

PALACKÝ UNIVERSITY OLOMOUC

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Diploma Thesis

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**Concept of family in selected works of dystopian
fiction**

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vedoucí práce: Mgr. Lukáš Merz

Declaration

I declare that I worked on my diploma thesis on my own and that I used only the sources mentioned in the bibliography.

In Olomouc, April 17, 2013

Bc., Martin Zapletal

Prohlášení

Prohlašuji, že jsem diplomovou práci zpracoval samostatně a použil jsem jen zdroje uvedené v seznamu použité literatury.

V Olomouci, 10. dubna 2013

Bc., Martin Zapletal

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Bc., Martin Zapletal

ANOTACE

Jméno a příjmení:	Martin Zapletal, Bc.
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Název práce:	Rodina v dystopických dílech
Název v angličtině:	Concept of Family in Dystopian Fiction
Anotace práce:	V teoretické části se práce zabývá rodinou a jejími druhy, její proměnou v čase a rovněž jejími fundamentálními funkcemi. V teoretické části jsou prezentovány různé pohledy na rodinu jako takovou a její význam při výchově dětí. Rodina je poté analyzována v dílech slavných autorů scifi (dystopických scifi) z pohledu hlavních hrdinů. Ve výzkumné části bylo hlavním cílem zjistit, na kolik se podobají díla scifi a jejich hlavní myšlenky dnešní době. Výzkum byl prováděn na základní škole, respondenty byli adolescenti ve věku 10-15 let. Předmětem zájmu výzkumu byl především volný čas adolescentů a komunikace s rodiči.
Klíčová slova:	rodina, komunikace, prostředí, scifi, vývoj, dystopie, hodnota, izolace, konformismus, chování, volný čas, PC, hudba, technologická zábava, kontrola, socializace
Anotace v angličtině:	In the theoretical part, the thesis deals with the concept of family and its types, functions and transformation over time. In the theoretical part, various views on family are also presented along with the importance of upbringing. Family is then analyzed in the works of famous Scifi authors from the point of view of the main protagonists. In the practical part, the main aim was to find out how much the dystopian works resemble today's state of affairs. The survey was carried out on an elementary school, the respondents were teenagers aged 10-15. The survey dealt with the free time of adolescents and also with their communication with parents.
Klíčová slova v angličtině:	family, communication, science fiction, dystopia, environment, development, value, isolation, conformity, behaviour, free time, PC, technological entertainment, control, socialization
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Introduction

It is somewhat peculiar that certain authors of the past have been intentionally recalled recently, mostly by the public and mostly with respect to what is currently happening in the Czech Republic and elsewhere. One can assume that making such references points to certain resemblance between the situation and dystopian pieces of literature that are kept mentioned. It is a warning sign not only for the individual, but for politicians as well. Making references to specific authors presupposes the knowledge of their works, but not only a sheer knowledge of the work by its name, but by a wider context and deeper understanding of it. Not only does such reference-making presuppose an ability to establish a wider context within the frame of the book itself, but also in real-life situations, which, quite probably, was the intention of writing a book in the first place - to open the reader's eyes to reality and help the reader act on it. Furthermore, the reference-making also assumes learning from past mistakes of humanity, which, again, means awareness of a broader, general context. The aforementioned can only be built upon the fact that the individual has a personal and political freedom to discern the elements needed for the act of reference-making. The individual can name what he sees and can disagree, while the role of experience is of paramount importance.¹ The aim of the thesis, accordingly, is to analyse the motifs and references between today's state of affairs and the related works of dystopian fiction of the past, while the leading concept is family.

The thesis consists of two parts, the theoretical part and the practical part. The theoretical part analyses various concepts related to the concept of family and summarizes these at the end of each chapter. The practical part contains a survey that was carried out to support the theoretical part and its conclusions.

¹ DEWEY, John. *Experience & Education*. New York: Kappa Delta Pi, 1997, s. 25

1 Family

The reason why I am focusing on the topic of family in my thesis is that 1) family (or its absence) plays a huge role in the individual's life, and 2) it is a generally pervasive concept not only in Scifi books. Family affects the protagonist and his actions, which stresses the role of family in actual reality. Family is the mirror posed to the state and society; the functioning of the state is reflected in the functioning of family. Every human is sociable by nature; extreme individualism is a rare exception, thus every human longs for unison, connection and acceptance, from early childhood up until the old age. The process is incessant and continuous, it is carried out literary throughout the individual's whole life.

Family is an element that stabilizes society. If family fulfils its role and preserves values, so society is preserved. If family is devastated or dysfunctional on a large scale, so is society. Reciprocally, the state's policy can be read from the way it treats family and values connected to it. Not only is family important for society's consistency, it is also the subject of one of the natural drives of man. It derives from a deeply ingrained need for acceptance by the opposite sex in order to form the unity. In parenthood, man and woman fulfil their lives and serve both the biological, social and psychological function of family.²

Family can be seen as a community of a limited number of members. Dewey defines community as a group of people with common aims, beliefs, goals, aspirations and knowledge, like-mindedness, common understanding and similar emotional and intellectual dispositions, whereas family serves the constant self-renewal of humanity through delivering progeny.³ Family is thus the very first community which a new-born enters. As well as community, it shares certain aims and course of action in order to function properly and provide a basis for forming society. Family is often understood as a limited number of individuals interconnected with blood relations and emotional ties,

² MOŽNÝ, I. *Rodina a společnost*. Praha: SLON, 2008, s. 14.

³ DEWEY, J. *Democracy and Education*. Middlesex: The Echo Library, 2007, s. 8, 13.

whereas blood relations do not necessarily presuppose emotional attachment.⁴

Seen from a rather sociological view, family is the most important *social unit* which the new-born enters. The father and the mother play the role of the very first facilitators (and providers) of the experience of the surrounding world. Mother then is the embodiment of safety; the connection between her and the child is more intimate than with other members of the family. According to the positive or negative response on the mother's side, the child develops either feelings of safety or hostility. Thus, the child is fully dependent on its parents not only in terms of emotional development, but mainly in terms of meeting the biological needs.⁵

As Dewey states, a new-born is totally unable to satisfy his biological needs; he is completely dependent on his parents and compares poorly with infants of the lower animals, who are able to take care of themselves to some degree. Even the simplest of actions, namely sustenance, has to be acquired under tuition.⁶ In the next chapter, I will focus on several aspects and views on family. These will then be linked to concrete examples in the presented dystopian works.

1.1. Views on family

There are many definitions of family, as there are many views of how to look at it. According to Oxford Studijní Slovník, family is "a group of people who are related to each other"⁷. Such definition can be misleading, because it does not mention blood relations, with which the word "family" is usually (but not necessarily) associated, nor does it mention in what manner are the people in such group related. On the other hand, the lack of biological relation can be compensated by emotional, intellectual or other ties.

⁴ STAŠOVÁ, L. Rodina jako výchovný socializační činitel. In IKARUS, B., POLÁČKOVÁ, V. *Člověk - prostředí - výchova: K otázkám sociální pedagogiky*. Brno: Paido, 2001, s. 78.

⁵ VÁGNEROVÁ, Marie. *Psychopatologie pro pomáhající profese*. 4. vyd. Praha: Portál, 2008, s. 45-46.

⁶ DEWEY, J. *Democracy and Education*. Middlesex: The Echo Library, 2007, s. 8

⁷ PHILLIPS, J. *Oxford studijní slovník*. Oxford: Oxford University Press, 2010, s. 289.

Another definition provides Online MacMillan Dictionary which defines family as: "a group of people who live together and are related to one another, usually consisting of parents and children."⁸ The important thing to take into account is the fact that the members of the family share space and time. On the other side, as Dewey points out, physical closeness does not presuppose closeness of hearts in much the same way as physical detachment does not dissolve the union between people.⁹ Also, one of the determining factors are the geographical and socio-cultural specifications of family. In my thesis, I will focus mainly on developed countries and science fictions whose social conditions resemble those of developed countries.

1.1.1 Historical view

Historical view sees the family in the context of time, it follows its formations and transformations. The family's function has always been to secure material and other resources for survival, which had a huge impact on the family's form. Because the extrinsic influences, in which individuals had to live, changed over the course of time, family did, too. In the early stages of savagery, family served the purpose of procuring and distributing nourishment.¹⁰ Later in the age of the first homesteads, it regulated the portion of manual work that each individual had to carry out in the common aim of gaining income. In the new age, family represents the miniature of social order and its stratification, it has the function of accumulating personal property, whereas material resources are the visible results of the family's endeavours.¹¹ The following are the stages that family has undergone:

⁸ *MacMillain Dictionary and Thesaurus : Free English Dictionary Online* [online]. 2009-2013 -[cit. 2013-01-26]. Dostupný z WWW: <<http://www.macmillandictionary.com/dictionary/british/family>>.

⁹ DEWEY, J. *Democracy and Education*. Middlesex: The Echo Library, 2007, s. 8.

¹⁰ HINTNAUS, L. *Člověk a rodina*. České Budějovice: JU ZF České Budějovice, 1998, s. 10.

¹¹ *Ibid.*

- **Animal Stage** of the early period of Homo Sapiens Sapiens - individuals engaged in sexual intercourse, because they were driven by the sexual need and reproduction. This stage was impossible to maintain for the jealousy of other males that were interested in the female and because two individuals on their own were an easy prey for predators. Mutual tolerance of the males lead to the creation of larger social groups which were more stable, safer and offered better chances for survival.¹²
- **Group marriage** - the oldest form of coexistence that can be traced in the history of humans, it developed from the animal stage. In this form, the limited number of males and females lived together, compliant to unlimited sexual intercourse. Constraints, such as incest or generation gaps, were not considered or sanctioned. Despite abundant sexual possibilities, certain emotional affinity among some of the members of the group could be found. This form of coexistence of people still exists in some parts of the world, mostly in tribal communities of undeveloped countries.¹³
 In one such case, it is only natural for males or females to engage in sexual intercourse while having steady partners, but it is surprisingly the activity of eating that is deemed most intimate social interaction. Consequently, eating with the opposite sex can only take place within the frame of partnership.¹⁴
- **Traditional family** - a patriarchal type which provided protection for both the youngest and the oldest members. The old were treated with respect as the bearers of knowledge, they usually served the educative purpose. They also handed down lore to other members. Several generations lived together, the man being the head of the family who decided on its matters. This type of family was agriculture-focused and considerably independent due to its own set of resources. The position of man and woman was unequal. The role of woman was to give birth to the man's heirs for his

¹² HINTNAUS, L. *Člověk a rodina*. České Budějovice: JU ZF České Budějovice, 1998, s. 11.

¹³ *Ibid.*

¹⁴ *Ibid.*

wealth to spread and for the lineage to continue. Also, this kind of family almost exclusively entailed the coexistence of both man and woman within the bond of marriage. Thus, sexual aspects were also dealt with under its auspices in most cases, unless we speak of prostitution or adultery, both taboos, whereas prostitution, if taken advantage by man, was not as severely punished as adultery committed by woman.¹⁵ The choice of partner for the progenym, when they reached maturity, was often involuntary among the middle classes and served the economic-strategic ends of the parents. Still, this type of family showed greater stability.¹⁶ Marriage, based on romantic love, was usually seen in lower classes.¹⁷

- **Nuclear family** - the modern type of family consists of two parents and at least one child. The parents' relationship is based upon the free consent, mutual understanding and trust. The roles of parents are equal, some of the man's roles are taken up by the woman and vice versa. Delivering progeny is not the main aim, reproduction steps in the background. Also, children do not have to be necessarily born into marriage-based relationships - marriage is not the prerequisite for coexistence, nor is the difference of sexes. Some of the theoreticians are troubled by the consumer-like course today's family is taking; in the foreground stand the sexual needs of the founding individuals, while parenting is regarded as less important. Some of the roles of family is taken up by institutions like hospitals or schools.¹⁸ In addition, it is still the subject of dispute as to whether or not the same-sex marriages should be allowed to adopt children.
- **Postmodern family** - characteristic for a high degree of woman's freedom and emancipation. Women pursue their careers and are more independent; the

¹⁵ HINTNAUS, L. *Člověk a rodina*. České Budějovice: JU ZF České Budějovice, 1998, s. 13.

As is portrayed in the book *Scarlet Letter* by Nathaniel Hawthorne.

¹⁶ ŠVRČINOVÁ, L. Rodina a rodinná výchova. In Kantorová, J. et al. *Vybrané kapitoly z obecné pedagogiky II*. Olomouc: Hanex, 2010, s. 28-29.

¹⁷ HINTNAUS, L. *Člověk a rodina*. České Budějovice: JU ZF České Budějovice, 1998, s. 13.

¹⁸ ŠVRČINOVÁ, L. Rodina a rodinná výchova. In Kantorová, J. et al. *Vybrané kapitoly z obecné pedagogiky II*. Olomouc: Hanex, 2010, 28-29.

relationships in this type of family are loose. As a result, postmodern family is typical for its instability. Such family is based on emotional ties and liberal outlooks on life. Economic and personal independence of individuals makes the relationships within postmodern family difficult to maintain.

- **One parent family** - or sometimes a "lone-parent" family, in which one parent, either man or woman, takes care of children. The children lack the typical behavioural traits (male and female characteristics) which entail the typical male-female interactions. Their absence in the child's life can later lead to misunderstanding and confusion while dealing with the opposite sex.¹⁹

In terms of founding a new family and already belonging to a family, we speak of:

- **orientational family** - the family into which the individual was born and brought up. It constitutes his first social experience,
- **procreational family** - the one the individual forms in adulthood.²⁰

1.1.2 Sociological view

Humans exercise certain activities that most animals do not. Although animals gather to form packs and groups, it is the motivation that makes us different from them - the way one is treated in the group and how he responds to the needs of the group, the way communication is carried and perceived.

The precursor to the social life is the connection between man and woman who form a couple. The interaction propels the opposite sexes toward sexual connection; the pleasure

¹⁹ ŠVRČINOVÁ, L. Rodina a rodinná výchova. In Kantorová, J. et al. *Vybrané kapitoly z obecné pedagogiky II*. Olomouc: Hanex, 2010, 28-29.

²⁰ VÁGNEROVÁ, Marie. *Psychopatologie pro pomáhající profese*. 4. vyd. Praha: Portál, 2008, s. 589-591.

arising from this connection is then associated with the opposite sex and motivates the individual to further connect with his partner. On this basis, erotic games and plays, along with various other kinds of milder forms of interaction were built over time. The medieval stories of knights, expressing their platonic love to a lady, are an example of the pure emotional (non-physical) aspect of love.²¹

The need for forming a couple does not originate in sexual drive only - it is also emotions that move the individual toward their fulfilment. The rudiments of higher emotions exhibited by the early social groups are:

- **Altruism** - a behavioural trait which the individual exhibits, when sacrificing himself for the needs/ends of others. Surprisingly, we can see this conduct even in animals, when one animal adopts an infant of another animal, when the mother protects her pup, or when the leader of the pack protects it from a predator. The same was probably the case with the first humans in their animal stage, which probably lead to an extension of sociability and expressing emotions. Extended communication possibilities and language development then followed.²²
- **Solidarity** - along with altruism, it helped to form family in the course of time. Altruism and solidarity are the two fundamental social traits, seen when a family mobilizes in time of crisis or when one of its members is in danger. As well as altruism, solidarity evolved from simpler forms of understanding among primitive social groups (and its members) and derives from the common goals that these groups shared.²³

²¹ HINTNAUS, L. *Člověk a rodina*. České Budějovice: JU ZF České Budějovice, 1998, s. 16.

²² *Ibid.*.

²³ *Ibid.*

1.1.3 Psychological view

Family helps to develop the individual's identity; only through others do we come to know ourselves. Identity can be formulated as experiencing own uniqueness, authenticity and consistency in time and space.²⁴ It is an inner answer to a simple question: "Who am I?" It can also be defined as the place which the individual maintains in complex relations between him and other members of society. According to social constructivism, self-definition and re-definition is a constant process, in which the individual's identity can be defined as follows:

- inner feeling of own identity based on consistency of experience,
- identification with roles in the individual's life,
- experiencing affiliation to both big and small social institutions.²⁵

The last point suggests that family is a small institution, to which the individual belongs and which also teaches him how to interact with society. The experience of such belonging is an answer to the child's identity inquiries, in as much as it gives him feedback on his actions. This further forms his self-concept. All the mentioned can be covered with the umbrella term *socialization*.

From the child's standpoint, there are several needs that family satisfies:

- the need for a certain amount of quality stimuli from outside - their reception is a way of stimulating the individual; the individual is neither bored, nor over-stimulated;
- the need for stability and permanence of stimuli - the basis for learning is *order in*

²⁴ VAŠŤATKOVÁ, J., et. al. *Rodina a náhradní rodinná péče*. Olomouc: Hanex, 2008, s. 10.

²⁵ *Ibid.*

stimulation which leads to meaningful experience. Accidental stimuli do not lead to achieving educative goals;

- the need for initial social and emotional ties with parents - the fulfilment of the child's emotional need calls out positive feelings of pleasure and safety. These feelings have a positive impact on the development of the child's personality. On the other hand, if this need is not met, it can lead to deprivation and later inability in attachment;
- The need for personal identity, acceptance by society and receiving social values. The individual needs to be accepted and appreciated. Meeting this need contributes to the development of self-esteem and accepting a role in society, while setting personal goals;
- the need for a perspective in life and openness to new possibilities - one needs to look forward to something, to discern the past from the present and the future.²⁶

In the development of identity, there are several critical stages (arising conflicts) that the individual has to undergo and solve in, order to overcome them and to further mature. These stages reflect the individual's inner feelings in relation to extrinsic conditions.²⁷

1.1.4 Religious view

According to *Youth Catholicism of the Catholic Church*, family is necessary for the individual, as it corresponds with his nature. Also, The Fourth Commandment says "Honour your Father and your Mother", which shows the importance Catholic (and religion (and Judaism) holds for parents, children and their reciprocal relationship.²⁸

²⁶ VAŠTATKOVÁ, J., et. al. *Rodina a náhradní rodinná péče*. Olomouc: Hanex, 2008, s. 9.

²⁷ ŠMÍČKOVÁ-ČÍŽKOVÁ, J., et.al. *Vývojová periodizace*. Olomouc: Univerzita Palackého v Olomouci, 2010, s.31

²⁸ YOUCAT: *Youth Catholicism of Catholic Church*. Speyer, Germany: Druckmedien Speyer GmbH, 2011, s. 202-203.

The reason for this is that God, as is believed, is triune; the Saint Trinity of God, Son and the Holy Spirit forms a mysterious commune. As every man is a reflection of God, so should family be a reflection of this holy commune, in that love bounds its members together in the same way God is bound to His son and vice versa.²⁹

The importance can also be seen in the Biblical stories of the Holy Family, when Joseph and pregnant Mary travel to Nazareth to register their citizenship. The fact that they withstand the hardships that befall them (seeking accommodation and Mary's giving birth to Jesus) proves their strength and guidance from God. In Christianity, the Holy Family is understood as a pattern to follow, because it provides an example of a social unit in accordance to and under the guidance of God.

1.2. Functions of family

In order to make my point of family's importance in the presented works of fiction, I am going to present several functions of family. Family is an institution which fulfils functions for its members in accordance with his needs. These needs have evolved over the course of time, so have accordingly the functions of family. The causes for the changes were social, economic, political and cultural.³⁰ The following are the functions of family:

- **Biological-erotic function** - secures demographic growth of the populace; the result of sexual intercourse is the delivery of a child. In the developed countries or countries with high populace number, child is viewed as an impediment to career. Women tend to become mothers in older age compared to decades (and centuries) past, and sometimes cannot give birth to child at all due to their age. The trend is that birth rate is dropping.³¹ Family meets the physiological needs of the young because they cannot procure nourishment on their own. The sexual needs of the

²⁹ YOUCAT: *Youth Catholicism of Catholic Church*. Speyer, Germany: Druckmedien Speyer GmbH, 2011, s. 38.

³⁰ MALACH, J. *Teorie metodiky výchovy*. Praha: Univerzita Jana Amose Komenského Praha, 2010, s. 101.

³¹ KRAUS, B. *Základy sociální pedagogiky*. Praha: Portál, 2008, s. 81.

founders of the family are also met, in that family serves as a regulator of sexual desire.

- **Safety-economic function** - family is a microeconomic unit whose members use financial resources and in return contribute to their gaining on the basis of solidarity.³² Family takes part in economic and cultural life, in that its members engage in the activity of production and consumption. Family is thus a major consumer (but no longer is it a producer on such a large scale as it used to be).³³
- **Emotional function** - is an indispensable function of family. Only through the exchange of personal experience and physical contact, one can mature and develop his personality. Attachment, for example, is very important in the first weeks of the infant's life. If there is nobody to attach to, the infant will be emotionally deprived and will have problems with establishing an emotional connection in adulthood. The infant needs a living person (be it the biological mother or a surrogate mother) to develop feelings of safety that have a positive impact on his perception of the environment. A well-functioning family provides its members with love, solidarity and emotional support.³⁴
- **Child-rearing function** - secures socialization of the child. The child adopts the behavioural patterns of parents which should be in accord with the society's norms. The youth are prepared for the real life through dealing with situations at home. Rearing is an intended, long-term activity that affects the individual's attitudes and behaviour either in positive social way, asocial, or antisocial way.³⁵
- **Educative function** - is due to the natural educative environment that family constitutes. Similarly to child-rearing, education in family is a regulated, intended,

³² MALACH, J. *Teorie metodiky výchovy*. Praha: Univerzita Jana Amose Komenského Praha, 2010, s. 102.

³³ GRECMANOVÁ, H. Rodina a rodinná výchova. In GRECMANOVÁ, H. et. al. *Obecná pedagogika II*. Olomouc: Hanex, 2003, s. 12.

³⁴ *Ibid.*

³⁵ *Ibid.*

guided assistance that helps the child to acquire a certain set of (social) skills that it otherwise would not receive elsewhere. In this way, social control takes place, but it is not the control in terms of subordinating to the educating authority (parents or school), it rather means emphatic directing of activities. A child learns how to accept and cope with emotions, it learns to accept authority (parents) and to socialize. All this constitutes an irreplaceable educative function of family.³⁶

2. Family in dystopian fiction

2.1. Definition of dystopian fiction

In my thesis, I will refer to all the presented works as "dystopian fiction". The term "dystopia" is derived from the word "utopia" coined by Thomas More, the name that he used in his famous elaborated work *Utopia*. *Utopia* describes a perfect but unattainable social order on an isolated island. The relation of *Utopia* to the presented works of fiction is that the social systems presented in them claim to have established conditions which provide their citizens with happiness and perfect life conditions, but the exact opposite is usually true. The dystopian works are usually a metaphor for the actual social establishments of the past.

In the presented works, the society's dystopian establishment is governed by a superior group of people who will strive to maintain their reign over the lower classes (castes) at all costs. For this ends, they use any number of devices from child- or sleep conditioning to torture and social pressure. Very often, the governing group uses an elite taskforce units or other executioners of power to threaten citizens. The systems resemble communism, Nazism and the Roman Catholic Church (mostly in *Anthem*, in the way the authority

³⁶ DEWEY, J. *Democracy and Education*. Middlesex: The Echo Library, 2007, s. 23.

refuses to acknowledge inventions³⁷).

The establishment claims the right to monitor and dictate every aspect of the individual's existence, mainly his freedom to choose a partner and found a family. Usually, the individual has no sense for his own identity. Rather, exactly the opposite is truth, that the individual has been taught he means nothing on his own. The hero then finds a secret that has been hidden from him for his whole life and is forced by circumstances to take a stance toward the system and its values. In most cases, there is a dissent-forming minority of people, who are in the know, and cause an intellectual awakening in the main protagonist.³⁸

In the instances of the presented dystopian fictions, I will focus on family and how its various functions are violated. The examples will be analysed from the historical, social, psychological and religious point of view.

2.2. Brave New World

Aldous Huxley's novel *Brave New World* takes place in England, six hundred years after the death of Henry Ford. Society is governed (or rather enslaved) by use of technology to secure a world-wide stability. Individuals are distinguished by belonging to castes. There is the Alpha, Beta, Gamma, Delta and Epsilon caste. The Alphas are the highest caste, the Epsilons the lowest. The Alphas, the governing elite of the World State, have the function of decision-making and are the fewest in number; the Epsilons carry out the manual work and are large in number. The caste division is determined by Bukanovski process in a facility called Central London Hatchery And Conditioning Centre, where individuals are produced on

³⁷ In *Anthem*, the burning of those, who refuse to obey the will of the Council, is reminiscent of the way the Inquisition of the Middle Ages carried out executions.

³⁸ FERRIS, Harley. *A Study in Dystopian Fiction*. Dostupné z: http://www.ju.edu/jrad/documents/ferris-dystopian_fiction_final.pdf. Studie. Vedoucí práce Dr. Cliens.

a mass scale, where also their caste, mental and other predispositions are set.³⁹

2.2.1 **Reproduction separated from family**

The concept of family does not exist in the universe of *Brave New World*. In our society, by contrast, motherhood and fatherhood has always been strongly appreciated by both the founders of the family and their progeny. In Huxley's book, the word "father" and "mother" are viewed as vulgar, impolite terms which call out disgust and even shame. Rearing children in a family by their parents, not by the State Conditioning Centres, is unimaginable to the populace of Brave New World; it is viewed as imperfect, animalistic way of reproduction.⁴⁰

Reproduction is the ability of all species to have offspring. Dewey points out that reproduction by transmission constitutes renewal of life.⁴¹ Life has to be renewed in order to continue. Man did not set the rules according to which this happens - he ascribes their origin to either some higher entity, fate, or God. Man does not have the right to interfere with nature to change its workings to suit his needs, rapture himself of the reproductive function and place it completely outside its frame. However, exactly this happens in *Brave New World*, where science has almost messianic air.⁴² No connection, both physiological and emotional, is needed between a man and a woman to have offspring. Thus, the connection between man and woman is not only loosened, it is completely eradicated; the conception takes place through the intrusion of a third person into formerly inviolable

³⁹ Production of humans is a reflection of the impression that Henry Ford's assembly line-technology made on Huxley during his stay in America. In *Brave New World*, the fashion of mass production and mass consumption is taken to the extreme in the form of human production, which secures a complete control over the products - humans - and thus secures stability.

⁴⁰ HUXLEY, A *Brave New World*. New York: Harper Collins, 2004, s. 15-18.

⁴¹ DEWEY, J. *Democracy and Education*. Middlesex: The Echo Library, 2007, s. 6.

⁴² Religion cannot replace science, neither can science replace religion. Both should stand in mutual relationship, because, speaking in religious-scientific terms, God has created everything, including natural laws including. No scientific discovery can thus stand in opposition to religion and the theory of creation. In the same way religion, cannot deny any scientific discovery, as discoveries unveil the mysteries of the creation carried out by God.

YOUCAT: *Youth Catholicism of Catholic Church*. Speyer, Germany: Druckmedien Speyer GmbH, 2011, s.36

space.⁴³ In this fashion, family and humanity are violated in their core, because the natural workings, which lasted for hundreds of thousands of years are obliterated from the face of the Earth and completely denied.

In *Brave New World*, the motto of Central London Hatchery And Conditioning Centre reads "Community, Identity, Stability". It is the place where children are born, "decanted".⁴⁴ "Community" indicates that it is science that replaced family, because it is science, to which individuals are grateful for coming to being. Belonging to specific community is, therefore, predestined in the scientific environment.⁴⁵ Additionally, as science grasped the power to control something as complex as the creation of man, God has lost on his meaning; it is man who plays him. This erroneous belief is supported by, and springs from, man's incredibly deep understanding of natural laws and processes. As is stated in Youth Catholicism of Catholic Church (2011), man harms and damages himself "when he denies natural laws, uses things in ways contrary to their intrinsic order and tries to be wiser than God who created them."⁴⁶ Also, the same publication claims that, for man to *design* himself (or his own species) from the beginning to the end consumes too much of him. This means that such creation (as presented in *Brave New World*) steals something from humanity, thus it harms it while degrading man to a mere product as a result of a series of technological processes.⁴⁷

According to what was said earlier in regard to community viewed by Dewey, the conditioning centre bears in its motto the word "Community" for a specific reason: the people produced there have one common aim which corresponds to their function in society. This function was predetermined by cloning, Bukanovski and other processes during the prenatal conditioning. Later in their lives, they live in castes. All castes are

⁴³ YOUCAT: *Youth Catholicism of Catholic Church*. Speyer, Germany: Druckmedien Speyer GmbH, 2011, s.230

⁴⁴ HUXLEY, A *Brave New World*. New York: Harper Collins, 2004, s. 20.

⁴⁵ This alone leads to considerable (objective) alienation of some characters in the novel.

⁴⁶ YOUCAT: *Youth Catholicism of Catholic Church*. Speyer, Germany: Druckmedien Speyer GmbH, 2011, s. 39.

⁴⁷ *Ibid.*

important because of their specific functions, thus a perfectly functioning world-wide community is formed.⁴⁸ Community of the World State does not entirely correspond with the initial Dewey's view of it.⁴⁹ According to him, community has one very important characteristic which is a *free exchange of experience* among the members of society.⁵⁰ This is impossible in the caste system, as the members of one caste never engage in contact with the members of a different caste and even if so, the encounter is conducted verbally, and serves to exchange only the rudimentary information.

"Identity" is incorporated in the motto, because one view on family is the psychological one, in which family provides the individual the feel of importance and origin, therefore his need for affiliation is met. In *Brave New World*, this affiliation is found in castes, designed by the hatchery centre of the World State. The terms "identity" and "community" are thus interconnected; the Hatchery Centre employs the conditioning processes to design the individual's *identity* which is then confirmed and re-confirmed in caste-forming *communities*. The individual's identity is found through his inherent belonging to a community and meeting the needs that were embedded in him during his infant period of sleep conditioning. This all makes him completely dependent on the services that the World State provides. As there is no actual family in the lives of individuals, emotional aspect is missing in the interaction of the members in a given caste, which leads to the absence of experience and frustration.⁵¹ The individual needs to belong both to a larger community, which society constitutes, and to a smaller community which almost

⁴⁸ This is a striking resemblance to what can be seen in the religious understanding of community. In religious terms, creation of the world was a "community project", meaning that the whole world should be (and was meant to be) united through God and his son in Holy spirit. The unison is indeed formed in the World State of Brave New World. However, the basis for it is different - it is consumption and conditioning.

YOU-CAT: *Youth Catholicism of Catholic Church*. Speyer, Germany: Druckmedien Speyer GmbH, 2011, s.

⁴⁹ Nor does it correspond with the Biblical or any other democratic stance.

⁵⁰ DEWEY, J. *Democracy and Education*. Middlesex: The Echo Library, 2007, s. 8.

⁵¹ It is in the family where the individual learns how to respond to emotions and deal with them, express and accept them. Most families originate from either emotional ties between individuals or bodily attraction, in case family as such is not planned. In either case, bodily attraction is still needed for both planned or unplanned child delivery.

exclusively family constitutes. Although it may seem that the World State has created a system of well-functioning society, it fails to provide close individualistic connections, which is intentional.

"Stability" completes the triad and underlines the philosophy of the World State. The processes for designing individuals ensure stability, in that the individual's function in society is specifically predestined and limited; he cannot escape his function because he can do nothing else than what he is already doing. This secures dwelling both in his function and caste; his situation is therefore *stabilized*. He will never even think of changing his position in space or social strata and is thus enslaved both mentally and physically.

To meet the ends of stability, several devices are employed: sleep conditioning or hypnopaedia which instils in the sleeping child pieces of information that secure the World State's stability. The information enters the sleeper's subconscious and surfaces to his conscious. For example, the Alpha caste children are subliminally encouraged in being the elite and that other castes are inferior, the Betas are glad they do not work as hard as the Alphas etc.⁵²

As the director of the hatchery centre puts it, Bukanovski's process is one of the "major instruments of social stability".⁵³ Thus, with the aid of the determining processes of the hatchery centres, sleep and neo-pavlovian conditioning, society in *Brave New World* is controlled in the extreme; it is controlled by itself, as every individual lives in his own, painstakingly devised mental-physical cage. As stated above, one of the functions of family is *social control*, meaning that the individual is empathically directed. In the case of *Brave New World* society, social control is imposed by the authority.

⁵² HUXLEY, A *Brave New World*. New York: Harper Collins, 2004, s. 35.

⁵³ *Ibid.*, s. 18.

2.2.2 Constrained promiscuity

In the World State, children are forced to engage in erotic plays to develop promiscuous behaviour. Sexual contact in the early age is deemed absolutely normal in the development of the child. However, it violates the natural development, because the interest for the opposite sex develops in early adolescence. Supported to act promiscuously in the early childhood, the individual will continue in this fashion throughout his life. This prevents the members of the populace from creating any serious emotional bonds, because these are strengthened by engaging in close physical contact (sexual intercourse) with usually one partner; such behaviour is restricted. In this case, the biological along with emotional function of family is violated in its core, because sex as such is separated from family (and partner) life and linked early in childhood with promiscuity. It is, therefore, degraded to a mere commodity, the subject matter of consumption. Monogamy is openly condemned, which in some individuals leads to a serious frustration and isolation, because, due to their nature, they are prone to one-partner relationship. At the same time, open polygamy is appreciated.⁵⁴

The reason why this approach was adopted is that in earlier times family was a "burden".⁵⁵ Mother would "suffocate" her children with care and love and restrained them from freedom. Fathers, in accordance, would bring only misery.⁵⁶ Family and other informal relationships are viewed as obscene, even vulgar and animalistic. Family, romance and monogamy constitute in the eyes of society a one-way constraining channel, as opposed to diversity of sexual relationships.

The aforementioned is the reason for unhappiness, which is at odds with the World State philosophy of consumerism and instant pleasure. It also explains why family is restricted.

⁵⁴ HUXLEY, *A Brave New World*. New York: Harper Collins, 2004, s. 38.

⁵⁵ *Ibid.*, s. 47.

⁵⁶ *Ibid.*

It runs counter to the main creed of the World State, namely is stability.⁵⁷ According to this philosophy, individual institutions' interests did not correspond with the interests of the state, which lead to instability, thus the state eradicated any institution except itself.⁵⁸ This is a direct violation of the basic social cell that family constitutes. It is an open attack on the values that it preserves and on the individual, because he has the right to establish a family in accordance with his own free will. The state has no right deprive him of such freedom. The following statement supports this view:

*"No state has the right to intrude on the basic cell of society, the family, by its regulations or to question its right to exist. No state has the right to define the family differently, for the family's commission comes from the Creator. No state has the right to deprive the family of its fundamental functions, especially in the area of education..."*⁵⁹

Bernard Marx, an Alpha Plus member, is small, quite unattractive by the standards of his caste and has not so good a reputation. The World State's philosophy is portrayed well, when he overhears a conversation between his colleagues; they talk about the anatomical features of a girl called Lenina, who works in the State Hatchery Centre, and which Bernard is emotionally attached to. He is enraged by the calmness with which they verbally treat her. They use the word "pneumatic" to stress her body properties. In literary terms, the expression indicates the consumer-like stance toward sexuality.⁶⁰

Bernard loathes the system because he is a misfit and does not have many possibilities for promiscuous behaviour himself. At the same time, he wants to take part in it. Bernard is affected by promiscuous behaviour of his colleagues indirectly, but privately disagrees; he

⁵⁷ HUXLEY, A *Brave New World*. New York: Harper Collins, 2004, s. 48

⁵⁸ *Ibid.*

⁵⁹ YOUNG, *Youth Catholicism of Catholic Church*. Speyer, Germany: Druckmedien Speyer GmbH, 2011, s.204

⁶⁰ HUXLEY, A *Brave New World*. New York: Harper Collins, 2004, s.49

does not approve of his social role, thus one aspect of his identity is missing.⁶¹ The strength of the social group and conformity of individuals is portrayed in Bernard's thought:

*"Bernard hated them. But they were two, they were large, they were strong."*⁶²

Another example can be seen in Lenina's example. Her colleague, Fanny, disapproves of Lenina's habit of "having" Henry, Lenina's boss, for a longer than usual time. She tries to impose "morals" on her to "have" someone else, as they are taught by the creed "Everyone belongs to everyone else".⁶³ Both Lenina and Bernard are exceptions to the conforming populace; they do not fit entirely to it. Lenina because she does not mind not being promiscuous (which is actually the only act of non-conformity in her instance) and Bernard for two reasons, a) because he does not approve of the animalistic decorum of his caste (engaging in sexual intercourse with whoever is at hand), and b) because he feels emotionally attached to Lenina, undesirable by society.

Despite the scientific and technological progress, society in the World State has undergone a major regress in terms of social interaction within a given group. It went back to the *group marriage* stage of relationships as described earlier in this work.⁶⁴ The similarities with the *group marriage* stage of human social interaction are obvious, because 1) individual males do not mind sharing multiple females with other males while the whole process is devoid of either jealousy or possessive feelings, and 2) *solidarity* and *altruism*, the basis for developing more complex feelings in later versions of Homo Sapiens Sapiens, are either wiped out or transformed into sexual solidarity (promiscuity) in the so called

⁶¹ HUXLEY, A *Brave New World*. New York: Harper Collins, 2004, s.52

⁶² *Ibid.*

⁶³ *Ibid.*, s. 48

⁶⁴ HINTNAUS, L. *Člověk a rodina*. České Budějovice: JU ZF České Budějovice, 1998, s. 11.

Solidarity Service.

Every member of the World State sees to it that everyone else behaves properly. Social criticism serves the function of securing the desired code of behaviour. Individuals are thus controlled not with the aid of technology (as opposed to Orwell's *1984*), but rather through the system of indisputable dogmas imposed incessantly on them by others.

The mechanism used to replace intimate emotional connection with other individuals or God is called "Solidarity Service".⁶⁵ The procedure consists of a number of people who sit around around a table, eat ice cream with *soma*⁶⁶ and listen to a hypnotic hymn. Participation is obligatory.⁶⁷ Bernard is reluctant to take soma both in his private life and the services, simulates active participation, but engages in sexual orgies in the service's climax. Clearly, this activity does not constitute emotional, nor any other kind of fulfilment, because it leaves Bernard isolated. The existence of such mechanism is a proof that the World State has not yet fully subjected nature to its reign.⁶⁸ Emotions and the need for acceptance are so deeply ingrained in man that an "outlet" had to be devised, namely that of the aforementioned ceremony and institutionalized *soma* distribution and consumption.⁶⁹

Bernard's emotional emptiness is portrayed in a private conversation with Lenina. Lenina wants to proceed to sex straight off, but Bernard refuses, saying his plans for the evening were different and suddenly gives way to his emotions⁷⁰:

⁶⁵ HUXLEY, A *Brave New World*. New York: Harper Collins, 2004, s. 80-86.

⁶⁶ A drug which causes an altered state of mind.

⁶⁷ It is clear that such ceremony is a replacement for religious mass (that of the Catholic Church, for instance). Because it is obligatory, everyone partakes on it, which puts it on a world-wide level of management. Here, as in the only place in the novel, the mention is made that some higher entity could be experienced while consuming *soma* and listening to the hypnopaediac hymn.

⁶⁸ As can also be seen in Lenina and Fanny's conversation, whose subject matter is "pregnancy surrogate". As is the case with the need for unison and the transcendent, the World State has not yet eliminated the motherly drive in women. The issued pregnancy surrogate simulates the processes which a pregnant woman undergoes, thus it compensates for the absence of the real child in woman's womb. This is a proof that, although man has succeeded in devising himself by means of science, he has not yet fully mastered the so called "biological clock". HUXLEY, A *Brave New World*. New York: Harper Collins, 2004, s. 45.

⁶⁹ *Ibid.*, s. 80-86.

⁷⁰ *Ibid.*, s. 92.

"He began to talk a lot of incomprehensible and dangerous nonsense. Lenina did her best to stop the ears of her mind..."⁷¹

Bernard wishes to establish a close connection with the individual of the opposite sex, but is constantly turned down by the barrier of dogmas and promiscuous behaviour of others. He exhibits his desire several times in proposals for being alone with Lenina. He prefers being alone with her to taking part in any collective entertainment.⁷² Bernard's behaviour is highly devious in terms of the World State society. One of the characters states that it is because Bernard "responded poorly to conditioning"⁷³ early in childhood, which, we can say, makes him in actuality a strong individual for having maintained his nature. Bernard himself relates to conditioning as "enslavement"⁷⁴, something that curbs his freedom.⁷⁵ The author probably speaks through him and provides the reader with his own opinions on the society the main characters live in. Bernard's opinions are thus shocking, they undermine the World State philosophy. They are the sign of Bernard's evolving behavioural trait, namely the one that propels individuals toward partnership; he wants to be united through mutual understanding on an intellectual level. It can be said that Bernard follows his inner urge, which, given different circumstances, would lead to a successful foundation of family.

It is clear that such desire finds its way in Bernard's subconscious. At one point in the

⁷¹Here is also visible Lenina's inability in understanding the range of emotions Bernard has accumulated in himself.

HUXLEY, *A Brave New World*. New York: Harper Collins, 2004, s. 92.

⁷² Spending time engaging in all sorts of entertainment rather than building relationships may be a reference to today's state of affairs.

Ibid., s. 89.

⁷³ *Ibid.*, s. 88.

⁷⁴ *Ibid.*, s. 90.

⁷⁵ *Ibid.*, s. 90.

story, when asked whether he was married to Lenina,⁷⁶ he exclaims: "Ford, no!"⁷⁷ In other words, his nature finds its way through unconsciously made remarks and flows of incomprehensible speech (Bernard's conversation with Lenina), but when he is to directly address his desire (intimate of co-existence of two individuals), he consciously denies it. The conflict between what the individual wants, and what he *says* or *does not say* he wants, is depicted through Bernard's personality. In Freudian terms, the Super Ego - which is constituted by the ideal of all-promiscuous behaviour - clashes with the Id which wants a simple connection. The Id manifests itself through Bernard's actions. It also points to the fact that one needs to have the *courage to face his desires*, which ability indicates the individual's maturity.

2.2.3 A mother of the old times

It is peculiar that both Orwell and Huxley presented in their fictions an environment, in which old traditions and the way of life is preserved to some extent. In *1984*, it is the outskirts of London where the "proles", the lowest working class, live. In *Brave New World*, it is a bordered reservation in New Mexico where aborigines live independently of the World State. The rest of the world regards them as living fossils and gives them freedom within their territory. The reservation serves as a tourist amusement - many of the World State citizens use the opportunity to visit it and thus consume transportation services.

In the reservation, Bernard and Lenina are introduced to a savage group that is performing a ritual dance. The differences between the complexity of civilized habits and the natural way of living is stressed. The aborigines are naked, they smell, some of them

⁷⁶ The question is posed by one of the savages, John, who lives in a reservation in New Mexico. The question indicates the traditional understanding of dealing with the opposite sex, as will be discussed later.

⁷⁷ HUXLEY, *A Brave New World*. New York: Harper Collins, 2004, s. 130.

are old and on the whole they are unattractive.⁷⁸ At one point, Bernard and Lenina spot an indian woman breastfeeding her child; here again the sharp contrast is highlighted between the intimacy of the child and her mother and the fashion, in which women of the World State consume pregnancy surrogates to simulate pregnancy and motherly instincts. Bernard shows the capacity for understanding such phenomenon and approves of the activity, whereas Lenina finds it disgusting and teems with hypnopaediaic dogmas to stand her grounds.⁷⁹

Then Lenina and Bernard meet John, an aborigine but at the same time a stranger to the reservation, because his mother Linda came there from the "Other Place".⁸⁰ She had an accident twenty-three years earlier while taking a tour with her lover to the reservation. She survived and was taken care of by the savages and brought to their village. It is not clear whether her lover organized any rescue mission to find Linda - she stayed with the savages, lived in one of the huts and to the World State she stayed unaccounted for.

The clash of cultures and the worldview are nicely depicted in the way Linda talks to Bernard and Lenina when introduced to them by John. For one thing, living with the aborigines taught her to express emotions; she embraces Lenina despite her resentful reactions. Linda had to accustom herself to many things which she did not have to deal with in the World State, like, for example, mending clothes or being left alone inside oneself with own feelings without the comforting effects of *soma*.⁸¹ It was in Linda's adaptation ability to cope with these novelties over time, but it is also proof that the World State designs its citizens to suit its needs and that, put to a fundamentally different settings, the individual is helpless.

⁷⁸ HUXLEY, *A Brave New World*. New York: Harper Collins, 2004, s. 106-107.

⁷⁹ *Ibid.*, s. 107.

⁸⁰ *The World State. Ibid.*, s. 111.

⁸¹ In the World State, it is not a habit to mend clothes, one simply buys new ones when worn. This fashion that secures consumer-like way of thinking is deeply embedded in another of the hypnopaediaic mottos: "The more stitches, the less riches." In general terms, it resembles the today's how clothes are treated and manufactured. *Ibid.*, s. 114.

For Linda, the most unsurpassable impediment to social inclusion constituted her sexual habits; they collided with the morals of the savages. In accordance with the World State teachings and her hypnotically induced nature.⁸² She would behave promiscuously among the aborigines, whose sexual decorum was to behave sexually exclusively within the partnership of two people. Linda's openness and sexual freedom put her in the role of the local prostitute; the men, consequently, used out the possibilities such position offered. She was, therefore, a serious disturbance to the group, which evolved in its behaviour from the animalistic stage to monogamy partnership. Still, Linda regards her sexual openness as something "what civilized people ought to do."⁸³

Although Linda disagrees in principle with most of the savage etiquette, she has experienced what it is like to have a child of her own (unlike none of the women of the World State). In her situation, she admits that the child was of some comfort to her; the two of them were strangers to the community and supported each other emotionally.⁸⁴ Their relationship embodies the encounter of hypnopædially induced hatred for anything animal-like (giving birth and having progeny) and natural motherly instincts. Linda is most probably the only woman who had to advocate in practice the dogmas preached by the World State.

Her difficulties prove from a different perspective that nature has not yet been completely wiped out from humans, that it can only be suppressed for some time and only in artificially designed environment. In natural settings, natural ways are adopted.

John constitutes an embodiment of contradictions. Although his emotional need for parental acceptance is fulfilled, it is hampered right afterwards by Linda's custom of

⁸² That of "Everyone belongs to everyone else."

HUXLEY, *A Brave New World*. New York: Harper Collins, 2004, s. 114.

⁸³ Here can be seen the relative truth that is possible to be induced in the individual, who then holds it as unquestionable. Huxley points to the fact that our lives consist of dogmas and morals that society has imposed on us and that it is very difficult, next to impossible in the case of Lenina and Linda, to adopt a different worldview. It proves that it is possible to enslave the individual in his own ubiquitous prison. *Ibid.*, s. 115.

⁸⁴ *Ibid.*, s. 115.

"having" other men, which triggers a row of inner conflicts and ultimately leads to his attempt to kill one of Linda's lovers. His actions prove how strongly a child responds to promiscuity of his parents and that faithfulness is important even to child's psychological well-being.⁸⁵

The relationship between John and Linda is truly unique, in that it combines the savage world and the World State, which can be seen in Linda's comeback to the World State; when Bernard and Linda decide to go back to England, John persuades them to take him and his mother along. Linda and John then become celebrities back in the World State.

Linda the rarity of being old to the World State people; she indulges in excessive *soma* consumption - something she has been lacking for past twenty-three years - and develops serious health problems in the process. John exhibits grave uneasiness to experience what conditions Linda finds herself in.⁸⁶ The bond between him and Linda is extraordinarily strong, which raises other citizens' attention, because they are not used to feeling or experiencing such connection to anyone. This, by paradox, proves once again that natural processes are not eliminated in World State citizens, because this new stimulation constitutes novelty for them - novelty is challenge to mind.⁸⁷

When Linda dies, John is desperate and loses purpose of life; this supports the World State philosophy a certain extent (John exhibits instability in his behaviour, which leads to general opinion that any emotional bonds are harmful).

⁸⁵ HUXLEY, A *Brave New World*. New York: Harper Collins, 2004, s. 117-119.

⁸⁶ One of the consumer-based facets of the World State philosophy is that anything old is bad. Thus, youthfulness is artificially maintained in individuals by the means of blood transfusion, keeping the magnesium-calcium ratio level on that of a thirty-year-old adult and keeping their metabolism permanently stimulated. Consequently, at the age of 60, the individual looks still fresh and young.

Ibid., s. 106.

⁸⁷ DEWEY, J. *Democracy and Education*. Middlesex: The Echo Library, 2007, s. 66.

2.2.4 Woman as the byword for emotions

As regards John's perception of other women, he sees Lenina in a highly romantic way.⁸⁸ Her appearance characteristics are addressed in a completely different way than the World State individuals do. His description - or rather perception - of her is deeply emotional. He sees in her the features of femininity unspoiled by abundant consumption of everything. His vision of her is unspoiled, he is able to see in her the unspoiled qualities and the potential for such qualities.⁸⁹

John's isolation from the community (and from women, for that matter) can be seen in the way he reacts when he sees half-naked Lenina who is "on vacation".⁹⁰ Being isolated from the group logically entails John's lack of sexual experience (or any other romantic experience relating to expression of emotions through the body).

Bernard's longing is very similar to John's in essence, but there is one major difference between the two, the difference which points to the power language. It is the influence of Shakespeare that helped John immensely to find and address female's beauty. Shakespeare's language and emotions encoded in his works were John's early "conditioning". The range of his capability for feeling and expressing emotions goes far beyond the average of both the World State citizens and the savages alike. It transcends the scope of the book, because the message John embodies is timeless (so is Shakespeare's). It is also proof that man needs a proper language to address both his desires, dreams, longings and nightmares. Language enables all these capacities to come into the light; through solving them a person is able to find the desired for his life. Bernard, on the other hand, has never had any such device for addressing his thoughts and emotions, his speech

⁸⁸ John is affected by the perception of Linda, other females in the savage group and complete work of Shakespeare.

⁸⁹ HUXLEY, A *Brave New World*. New York: Harper Collins, 2004, s. 111, 133.

⁹⁰ Meaning she has consumed so large a dose of *soma* that it puts her off use for several days. A person who has consumed *soma* experiences a state of bliss and happiness; the ultimate device for securing the World State citizens' docility. A PERSON'S DEPENDENCE ON A DRUG, STAGES, PROCESS (VÁGNEROVÁ).

is incomprehensible and chaotic, which stands in sharp contrast to John's poetic descriptions and descriptive faculties.

2.2.5 Summary

In the fable of *Brave New World*, all functions of family are violated: biological-erotic function because 1) sexual act, meeting the sexual need and human reproduction in general is separated from the intimate relationship between two individuals, 2) the biological needs of infants are sustained by the Hatchery Centre which takes care of the new-born, and 3) the World State's politics issues pregnancy surrogates to women to simulate the feelings of pregnancy while breaching one of the basic motherly drive in humans.⁹¹ The other, namely sexual need, is sustained but separated from emotions, which runs counter to the natural order of things.⁹² Biological-erotic function goes hand in glove with the child-rearing function, which is also taken away from the institution of family and superseded by the Hatchery Centre. The parental experience is non-existent and contributes partially to unhappiness of some individuals, because one of the aspects of identity confirmation is the rearing of children and experiencing the parental role.⁹³ The triad is completed by the educative function, which is carried out on a mass scale through hypnopædiaic inductions. It replaces the usual parent-child, teacher-pupil relationship. Because of the absence of the elder generation, the experience of the elder is not transferred onto the young, as the concept of old age is eliminated.

Safety-economic function is violated because there is no family whatsoever to secure safety and the feelings of acceptance. The individual is emotionally deprived because there is no message (facilitated by the mother) that the world is a safe place. Later in life, the individual feels insecure, doubts his abilities and lacks some solid ground upon which he

⁹¹ HUXLEY, A *Brave New World*. New York: Harper Collins, 2004, s. 35.

Ibid., s. 107

⁹² YOCAT: *Youth Catholicism of Catholic Church*. Speyer, Germany: Druckmedien Speyer GmbH, 2011, s.230

⁹³ VÁGNEROVÁ, Marie. *Psychopatologie pro pomáhající profese*. 4. vyd. Praha: Portál, 2008, s. 591. ISBN

could build further experience (which he, in accordance with the World State, cannot do anyway). Compensation for insecurity is found in belligerence or isolation, which can be seen in both John's (belligerence) and Bernard's behaviour (insecurity, isolation) or in consumption of *soma*. The economic function is not meant in the original family meaning, in which family is a small, socio-economic unit. Rather, it is the individual himself that sustains the economy, he lives and stands exclusively on his own.

The emotional function is not met because of the absence of motherhood and fatherhood, as mothers and fathers are those who found the procreational family. The individual lacks the typical father and mother behaviour, which restricts him from forming relationships later in life. The absence of emotional experience can be seen in the way Lenina is unable to communicate and receive the communicated information communicated. Contrary to Lenina, John is able to address his desires and expresses himself on an extraordinary level as a result of memorizing Shakespeare's work; this may be a hint that communication is of paramount importance when dealing with people, the more so in a relationship. The emotional function is met only in the instance of Linda and John, who support each other emotionally in an alien environment and constitute the parental relationship.

In the overlapping historical-sociological terms, several concepts are discussed in *Brave New World*. Firstly, it is the distorted concept of *solidarity*, which is restricted sharply for the sexual act, meaning that men should share multiple women and vice versa, creating the air of "promiscuous fraternity". Solidarity based on emotions does not exist. On the other hand, both *altruism* and *solidarity* can be seen when John tries to protect his mother from being beaten for sleeping around with other women's men and when Linda dies of old age.⁹⁴

⁹⁴ HUXLEY, A *Brave New World*. New York: Harper Collins, 2004, s. 117-119.

The World State society has undergone a regress in social interaction, namely it went back to the state of *group marriage*. Group marriage is represented by the vast majority of the World State populace. Individuals within a given group (caste) can engage in free sexual relationships. Belonging to a caste can be seen as the only, distant surrogate for family. The remnants of the old values can be seen in the life in the reservation, where the concept of *traditional family* is still kept; the disturbing element of Linda, who tries to be promiscuous in the savage group, is suppressed by means of violence. The concept of traditional family presupposes the existence of the old, which are treated with respect and serve the educational function (as can be seen when old Matisima teaches John how to work the clay).⁹⁵ Linda and John also constitute a *one-parent, procreational* family.

In psychological terms, the need for own personal experience is breached from early childhood in the citizens of the World State. The development of the individual is perfectly controlled, without any possibility of either positive or negative deviation, which can be seen in Bernard. Bernard and John are frustrated both emotionally and sexually to some extent. *Frustration* is a situation, in which the individual cannot sustain either subjectively or objectively important need, despite the fact that he believes he can sustain it. Such state leads to negative feelings and stimulates actions for avoiding the unpleasant.⁹⁶ In an analogous manner, Bernard is sexually frustrated, because he cannot sustain his need in accordance with his idea of a romantic relationship and so is John, because by his standards Lenina is too promiscuous and too straight in sexual terms.⁹⁷

Frustration can derive from either outward or inward sources.⁹⁸ The outward sources in instances of both main male characters stand for the social order which they find themselves in; both Bernard and John are rejected by the society they live in, which

⁹⁵ HUXLEY, A *Brave New World*. New York: Harper Collins, 2004, s. 125-126.

⁹⁶ VÁGNEROVÁ, Marie. *Psychopatologie pro pomáhající profese*. 4. vyd. Praha: Portál, 2008, s. 49. ISBN

⁹⁷ HUXLEY, A *Brave New World*. New York: Harper Collins, 2004, s. 177.

⁹⁸ VÁGNEROVÁ, Marie. *Psychopatologie pro pomáhající profese*. 4. vyd. Praha: Portál, 2008, s. 49. ISBN

violates their need for being accepted and appreciated by society. Bernard is too unattractive for an Alpha plus and John is a stranger to the savages, thus he can never become a man in the eyes of his community.

The inward sources of frustration may be the sexual need and the need for emotional attachment of both characters. The combination of the above mentioned leads to subjective *isolation*, which is then objectively manifested in John's solitary life in a lighthouse and Bernard's departure to an isolated island.

Religion is replaced by Solidarity Service and *soma* consumption. The only indication of religious belief can be seen in John, when he is spied on by sleuths. He prays to God, undergoes self-flagellation as a sacrifice and eventually commits suicide, because he cannot find any other escape from the social order; he cannot experience privacy.⁹⁹ Religious view on family is breached in all the above mentioned, but mostly through man's belief that he has replaced God by mastering the process of human-production.

To sum up, the causes for alienation, as presented in *Brave New World*, are manifold, it is the lack of: privacy and intimacy; communication on an emotional level; emotional connection; excessive consumption of entertainment; the mood-enhancing drug *soma*. All that leads to the individual to complete isolation. Such state of affairs is destined by The World State government and its conduction is forced by means of social control - the authority infringes upon the individual's free will.

2.3. 1984

As was the case with *Brave New World*, George Orwell's *1984* also portrays many of the characteristics of the suppressed family, eradicated or violated in various ways. The different perspective, which the author adopted, will be discussed beneath.

1984 takes place in the year 1984 ac. in London, England, one of the most populous

⁹⁹ HUXLEY, A *Brave New World*. New York: Harper Collins, 2004, s. 231.

parts of Oceania. Oceania is governed by The Party, whose philosophy is portrayed in the word INGSOC, meaning "English Socialism".¹⁰⁰ The Party reigns through the four ministries: the Ministry of Truth; the Ministry of Peace; the Ministry of Love; the Ministry of Plenty. The state disposes of total control over its inhabitants through the means of 1) technology - the so called "telescreens" that are strategically positioned in all the important places, both in public and in the individual's privacy, so are hidden microphones spying on individuals virtually anywhere, and 2) control is secured by the aid of propaganda, namely by the use of posters with a non-descript, appealing face of Big Brother. The caption on the posters reads: "Big Brother is watching you"¹⁰¹. Big Brother plays the role of god, the all-powerful lie and truth. He constitutes a device to meet the party's political, social and most importantly, family ends. Big Brother is the embodiment of control 3) Thought Police, a means of terror and fear, who is supposedly able to trace the individual's thoughts and their content to assess whether they are politically correct and in alignment with the Party's ideology.¹⁰²

Another device for control resides in the way The Party distorts the meaning of words (and the way it employs the language as such). The Ministry of Truth has the function of constantly altering the past through changing or obliterating articles in newspapers - the exact opposite to what it stands for. The Ministry of Peace secures the ongoing war and the way news relating to it are reported. The Ministry of Love is a prison devised for endless cross-questioning of troublesome citizens; it has the most frightening look of all of them, labelling the word "love" itself with a negative connotation. The Ministry of Plenty combines with the Ministry of Truth to some extent, as it gives false figures pertaining to gross domestic product, claiming that in particular year more goods have been produced than in the previous one. As it is impossible to trace the history due to the Ministry of

¹⁰⁰ ORWELL, G. 1984. Orlando: Harcourt, Inc., 2003, s. 90.

¹⁰¹ *Ibid.*

¹⁰² *Ibid.*, s. 131.

Truth's actions, nobody can be sure that the figures are correct.¹⁰³

The Party strives to eliminate any loyalties that the individuals of opposite sexes could form out of its control. The Party's true goal lies in the complete eradication of pleasure from the sexual act. It is forbidden to highlight one's erotic features or wear anything that would stress the individual's sex appeal. Begetting children is looked on as a necessity, obligation to The Party.¹⁰⁴ It is stated that such ideology is crammed into children's minds from early childhood and that it is largely successful.¹⁰⁵ The Party thus violates human's innermost desire for both emotional and biological connection, which in itself purposely violates family as a whole. The Party is aware of the individual biological needs and tacitly tolerates prostitution which takes place among the "proles".¹⁰⁶

To undermine the structure of family even more, the Party establishes many leagues and groups which condition their members for a particular function. The Spies league, for instance, drives its young members against their parents and encourages them to spy on them. Thus, many instances of child-parent denunciation take place, which violates trust - the building block of every well-functioning family. In this light, children are to parents potential enemies and parents are to children potential informers.¹⁰⁷

2.3.1 Isolation

The main protagonist, Winston Smith, works for the Ministry of Truth. His work consists of changing facts so that they suit the Party's needs.¹⁰⁸ He destroys the original entries and supersede them by the updated versions.. It is thus impossible to verify the

¹⁰³ ORWELL, G. 1984. Orlando: Harcourt, Inc.,2003, s. 91.

¹⁰⁴ As opposed to the Catholic, or any other religious understanding of child-rearing, in which begetting children is usually viewed as a gift from God.

YOUCAT: *Youth Catholicism of Catholic Church*. Speyer, Germany: Druckmedien Speyer GmbH, 2011, s. 205

¹⁰⁵ Similarity can be seen in *Brave New World's* child-conditioning. Here, the techniques with which such conditioning is acquired are less elaborated, as the Party focuses more on the methods of terror it imposes upon its citizens. Children join the so called "Junior Anti-Sexleague" which is ideologically aimed against sex.

ORWELL, G. 1984. Orlando: Harcourt, Inc.,2003, s. 131.

¹⁰⁶ *Ibid.*, s. 148.

¹⁰⁷ *Ibid.*, s. 130-131, 109.

¹⁰⁸ *Ibid.*, s. 127, 128.

information and place it in historical context. Winston is well aware of this fact. Compared to isolation of the main protagonists of *Brave New World*, Winston's is more transparent, because, unlike them, he is constantly being watched by the "telescreen" installed in his flat. As the author states:

*"For some reason the telescreen in the living room was in an unusual position. Instead of being placed, as was normal, in the end wall, where it could command the whole room, it was in the longer wall, opposite the window."*¹⁰⁹

The reason is that Winston desires privacy, his personal space. The Party claims the right to spy on individuals' private lives. This leads to isolation of the individual within himself as a result of the lack of intimacy. Such can be seen as a Winston's natural call, but is not pointed out in the book that any citizen acts similarly, making Winston out of the ordinary. As regards everyday social contact with other citizens and colleagues, Winston keeps such encounters at an unsuspecting, professional level, because he is aware of the Thought Police, which caused that some of the people he knew disappeared. Thought Police works as a device that makes the individual almost paranoid as to whom he talks to and what is the content of the conversation held. Winston, therefore, does not form any formal or informal friendships for fear of his own life. As has already been pointed out, the individual cannot live on his own and for his own sake only; it is his need to live his life shared with other individuals. In other words, a person cannot be an extreme individualist, because "man is by nature designed for fellowship."¹¹⁰

It is clear that the Party put greater importance on society as a whole than on individual persons and their well-being. The only allowed devotion is the one directed at the

¹⁰⁹ ORWELL, G. 1984. Orlando: Harcourt, Inc., 2003, s. 92.

¹¹⁰ YUCCAT: *Youth Catholicism of Catholic Church*. Speyer, Germany: Druckmedien Speyer GmbH, 2011, s.180.

disembodied image of Big Brother and The Party. Winston not only does not form friendships, he even has to feign interest in some of his colleagues not to stand out and thus being denounced. On the other hand, as it is the individual's need to form companionship, Winston puts his trust into a man called O'Brien, who looks trustworthy, is large and slow in action, which makes him look friendly. There is a certain eye contact between them, but they never exchange a word up until later in the novel.¹¹¹

In stark contrast to loneliness and isolation of Winston stand his dreams, in which his mother puts in an appearance. The way she is described clearly points to the fact that Winston is missing her and not only her, but a woman in general. Winston's parents disappeared in one of the purges performed by the Party when he was a ten-year-old boy. Since then, he has been living on his own. The influence such severance from his parents had on Winston is grave. According to the conditions that dictated the way of life, Winston became a loner and because his mother and father disappeared so early in his age, he is unable to attach himself to anyone emotionally. In the dream, his mother sacrifices her and her daughter's life in order that Winston might live. Winston values this act of solidarity, he is aware that his mother's and sister's death was for his own sake. He realizes that such act is impossible in his present day of hatred, fear and isolation. He is well aware that, given the circumstances against the favour of family, he cannot establish his own family and act in the same fashion even if he wanted to. The remorse of his dream proves the fact.¹¹²

The Party is well aware of all the suppressed in the citizens and for the reasons of outlet employs a variety of devices, one of them being "Hate Week" and "Two Minutes Hate", in which audience in a cinema-like place is presented with the face of the Party's Enemy, Emanuel Goldstein, the first man to breach the Party's purity.¹¹³ The face is projected on a big screen while people shout, hiss, spit and give way to their accumulated feelings and

¹¹¹ ORWELL, G. 1984. Orlando: Harcourt, Inc., 2003, s. 244-255

¹¹² *Ibid.*, s. 114-115.

¹¹³ *Ibid.*, s. 98.

emotions. As this is carried out on a considerably large scale, the individual is hypnotized by the crowd's frenzy and takes part even against his will. It is obvious that taking part in such a service serves the purpose of solidarity and experiencing unison, the facets of life that are nowhere to be experienced apart from Two Minutes Hate and the Hate Week.¹¹⁴

2.3.2 Relationship

Winston's isolation is highlighted most by his living on his own. His natural drive to unite with a member of the opposite sex is constrained, which fills him with hopelessness.¹¹⁵ Both the emotional, sexual and intellectual aspect of the need for unison is unfulfilled. Throughout the novel, numerous references are made to stress Winston's frustration, which surfaces to his appearance.

In order to cope with his situation, he purchases an empty diary and decides to write entries in it.¹¹⁶ In a certain sense, his diary makes up for the missing partner and serves as a therapy; Winston's relation to the book is the only exchange of ideas, or rather one-way flow of ideas that takes place in his life up to a certain point.¹¹⁷ The undeniable fact that the Party (and its ideology) undermines the core of human, his biological needs conversely, is portrayed in one of Winston's entries, in which he describes the process of engaging in sexual intercourse with a "prole" prostitute. Winston resorts to using this form of outlet to satisfy his needs. As is portrayed in the way he recalls the experience, another, more

¹¹⁴ The citizens cannot even verify the credibility of the information that Emanuel Goldstein is the Party's enemy, as the Party disposes of the past, the present and also the future, thus it controls reality. It is proven later in the book that Goldstein, as well as Big Brother, is a fabricated device that serves the purpose of uncovering the rebellious thought - it is only permitted to hate Goldstein, while if anyone shows some kind of sympathy for him, he is usually "vaporized", meaning The Thoughtpolice eliminates him. In other words, everything that the Party shows, disposes of or fancies, has its purpose which is usually hidden to the ordinary citizens.

¹¹⁵ ORWELL, G. 1984. Orlando: Harcourt, Inc., 2003, s. 94.

¹¹⁶ The proof that there is no general consent, as to where the individuals find themselves in time, can be seen in Winston's doubts when he writes the entry's date, April 4th, 1984. It is stated that he is not sure whether it really is the day of the year. Here, the need for context in time and consistency of experience are nicely depicted, as it is important for the individual to be able to discern the past from the present and the future. Such capability gives him a course in life, something to head for. It is quite clear that trapping a person in the present with no prospect for the future and no sense of the past makes him completely helpless..

Ibid.

¹¹⁷ *Ibid.*, s. 94-96.

profound emotional need was not only unsatisfied, but rather harmed by the act.¹¹⁸

Later in the story, Winston describes his dream about a dark-haired woman, who is getting undressed on a grassy hill, and is walking toward him. The dream expresses a whole range of Winston's suppressed desires. The place itself - a surf hill with a tree on the top and beautiful weather - stands for privacy and the natural setting (as a contrast to the greyness of London) stands for life.. When waking up, he pronounces the word "Shakespeare".¹¹⁹ The dark-haired woman in Winston's dream represents the embodiment of his desires, his opposite self.¹²⁰

In a way, the dream can be seen as a precursor to the actual reality - Winston has long been attracted to (and afraid of) a dark-haired woman that he occasionally meets in his workplace. He finds her attractive, charming, he is strongly drawn to her and at the same time he fears her.¹²¹ In his imaginations, she is a Thought Police agent who is picking on his suspiciousness and wants to denounce him to The Party.¹²² Winston finds her behaviour strange; she gives off an aura that he is unable to read. As she stands for the unknown and dangerous, Winston avoids any eye contact to stay out of her range as far as possible.¹²³ The mixture of feelings this female character stirs in Winston reflects in his subconscious in the form of erotic dreams. His mind seeks through this an outlet for all the suppressed.

Later in the book, the woman stalks Winston ever more. On one such occasion, he finds himself in the "prole" parts of London. At that point, he is completely sure she is an agent,

¹¹⁸ ORWELL, G. 1984. Orlando: Harcourt, Inc.,2003, s. 146-147.

¹¹⁹It is peculiar that both Huxley and Orwell use Shakespeare as a symbol for expressing emotions.

ORWELL, G. 1984. Orlando: Harcourt, Inc.,2003, s. 116.

¹²⁰ According to Carl G. Jung, there is always a feminine part Anima in a male that longs for being united with a woman, the same way there is a male part Animus in a woman that wants to be united with a man. This basic scheme dominates the most of the folklore stories around the world, as finding a person's counterpart for life is a universal drive.

http://www.archetypewriting.com/articles/articles_ck/archetypes3_anima-animus_partI.htm

¹²¹ ORWELL, G. 1984. Orlando: Harcourt, Inc.,2003, s. 98.

¹²² Winston is well aware that by keeping a diary, by slogans he writes in it, such as "Down with Big Brother!", he is committing "Thoughtcrime". Thoughtcrime means expressing any emotions, any words, or anything that stands out of the conformity of the populace, out of the doctrine of the Party. In other words, anything that the individual does, that is not prescribed by the Party, is crime.

Ibid., s. 105.

¹²³ A good example of the Party's successful effort to eliminate any close relationships between individuals.

as he is unable to find another reason for her being there. Walking around those parts of London is not explicitly restricted, but it is an unusual, non-conformist tendency which could constitute "thoughtcrime" in the eyes of The Party.. On the next day, she meets him in a corridor of his workplace, trips over, falls down and puts a piece of paper in Winston's hand when he proffers to help her. On it, written in hand stands:

*"I love you."*¹²⁴

From then on, Julia and Winston have a secret love affair. Julia organizes their meetings, she chooses a different place every time. It is quite transparent that Julia has the leading role in the relationship, as she knows a lot of inner-Party information, whereas Winston acts rather passively, until he leads them into their own denunciation.¹²⁵

During the interrogation carried out by the Ministry of Love, where Winston and Julia are separately tortured, Winston draws the conclusion that, face to face to physical pain and death, all values, that the individual holds, disappear. Both Julia and Winston ultimately denounce each other, in order to prevent the torture. By doing so, they deny all bonds and after being broken, Winston starts to love Big Brother. In accepting him as the purpose of life, he finds himself in him, consequently his missing identity and is happy.¹²⁶

When O'Bryen explains the workings and motifs of the Party to Winston as a part of the brainwashing process, he also touches on 1) the topic of marriage, and 2) the reasons why The Party wants to achieve the ultimate power.

In Biblical terms, the future of family presented to Winston by O'Bryen resembles in

¹²⁴ ORWELL, G. 1984. Orlando: Harcourt, Inc.,2003, s. 180-189.

¹²⁵ The impossibility of escaping the world Winston lives in is portrayed through an elaborated, many times executed process of revealing any rebellious thought. Such is carried out by The Party by means of secret agents and trustworthy-looking, inner Party members.
Ibid., s. 244-255

¹²⁶ *Ibid.*, s. 370

a way the future of resurrected man in the presence of God, explained by Jesus. Jesus said that after resurrection, there would be no marriages, that no woman would belong to any man and vice versa, also that the body would be elated to a higher form.

"At the resurrection people will neither marry, nor be given in marriage; they will be like the angles in heaven." (Mathew, 22:30)

This is the ideal that the Christians hope to reach, the one that constitutes the heavenly fashion of existence. O'Bryen's words basically copy those of Jesus' in revealing the Party's philosophy, but they are restricted exclusively to the life on Earth:

"No one dares to trust a wife or a child or a friend any longer. But in the future there will be no wives and no friends...the sex instinct will be eradicated. Procreation will be an annual formality like the renewal of a ration card. We shall abolish orgasm..."¹²⁷

Taking into consideration Jesus' view on the future relationships, The Party's motivation and Winston's state of emotional distress, we can say that The Party's practices impose on people "Hell on Earth". While Jesus talked about heaven beyond this reality. Both claim that there will be no sexual coexistence and no bond between individuals, The Party going even further in eradicating the pleasure of orgasm from the human body. Jesus, on the other hand, claims that there will not be any need for experiencing pleasure arising from the body contact, as the greatest pleasure of all will be the ever-lasting unison with God. While Jesus' vision pertains to a different state of being beyond this reality, O'Bryen's words are meant to be put into practice in the real world, which, if successfully

¹²⁷ ORWELL, G. 1984. Orlando: Harcourt, Inc.,2003, s.342

incorporated, would entail enormous, even more strengthened and already existing emptiness of individuals.¹²⁸

The second part of O'Bryen's explanatory talk focuses on power and the individual's relation to it; the individual is, according to him, befallen by death. Thus, the individual is bound to dwell in weakness. However, if submitted to The Party with the whole of himself, one becomes The Party which is immortal due the way it enslaves people and due to the power it has over their minds and the fact that it controls reality. The individual then gains immortality.¹²⁹ The merge with The Party becomes the only true identity and the purpose of a person.

2.3.3 Summary

In 1984, the following functions of family are offended: biological-erotic function in that The Party challenges the erotic joy and sexual act; it treats it as a hostile element in the individual's life.¹³⁰ The only purpose the sexual act has is that of providing The Party with new members. The biological-erotic function is thus restricted to the "production function" of Huxleyan fashion. The suppression of sexual desire is found in Anti-sex league and that Winston seeks to sustain his need with a prole prostitute, which he regards as abominable. When Winston start his affair with Julia, they engage in sexual act on a regular basis, which constitute a clear outlet for Winston's suppressed desires.¹³¹ Also, The Party has achieved a perfect distortion of the view on purity, as anti-sex league is something clearly negative to Winston, which can be spotted in his remark:

¹²⁸ It is the subject matter of discussions what hell looks like and whether it actually exists, but the generally accepted idea is that hell is a state of *severance from God*, the state of eternal suffering of mind rather than physical pain. Having said this, severance from God and the depressed state of mind apply to Winston's situation and so does the fact that such order of things will be maintained for ever because of the way The Party restrains the individuals' way of thinking by means of reducing language's vocabulary - it is thus impossible for the individual to escape the world order, or even think of it. This constitutes hell's aspect of eternity. We can thus arrive at the conclusion that Winston is living, in a way, in hell.

ORWELL, G. 1984. Orlando: Harcourt, Inc.,2003, s.336-342

¹²⁹ *Ibid.*, s.339

¹³⁰ *Ibid.*, s. 131.

¹³¹ *Ibid.*, s. 146-147

*"Listen. The more men you've had, the more I love you. Do you understand?"*¹³²

The accompanying child-rearing function is performed only partially, symbolically even, because The Party has a far greater impact on children than their parents and by conditioning them to suit its needs it also carries out the educative function. Winston himself remembers the time when family worked, it was the time when his mother and sister were still alive. Back then, parents would still receive some degree of respect from their children.¹³³ At the same time, he and Julia do not have a baby of their own, because it is again The Party's intervention that prevents them from having one.

Emotional and safety-economic function is challenged, because The Party turns its youngest members against their parents. The children are indoctrinated to spy on their parents, so that the emotional connection can never find its way into the family - while The Party has bigger importance in the children's eyes.¹³⁴ Family is thus being disintegrated in its core. Feelings of safety and the need for belonging are found in allegiance to The Party and loving Big Brother. Emotions are suppressed and given way in Two Minutes Hate and Hate Week.¹³⁵ Winston's example shows that before The Party's power rose to the unprecedented level, families would function more or less reasonably. The proof that The Party destroys emotional and marital bonds is that Winston himself is divorced and that, even when he unites with Julia, they both are broken by Ministry of Love and denounce each other.¹³⁶

In historical context, Winston lived in a one-parent family. The concepts of *altruism* and *solidarity* are very clear in *1984*; firstly, Winston's mother sacrificed her and her daughter's

¹³² ORWELL, G. 1984. Orlando: Harcourt, Inc.,2003, s. 206

¹³³ *Ibid.*, s.133

¹³⁴ *Ibid.*, s. 130-131, 109.

¹³⁵ *Ibid.*, s.100-102

¹³⁶ ORWELL, G. 1984. Orlando: Harcourt, Inc.,2003, s.360

life for Winston to live and also in remembering the old times:

"...and when the members of a family stood by one another without needing to know the reason."¹³⁷

On the other hand, the same concept is refuted later in the story due to the denunciation.¹³⁸ However, if it was not for The Party's intrusive fashion, Winston's and Julia's relationship would probably be fully functional.

The external conditions for Winston's deprivation may be that he does not know how to navigate in time, as there are no trustworthy historical records, and that he has no privacy.¹³⁹ He does not feel content at the thought of identifying himself with The Party and Big Brother, on the contrary, he hates Big Brother and engages in many rebellious thoughts.¹⁴⁰ He also cannot find a companion to form a smaller social unit on the level of privacy, which alone is almost impossible to obtain. As Winston has been living in such conditions for the most of his life, the stress shows through somatic signs. The fact that Winston has been living without his parents since he was a teenager, that he cannot pursue his own free will, form friendships or relationships, experience privacy and meet both his emotional and sexual needs. All the mentioed leads to his *isolation*.

The Party's hostile attitude toward sexuality violates Catholic values, as it is the religion centred around the body. Jesus himself is believed to take on the human form, through which he also suffered. Matter, accordingly, is believed to be good, as God himself thus created it. Erotic joy has a high status in Christianity, because it provides a basis for potential reception of children through mutual love of the spouses and creates the basis for

¹³⁷ ORWELL, G. 1984. Orlando: Harcourt, Inc.,2003, s.115

¹³⁸ *Ibid.*, s.360

¹³⁹ *Ibid.*, s. 92.

¹⁴⁰ *Ibid.*, s. 94.

forming a family. If such capability is denied to man, he suffers on multiple levels; it also closes the circle, because such drives are biological (natural) and they surface to the social aspect of interaction between individuals. The Party claims the right to intrude on all these aspects of the individual's life. Such conduct causes his isolation, of which he is either aware or unaware.¹⁴¹

2.4. Do Androids Dream of Electric Sheep ?

The plot of the science fiction novel by Philip K. Dick is set in a futuristic American city in the year 2021. The main character, Rick, makes his living by eliminating runaway high-tech androids, which constitutes a fairly dangerous occupation. He counts for a professional hunter hired by the police. Rick lives with his emotionally unstable wife in an apartment of a high-rise building. It is interesting to see that his wife does not have any occupation; Rick is the sole bread winner. Another fact to point out is that they have no children.¹⁴² Their relationship is unique in the light of other Scifi novels, because they share space in which they can experience intimacy, if it was not for the intrusions of technology. The intrusive elements are: the so called "mood organ" that induces desired mood in one's brain by stimulating certain parts of the thalamus; a device providing unison with an artificially designed entity called "Mercer".¹⁴³

The mood organ compensates for the inability in coping with emotional states that are undesirable; it makes the individual addicted. It violates the individual's natural inner workings; emotions are useful signals that warn us that something is not right. When using the mood organ, such signals are suppressed, ignored and superseded by any whimsical or

¹⁴¹ YOUCAT: *Youth Catholicism of Catholic Church*. Speyer, Germany: Druckmedien Speyer GmbH, 2011, s.227

¹⁴² It is not explained, whether the population is sterile, or whether only Rick's wife is, the only background information is provided through the extinction of vast species of animals, mainly owls, due to the World War. Animals are replaced by artificial, robotic surrogates. Almost every person owns one such robotic animal. Owing a real creature is the sign of wealth - for a regular person it is unaffordable.

¹⁴³ K. DICK, Phillip. *Do Androids Dream of Electric Sheep ?*. New York: Doubleday, 1968. ISBN 0-345-40447-5. s. 10-11

scheduled emotional state.¹⁴⁴ Such fashion derides the individual to an empty, passive shell absorbing outward stimuli without the ability to understand the inner self.

Mercer is a concept that replaces God. When Rick buys a real goat and have his wife Iran see it, she insists to come down to their apartment and "fuse with Mercer". The fuse is carried out simultaneously by many individuals, creating some kind of network in which participants provide with, and receive positive, feelings of elation. Here a parallel with a regular prayer can be made: according to Youth Catholicism of the Catholic Church, prayer is a dialogue with God, it is the desire to unite with Him, not loving oneself only, not living for oneself only, it is the act of stepping out of one's shadow. Prayer means experiencing God's presence (and even wanting to experience God's presence) and devoting one's heart to the Creator. The praying person enters into a living relationship with God - and as many people pray at any given moment, the praying person unites with them, too. Surrogates for such feelings are experienced through the device for fusion with Mercer in the story, thus they replace God, prayer and any kind of meditation. There is also a resemblance between "Mercerism" and Christianity in that one of the key symbols of both is blood; in Christianity, it is the blood of crucified Jesus, in Mercerism, it is the blood of the one who "fuses" - he experiences a vision in which Mercer is standing atop a rocky hill, from which rocks are rolling down and inevitably hit the fused person, causing him real-life wounds.¹⁴⁵

Iran feels obliged to *share* her feelings of happiness with others when she sees the goat. Rick does not have a good feeling about the business, he wants to keep the mood and the experience within their bond only, he wants privacy and intimacy. The way the mood organ and the device for fusion with Mercer affect Iran is very transparent - she cannot do

¹⁴⁴ K. DICK, Phillip. *Do Androids Dream of Electric Sheep ?*. New York: Doubleday, 1968. ISBN 0-345-40447-5. s. 2-4

¹⁴⁵ *Ibid.*, s. 10-11

YOUCAT: *Youth Catholicism of Catholic Church*. Speyer, Germany: Druckmedien Speyer GmbH, 2011, s. 258

a single move without them, because she is addicted to them and ascribes the remnants of happiness to the devices.¹⁴⁶ The degree to which Iran is dependant can be read from the following sentence:

*"Going over to the empty box she quickly seated herself and once more gripped the twin handles. She became involved almost at once."*¹⁴⁷

It is obvious that if the relationship between Iran and Rick was based on a mutual, emotional exchange of feelings within the intimate space without any technological intrusions of mood organs or fusing device, there would not be any isolation between them.

The proof that Rick is emotionally isolated, despite living with his wife and sharing personal space with her, is the fact that he resorts to sexual intercourse with an android called Rachel Rosen. The deficit of sexual contact with his wife and the need for it most probably drove Rick to such action. The android is more alive than his wife (even though its personality is designed) because it is not subjected to any addiction. Its only restraint is its own lifespan based on the dissolution of matter. Rachel is, therefore, an independent character, which is a personality trait that attracts Rick. In Jungian terms, she constitutes a perfect Anima of him, while on her side, Rick does not constitute her Animus, because she cannot feel any emotions and needs; her motives are quite unclear.¹⁴⁸

2.4.1 Summary

Sexuality is not so much discussed in *Do Androids Dream of Electric Sheep ?* as in *Brave New World* or *1984*, but according to Iran's actions, emotional state of mind and the fact that Rick has an affair with an android, we can assume that biological-erotic function

¹⁴⁶ K. DICK, Phillip. *Do Androids Dream of Electric Sheep ?*. New York: Doubleday, 1968. ISBN 0-345-40447-5., s. 98-102

¹⁴⁷ *Ibid*, s.102

¹⁴⁸ *Ibid*, s.11-113.

of them forming a family is not carried out properly. The same is true of the emotional function - Rick feels attached to Iran, he wants to communicate his feelings and solve things other than through the mood organ, but she is unable to do so. The artificial replacements compensate for emotional distress, which should be dealt with with the help of the spouse.

As regards begetting children, it is not clear why the couple has no kids. The causes may be both environmental-biological, psychological or combination of both. Given the absence of children, educative and parental function cannot be discussed in this instance. The safety-economic function is carried out only to the extent of Rick making money; Iran seems to be unemployed.

The principle of *solidarity* on Iran's part is focused exclusively at sharing the feelings of happiness with other participants of the Mercer "network".¹⁴⁹ The experience between Rick and Iran is not shared; Rick wants their relationship to function as an emotional support within the frame of intimacy, but cannot achieve this goal, because Iran is *isolated* in her own world governed by the mood organ and the Mercer fuser. She sees everything as facilitated through these two devices, which prevents her from experiencing a real relationship with Rick. Rick also feels isolated, because Iran cannot sustain his emotional and sexual need.

The distorted version of *altruism* can be seen in the sacrifice (being hit by the rolling stones in the fusing vision) that a person who fuses with Mercer undergoes, in order to share the feelings of either happiness or distress; the network of the connected people creates some kind of "family" or "community".¹⁵⁰

Rick's and Iran's relationship is dysfunctional in, because the biological-erotic, emotional and child-rearing function is not carried out to such an extent that would bring

¹⁴⁹ K. DICK, Phillip. *Do Androids Dream of Electric Sheep ?*. New York: Doubleday, 1968. ISBN 0-345-40447-5., s. 98-102

¹⁵⁰ *Ibid.*, s. 10-11

about happiness in them. Iran is socially incompetent, she does not understand the needs of her husband, she has low self-esteem and invest her emotions into a device that isolates her. Rick, instead of investing his energy into the relationship with his wife, where he could sustain his need, finds the outlet for his suppressed sexual desire in an android.¹⁵¹

Rick's psychological need of affiliation to a small social group (family) is not met. Also, his alienation from Iran is not caused by authority, but rather by technology that intrudes on their intimacy by manipulating Iran to share what should be kept within their personal space. Technology thus leads both to isolation.

2.5. Fahrenheit 451

Ray Bradbury's novel *Fahrenheit 451* takes place in an American city in the near future. In this universe, fire fighters set fires instead of putting them up. They are called to burn the houses where are found.¹⁵² Books are viewed as heresy, something wrong that needs to be destroyed.¹⁵³ As is the case in *1984*, books represent the past, and if destroyed, the past ceases to exist.

Guy Montag, the main protagonist, loves his occupation. He accepts the identity of a fire fighter, the one who destroys and unquestioningly turns pieces knowledge to ashes. He is an executioner of authority's power and is quite happy with the status his occupation provides. To a certain extent, he sees this as a compensation for the poor relationship with his wife.¹⁵⁴

2.5.1 Female as the byword for emotions

¹⁵¹ K. DICK, Phillip. *Do Androids Dream of Electric Sheep ?*. New York: Doubleday, 1968. ISBN 0-345-40447-5., s. 113

¹⁵² BRADBURY, Ray. *Fahrenheit 451*. New York: Ballantine Books, 1951, s. 5

¹⁵³ Burning of books resembles the fashion in which books were treated during the Jesuite raids in central Europe and is similar to the alteration of the past in *1984*.

¹⁵⁴ As opposed to Winston who is a mere clerk without any power at his disposal. Unlike Winston, Guy is quite happy with the status quo, or at least he thinks he is. Guy, too is forced to make a decision later in the story, because as well as Winston, he also receives a clandestine piece of knowledge that he has to cope with.

Right at the beginning of the story, Guy meets Clarisse, a 17-year-old bohemian girl, who poses weird questions to him without any fear or angst. As she puts it, she is a young, crazy girl because she does unusual things.¹⁵⁵ She is described as a sheer embodiment of curiosity and views the world through unspoiled eyes. Being blunt and slightly cheeky, Clarisse represents a lively, young force of life. She puts Guy to a position, in which he has to admit the existence of things he did not know before, or at least doubt those he already knows. Her being different tangibly changes the world around him, his perception of it, and draws him toward her. The romantic way, in which she perceives the world, runs counter to the fast-living fashion of society; she constitutes a stark contrast to everything around her.

It is not only her, but her whole family that stands in sharp contrast to disintegrating society - Clarisse lives with her mother, father and an uncle with whom she holds everyday night-talk sessions. Her family thus constitutes a living fossil, because it is an extended family and functions as a social unit. Clarisse is aware of this phenomenon and refers to her relatives as "most peculiar".¹⁵⁶ As was stated earlier in my thesis, Clarisse represents both in literary and psychological terms Anima of Guy Montag, his natural counterpart, toward whom he is attracted and drawn. She poses a mirror to him to let him know who he is, what life he leads and where he is heading. Furthermore, the peculiarity of Clarisse lies in the fact that it is unclear, whether Guy stands for her Animus or not - she acts entirely independently of any male character because her inner self is pure and unspoiled.¹⁵⁷ In this respect, Guy finds himself in a similar position as Rick because their counterparts (Rachel Rosen and Clarisse) are independent.

¹⁵⁵ BRADBURY, Ray. *Fahrenheit 451*. New York: Ballantine Books, 1951, s. 1-4.

¹⁵⁶ The social aspect of family can be clearly read in this instance. In Clarisse's family a free exchange of experience takes place, which is something that Guy cannot grasp, because he is simply unaccustomed to such experience and is used to Mildred's isolation from the world. BRADBURY, Ray. *Fahrenheit 451*. New York: Ballantine Books, 1951, s. 4.

¹⁵⁷ Clarisse states that she does not watch TV.

In sharp contrast to Clarisse stands Guy's wife Mildred.¹⁵⁸ She is, as well as Rick's wife in *Do Androids Dream of Electric Sheep* emotionally unstable. Both heroes are, therefore, extraordinary compared to the main protagonists of most science fiction stories. They both do not feel the isolation as strongly as Winston or Bernard because the visible physical proximity with their spouse is present. However, as well as Rick, Guy lives in his own world, which his wife cannot understand and does not even try to. Before we realize this, we find out that we, in fact, do not know the "real" Mildred, as she undergoes a transplantation of humours and behaves like a completely different person from then on. This happens because she has been suffering an illness which she could not cope with.¹⁵⁹ The contrast between the liveliness and freshness of the young, feminine girl and what remains of Montag's wife, can be elicited from the following lines when Montag enters the bedroom:

*"It was like coming into the cold marbled room of a mausoleum after the moon had set. Complete darkness, not a hint of the silver world outside, the windows tightly shut. The chamber a tomb-world where no sound from the great city could penetrate. The room was not empty."*¹⁶⁰

And in:

¹⁵⁸ It is interesting to observe that Clarisse is introduced *earlier* in the story than Guy's wife. The author probably wanted to stress Clarisse's uniqueness in contrast to Mildred's poor state of mind. Another reason can be that the author wanted to show all that Mildred does not possess, that Guy is closer to a young girl than to his own wife and that this young girl is more alive than the person who should be closest to Guy.

¹⁵⁹ The intrusion by means of technology is present here in the same extent as in *Do Androids Dream of Electric Sheep* ?, because it is not mentioned that any such treatment is carried out on either Guy's or Mildred's own accord or after any negotiation with authorities.

BRADBURY, Ray. *Fahrenheit 451*. New York: Ballantine Books, 1951, s. 6.

¹⁶⁰ *Ibid.*, s. 5.

"Darkness. He was not happy. He was not happy."¹⁶¹

Guy realizes that he has been wearing a mask his whole life which was put off by the dark reality of his life. The emptiness and horrid silence of the room Guy's wife lies in, symbolizes the emptiness and dreariness of their own relationship - there is no real relationship, in fact, as there is no real person in the room with no real emotions. The word "tomb" metaphorically implies that their relationship is dead.¹⁶² Was it not for Clarisse's lively nature, Guy would never discover the shocking truth about his own life. The replacement of Mildred's humours makes Montag think and realize the omnipresent isolation and impersonality of the people around him, mostly his own wife.¹⁶³

Similar to Iran in *Do Androids Dream of Electric Sheep ?*, Mildred is after the fluid replacement process constantly attached to a headphone-like device, which sends songs and night talks to her head, isolating her in her own world of entertainment. Guy's perception of her is that of an empty shell.¹⁶⁴

The fact that Guy desires company and that Mildred fails to provide a basis to meet such need can be seen when Guy - the very same night when the replacement of fluids takes place - goes to eavesdrop on Clarisse's family's conversation, which is hearty, unforced and friendly. He is driven by the need for companionship. It is a striking motif of close relationships among a group of people.¹⁶⁵

Bradbury uses many motifs to stress the contrast between Clarisse and Mildred, one of them is that Mildred, unlike Clarisse, watches TV. She shows greater interest in watching all sorts of programmes on the TV-walls of their living room than in engaging in any social

¹⁶¹ *Ibid.*, s. 5.

¹⁶² BRADBURY, Ray. *Fahrenheit 451*. New York: Ballantine Books, 1951, s. 5

¹⁶³ *Ibid.*, s. 7.

¹⁶⁴ *Ibid.*, s. 5.

¹⁶⁵ *Ibid.*, s. 5.

or physical contact with her husband. It is Bradbury's hint that TV degrades intellect.¹⁶⁶ Clarisse, on the other hand, shows interest in Guy as a person and is even able to think away his fireman occupation. She goes even further and says his job is at odds with him; the idea of him burning books does not correspond with the image she has of him. She is able to see his real self (which, later in the book, makes him read all sorts of books overnight). This puts her in a more partner-like relationship with him than the conventional adult-adolescent one. Guy himself addresses their short friendship aptly by the following:

*"How odd. How strange. And my wife thirty and yet you seem so much older at times, I can't get over it."*¹⁶⁷

Their short friendship is not only to Clarisse's credit, but also to Montag's, because, according to Clarisse, he is one of the few people who listens to what she is saying about the world and nature - regular people do not have time for that anymore. They usually leave her alone and consider her a lunatic.¹⁶⁸ Guy possess something special that other people do not, which makes him listen to simple words; he is, like all the main protagonists of science fiction, somehow special, in that he is able to question generally accepted concepts and ideas and doubt them.¹⁶⁹

In Deweyan terms, a *free exchange* of experience takes place among the two characters, which - even though the two of them do not share the same goals - gives a basis for

¹⁶⁶Bradbury lived in the age of television which caused a major change in social life and the way of spending of free time. In his time it was a major issue, which can be seen in Mildred's often quoted activity of watching TV instead of talking or any other sharing experience with her husband.

BRADBURY, Ray. *Fahrenheit 451*. New York: Ballantine Books, 1951, s. 10

¹⁶⁷ BRADBURY, Ray. *Fahrenheit 451*. New York: Ballantine Books, 1951, s. 10

¹⁶⁸ Clarisse sees her psychiatrist on regular basis, because her actions go counter to norms of the given world - simple things like smelling flowers, looking at the Moon or hiking is so unusual that it is deemed dangerous.

BRADBURY, Ray. *Fahrenheit 451*. New York: Ballantine Books, 1951, s. 10

¹⁶⁹ *Ibid.*

community.¹⁷⁰ This is next to impossible in the relationship between Guy and Mildred because no experience can escape Mildred's inner world, as she is constantly exposed to a one-way channel by means of either listening to something or watching TV. On Mildred's part, there is no experience to be shared because she is not living a life worth talking about. Firstly, she does not feel such need, and secondly, there is truly nothing to present even if Guy succeeds in engaging her in a conversation; the subject matter of their talk is almost exclusively Mildred's perception of the closed, artificial world she lives in.¹⁷¹ She is unable to step out from her shadow and open herself up to others emotionally. In this respect, she acts like a child - the feel for solidarity or altruism is a sign of ripening of one's personality. Mildred obviously never reached such stage due to all the outward stimulations that distracted her from concentrating on such values.¹⁷²

2.5.2 Finding the brotherhood

After killing a fire fighter senior officer, Guy flees from the city to save his life. Similarly to *Brave New World* and *1984*, in *Fahrenheit 451* too there is a motif of a community that lives outside the borders of the civilized world. After stepping out from the river, Guy runs into a group of travellers who are camping in the forest. The men turn out to be academics and bring about an intellectual awakening in Guy, in that they lead him into the know about humanity's state of affairs and present the real knowledge to him. With their aid, he finds his identity and purpose of life, as he thought to be the only rebel who ever managed to escape the civilized world. The fact that many managed the same gives Guy hope, guiding principle and the will to look forward for new things to come.

¹⁷⁰ *Ibid.*

DEWEY, J. *Democracy and Education*. Middlesex: The Echo Library, 2007, s. 8, 13.

¹⁷¹ In a sense, the replacement of Mildred's humours and the consequent change of her whole personality metaphorically implies that technology invades the individual's privacy in such an extent that it *changes him*.

¹⁷² BRADBURY, Ray. *Fahrenheit 451*. New York: Ballantine Books, 1951, s. 8-9.

2.5.3 Summary

The family portrayed in *Fahrenheit 451* is completely dysfunctional on multiple levels. Biological-erotic function, namely sexual life and intimacy is not present in their relationship. Guy does not address any need for close bodily contact, which in itself is a sign of deprivation and resignation. As regards Mildred, she has found a substitution for life and emotions in the visual-acoustic entertainment.¹⁷³

Safety-economic function is carried out only to the extent of Guy's income and occupation; Mildred is unemployed and only spends money. To Guy, their home does not seem safe or at least welcoming even despite the steady income and decent living conditions. The way their house is depicted gives the impression of a dark, dreary place one does not desire to reside in.¹⁷⁴ The portrayal of the environment is a metaphor for hostility. Mildred is a perfect consumer, she insist on expanding their TV-wall set to have a better visual experience from the never-ending stream of programmes (in terms of consumerism, their "consumer" function is perfectly met).¹⁷⁵

There is no emotional connection between Guy and Mildred due to the many intrusions into their life. The causes for this may be multiple, but mainly it is faulty system of values that Mildred adopted, namely the one that does not recognize sharing experience with the partner (spouse). Although Guy is deeply attached to Mildred (or to what she used to be) when escaping the city, she seems to be emotionally burnt out.¹⁷⁶

Child-rearing is also absent in their lives, so is educational function of them as parents. The absence of a child may pertain to the above mentioned failures. Clarisse's family is an example of the nuclear/extended family where the sharing of experience is highly valued, while Guy and Mildred do not constitute even the nuclear family because of absence of

¹⁷³ *Ibid.*

¹⁷⁴ BRADBURY, Ray. *Fahrenheit 451*. New York: Ballantine Books, 1951, s. 5.

¹⁷⁵ *Ibid.*, s. 8-9.

¹⁷⁶ *Ibid.*, s. 65.

child.

In psychological terms, the fact that neither Guy nor Mildred can experience the role of a parent takes something away from their identity because such role is integral in person's life. The cause for all the above mentioned may be the lack of *communication* and the inability to communicate the feelings and thoughts (mostly on Mildred's side), which leads to *isolation* of both Guy and Mildred. Guy is drawn to Clarisse's family, because he senses that it is functional and later in the book finds a part of his identity in the travellers' group of wise men.¹⁷⁷

Similarly to *Do Androids Dream of Electric Sheep*, Guy's isolation from Mildred is not caused by authority, but by the media, lack of verbal contact and excessive consumption of entertainment.

2.6. Anthem

Ayn Rand's novella *Anthem* is set in an inquisition-resembling universe, where all knowledge, apart from the universally accepted, is deemed heresy - the candle is for centuries considered to be a ground-breaking invention. After a war took place, every piece of knowledge of the developed world was obliterated; the times before the war are referred to as *Unmentionable Times*. Everything from begetting children to one's occupation is decided by, and subjected to, the will of the Councils, the bodies that represent the whole of the collectivist brotherhood. The individual is viewed only as a part of the whole, an unimportant piece, that can be replaced anytime, and whose function is to serve the good of all. The individual is so neglected that there is even no pronoun in singular for expressing individuality, namely "I". Individuals refer to themselves as "we".¹⁷⁸ The names

¹⁷⁷ BRADBURY, Ray. *Fahrenheit 451*. New York: Ballantine Books, 1951, s. 67-76. ISBN 978-0-7432-4722-1.

¹⁷⁸ It is interesting to observe a parallel with emotionally deprived children who are unable to use the pronoun "I" properly.

VÁGNEROVÁ, Marie. *Psychopatologie pro pomáhající profese*. 4. vyd. Praha: Portál, 2008, s. 600. ISBN 978-

that are given to individuals somehow reflect the philosophy of society, they are usually loaded with abstract concepts. Also, the numbers in individuals' names are to stress the expendability of human, his unimportance as a single unit, as opposed to the important whole.¹⁷⁹ The philosophy is portrayed in the slogan:

"We are one in all and all in one.

There are no men but only the great WE,

*One, indivisible and forever."*¹⁸⁰

Similar to the World State of *Brave New World*, society in *Anthem* constitutes the extreme of community, the distorted vision of it, which says that the will of all stands above the will of individuals, and that everything shall be subjected to purposes of all. Such philosophy violates the aspect of free exchange of ideas and experience.¹⁸¹

2.6.1 Isolation

As is the case with submission to The Party in *1984* for the reason of the ultimate power, so is the case with the world order in *Anthem*. Contrary to Winston, who, at the end of the book, finds his identity and consequently happiness in Big Brother and belonging to him, Equality 7-2521, the main protagonist, never finds satisfaction in serving the brotherhood. For one thing, it curbs his ambitions in the scientific field and for another thing, he is very observant of other people's behaviour, in which he spots fear and

80-7367-414-4.

RAND, Ayn. *Anthem*. London: Cassell, 1938, s. 4.

¹⁷⁹ *Anthem* can be seen as a parallel do the Communist regime in Soviet Russia, where personal property was confiscated by the State. The same applies to the time of great purges, when man had no dignity and in which hundreds of thousands of people died or were held in camps.

FERRIS, Harley. *A Study in Dystopian Fiction*. Dostupné z: http://www.ju.edu/jrad/documents/ferris-dystopian_fiction_final.pdf. Studie. Vedoucí práce Dr. Cliens.

¹⁸⁰ RAND, Ayn. *Anthem*. London: Cassell, 1938, s. 4.

¹⁸¹ DEWEY, J. *Democracy and Education*. Middlesex: The Echo Library, 2007, s. 8.

suppression of emotions.¹⁸² Equality's feelings of isolation are supported by the "sins" he has committed, namely the one of preference (pursuing or the actual want to pursue one's own will) and keeping a discovery to himself.¹⁸³ However, it is not only for what Equality wants or has done, but he is also unique even in regard to intellectual assets and strong constitution. He is tall, strong, intelligent and clever. To be different to other brethren to such an extent is taken for a lapse.¹⁸⁴

Similar to castes in *Brave New World*, every individual is ascribed an occupation that distinguishes him from others and which he is expected to exercise till the end of his days. It is forbidden to talk to individuals who pursue different occupation, save on the occasion of attending the theatre or other mass meetings. Similarly, also, to *Brave New World* (but for different reasons), it is forbidden to take fancy in someone, value some person more than other, or even love someone, because all are equal and no precedence is allowed to take. This fundamentally violates the individual's need to socialize, to connect with other individuals in the activity of sharing experience, because the only allowed experience is the one shared and agreed on by all:

*"...our brothers are silent, for they dare not speak the thoughts of their minds. For all must agree with all, and they cannot know if their thoughts are the thoughts of all, and so they fear to speak."*¹⁸⁵

This openly prevents a person from finding his identity; thus it spoils the physical and psychical homeostasis. Such oppressive extrinsic influences affect individuals directly, which can be seen in their unconscious actions:

¹⁸² RAND, Ayn. *Anthem*. London: Cassell, 1938, s. 18.

¹⁸³ *Ibid.*, s. 12

¹⁸⁴ RAND, Ayn. *Anthem*. London: Cassell, 1938, s. 3-4.

¹⁸⁵ *Ibid.*, s. 18.

*"...we look upon our brothers and we wonder. The heads of our brothers are bowed. The eyes of our brothers are dull, and never do they look one another in the eyes. The shoulders of our brothers are hunched, and their muscles are drawn, as if their bodies were shrinking and wished to shrink out of sight. And a word steals into our mind, as we look upon our brothers, and the word is fear."*¹⁸⁶

A comparison can be made between *Anthem* and *1984* in the way the individual unconsciously responds to deprivation caused by extrinsic influences. Such deprivation can point to his being different and to his suppressed emotions:

*"Our body is betraying us for the Council..."*¹⁸⁷

and:

*"But there was a space of a couple of seconds during which the expression in his eyes might conceivably have betrayed him."*¹⁸⁸

Both characters, Equality and Winston, constitute individuals that are unable to find their way in society, thus they cannot complete their socialization, which puts them in stress, which could be detected by their unconscious actions. Their values stand in contrast to those of authority. The two needs, to belong to a greater and smaller group, are not met, which eventually isolates them. However, there is a major difference between Equality and Winston, in that Equality discovers a place (a former subway tunnel), where he can

¹⁸⁶ RAND, Ayn. *Anthem*. London: Cassell, 1938, s. 18.

¹⁸⁷ *Ibid.*,

¹⁸⁸ ORWELL, G. *1984*. Orlando: Harcourt, Inc., 2003, s. 103

experience privacy, where he can be himself and which is never discovered by the councils. This gives him great strength to fight the hardships of collectivism. Also, it is the existence of a female Equality falls in love with that gives him great support.¹⁸⁹

2.6.2 Constrained sexuality

According to the collective manner, in which everything is carried out in *Anthem*, men and women engage in sexual intercourse once a year in so-called *Palace of Mating*, when they reach 18 years of age. There, everyone meets their mating partners, chosen by the Council, to carry out their duty of begetting children. Equality refers to the business as "ugly matters".¹⁹⁰ He understands the importance sexuality has in one's life, and he is aware that the closeness of the body does not correspond with the closeness of hearts, as was stated earlier in regard to Dewey's teachings.¹⁹¹ This can be seen in a situation when Equality meets Liberty 5-3000, a girl who works in the field, and whom he happens to see on a regular basis. In his description, he is highly romantic, which also points to his capability to realize femininity and the difference between sexes. The communication between them is very limited due to the sharp marking of occupations, but they get to know each other over time.

Equality portrays the ability to recognize that some individuals may/should belong to other individuals (even though no such phenomenon is known to the world he lives in) and in such light he asks Liberty's age.¹⁹² He unconsciously makes a connection between her age and The Palace of Mating and feels that, somehow, Liberty's engaging in sexual intercourse is his (Equality's) business, too, but he does not know why.

¹⁸⁹ RAND, Ayn. *Anthem*. London: Cassell, 1938, s. 18, 23.

¹⁹⁰ Similar to Winston's feelings while describing his experience with the Prole prostitute. Both characters feel a strong drive and portray a capability to address sexual desire and both of them refer to the sexual experience they have had in a negative manner.

RAND, Ayn. *Anthem*. London: Cassell, 1938, s. 17. ISBN 978-0-525-94015-9.

¹⁹¹ DEWEY, J. *Democracy and Education*. Middlesex: The Echo Library, 2007, s. 8.

¹⁹² RAND, Ayn. *Anthem*. London: Cassell, 1938, s. 17. ISBN 978-0-525-94015-9.

"And suddenly, without cause for the thought which came to us, we felt cold, cold to our stomach.

'How old are you?' we asked.

They understood our thought, for they lowered their eyes for the first time.

*'Seventeen,' they whispered."*¹⁹³

The short excerpt very aptly portrays the individual's fear that a member of the opposite sex may not be available. The above mentioned situation bears a striking resemblance to the part in *Brave New World*, where John feels the same in relation to Lenina after he has been attracted to her and fears that she is married to Bernard:

"The flush suddenly deepened; he was thinking of Lenina, of an angel...then suddenly interrupted himself; the blood had left his cheeks; he was as pale as paper.

'Are you married to her ?' he asked.

*'Am I what?'"*¹⁹⁴

Both excerpts prove that the need for unison - as seen from biological, psychological and sociological point of view - is immensely strong in man. It is a natural call that needs to be answered in order to establish feelings of pleasure. Also, both examples show the deep pain that the authority's involvement causes in formerly exclusively intimate activity, such as sexual connection between individuals. Compared to *Brave New World*, the councils in *Anthem* impose sexual duty on its citizens institutionally, while in *Brave New World*, the excessive promiscuity is deeply embedded in the individual's subconscious

¹⁹³ RAND, Ayn. *Anthem*. London: Cassell, 1938, s. 17. ISBN 978-0-525-94015-9.

¹⁹⁴ HUXLEY, A *Brave New World*. New York: Harper Collins, 2004, s. 130

through hypnopaediaic creeds and social control. That is why Equality can address the business with greater emotional detachment and can take a narrower stance.

2.6.3 A new community

In accordance with the sociological view on family, psychological and biological needs of the individual, *Anthem* ends on rather a positive note as opposed to already mentioned fictions.

Equality decides to present his discovery - device for creating light (probably a light bulb) - to the elders of the Council, but does not find understanding with them, is condemned and sentenced to be burned at the stake. He then purposelessly flees into the *Uncharted Forest* where he finally finds solace and freedom, which he perceives not only intellectually, but also through his bodily reactions.¹⁹⁵

The fact that Equality forms a new community with Liberty can be seen in their giving names to each other; Equality names Liberty "The Golden One" and she gives him the name "The Unconquered" (as Equality is different to other males in the City). Another proof is that The Golden One follows Equality into the *Uncharted Forest* with no fear of being condemned herself. This proves the immense strength that the emotional drive disposes within the individual - it can run counter to the social and world order and defies fear and feelings of anxiety.¹⁹⁶

It is interesting to point out that that Ayn Rand was a female author, who, later in her life, rejected faith and religion. However, the scene in her novella, where The Golden One meets Equality in the *Uncharted Forest*, resembles the Biblical encounter of the first people, Adam and Eve, mostly in the way Equality reacts in surprise to the one he loves

¹⁹⁵ RAND, Ayn. *Anthem*. London: Cassell, 1938, s. 35.

¹⁹⁶ *Ibid.*, s. 37.

and also in the way The Golden One stands before Equality in submission.¹⁹⁷

" *Do as you please with us, but do not send us away from you.* '

Then they knelt and bowed their golden head before us."¹⁹⁸

Not only her actions, but also the way The Golden One describes the bodily features of Equality resembles the poetic descriptions of the body found in the Old Testament, Song of Songs.¹⁹⁹

Through forming a new community, based on free will and free exchange of experience, both characters find their identity and freedom; they discover an abandoned house where they decide to live. There, they find the personal space to experience intimacy and safety. In such friendly conditions, The Golden One becomes pregnant with Equality. With the aid of a large, well-stocked library located in the cabin, Equality deciphers the meaning of the word "I", realizes his existence and also the links and connections to both animate and inanimate objects. The benchmark of the new age can be seen in another giving of names; Equality (The Unconquered) gives the name "Gaea" to The Golden One. Himself he gives the name "Prometheus", for he desires to help humanity. Prometheus then strongly rejects the collectivist manner through advocating his own free will in choosing with whom to socialize, unite, share experience and live. He decides to form a new, democratic community with his fellow brothers that he preferred in the City, whom he plans to liberate from subordination.²⁰⁰

2.6.4 Summary

Similarly to *Fahrenheit 451*, the functions of the family are all breached, because there

¹⁹⁷ *Ibid.*

¹⁹⁸ RAND, Ayn. *Anthem*. London: Cassell, 1938, s. 38.

¹⁹⁹ *Ibid.*

²⁰⁰ *Ibid.*, s. 47.

is no such concept like family whatsoever, not even in people's memory, as opposed to *Brave New World*, where the concept is addressed as a curiosity.

In the first part of the novella, the biological-erotic function is not met appropriately in Equality (and Liberty) in terms of it being a pleasant experience; sexual intercourse is a yearly, involuntary duty to the Council. The mentioned violates a person's *free will* as to whom to associate and socialize with to the extent that would presuppose or entail such action in a pleasant, natural way. Suppression of emotions can be seen in individuals' behaviours through unconscious actions. *Isolation* is in this case not only the consequence of the social order, it is an unchangeable condition, as persons are separated by their professions, while socializing with anybody is restricted, so is, consequently, sexual intercourse outside of the Palace of Mating.²⁰¹

The same applies to the emotional function which ensues emotional support, acceptance and personal space, in which one can experience intimacy; nothing of such sort can be experienced in the universe of *Anthem*, as there is no personal space in which to establish close emotional connections. We can assume that the new-born individuals are emotionally deprived of the lack of physical contact with their mothers or surrogate mothers, which prevents them later in life from establishing close emotional connections.

The safety-economic function is met in terms of the *extrinsic influences* (the individuals are relatively safe, there is no violence, no murders etc.), with the absence of money and strict distribution of work. Status quo does not cause positive feelings in citizens (those with high *intra-personal intelligence*, e.g. those who can analyse their own feelings and emotional state) and leaves them isolated.

The child-rearing function of the family is also breached. Children are most probably taken care of by professional caregivers.²⁰² Equality himself is a father to an unknown

²⁰¹ RAND, Ayn. *Anthem*. London: Cassell, 1938, s. 24.

²⁰² This is a presupposition, no such thing is mentioned in the novella.

child he conceived in accordance with the annual duty.²⁰³ The accompanying educative function of the family is also carried out by the Council's professionals.

As regards the second part of the story, all the above mentioned functions are met thanks to the external conditions that Equality and Liberty manage to find. Equality acknowledges the body and emotional connection as good and positive. They find a safe place - a concrete cabin in the mountains - where they can establish intimacy within a personal space. Liberty then becomes pregnant with Equality and it is possible that Equality will hand down all of his knowledge to his child (children), thus serving the educative function.²⁰⁴

Adopting the historical view on the family, we can say that, as was the case with *Brave New World*, society in *Anthem* has undergone a regress to the stage of the *group marriage*, in which there are few or no restrictions as to whom to have sex with. Unlike in *Brave New World*, the restrictions in *Anthem* are set exclusively by the authority represented by the Councils, whereas in *Brave New World*, the only restriction is keeping the sexual relationship within one particular caste and with more persons of the caste at the same time.

There are two fundamental sociological phenomena present in *Anthem*: *solidarity* and *altruism*. Altruism can be seen when, in the middle of the novella, a heretic is burnt at the stake. There is an inner monologue on Equality's part, which deciphers the heretic's look - Equality realizes the heretic is happy to be burnt for the greater good, for freedom of people, for knowledge.²⁰⁵ He realizes that the motivation of the man must be incredibly huge to withstand the pain. *Solidarity* is found in *Anthem*, 1) when Liberty - The Golden One - follows Equality to the *Uncharted Forest* to share his doom, saying she would rather

²⁰³ RAND, Ayn. *Anthem*. London: Cassell, 1938, s. 17.

²⁰⁴ RAND, Ayn. *Anthem*. London: Cassell, 1938, s. 47.

²⁰⁵ *Ibid.*, s. 20.

be damned with him than to be "happy" with her fellow brothers,²⁰⁶ 2) when Equality - Prometheus - decides to go back to the City to set free his former fellow-brothers that he felt emotionally attached to and who have the capacity for appreciating freedom with him,²⁰⁷ and 3) when International 4-8818, Equality's friend, agrees to keep the discovery of the tunnel in secret, so as not to compromise Equality.²⁰⁸

Speaking in psychological terms, Equality is not accepted by society for his transgressions and inventions, but is later accepted by Liberty, with whom he finds his identity. In society, he is rejected for the fact that he dares to think on his own initiative. In the second part of the story, Equality's psychological needs are met in belonging to a small social group - his procreational family - and also in a bigger community of his friends.

To sum up, the overall concept in *Anthem* is *isolation* and an the restrictions, imposed on individuals by authority, which make socialization impossible. The concept is refuted in the second part of the novella by conditions that allow Equality and Liberty to create a basis for a well-functioning family/society.

²⁰⁶ *Ibid.*, s. 38.

²⁰⁷ RAND, Ayn. *Anthem*. London: Cassell, 1938, s. 47.

²⁰⁸ *Ibid.*, s. 11.

3. Survey

Of the five fictions discussed in my thesis, three portray a social order in which technology, communication through technology or consumption of entertainment prevents the individual from forming serious relationships with the people around him. This is the case of *Brave New World*, *Do Androids Dream of Electric Sheep* and *Fahrenheit 451*. The main themes of these works are isolation, communication and free sharing of experience as seen in various extrinsic and intrinsic influences of the individual. For the reason of their high occurrence, these three concepts will be the subject matter of the survey.

The resting two fictions, namely *Anthem* and *1984*, also deal with the above mentioned topics, but they are incorporated in a totalitarian social order which does not correspond with current Czech political system.

3.1. The survey's aim

The aim of the survey was to find out how much the above mentioned concepts, as presented in the works of dystopian fiction, resemble current state of affairs. For this to achieve, a survey had to be carried out and a data-gleaning apparatus had to be devised. As the author's studies' emphasis lies in education, the above mentioned concepts will be placed in the context of the Czech elementary school system.

As seen in three out of five fictions discussed (*Brave New World*, *Do Androids Dream of Electric Sheep* and *Fahrenheit 451*), the main purpose of the survey was to find out whether *entertainment consumption* leads to the *lack of communication* of young individuals with their parents and whether this conduct of behaviour leads to *isolation* from their parents and friends. The survey will prove whether television, internet, playing computer games and listening to music serve as the "conditioning devices" and surrogates

for social contact. The tertiary objective of the thesis is to find out how valuable is the concept of family to the youth. The results will be compared with the main themes of the presented dystopias.

As regards the socio-cultural phenomena of sexuality or promiscuity, these could not be examined to the full in the survey and should be dealt with separately

3.2. The hypotheses

In quantitative research, hypothesis serves the function of verifying the relationships between the expected occurrences.²⁰⁹ In the formulated hypotheses, the aim was to find out whether there are more pupils who get on well with their parents, communicate and build up relationships with their peers accordingly, than there are pupils who do not get on well with their parents. The criterion here was the quality of relationships at home and how it affects the quality of relationships outside of home. Another aim was to find out how is communication with parents and peers affected in pupils who engage in technological entertainment.²¹⁰

Hypothesis no.1: In the group of pupils *who get on well* with their parents, there is significantly more of those who find it important to build up relationships with their parents and peers than in the group of those *who do not* get on well with their parents.

Hypothesis no.2: In the group of pupils *who do not get on well* with their parents, there is significantly more of those who engage in technological entertainment than in the group of pupils *who get on well* with their parents.

²⁰⁹ CHRÁSKA, M. *Metody pedagogického výzkumu: Základy kvantitativního výzkumu*. Praha: Grada, 2007, s. 69.

²¹⁰ By "technological entertainment" is meant any kind of entertainment that requires, or is facilitated by, some technological device powered by electricity, e.g. a computer, a TV, etc.

Question no.1: Do girls get on well with their parents more than boys?

Question no.2: How often do girls talk to their parents and how often do boys ?

Question no.3: With whom do the pupils prefer to spent their free time ?

Question no.4: Do the pupils get on well with their peers ?

Question no.5: What do the pupils prefer doing in their free time ?

Question no.6: Do the pupils find it important to build up relationships with their parents and peers ?

3.3. Data gleaning

In order to glean the needed data, a questionnaire was designed and distributed. This method is considerably economical in terms of time needed for the processing of the data.²¹¹ While distributing the questionnaires, it is essential to inform the respondents that the survey's results are anonymous and that no piece of information shall be used against them in order to harm them, their good name or their image.

The questionnaires were distributed at Základní Škola sv. Voršily v Olomouci catholic school. The reasons for choosing the school are following: it showed willingness in carrying out the survey; it is a school located near the centre of the city of Olomouc; the survey's scope co-responded to the school's capacity of pupils.

Out of the total of 90 questionnaires distributed, 86 were received. The questionnaire consists of 13 mostly closed questions.

3.4. Specifications of respondents

There was the total of 90 respondents who took part in the survey, these were aged

²¹¹ CHRÁSKA, M. *Metody pedagogického výzkumu: Základy kvantitativního výzkumu*. Praha: Grada, 2007, s. 164.

13-17. Of the 90 respondents, 62,7% were females and 37,2% were males. The age group of 16 was mostly represented by females and the age group of 15 by males.

In table no.1, the sexes are organized according to age, diagram no.1 portrays the composition of respondents according to sex. In diagrams no.2 and 3 both sexes are divided by age.

Table no. 1: *Composition of respondents according to sex and age*

Age	Girls	%	Boys	%
13	3	3,48	2	2,32
14	12	13,95	8	9,30
15	17	19,76	19	22,09
16	20	23,25	0	0
17	2	2,32	3	3,48
In total	54	62,79	32	37,20

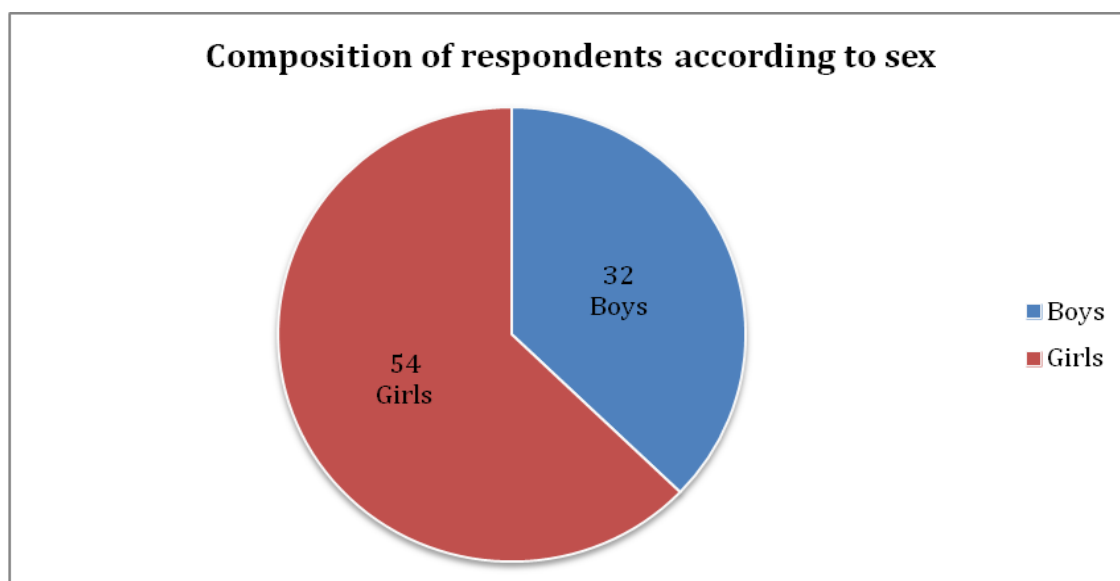


Figure no. 1: *Composition of respondents according to sex*

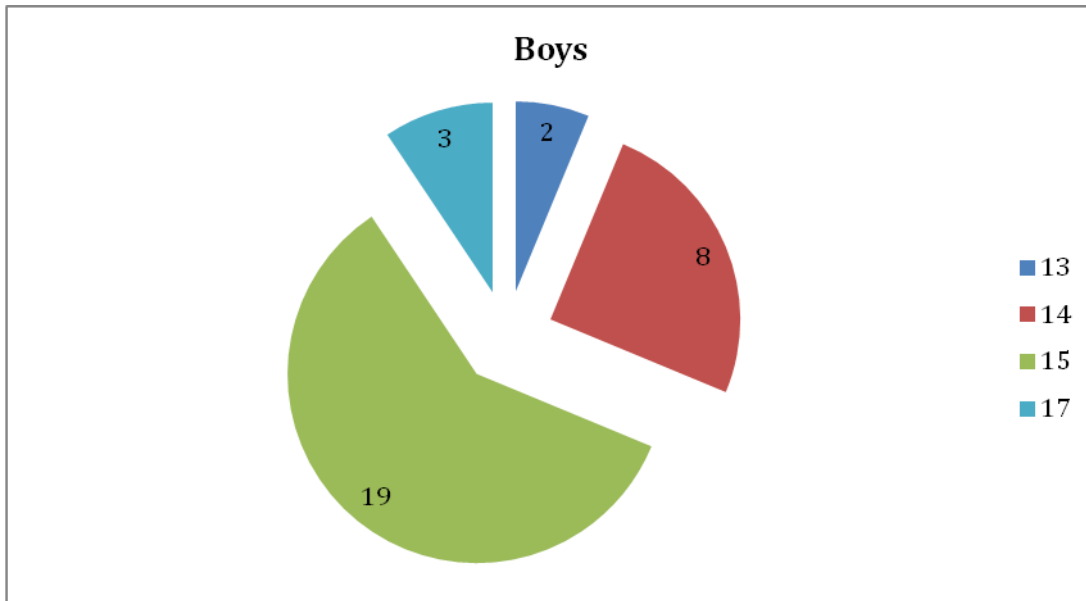


Figure no. 2: *Composition of boys' age*

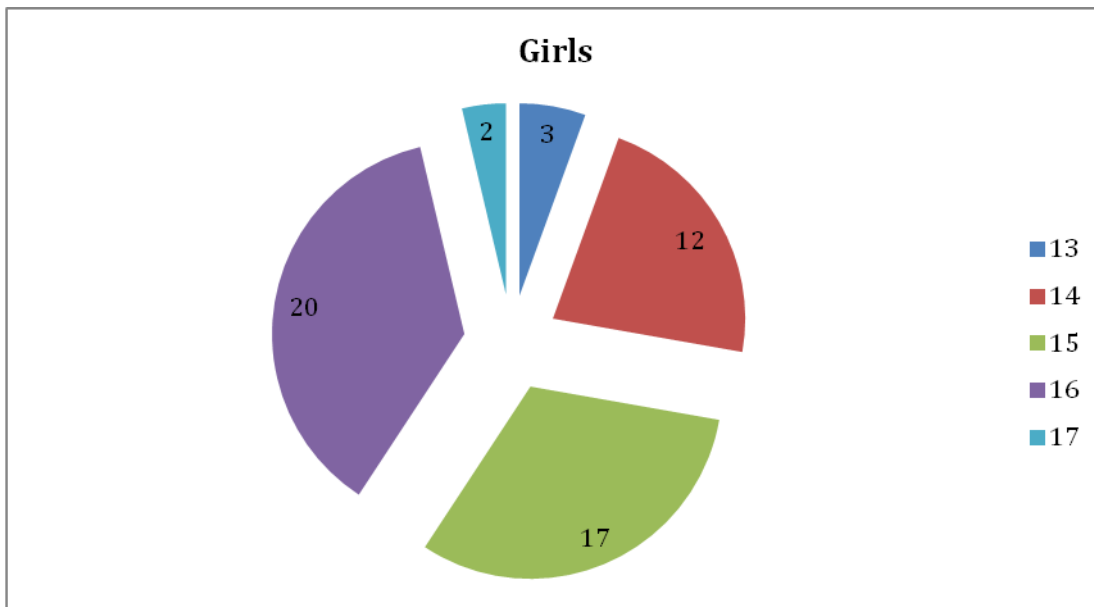


Figure no. 3: *Composition of girls' age*

3.5 Hypothesis confirmation

Hypothesis no.1: In the group of pupils *who get on well* with their parents, there is significantly more of those who find it important to build up relationships with their parents and peers than in the group of those *who do not* get on well with their parents.

H₀ – There *is no* statistically significant difference between the pupils who find it important to build up relationships with others and the pupils who do not find it important to build up relationships with others.

H_A – There *is* statistically significant difference between the pupils who find it important to build up relationships with others and the pupils who do not find it important to build up relationships with others.

The obtained figures were put in the Chi Quadrate table:

	Finding building relationships important	Finding building relationships unimportant	
	YES	NO	Σ
Getting on well with parents YES	a 67	c 2	69
Getting on well with parents NO	b 15	d 2	17
Σ	82	4	86

The confirmation of the hypothesis was carried out by the Chi Square statistic formula:

$$\chi^2 = n \cdot \frac{(ad-bc)^2}{(a+b) \cdot (a+c) \cdot (b+d) \cdot (c+d)}$$

$$\chi^2 = 86 \cdot \frac{(67 \cdot 2 - 15 \cdot 2)^2}{82 \cdot 69 \cdot 17 \cdot 4} = 2,408$$

The estimated χ^2 is lower than the critical figure on the level of significance 0,01 for the degree of freedom (df=1), where also $\chi^2_{0,01}(1) = 6,635$. Thus we accept the null hypothesis and reject the alternative hypothesis.

Hypothesis no.2: In the group of pupils *who do not get on well* with their parents, there is significantly more of those who engage in technological entertainment than in the group of pupils *who get on well* with their parents.

H₀ – There *is no* significant difference between the pupils who get on well with their parents and the pupils who do not get on well with their parents in relation to engagement in technological entertainment.

H_A – There *is* a significant difference between the pupils who get on well with their parents and the pupils who do not get on well with their parents in relation to engagement in technological entertainment.

The obtained figures were put in the Chi Quadrante table:

	Technological entertainment YES	Technological entertainment NO	Σ
Getting on well with parents YES	a 58	c 11	69
Getting on well with parents NO	b 13	d 4	17
Σ	71	15	86

$$\chi^2 = n \cdot \frac{(ad-bc)^2}{(a+b) \cdot (a+c) \cdot (b+d) \cdot (c+d)}$$

$$\chi^2 = 86 \cdot \frac{(58 \cdot 4 - 13 \cdot 11)^2}{71 \cdot 69 \cdot 17 \cdot 15} = 0,541$$

The estimated χ^2 is lower than the critical figure on the level of significance 0,01 for the degree of freedom (df=1), where also $\chi^2_{0,01}(1) = 6,635$. Thus we accept the null hypothesis and reject the alternative hypothesis.

3.6 Analysis of the survey questions

Question no. 1: Do girls get on well with their parents more than boys?

Table no. 2: *Do girls get on well with their parents more than boys?*

Getting on well with parents:	Girls	%	Boys	%
YES	46	85,18	23	71,87
NO	8	14,81	9	28,12

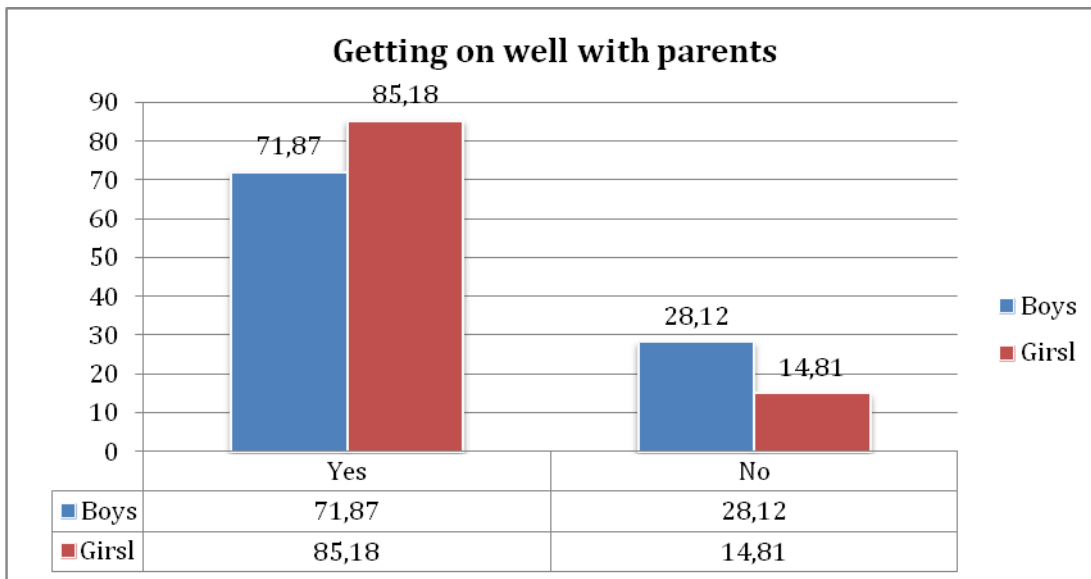


Figure no. 4: *Representation of relationships with parents according to sex*

As seen in the diagram, it is obvious that girls have better relationships with their parents; 85,18% of them said they got on well with their parents. This is caused most probably due to the well known fact that girls are more sociable and able to communicate and express feelings to much higher a degree than men. Boys provided the same answer with 71,87%. Also, 28,12% of the boys' group said they did not get on well with their parents, compared to a lesser percentage of girls who did not get on well with their parents -14,81%. On the basis of the figures we can assume that girls are at lower risk of being (emotionally) isolated.

Although gender and its relation to isolation, lack of communication or (un)happiness was not the main aim of the survey, the diagram supports the fact that all the main

protagonists in the presented dystopias are *men* and thus are prone to isolation, as seen in *1984* (Winston Smith), *Brave New World* (Bernard, John), *Do Androids Dream of Electric Sheep* (Rick Deckard) and in *Fahrenheit 451* (Guy Montag). Indeed, most science-fiction novels and dystopias are seen from male's point of view. The reasons may be manifold, mostly socio-cultural.

As regards the females in the discussed fictions - namely Iran and Mildred- the diagram runs counter to their perception and understanding of relationships, because they do not deem it important to build one with their husbands (e.g. communicate with them). It can thus be presumed that they do not find it important to deepen the relationship with their parents also (should they be alive) and never did so, which may explain their indifferent stance toward relationship in general.²¹² Also, another aspect to be taken into consideration is that the works of fiction presented in the thesis portray the life of adults. The survey was aimed at the pupils at upper secondary elementary school, who have not yet matured, and developed all their competences and skills - the comparisons made here are thus roughly informative.

²¹² K. DICK, Phillip. *Do Androids Dream of Electric Sheep ?*. New York: Doubleday, 1968. ISBN 0-345-40447-5., s. 98-102
BRADBURY, Ray. *Fahrenheit 451*. New York: Ballantine Books, 1951, s. 8-9. ISBN 978-0-7432-4722-1.

Question no.2: How often do girls talk to their parents and how often do boys ?

Table no. 3: *How often do girls talk to their parents and how often boys?*

Talking to parents	Girls	%	Boys	%
Once a day at minimum	27	31,39	16	18,6
Once a week at minimum	12	13,95	8	9,3
Once a month at minimum	1	1,16	2	2,32
More often than the mentioned above	12	13,95	7	8,13
Do not talk at all	3	3,48	1	1,66

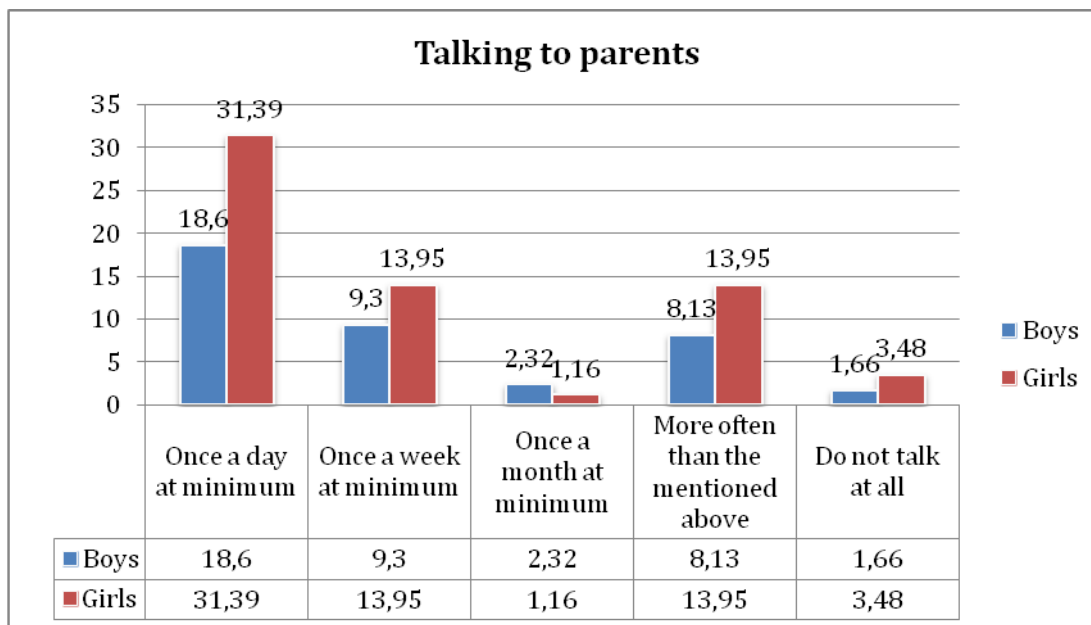


Figure no. 5: *How often do girls talk to their parents and how often do boys?*

The diagram shows the proportion of girls and boys and time spent talking to/with their parents. In almost all of the options offered in the questionnaire, girls appear to talk more frequently to their parents than boys: 31,39 % of girls talk at least once a day compared to 18,6% of boys who do so; the option "once a week at minimum" was also more often opted for by girls with 13,95% than by boys with 9,3%; the option "more often than the mentioned above" was, again, chosen by a higher percentage of girls - 13,95% - compared to 8,13% of boys.

On this basis, we can assume that the time spent talking constitutes a free exchange of experience which leads to strengthening of emotional and other bonds within the family and contributes to its proper functioning, as could be seen in Clarisse's family in *Fahrenheit 451*, where, too, talks are held on daily basis, which entails proper functions of her family.²¹³

However, the questionnaire did not allowed the respondents to choose how much time they spent communicating with parents. "Talking to parents" could be understood in terms of mere exchange of daily greetings. In either case, we can assume that talking to parents at least once a day can prevent the child from being completely isolated; girls are at yet lower risk than boys due to their communicative nature.

²¹³ BRADBURY, Ray. *Fahrenheit 451*. New York: Ballantine Books, 1951, s. 5
DEWEY, J. *Democracy and Education*. Middlesex: The Echo Library, 2007, s. 8.

Question no.3: With whom do the pupils prefer spending their free time ?

Table no. 4: *With whom do the pupil prefer spending their free time ?*

Time spent preferably with:	%
parents	23,25
friends, peers	87,2
grandparents	5,81
siblings	20,93
alone	23,25

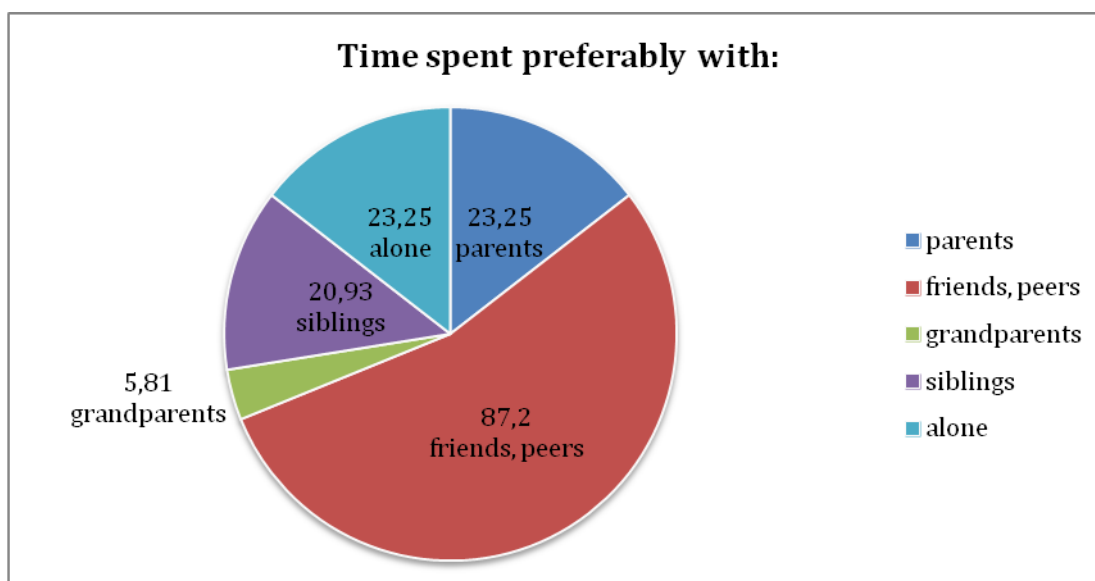


Figure no. 6: *With whom do the pupils prefer spending their free time ?*

The survey has shown that peers and friends constitute the most preferred companion for the free time of teens, with 87,2% of respondents. The high percentage supports the claim that the individual - mostly in teen age - needs to belong to a larger social group (e.g. small or large social, informal institutions), which is most often constituted by peers and friends.²¹⁴ The presented figures refute the relationship-hostile stance toward emotional connection as presented in *Brave New World*.²¹⁵

The following options were: "with parents" with 23,25%; "alone" with 23,25%; with

²¹⁴ VAŠŤATKOVÁ, J., et. al. *Rodina a náhradní rodinná péče*. Olomouc: Hanex, 2008, s. 10.

²¹⁵ HUXLEY, A *Brave New World*. New York: Harper Collins, 2004, s. 47.

"siblings" with 20,93%. These figures show the importance the young generation places on family and spending free time with it. Although it is lagging behind the "peers and friends" option, it is still a significant proportion. In either case, the informal fashion of all the three interest groups presupposes *a free exchange of experience* based on *communication*, thus it prevents the individual from being isolated. Gender was not taken into consideration in this survey question.²¹⁶

²¹⁶ DEWEY, J. *Democracy and Education*. Middlesex: The Echo Library, 2007, s. 8.

Question no. 4: Do the pupils get on well with their peers ?

Table no. 5: *Do the pupils get on well with their parents ?*

Do the pupils get on well with their peers ?	86	%
YES	81	94,18
NO	5	5,81

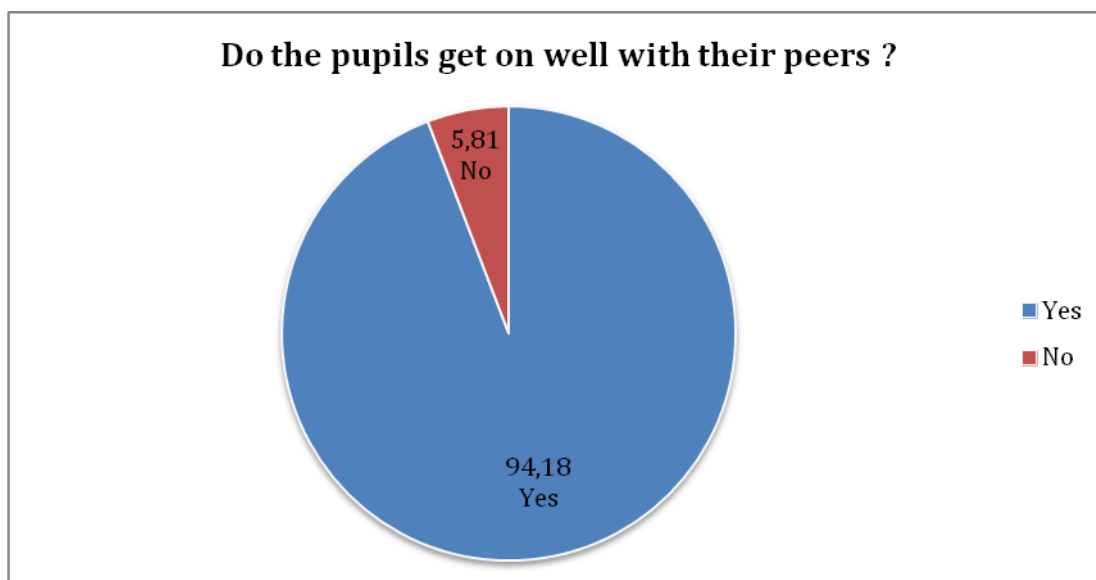


Figure no. 7: *Do the pupils get on well with their peers?*

As opposed to the presented fictions, in which the main protagonists have problems communicating and establishing quality relationships with other people (peers, colleagues), here, the exact opposite is true: 94,18% of the questioned assessed that they get on well with other individuals of their age. Mutual understanding between the individual and the social group he belongs to is one of the conditions for preventing isolation. The reason for the opposite, namely the 5,81% of those who found it difficult to get on well with their peers, may lie in giving precedence to technological entertainment instead of establishing quality relationships, as was seen in Mildred's case in *Fahrenheit 451*.²¹⁷ In this respect, the survey has proven that there is a social contact and experience (social interaction) going on among the youth, which is very like to *positively affect* their conduct of behaviour later in life.

²¹⁷ BRADBURY, Ray. *Fahrenheit 451*. New York: Ballantine Books, 1951, s. 8-9. ISBN 978-0-7432-4722-1.

Question no. 5: What do the pupils prefer doing in their free time ?

Table no. 6: *What do the pupils prefer doing in their free time ?*

What do the pupils prefer doing in their free time ?	86	%
Playing PC	19	22,09
Watching TV, video, DVD	21	24,41
Listening to music	57	66,27
Reading books and magazines	22	25,58
Chatting via ICQ, Skype, facebook	38	44,18
Hobby, interest group	9	10,46
Nothing	8	9,30

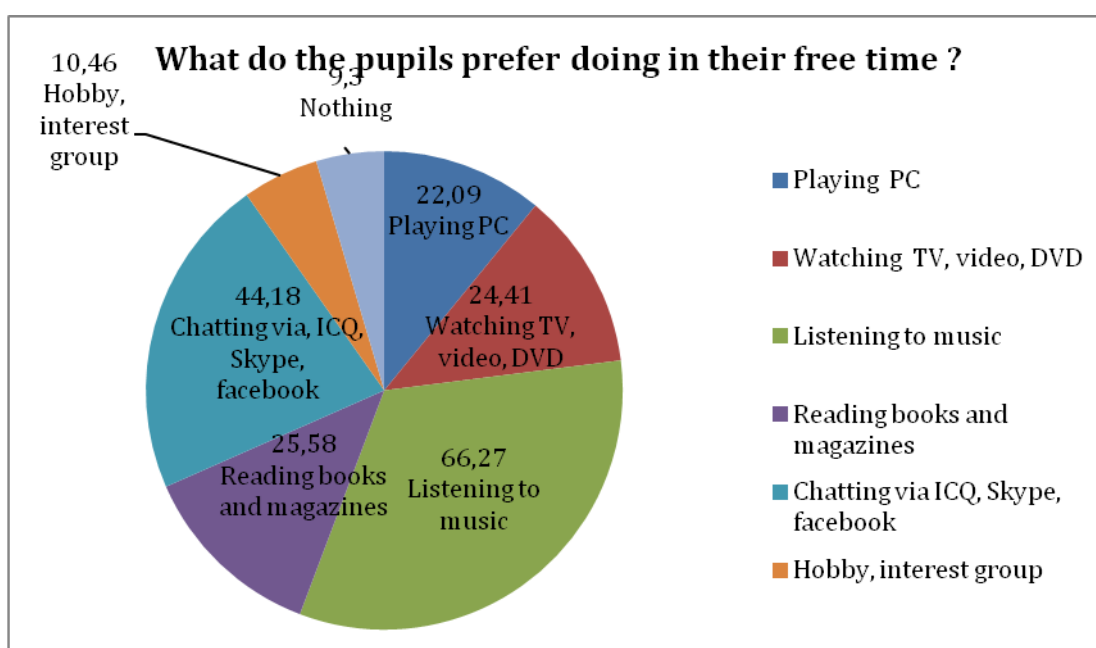


Figure no. 8: *What do the pupils prefer doing in their free time?*

As is apparent from figure no. 8, listening to music is leading with 66,27% of the questioned respondents. Listening to music is connected to spending free time with peers with a similar taste in music. Here, we can again make the parallel with Mildred who engages in listening music, which basically constitutes her whole life.²¹⁸ On the other hand, right after listening music, the most often chosen option was "chatting" with 44,18% via technological devices - the teenagers talk to their peers with the aid of the internet and thus build/deepen relationships. It is to be pointed out that Bradbury was well ahead of time in

²¹⁸ BRADBURY, Ray. *Fahrenheit 451*. New York: Ballantine Books, 1951, s. 8-9. ISBN 978-0-7432-4722-1.

Fahrenheit 451, in that he foresaw the technological advances allowing individuals to affect the actions of the device providing visual stimulation and interact with it (interactive TV in *Fahrenheit* -> computers/notebooks today). Nowadays, such devices allow us not only to interact with it, but also to interact with other individuals who are connected to the same device elsewhere (PC, the internet).

Philip K. Dick was also ahead of his time in *Do Androids Dream of Electric Sheep* ?, where Iran is constantly connected to the device for fusion with Mercer.²¹⁹ The resemblance with today's state of affair, as affected by the internet, is alarming: *sharing experience via (social) network*; experiencing interaction; establishing communication; giving precedence to technological communication over the real one and so forth. Combined with the obtained figures and in the light of the two fictions (*Fahrenheit 451* and *Do Androids Dream of Electric Sheep*), it should serve as a serious indicator of Dick's warning coming true.²²⁰

The same is valid for playing PC games with 22,09%. In PC games, one can live a virtual life which can be quite different to the real one; it combines *communication, sharing experience* and, paradoxically, *isolation*, in that one *takes precedence to the artificial life* over the actual life.²²¹

²¹⁹ K. DICK, Phillip. *Do Androids Dream of Electric Sheep* ?. New York: Doubleday, 1968. ISBN 0-345-40447-5., s. 98-102

²²⁰ K. DICK, Phillip. *Do Androids Dream of Electric Sheep* ?. New York: Doubleday, 1968. ISBN 0-345-40447-5., s. 98-102

²²¹ The survey's downside is that it does not offer the possibility of "hiking" or "going to nature". Should such option have been included in the questionnaire, there might have been some percentage of respondents who would choose it, as it might correspond to their activities. However, the focus was directed mostly at the technological entertainment.

Question no. 6: Do the pupils find it important to build up relationships with their parents and peers ?

Table no. 7: *Do the pupils find it important to build up relationships with their parents and peers ?*

Relationships and communication - important ?	86	%
YES	83	96,51
NO	3	3,48

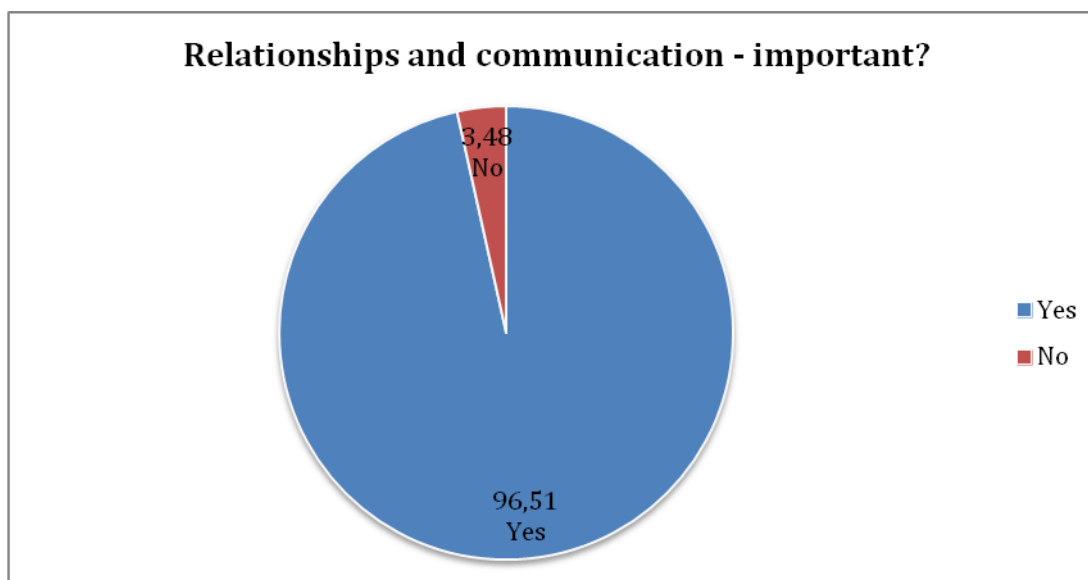


Figure no. 9: *Do the pupils find it important to build up relationships with their parents and peers?*

The diagram shows that only 3,48% of respondents *do not deem* it important to establish relationships with his family and others. The figures run counter to the perception of relationships by the World State citizens of *Brave New World*, as they, according to the book, disdain any emotional connection.²²² The situation as presented in *Brave New World* is thus reversed in our reality - only a small percentage of the populace *does find* it important to connect with others emotionally.

²²² HUXLEY, *A Brave New World*. New York: Harper Collins, 2004, s. 47.

Conclusion

In the theoretical part of the thesis, the concept of family was introduced and described. It was then analysed and discussed in the works of dystopian fiction. Over the course of completing the theoretical part and finding examples of particular types of family in the works, I observed three generally pervasive concepts: isolation; communication and consumption of entertainment. The proportion of the concepts was not equal in each presented fiction and each such fiction dealt with it in a different way.

On the basis of the three concepts, a survey was carried out that, whose aim was to find out how much can communication with parents influence a child's stance toward engaging in technological entertainment in the age of technology.

Due to the hurried fashion of the modern world, there is often a lack of time spent in sharing the experience (communication) within the family. It is nowadays becoming more and more difficult to distance oneself from the technological connection to the world, due to the almost omnipresent internet network that has become a part of our lives. In such conditions, a young individual is more likely to get distracted and focus on those stimuli which have little or no objective value for his life; listening to music can be seen as a means of relax, but, if spent excessive amount of time with it, it can lead to isolation and worsening of the individual's relationships, as was seen in Mildred's case in *Fahrenheit 451*; the same applies to basically any activity that the individual feels a compulsion to pursue (workaholism, for instance).²²³

What is interesting is that the survey proved *no difference* between the pupils who get on well with their parents and the pupils who do not get on well with their parents in relation to how important the pupils view relationships in general; all save three respondents deemed it unimportant to build up relationships. Thus the result runs counter

²²³ BRADBURY, Ray. *Fahrenheit 451*. New York: Ballantine Books, 1951, s. 8-9.

to the expectation (e.g. that communication and quality relationships with parents positively influence viewing relationships as such - the pupils viewed relationships as important regardless of the quality of the relationship with their own parents).

Although there *is no* significant difference between the pupils who get on well with their parents and the pupils who do not get on well with their parents in relation to engagement in technological entertainment, the percentage of both groups engaging in such activity is considerably high (66,27% for music and 22,09% for PC). In this respect, the quality relationship with the parents did not prevent the pupils from engagement in technological entertainment. In actual fact, the better the relationship the child had with his parents, the more he engaged in technological entertainment. Additionally, only 19,76% (17 respondents) said they did not get on well with their parents *and engaged less* in technological entertainment than the group with better relationships with parents, which runs counter to the hypothesis.

To sum up, we can assume that the emotional function of the families of the questioned respondents is fulfilled due to the figures. Based also on the figures, communication takes place in the families of the questioned as well which secures a *free exchange of experience*, thus preventing individuals from *isolation*.²²⁴ Interestingly, regardless of fulfilling the emotional function and establishing communication, the pupils find building relationship as important, which, too, prevents them from being *isolated*. s

²²⁴ DEWEY, J. *Democracy and Education*. Middlesex: The Echo Library, 2007, s. 8.

The list of used abbreviations

a.c.	after Christ
etc.	et cetera (so forth)
e.g.	for example
<i>Ibid.</i>	in the same place

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Enclosure

Enclosure no. 1:

Survey

Příloha č. 1:

DOTAZNÍK

Vážení žáci, dovoluji si Vás požádat o vyplnění dotazníku, který je **ANONYMNÍ**. Odpovědi, prosím, zakřížkujte a kde o to budete požádáni, vyplňte dle skutečnosti.

1. Kolik ti je let?

.....

2. Jakého jsi pohlaví ?

- Muž
- Žena

3. Jak bys popsal/popsala vztah se svými rodiči ?

- vynikající
- dobrý
- ucházející
- špatný

4. Povídáš si s rodiči ?

- Ano
- Ne (přejdi na otázku č.

5. Pokud ano, povídáš si s rodiči:

- Minimálně jednou denně
- Minimálně jednou týdně
- Minimálně jednou za měsíc
- častěji než uvedené

6. Přišel/přišla bys za svými rodiči s nějakou starostí ?

- Ano (přejdi na otázku č.8)
- Ne

7. Pokud ne, za kým bys přišel/přišla ?

- Kamarádi
- Prarodiče
- Učitel
- Trenér či vedoucí v kroužku
- Sourozenec
- Jiné

8. Mají rodiče zájem si s tebou povídat, iniciují sami rozhovor ?

- Ano
- Ne

9. Podnikáš něco ve svém volném čase s rodiči ?

- Ano (přejdi na otázku č.11)
- Ne

10. Pokud ne, s kým trávíš volný čas ?

- kamarádi, parta
- koníček (sporty, umění, skaut atd.)
- s prarodiči
- sám
- se sourozenci

11. Když zrovna netrávíš čas s rodiči či jinými lidmi, nejčastěji provozuješ:

- Hraní PC nebo jiných herních konzol (Xbox, PlayStation, Gamecube...)
- Dívání se na televizi nebo PC (filmy, seriály)
- Poslech hudby
- Chatování přes internet
- Jiné, uveď.....
- Nic

12. Za jak důležité považuješ povídat si o věcech, dobrých i špatných se svými rodiči a

sourozenci ?

- Velmi důležité
- Docela důležité
- Docela nedůležité
- Naprosto nedůležité

Resume

Cílem této diplomové práce bylo seznámit čtenáře s historií, náhledy a základními typy rodin. Rodina je zde také popsána z hlediska různých potřeb jedince (zejména psychologických) a též z hlediska různých funkcí, kterými by zdravě fungující rodina měla disponovat vzhledem ke svým jednotlivým členům.

V teoretické části jsou všechny tyto aspekty rodiny aplikovány a analyzovány v dílech slavných autorů sci-fi literatury, zejména George Orwella a Aldouse Huxleyho. V praktické části se pak práce zabývá podobnostmi mezi hlavními motivy děl těchto autorů a skutečností, a to vzhledem k českému školnímu systému (výzkum praktické části byl prováděn na jedné ze základních škol v Olomouci). Výzkum sestával z dotazníku, který žáci vyplňovali a který navazoval na teoretickou část práce. Otázky v dotazníku byly většinou uzavřené.