of words. (Orwell, 1977, p. 299)

This would also cause a raising amount of stupid people. We may see that even nowadays among younger people, not caring about literature and widening their general knowledge, instead they tend to spend their lives attached to computers and social networks, deliberately transforming languages into much easier way connected with fast typing in chat windows. This reality officially got its name – Netspeak. Problem is, when someone uses that variant of language more often than actual one, this person tends to forget the original and gets stupider. Original English in 1984, called Oldspeak, is still being used, but shall cease exists one day.

Orwell's 1984 tells a story of a middle-aged man named Winston Smith, who is not satisfied with his life in that kind of society. He is frustrated by the manipulation of the party, its oppression, lack of individuality and prohibition of pleasant and natural things. He works at the Ministry of Truth, where he hates it. He is forced to rewrite and manipulate history, even though he remembers things to be different: „The Party said that Oceania had never been in alliance

with Eurasia. He, Winston Smith, knew that Oceania had been in alliance with Eurasia as short a time as four years ago.“ (Orwell, 1977, p. 34)

One day he acquires a diary, where he writes all his illegal thoughts, thus he commits a thoughtcrime. Only thing which keeps him sane and alive in such society is strong belief in mysterious Brotherhood, which ought to exist and has a strong chance to overthrow current totalitarian government. Winston believes, O'Brien, a very powerful and respected member of the Party is a double agent and in reality is the member of this sacred Brotherhood. In work, a very beautiful and young girl always looks at him, firstly he is afraid she might be an informant and that she will turn him in, but eventually she gives him a note saying „I love you“. She reveals her name to him, Julia and then they start an affair which they both love, their hatred towards the Party is growing stronger, they do it this way for some time until Winston finally receives a message from O'Brien to visit him. He says he hates the Party as much as Winston and Julia and gives them a copy of Emmanuel Goldstein's manifesto. Emmanuel Goldstein is the leading rebel of Brotherhood and is considered to be the most dangerous and most wanted person alive. (Raida, 2011)

Later back at the apartment which Winston rented for him and Julia to commit adultery, he reads this manifesto aloud, but suddenly is interrupted by a police and caught. The landlord was a spy of thought police and gave them away. Winston and Julia are separated from each other and taken away. Winston appears at the Ministry of Love, where he discovers that O'Brien was not a Brotherhood member after all. He tricked Winston from the very beginning. O'Brien starts to torture and brainwash Winston and after months of resisting, he sends him to the feared room 101, the final destination for any defying person. In this room one faces his most severe fear. In Winston's case it is rats. Throughout the whole book, Winston is having nightmares and imaginations filled with rats. O'Brien attaches him to the cage filled with rats with only purpose,

to eat Winston face. This was the breaking point, Winston shouts „Do it to Julia!“ and is finally broken. He is then released back to the society where he meets Julia but feels nothing to her, he accepted his faith, the Party and the Big Brother. (Gordon State College, 2014)

Throughout the whole story we may see a significant similarity with Yevgeny Zamiatin's dystopian novel *WE*, which is considered as a predecessor and a great influence on *1984*, whether it was dissatisfaction with the system, love affair or even sad ending via indoctrination. In following quotation we may see similar ending as in *1984*, devastation of a person and subsequent brainwashing: „Here we were bound to tables and subjected to the Great Operation. The next day, I, D-503, presented myself before the Benefactor and told him everything I knew about the enemies of happiness. Why could they have seemed difficult to me before? It's incomprehensible. The only explanation: my former illness (the soul)“. (Yevgeny Zamiatin, 2009, p. 211)

2.3 Characters

Although very complex and quite long and difficult, Orwell's *1984* does not contain much characters, thus it gives a reader good chance to remember all of them and let him to concentrate on a story and message or hidden signs only. This feature is strongly favored by me and I believe by a significant number of readers as well, only a few might find a pleasure in extensive presence of various characters. I like things clear and simple, the more characters are present, the more I tend to lose and eventually be driven away from further reading or watching, if we consider movies as well.

Starting with Winston Smith, main protagonist and the leading character of *1984*, a middle aged man who hates everything and is desperate about his life in the totalitarian system and is an ordinary citizen. Every day for him means a struggle for survival. Intellectual, emotional or even physical, if being arrested for thought crime caused by his rebellious thoughts. Disgusted

by this reality he starts various rebellious acts, such as writing anti-governmental notes in to his diary or more severe one – sexual affair with Julia. Although being incredibly paranoid, he is not careful and undergoes constant risk of being caught or reported. And this will later come true, after he mistrust O’Brien or Mr. Charrington, who is the landlord of the room Winston rented for his dates with Julia and the traitor who reported the young couple afterwards. In the end they are both caught by the thought police and taken into the custody at Ministry of Love, consequently being tortured, brainwashed and broken. Final words of 1984 reveal Winston’s restoration into the totalitarian society where is he nothing but walking sheep, repeating and loving everything what propaganda and Big Brother say. (Meyer, 2010)

His mistress Julia is a young woman in her late twenties. Although she might seem as a devoted party member fighting the cause, she secretly hates the system too. She is pragmatic, sensual and open minded, she tries to live in the present moment and enjoys the life as much as she can, she seeks for pleasure. She claims she had intimate relationship with many Party members. She is later caught along with Winston and brought to the Ministry of Love, where they break up her spirit and release her back to the society as a broken entity, that fully accepted the Party. (Raida, 2011)

Main antagonist of the novel O’Brien is a mysterious member of the Party. Winston feels a strong connection towards him, he deeply believes that O’Brien is his lead to the rebellion, but he is terribly mistaken about him. O’Brien just tricks Winston into believing about the Brotherhood, but secretly he is a spy for the Party and eventually let Winston to be arrested and brought to him where he commits a cruel torment and indoctrination of Winston.

Big Brother, the supreme leader of Oceania, though never been physically seen, or proven to really exist, is literally everywhere. Posters, coins, television broadcasting, always saying „Big brother is watching you!“ This figure is nightmare for Winston and symbol of hatred.

Following up with Mr. Charrington, an elderly person who is assumed to support Winston in his rebellious thoughts, he seems to be very nice and kind, but all of this was nothing but disguise. In fact, he is a member of thought police who reported Winston at first place. (Meyer, 2010)

Winston's wife, Katharine, is another character never seen in a story. They live separately for some time and Winston has not seen her for several years now. He did not really like her due to her devotion to the Party and the system.

Last character I mention is Emmanuel Goldstein, a direct opposite of Big Brother, again someone who never appears in the novel nor is known to really exist. He is the spiritual leader of the rebellious Brotherhood and now serves as the most hated man walking the Earth. If he really exist or not is a mystery, he might be along with Brotherhood nothing but a fiction made by the Party to have a common enemy. (Gordon State College, 2014)

2.4 Themes

2.4.1 Totalitarian government

As a dystopian novel, all of the themes found in *1984* are very negative and disturbing. Starting with totality and its threat for humanity, George Orwell was in spite of his surroundings and the era he lived in, where democratic western society did not see the real threat of totalitarian stalinistic communism, very afraid of possible totalitarian outcome with constant fear of government and its control and surveillance, which eventually came true during the cold war era. He knew that, he was disturbed by the means totalitarian Russia used to control its citizens and *1984* served as a warning, it was not meant to be just a pure fiction or a nightmare. (Sparknotes.com, 2014). Irwing Howe in *1984 Revisited* (1983) indicates: „George Orwell's *1984* did not prophesy a nightmare society but, rather, warned us that fascism or Stalinism could be perfected into an irreversible and complete totalitarianism.“

Even if Orwell's interpretation of a society living in Oceania might be considered as exaggerated, he gave a clear image of how absolute totalitarian society looks like. Sabah Shakuri in her essay *The Dangers of Totalitarianism* (2013) says, that totalitarian society of *1984* presented as a place, where everything is controlled, everybody is watched and it is the must to follow the leader, in this case Big Brother and be fanatically engaged in propaganda. If anyone disapproves, is immediately considered as a criminal and is apprehended. Nice point was given by David Mitchell in *Cloud Atlas* (2008), where is pointed out a fact that it is always a disaster when is unlimited power given to the hands of limited people, which practically resembles a hierarchical model of every totalitarian or despotic society.

2.4.2 Brainwashing, manipulation and control of information

As in any non-democratic society, it is crucial to properly brainwash people via propaganda. When anyone constantly sees and is told how things should be, at home, at work, via consultation with others, one starts to actually believe. In *1984* we may see that through constant broadcast of propaganda in telescreens, repeating speeches of Big Brother or unceasing commemoration of „Big Brother is watching you!“ (Orwell, 1977, p. 2).

Altering the history, where everything seems like the Party and Big Brother always was and always will be is another way how totalitarian society cease its control of population. Or as Orwell in *1984* clearly expressed: "Who controls the past, controls the future: who controls the present controls the past." (Orwell, 1977, p. 18)

Another way of control is an image of a constant threat and war with other nations or even inner enemies, in *1984* it is the never ending war with Eurasia and Eastasia and mistrust to the surroundings, where for own good people tend to report others to the authorities, where if not, afraid of being arrested or tortured instead. Life in an unstoppable fear of a ferocious enemy, which may strike anytime, adds on belief in the protection and rightfulness of the system and

government and an inhabitant is more than willing to simply give up personal freedom for a feeling of security. This is the basic step for an origin of totality.

Last way of manipulation and indoctrination of a totalitarian society in *1984* would be the alteration of language itself. Through the newly formed version of largely shortened and simplified English, called Newspeak, the Big Brother wants to ensure sequential degeneration of population. (Sabah Shakuri, 2013). Without colourful and rich language, there is a worse chance how to express oneself and when you do not know, how to say something, you eventually forget what you wanted to say in the first place and in the end, we have a simplified way of communication used by simplified population. And as Orwell further implies, that is exactly what a leading and controlling party wants, via Newspeak they ensure that possible thoughtcrime would not be possible in the future. People simply would not be able to express themselves in that way, only communication they would know would be in favour with the Party and Big Brother. Similar opinion on this problematic was expressed in Philip Dick's collection *I Hope I Shall Arrive Soon* (1985) where author says that fundamental alteration of reality is made via words, meaning that modification of basic substance of a word would ensure the control of others, dependent on the usage of such words.

2.4.3 Lack of individuality and love oppression

Same uniform, same surroundings, same living, same food, same possibilities, same future. No one can stand out of the row, no one can be unique. Being original is a filthy thought. This is the typical picture of *1984*'s society. Being deviated means being a criminal. Thus Winston and his purchase of a diary and his notes in it made an enemy of the state out of him. Party has one and only interest, to have a population of obedient tools with no sense of higher freedom and not creatively thinking self-aware beings. That is why even a love is banished and all family ties broken. To love someone is an expression of actual humanity, which is incompatible with

Big Brother's interests. Only love and only concern of Oceania's inhabitant should be towards the Party and the system. This leads to the form of revolt, through open sexuality and love people gain at least some sense of freedom. (Irwing Howe, 1983)

Repressed sexuality here leads only to the form of insurgency and subsequent rise of an individuality. (Niculae Gheran, 2012). As the most disturbing example of emotional lack in *1984* I see the unexisting tie between children and parents, where their purpose is to serve as a spies and inform a government about their parents actions. Childhood is the easiest one to be influenced with Party's philosophies. For the children, the role model and an example, the loving entity, is just Big Brother.

3. Brave New World

3.1 Author

Aldous Leonard Huxley was born in England in 1894 in the family of scientists, educators and critics. Having such a prosperous background, Huxley attended the most prestigious schools and eventually ended up at Eton, very famous and sophisticated school for boys which was also visited by George Orwell. From an early age he was very successful and talented in writing of any kind, but he had suffered internally, due to the sudden death of his mother and suicide of his brother, which according to Huxley's writing, was caused by a conflict between his brother's ideals and cruel reality. This was a great influence on Huxley's further production. All this disasters were followed by Huxley's personal injury, when he was struck by very insidious sickness when he almost lost his sight and recovered from this illness after two long years. (David Dunaway, 1995, p. 1)

Following up with his life, until the year of 1937, known as his first creative phase, Huxley started his career life as a teacher at Balliol college, where among others, one of his students was Eric Blair, later known as George Orwell. He started his living as a writer as well, publishing his first successful novel *Crome Yellow* in 1921. In this period he wrote his most known and famous novel *Brave New World*. After this first period, he moved to California, where he began to concentrate on mysticism, Indian religions and psychedelic drugs, which influenced his later work significantly. (Wikipedia, 2014). In his *The Art of Seeing* (1971) he mentions how he improved his inferior sight through Bates method of natural sight improvement. In 1960 he was diagnosed with the neck cancer and by the end of his days he made a wish to be injected by a psychedelic drug LSD to experience a different state of consciousness right before he dies. This action resulted into the false rumor, that the cause of his death was an overdose by this drug.

Aldous Huxley is one of the most respected and recognised humanistic authors of twentieth century whose work is still largely accepted and analysed among universities and intellectual grounds, one of the authors who popularized eastern philosophies in the west and strong icon for a hippie culture in the 1960's. (D. V. Jog, 1985)

3.2 Storyline

Set in not too far post-apocalyptic future in the year 2540, Brave New World tells us a story about a vicious hi-tech world wide society, „The World State“, where everything is lead in a very unnatural way. People are not a proper people anymore, reproduction is made in artificial hatcheries, humanity is divided into a caste system where one's destiny is predetermined since the very beginning of a small embryo in a test tube, every knowledge is gained during a sleep, being connected to a learning machine and everyone is manipulated into happiness and oblivion by brainwashing methods in an early life and by using a blunting drug called Soma, which helps individuals to escape into their happy places. This twisted society works world wide, except one small reservation where basic human values are still intant. This place is considered as something lesser or primitive and reminds us a current reservation of original American natives.

Basic plot of the story begins in an iconic place for our novel, the Hatching and Conditioning Centre, where The Director of hatcheries and his assistant Henry Foster, give a tour to the group of students. They are acquainted into the process of creating a new member of their population, the very start of an artificially cultivated embryo through the process of programming and separating into the five castes, Alpha, Beta, Gamma, Delta and Epsilon, where the three last ones are inferior, genetically adjusted and designated for lesser services or manual labour and less intellectual way of life, where practically everything is predestinated for them, with no hope or even desire to change their lives, sort of walking soulless sheep and on the other hand, Alphas and Betas, leaders of the society, improved in a superior way in every single aspect of

being, from higher intelligence to higher height or more masculinity and attractiveness. Alphas and Betas are the only one who are sort of aware and can develop on their own, though still being under a heavy influence of society, Soma drug and personal satisfactions. (Huxley, 1994)

As a story continues, we encounter another character of this novel, Lenina Crowne, a young and very attractive Beta female, whose role is to serve as a nurse in the hatcheries. For her extreme beauty she is favoured by many males, including Henry Foster, who has a sexual relationship with her. As many others too. In this novel, casual sex and orgies are highly supported and considered as something completely natural and needed, unlike a regular loving relationship among one woman and one man. That is considered as something obsolete, twisted and perverse. (Pearce, 2014)

Moving forward, an Alpha psychologist called Bernard Marx is in love with Lenina. He is displeased by the world he lives in, he questions the system, he does not approve orgies and taking a huge number of Soma, he resembles an ordinary man with feelings and emotions, he seems to be a positive character in this novel. Even though he is high class member of society, he suffers, not only with his doubts about everything, he is small and he feels like sub-human to other Alphas. He has one and only true friend Helmholtz Watson, who works at the College of Emotional Engineering. Watson is very handsome and successful young man, which is favoured by many women, however he secretly wants to be a poet, which of course, cannot be tolerated if revealed. (Clareson, 1973)

Despite his dissatisfaction and bad luck with females, Bernard gets lucky after he asks out Lenina, the woman he loves and they plan a date which should take place in a savage reservation. Before he initiates this rendezvous he has a speech with The Director, who reveals to Bernard a secret that he also once went to the reservation accompanied with a girl, but unfortunately he lost a track of her there and left without her. After arrival to the savage colony,

Bernard and Lenina come across the woman called Linda, who claims she originally comes from London, but was left here 20 years ago. And that she gave a birth to a child named John. Bernard amused by this news, figures out to take both of them back to the civilization to confront The Director, where he sees an opportunity how to avoid punishment in form of exile, which was recently put on him along with Helmholtz for being antisocial and not giving enough attention towards taking soma or initiating casual sex. After this action The Director, horrified by the news and disgusted by the fact that he made a child naturally, becomes an outcast and is secluded. (Pearce, 2014)

Bernard enjoys sudden attention of society through his celebrity, John „The Savage“, but John is not pleased about it at all. He is sad, angry and disgusted by his surroundings, he does not approve Soma, causal sex or any other values carried in this „Brave New World“. He is constantly being seduced by Lenina, what does he not approve at all and eventually, he gets furious after death of his beloved mother, when he tries to prevent a crowd of taking Soma in public. This all leads to a riot and arrest of him, Bernard and Helmholtz. All of them are brought to the Mustapha Mond, which is one of the ten World Controllers. Although he agrees with those three about twisted nature of world they live in, he says it is necessary to live like this to keep world stable and without wars and problems. It is simple, whenever you are under constant influence of drugs and brainwashing, you do not desire for other things. Although he says what he says, he sends Bernard and Helmholtz to exile in Falklands, but forces John to stay. John desperate and abandoned with no fellow beings left for him, flees away from public and publicity to abandoned lighthouse at a very edge of the city. But he is not kept in his silent solitude, he is constantly chased by reporters and crowd, up to the point where John starts to act furiously and all this eventually results in an orgy and wild Soma usage, when he has a sexual intercourse with Lenina. Followed by sobriety next day, he loses his mind and will to live and commits a suicide by hanging himself. (Hurt, 2008)

3.3 Characters

Main protagonist John The Savage, is a product of both contrary societies, the World State and savage reservation. Son of a The Director and Linda, civilized people from London, but born and brought up in the wilderness among natives, their customs and religion. Nevertheless, never being truly accepted by them for his skin color and origin. Only thing he has in the world, is his mother Linda and Shakespeare's plays, which he loves to quote. Knowledge of these plays also gave him a profound way how to communicate with civilized people and false image of civilized society of World State, where literature itself is forbidden. After arrival into the London he figures that out and is lost and disgusted by everything until the point where he succumb to temptation and takes a part in massive orgy and commits a suicide following morning.

Bernard Marx although being an Alpha, the highest of the casts, he suffers with insecurity, anger, hatred, fear and loneliness. He criticises the whole society, the promiscuous orgies, lack of love and emotions, constant usage of a Soma, he desires the one and only girl that he loves, Lenina and feels a strong jealousy towards other guys she has been with. He thinks he is lesser than others due to his unusual small height. It all changes after his return from savage reservation, when he becomes sort of celebrity, he starts to take part in various kind of activities he hated and criticised and absolutely changes his view. (Wainwright, 2003). This all resembles one thing. That he is nothing but an ordinary human. The human that we all know. Sadly, it is typical attribute of most, to criticise things deeply desired and desiring things not possessed.

Gorgeous Beta female named Lenina Crowne is working as a nurse in hatchery, an easy going coquette, desired by many, being with many. Driven by her lust she openly talks and does sexual matters. Loved by both main characters, John and Bernard and eventually being with

them at some level. She is not a very deep character, serving more or less as an ordinary object of desire, whether sexual or emotional.

The Director, who is a director of Hatcheries and Conditioning Centre, is a very important and influential person, which threatens Bernard and Hemholtz with exile, but ends up as a pariah after revelation of John's origin, where is proven he is his son made by a natural way, which is concerned as something outrageous and repulsing, the whole concept of fatherhood is taboo in World State society. Bernard's only friend Hemholtz Waston is a direct opposite of Bernard. He is tall, muscular, nice, handsome, smart, popular and wanted by all women. Only thing these two have in common, is their dissatisfaction with the world they live in. But in contrary with Bernard, Hemholtz just wants to be a writer. The way society works is approved by him very much, in fact he also finds the whole concept of marriage, parents and children as something primitive and undesired by modern society. He ends up in the exile at Falklands Islands along with Bernard. (David Pearce, 2014)

One of the ten world controllers, Mustapha Mond represents a very smart and sophisticated figure, which is completely aware of the situation and the true nature of the world he lives in. He alone agrees with every „revolutionary“ thought Bernard or John implies, but also claims that it is crucial to give up such things as individuality, literature, art, family values and emotions and strengthen the brainwashing through Soma and sleep teaching and maintain the order among artificial society they live in, to keep population happy. And dull. (Wainwright, 2003)

Henry Foster, a lesser character, works as an assistant of The Director at the hatcheries, the perfect model of genetically destined citizen, serves only as a one of the many lovers of Lenina and is a centre of hatred and jealousy from Bernard. Last character mentioned is John's mother Linda, which is the victim of both societies. After being abandoned and pregnant in savage

land, she is unfit to return to the World State, she is so ashamed by her natural birth to the child that she would not be able to survive the shame. At the same time, secluded in the wilderness, through her open sexuality and willingness to copulate with anybody. Her most basic habit is something undesired in this reservation. (Pearce, 2014)

3.4 Themes

3.4.1 Society used by technology

But not otherwise. Huxley's image of the society which he created in the *Brave New World* was very clear right from the beginning of the novel. Futuristic, scientific, technological and highly developed, but at the same time sort of degenerated with twisted values and views of life. Everything is ruled and controlled by technology and science, whether it is creation of a new life or pursuit of happiness and pleasure. Concerning a birth, nothing proceeds in a natural way. Regular birth of a baby through sexual intercourse between male and female is concerned as something disgusting, backwards and twisted. The purpose of sex in this society is nothing but social interaction and way of having fun. (Sparknotes.com, 2014). So every single embryo is artificially inseminated, programmed and genetically improved as we already know from previous chapters. Further adjustment and editing of an embryo depends on categorization in to the castes, where precise and actually improved ones are Alphas and Betas, which are also individual – each embryo represents an original human being, like it is through natural process. Other three less efficient and minor categories of Gammas, Deltas and Epsilons emerge from divided embryos – a way of cloning, also known as Bokanovsky process, where one embryo gives a basis for eight to ninety-six another ones. Through this way a crowd of identical copies of beings is created, with the same looks, similar behaviour and actions, furthermore ensured with additional genetical adjustments (necessary degenerations):

„The lower the caste," said Mr. Foster, "the shorter the oxygen." The first organ affected was the brain. After that the skeleton. At seventy per cent of normal oxygen you got dwarfs. At less than seventy eyeless monsters.“ Huxley (1994, p. 11)

All this has only purpose - to create a significant group of lower beings, to serve the rest of the „chosen one“ society with labour, but under constant impression of happiness, fulfilness and satisfaction with no possible thoughts about rebellion or despair. Everything gained by advanced scientific biological engineering, or more than a less, playing god. This disturbing misuse and enormous growth of technology does not necessarily mean an improvement. It might in fact be a way back, a loss of basic human abilities, a proper disaster. People would stop being a people and act only under the influence of surrounding technology. (Pawel Bernat, 2013)

Another controversial usage of science is sleep-learning or so called hypnopaedia, where little children are brainwashed via special machines attached to their heads during night time, slowly being programmed with thoughts and views about society, moral values and others. No one is given a chance to acquire their own principles and point of views, everything is coordinated from the very beginning. Sadly, even if Huxley meant all of this as a fiction, he was not so far from true, considering the present. (Roshan Canagasaby, 1998). Even though our real society is not so twisted as the one in *Brave New World*, I dare to say we are slowly heading into similar conditions, technology is more and more advanced and we are more and more artificial and sheep-a-like, influenced by everything except important things as actual truth, individuality, self-expression and own opinion – I would like to compare hypnopaedia and its impact on individual evolution with our current influence of television and mass media on the population, where the vast majority tend to favorize opinions and views told by politicians, news readers, famous people and other influential authorities. During this process, an average

individual accepts this beliefs as his own and let them to guide him through his life. We are all being brainwashed at some point.

Last but not least misuse of advanced science is constant usage of Soma – a hallucigenous drug, made exactly with one aim, to get users into an agony of happiness and carelessness and to prevent anybody to have negative thoughts, it gives an essencial outcome for an obedient member of society. (Clareson, 1973)

3.4.2 Consumer Society

Another strong theme found in *Brave New World* is a universe, which society is based on a constant buying. It is simple, to be happy and satisfy needs of an individual is to complete one's desires by unceasing acquireing of unnecessary items. Person is not complete and cannot be truly happy unless being surrounded by various inanimate materialistic devices. (Bülent Diken, 2011). Inner development of a soul and some spiritual happiness with actual being and existing without materialistic thoughts is not welcome in this scenario. Through process of hypnopaedia, everyone is programmed to be a part of a system, an economy, which is based on simple buy, throw away and repeat cycle. (Clareson, 1973). Sounds familiar? Yes, in this theme, Huxley clearly satirized the society of early twentieth century, which sadly still continues nowadays. In every single aspect.

3.4.3 Lack of individuality, intimacy and traditional values

Another strong dissatisfactory theme found here would most certainly be a society build on a model of masses. People here are driven to stick, be and do things together all the time. (Brad Congton, 2011). Well, people should stick together, help and support each other, but in this case it is out of normal. No member of society should spend time alone, be sometimes just on their own, in one's little place of solitude, developing own sense of being and inner spiritual understanding. No personal identity, no uniqueness, no individuality. Just a row of identical

beings, both in looks and thoughts, as it mostly works for Gammas, Deltas and Epsilons due to their similarities through the cloning process. This theme is common in other dystopias, as in *1984*, or in *Anthem* (2007), where it is claimed, that there is no „I“ but just „We“, no one refers to himself or herself in singular. No self identity, no uniqueness, that is all forbidden, whole society works as a whole. (Ayn Rand, p. 8)

Lack of basic traditional values, where the concept of family, mother, father, monogamy and love is considered as something obsolete and perverse is as normal in *Brave New World* as its direct opposite in form of a marriage and family values is normal in our current society. Lack of intimacy is also strong in this one, with common belief of physical connection as something doable among everybody, where everybody belongs to everybody, like animals, with no sacred connection between two individuals, no relationships, which are considered sort of queer, one just asks or tells anybody and anybody simply goes. This animalistic lack of intimacy is even seen in everyday communication, where the most common and favourite topic is about sex, discussed openly among strangers without any trace of privacy, as freely like one would talk about morning breakfast. (David Pearce, 2014)

3.4.4 Fordism as the replacement for a common religion

From the very beginning of a human life at the planet Earth, since prehistoric ages up until now, people tend to believe in supernatural forces and divine presence. We are programmed in this way, it is a part of human nature, we seek in such deictic existence answers for the things we do not understand, forgiveness, fulfillment of our wishes, ultimate redemption and of course, explanation of our creation. Throughout the ages, as civilization gradually developed, people started to question supernatural existence but transformed their beliefs and sacred thoughts towards technology, science and evolution. (Clareson, 1973). For example, once they (blindly) believed in god's almighty power of healing, now everybody trust modern medicine (blindly).

Brave New World and its society, as highly developed technological community, is not different in this way, they do not believe in supernatural forces, but in the Henry Ford, who is a very important inventor of the twentieth century, creator of first mass produced car, Ford model T and of course, creator of an assembly line. (Brad Congton, 2011). This all gave the basic foundation for *Brave New World* society, which is built on Ford's basis and claims his principles. Even though Ford is not considered as a god, they all believe in Fordism and as a symbol serves „T“, which is actually christian cross without tip: „All crosses had their tops cut and became T's.“ (Huxley, 1994, p. 45)

4. Comparison of 1984 and Brave New World

Although two very different novels, *1984* and *Brave New World* share the same vision of a future. A negative, dystopian future with a significant number of common elements, thoughts and visions. First of all, lost sense of humanity. Throughout the whole thesis, we encountered countless number of themes describing this issue. For example, common was the lack of any kind of individuality, where society in *1984* was built on a model of socialism, where no one could stick out of the row, every possession whether it was clothes or choice of food or cigarettes was the same for everybody, one big collectivism under the reign of the Party and in *Brave New World*, cloning and genetical adjusting of unborns, leading to the same appearance and body build, with brainwashing via sleep-learning, or as we already know hypnopaedia, leading to the same personal traits and characteristics in every caste. (Valerie Sims, 1974)

Another common vision and warning of both Huxley and Orwell was already mentioned misuse of technology in favour of leaders, whether it was constant observing and surveillance via big telescreens present literally everywhere in *1984* or advance science and biology, genetical engineering and usage of artificial and unnatural drugs affecting human mind in negative, yet on the first sight and for users appealing effects. (Pawel Bernat, 2013)

Stupidity and degeneration of masses was strongly indicated in both novels, whole downfall of both societies caused by sequential disinterest in inner development of the individual, the world without inner flourishing of self-being, the world without the literature, both educative and historical, just system approved and propagandistic, the world where only left interest lies in blind trust towards the goals, aims and victories of the Party in *1984*, or shallow entertainment via random sex with strangers or usage of Soma in *Brave New World*.

Following up with the differences between both novels, first one is the spirit of the society, where in *1984* society lives in harsh and poor conditions, in constant fear and repression (Irving

Howe, 1983), whereas in *Brave New World*, people are programmed to happiness, in fact everybody is satisfied and if a problem occurs, there is always a Soma, sexual interaction or other shallow and superficial ways to deal with it. This way ensures the absence of any other negative thoughts and it helps to keep the population under constant illusion of being all right. (Pearce, 2014)

Another difference is approach to sex itself, where in *1984* the attitude towards it is very negative and anything concerning intercourse is strongly oppressed, with only exception of insemination of a female. Which is also not supported, preferred is artificial fertilization. Engaging in sex through any way of pleasure or entertainment is strongly forbidden under the excessive punishment. On the other hand, in *Brave New World* physical relationship between man and woman is heavily supported, it is one of the basic collars of the society. But without any feelings, everything must be purely physical. However, sex as a way to reproduce is considered obsolete, disgusting and primitive.

Conclusion

This thesis profoundly focuses on a problematic of a utopian and anti-utopian or so called dystopian motifs. The main building collar was given by two most proficient dystopian novels, both written by british authors, George Orwell and Aldous Huxley in the first half of the twentieth century. Their concern about a possible future was very strong, all of the disturbing thoughts that were going on in their minds, were depicted in their books. In *1984* there was represented a scheme of totalitarian government, a police state, a world with pointless laws and prohibitions, strongly influenced with propaganda, whereas in *Brave New World* scientific and highly developed technological society with artificially programmed humanity. These bitter visions of alternative futures showed us a terrifying image of possible outcomes for mankind, with some aspects that actually might occur in not distant future, via our constant technological growth causing social alienation and governmental repression through foolish restrictions and limitations justified by required and unnecessary security protection, where in some states constant surveillance of premises is already in progress.

Even though more than a half century ago, Huxley and Orwell knew that our society might develop this way and by publishing their novels they assured a way how to prevent such disastrous outcome. The more people get in contact with unhappy visions of anti-utopian societies, the more people would be shocked by its potential reality and would be unwilling to succumb to the first indications of such possible scenario. Luckily, *1984* and *Brave New World* are not only negative reflections of dystopic societies, throughout the history many writers and philosophers indicated such ferocious outcomes in their writings, although differing in many aspects, whether it was place, time, or whole basic anti-utopian theme, but in the end I believe the message carried is the same – such pessimistic time to come will only come, if allowed. Allowed by unstoppable industrial and technological growth, based on insane chase for money,

destroying environment, which causes a conflict with nature, our fundamental basis needed to actually live and breathe. The egoistic need to control and overcome everything, to rule above others and to mess with unquestionable natural things which are simply given and they work, causing nothing but disbalance, when trying to play god, for example via genetical adjustments and engineering, cloning, nowadays issue with genetically modified organisms etc.

These actions disturb the sacred course of our planet Earth, which influences us all. It is a chain reaction. Furthermore, people should not forget, we are all the same, and others are our another ourselves, we should stick together, estrangement is a ticket to hell, we should not let the ego to take control of our actions and not to try to play god again. All of this written above causes immense disorder in basic essence of existence, the essence of being. And it negatively affects the way how people act and step by step leads to the eternal damnation, or as we know, dystopian, hellish society.

BIBLIOGRAPHY

Primary Sources

ORWELL, George. *1984*. New York: Penguin Group, 1977. ISBN 978-0-451-52493-5.

HUXLEY, Aldous. *Brave New World*. London: The Random House Group, 1994. ISBN 9780099477464.

Secondary Sources

MORE, Thomas. *Utopie*. Praha: Edice Prameny, Mladá Fronta, 1978.

CAMUS, Albert. *Between Hell and Reason*. Connecticut: Wesleyan; Trans. from the French edition, 1991. ISBN 978-0-8195-5188-7.

CIORAN, Emil. *History & Utopia*. Chicago: University of Chicago Press, 1998. ISBN 9780226106762.

KUNDERA, Milan. *Kniha smíchu a zapomnění*. Toronto: 68 Publishers, 1981. ISBN 9780887811180.

WELLS, Herbert George. *A Modern Utopia*. Nebraska: U of Nebraska Press, 1967. ISBN 9780803252134.

GOTTLIEB, Erika. *Dystopian Fiction East and West: Universe of Terror and Trial*. Montreal: McGill-Queen's Press - MQUP, 2001. ISBN 9780773522060.

LUNDWALL, Sam. *Utopia - Dystopia*. Delta, 1977. ISBN 9172281502.

HOLMES, Leslie. *Communism: A Very Short Introduction*. Oxford: OUP Oxford, 2009. ISBN 9780199551545.

ZAMYATIN, Yevgeny. *WE*. London: Hesperus Press Limited, 2009. ISBN 978-1-84391-446-4.

BRADBURY, Ray. *Fahrenheit 451*. London: Harper Collins, 2008. ISBN 978-0-00-648041-1.

MITCHELL, David. *Cloud Atlas*. New York: Random House LLC, 2008. ISBN 9780307483041.

SHELDEN, Michael. *The World of George Orwell*. Indiana: Recorded Books, LLC, 2010. ISBN 978-1-4498-0448-0.

BOWKER, Gordon. *George Orwell*. Praha: NLN-Nakladatelství Lidových novin, 2006. ISBN 8071068098.

HOWE, Irving. *1984 revisited: totalitarianism in our century*. Michigan: Harper & Row, 1983. ISBN 9780060151584.

DICK, Paul K. *I Hope I Shall Arrive Soon*. California: Doubleday, 1985. ISBN 9780385195676.

David K. Dunaway (1995). *Aldous Huxley Recollected: An Oral History*. Rowman Altamira. ISBN 7169-9065-8

HUXLEY, Aldous. *The Art of Seeing*. Michigan: Chatto and Windus, 1971. ISBN 9780701107888.

JOG, D. V. *Aldous Huxley - The Novelist*. Bombay: The Book Centre Private LTD., 1985.

RAND, Ayn. *Anthem*. London: Lighting Source, 2007. ISBN 1-60424-073-3.

Electronic Sources

TheLatinLibrary. *Thomas More* [online]. [cit. 2014-05-17]. Dostupné z: <http://www.thelatinlibrary.com/more.html>

Utopia. In: *Wikipedia: the free encyclopedia* [online]. San Francisco (CA): Wikimedia Foundation, 2001- [cit. 2014-06-02]. Dostupné z: <http://en.wikipedia.org/wiki/Utopia>

Can there ever be a Utopia?. HYUNH, Jacky. *Youthvoices.net* [online]. 2012 [cit. 2014-06-02]. Dostupné z: <http://youthvoices.net/discussion/can-there-ever-be-utopia>

Defining Dystopia. PLUMS, Sour. *www.fictionpress.com* [online]. 2009 [cit. 2014-06-02]. Dostupné z: <https://www.fictionpress.com/s/2676109/1/Defining-Dystopia>

C, Aisle. Our Dystopic Reality. *Aislec.wordpress.com* [online]. 2013 [cit. 2014-06-02]. Dostupné z: <https://aislec.wordpress.com/2014/05/20/our-dystopic-reality/>

MASTIN, Luke. *Utopian Literature* [online]. 2008 [cit. 2014-06-02]. Dostupné z: <http://www.utopianfiction.com>

ČAPEK, Karel. *Válka s Mloky* [online]. Československý Spisovatel, 2008 [cit. 2014-06-22]. Dostupné z: http://books.google.cz/books/about/V%C3%A1lka_s_Mloky.html?id=FfBgAAAAMAAJ

COLINS, Suzanne. *The Hunger Games* [online]. Scholastic Inc, 2009 [cit. 2014-06-22]. ISBN 9780545229937. Dostupné z: http://books.google.cz/books/about/The_Hunger_Games.html?id=Yz8Fnw0PIEQC&redir_esc=y

MEYER, Julia. 1984: Character Analysis of Winston Smith. 2010. *StudyMode.com*. from <http://www.studymode.com/essays/1984-Character-Analysis-Of-Winston-Smith-499375.html>

Gordon State College. *Research Paper Assignment on 1984* [online]. 2014 [cit. 2014-06-19]. Dostupné z: http://www.gordonstate.edu/pt_faculty/jmallory/index_files/page0347.htm

WAINWRIGHT, Michael. Character Analysis: Brave New World. *www.gradesaver.com* [online]. 2003 [cit. 2014-06-19]. Dostupné z: <http://www.gradesaver.com/brave-new-world/essays/essay3/>

CANAGASABY Roshan, "Brave New World - Technology." *123HelpMe.com*. 19 Jun 2014 <<http://www.123HelpMe.com/view.asp?id=5872>>.

George Orwell. (2014). The Biography.com website. Retrieved 01:31, May 17, 2014, from <http://www.biography.com/people/george-orwell-9429833>.

Sparknotes [online]. 2014 [cit. 2014-06-03]. Dostupné z: <http://www.sparknotes.com/>

PEARCE, David. *BRAVE NEW WORLD ? A Defence Of Paradise-Engineering* [online]. 1998 [cit. 2014-06-17]. Dostupné z: <http://www.huxley.net/>

Essays

RAIDA, Václav. *1984 - Literární Rozbor*. Brno, 2011. Essay. Masarykova Univerzita.

SHAKURI, Sabah A. *GEORGE ORWELL'S 1984: THE DANGERS OF TOTALITARIANISM*. Cluj-Napoca, 2013. Essay. Universitatis Babes-Bolyai.

GHERAN, NICULAE. *FRACTURING THE MONSTROUS GEOGRAPHY OF GEORGE ORWELL'S 1984 AND ALDOUS HUXLEY'S BRAVE NEW WORLD – EROTICISM, DISSIDENCE AND INDIVIDUALISM*. Cluj-Napoca, 2012. Essay. Universitatis Babes-Bolyai.

BERNAT, Pawel. *Technology, Utopia and Dystopia. Modern Technological Change in Early Literary Depictions*. Warsaw, 2013. Essay. University of Life Sciences.

HURT, Lukáš. *The Analysis of Social Visions in Aldous Huxley's Utopian Novels*. Olomouc, 2008. Bachelor thesis. UPOL.

SIMS, Valerie J. *A Reconsideration of Orwell's 1984: The Moral Implications of Despair*. Chicago, 1974. Essay. The University of Chicago.

CLARESON, Thomas D. *The Classic: Aldous Huxley's 'Brave New World'*. Gale, 1973. Essay. Literature Resource Center.

CONGTON, Brad. *"Community, Identity, Stability": The Scientific Society and the Future of Religion in Aldous Huxley's Brave New World*. Canada, 2011. Essay. Dalhousie University.

RÉSUMÉ

Tato bakalářská práce se zabývá rozbohem dvou opačných vizí alternativní reality, jinou možností vývoje společnosti, ať už pozitivně naivní utopii, tak i negativní a hluboce temnou dystopii. To vše přes rozbor dvou známých literárních děl, dystopickými vizemi, z nichž první je 1984 od George Orwella, pojednávající o totalitní společnosti plné útlaku, omezování a represe. Druhé rozebírané dílo, Báječný nový svět, je nejznámější tvorba od Aldous Huxleyho, pojednávající o futuristické společnosti, kde věda a technologie převládají nad základní lidskostí. V rozboru obou daných děl se kladl důraz hlavně na analýzu témat a vizí, dále pak na představení hlavních postav spolu se stručným shrnutím děje a v neposlední řadě životopisy obou autorů, to vše zakončené srovnáním obou dystopických novel.

ANOTATION

Jméno a příjmení:	Václav Golasowski
Katedra:	Katedra anglického jazyka PdF UP
Vedoucí práce:	Mgr. Andrea Hoffmannová, Ph.D.
Rok obhajoby:	2014

Název práce:	Interpretace budoucnosti: 1984 versus Báječný Nový Svět
Název v angličtině:	Interpreting Future: 1984 versus Brave New World
Anotace práce:	Bakalářská práce pojednává o dvou rozdílných vizích budoucnosti, utopii a dystopii a hlavně se soustředí na rozbor dvou literárních děl, 1984 od George Orwella a Báječný nový svět od Aldous Huxleyho. V práci se rozebírají autoři, stručný obsah, rozbor postav a v neposlední řadě témata a vize daných děl, to vše zakončené srovnáním obou dystopických vizí.
Klíčová slova:	1984, Orwell, Báječný Nový Svět, Huxley, Utopie, Dystopie
Anotace v angličtině:	The bachelor thesis deals with two opposite visions of future, utopia and dystopia a mainly concentrates at the analysis of two literary works, 1984 by George Orwell and Brave New World by Aldous Huxley. This thesis is concentrated at analysis of authors, storyline, characters and themes and visions of both novels, finished by comparison of both novels.
Klíčová slova v angličtině:	1984, Orwell, Brave New World, Huxley, Utopia, Dystopia
Přílohy vázané v práci:	0 příloh
Rozsah práce:	44 stran
Jazyk práce:	Angličtina