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The de-individualization in *Brave New World* and *Island* by Aldous Huxley

(bakalářská práce)

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*Prohlašuji, že jsem tuto bakalářskou práci vypracovala samostatně a uvedla
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V Olomouci dne*

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Introduction

This bachelor thesis will deal with the theme of de-individualization appearing in Aldous Huxley's literary works, dystopian *Brave New World* (1932) and utopian *Island* (1962). The theme of de-individualization demonstrated on these two novels should illustrate the author's attitude to this theme in his literary works in general and primarily the method he treats it. The theme of de-individualization will be discussed from several points of view: what are the manners by which a human being can be de-individualized, to what degree it can happen, what the following effect is and what the causes and consequences of the process of de-individualization are. The bachelor thesis itself is divided into three parts; the first introductory part includes the basic information about author and also the chapter concerning the difference between utopia and dystopia which should help to the following analysing of the two mentioned literary pieces. The second part of the bachelor thesis is focused on the deeper analysis of *Brave New World* in terms of the theme of de-individualization whereas this analysis forms the greatest part of this bachelor thesis. The third part of the bachelor thesis is the brief analysis of *Island* which again relates to the theme of de-individualization and the aim of this brief analysis is to illustrate the occurrence of this theme even in Huxley's utopian literature. To conclude, the aim of this bachelor thesis is to introduce and demonstrate the theme of de-individualization in detail on the example of Aldous Huxley's dystopian novel and afterwards to manifest this theme by means of comparison also on the example of his utopian novel; this comparison should serve as the instrument for even more complex insight into the theme of de-individualization and particularly the author's treatment of this theme.

1. The world of Aldous Huxley

Aldous Huxley was born 26 July 1894 in Godalming, Surrey (England) and died 22 November 1963 in Los Angeles (USA). He was an English writer of fiction, non-fiction (essays, criticism, travel writings etc.), poetry, drama and also an editor (magazine Oxford Poetry).

Huxley's family had a great influence on his writing. He was the son of Leonard Huxley, the biographer and editor of the Cornhill Magazine, and Julia Arnold, who was the niece of Matthew Arnold and who died when Aldous was fourteen. His brother sir Julian Huxley was the great biologist and his second brother Noel Trevenen committed suicide when he was twenty three. However, the great influence on Huxley's literary work had his grand-father, Thomas Henry Huxley who was the prominent biologist and the major defender of Charles Darwin's theories.

To briefly sum up Aldous Huxley's biography, he was educated at Eton and then graduated from Balliol College, Oxford. In 1916 he published his first book of verse, in 1920 the first collection of short stories, *Limbo*, and finally in 1921 his first novel *Crome Yellow*. In 1919 he married Maria Nys and after her death in 1956 he married Laura Archera. Aldous Huxley traveled a lot, in 1920's he lived in Italy, in 1930's in France and in 1937 left Europe and moved to the United States to California in order to improve his health since he suffered from near-blindness.

Concerning the factors influencing Huxley's literary work, except for and also in connection with his grand-father's biological specialization, Aldous Huxley often refers to Sigmund Freud and I. P. Pavlov. He was also concerned with eugenics:

Huxley's interest in eugenics was more than a "brief flirtation," as suggested by one recent biographer; on the contrary, his ongoing support for so-called race betterment was typical of left-leaning British intellectuals in the interwar period.¹ His writing,

¹ Nicholas Murray, *Aldous Huxley, an English Intellectual* (London: Little, Brown, 2002) 200.

including his dystopian novel *Brave New World*, reflected public anxieties about the supposedly degenerating hereditary quality of the population and how this decline would affect England's economic and political future.²

The confirmation of Huxley's deep interest in natural sciences is also his dystopian fiction *Brave New World* which "extrapolates future applications of genetics (IVF and cloning via Bokanovsky's Process), endocrinology (Malthusian belts), behaviorism (hypnopaedia), and pharmacology (soma)."³ Furthermore, it is generally known that Huxley studied the effects of various drugs including psychedelics and thus it is obvious that the fictional drugs as soma (*Brave New World*) or moksha-medicine (*Island*) are precisely worked out.

In connection with natural sciences, but also with psychology and parapsychology, philosophy and other fields which Huxley dealt with, his literary works are full of allusions to many representatives of various religions and philosophies as well as of allusions to classical works of English literature (such as Shakespeare or Milton).

Aldous Huxley was humanist and pacifist and later in his life he was interested in Buddhism, Hinduism and mysticism which is particularly visible in his last novel *Island*. "Huxley had been taking drugs since 1953 in an effort to mimic chemically the mystical state. He was one of the earliest experimenters with the hallucinogen lysergic acid diethylamide (LSD), and his writings served to popularize its use."⁴ This statement not only proves Huxley's absorption in philosophical mysticism, but also his experiments with drugs as it was implied in previous paragraph.

To briefly mention the most common themes of Aldous Huxley's literary works, he was deeply interested in the question of human individuality and humanity as such, particularly on the background of war conflicts of 20th century. This is furthermore connected with the themes of technology, industrialization

² Joanne Woiak, "Designing a Brave New World: Eugenics, Politics and Fiction," *Bloom's Modern Critical Views: Aldous Huxley - New Edition*, ed. Harold Bloom (New York: Infobase Publishing, 2010) 164.

³ Woiak 164.

⁴ Patrick Adcock, "Aldous Huxley," *Cyclopedia of World Authors, Fourth Revised Edition*, Salem Press, 2004, *eNotes.com*. 2006, 13 Dec. 2010 <<http://www.enotes.com/aldous-huxley-salem/aldous-huxley-9810001183>>.

and progress predominating the human spirit, also with the theme of spiritualism in general and with other themes concerning political, social and economic stability and their sacrifices. “At the heart of all of Huxley’s thinking is the overriding concern with the decrease in our awareness of who we are as humans in the face of advancing technology, and economic imperatives.”⁵ Huxley’s universal themes highly correspond to his attitudes to life and world situation.

To complete the brief summary of Aldous Huxley’s personality, it is necessary to mention some other literary works by this intellectual and brilliant satirist with extraordinary talent to describe the primary contemporary concerns of his period between the lines and to provide the possible solution at once: *Crome Yellow* (1921), *Point Counter Point* (1928), *Ape and Essence* (1948), *The Doors of Perception* (1954), *Proper Studies* (1927), *Heaven and Hell* (1956), *Brave New World Revisited* (1958) and many more.

⁵ David Birch, “Working and Fighting for Progress, for Prosperity, for Society,” *Journal of Corporate Citizenship* 29 (2008): 29.

2. *Utopia versus dystopia*

Before considering the theme of de-individualization in Aldous Huxley's literary works and analysing in detail *Brave New World* and more briefly *Island*, it is necessary to introduce two essential terms concerning: utopia and dystopia. Further analyses could not be carried out without this introduction since the difference between these terms and their definitions are important for complex comprehension and correct classification of Aldous Huxley's literary works discussed in this bachelor thesis.

The Oxford Dictionary of Literary Terms explains these two terms as follows:

dystopia [dis-toh-pia], a modern term invented as the opposite of *UTOPIA, and applied to any alarmingly unpleasant imaginary world, usually of the projected future. The term is also applied to fictional works depicting such worlds. A significant form of *SCIENCE FICTION and of modern *SATIRE, dystopian writing is exemplified in H. G. Wells's *The Time Machine* (1895), George Orwell's *Nineteen Eighty-Four* (1949), and Russell Hoban's *Riddley Walker* (1980).⁶

utopia, an imagined form of ideal or superior (thus usually communist) human society; or a written work of *FICTION or philosophical speculation describing such a society. Utopias may be distinguished from mythological Golden Ages or religious paradises in that they are the products of human (i.e. political) arrangement for human benefit. The word was coined by Sir Thomas More in his Latin work *Utopia* (1516), as a pun on two Greek words, eutopos ('good place') and outopos ('no place'). More's account of an ideal commonwealth was followed by several others including Francis Bacon's *New Atlantis* (1627); later examples include Edward Bellamy's *Looking Backward* (1888), and William Morris's *DREAM VISION of socialism in *News from Nowhere* (1890). Utopian fiction has often been used as the basis of *SATIRE on

⁶ Chris Baldick, *The Concise Oxford Dictionary of Literary Terms* (New York: Oxford University Press, 2001) 74.

contemporary life, as in Samuel Butler's *Erewhon* (1872); it is also closely related to some kinds of *SCIENCE FICTION. For the inverted or undesirable equivalent of a Utopia, the term *DYSTOPIA is often used, as it is for works describing such a 'bad place'.⁷

On account of the previous extracts, it is evident that the utopias describe an imaginary world which should represent an ideal place, the place better than the reality or certain escape from it, whereas the dystopias demonstrate the world illustrating the possible future menace, the nightmarish place that could become the reality. "Utopianism and dystopianism are complementary modes of political engagement, differing only in that while the former works by attraction, the latter works by repulsion,"⁸ which implies that while utopias should offer an image of perfectly likeable world, dystopias should warn us against the dangers of our world. However, both utopias and dystopias imply that there is something wrong, since the authors of these fictions search either for the escape from this world or for the most evident warnings against the possible future outcomes of contemporary situations.

Accordingly, *Brave New World* (1932) is traditionally classified as dystopia, in other words as the literary work warning against future threatens and a possible impact of social and political development in 20th century from Aldous Huxley's point of view. On the vision of apparently functional and perfect world Huxley discovers the hypocrisy of controlling political system and hereby also warns his contemporary society against possible similar practices of political systems in future.

Huxley's book is a thoroughly dystopian work: he takes the World State to be an evil society, much worse than our own; he writes his book as a warning against current trends in our society that are moving us toward that state; and he wants us to understand that this future society is about as bad as a society can get, not only

⁷ Baldick 269.

⁸ Roger Paden, "Ideology and Anti-Utopia," *Contemporary Justice Review* 9.2 (2006): 225.

because it makes the salvation of its citizens impossible, but because it allows no possibility of change once it is in place.⁹

On the other hand, *Island* (1962) represents the utopian counterpart of *Brave New World* and in accordance with its title, the novel deals with the theme of small island Pala as the only place where people live in happiness and harmony in the middle of the fighting world. The inhabitants of Pala were successful in seeking for the way to suppress the industry and economics for the benefit of humanity. “Traditionally, however, human improvement in utopia is the result of a natural process, a visual manifestation of happiness, social welfare and inner harmony,”¹⁰ whereas the last conception of this enumeration is as for *Island* the most important. On the background on everlasting fight between the world powers, Huxley illustrates the isolated ideal society living in awareness and indifference at once and simultaneously provides the escape from the evils of his contemporary reality.

To be even more specific, *Brave New World* could be marked as a drug dystopia since the use of fictional drug soma highly contributes to the maintenance of the World State’s order and the necessary process of de-individualization of human beings inhabiting the World State.

Set in near future societies where pharmacological science either produces or reinforces a dystopian social order, the drug dystopia is readily recognizable because of the importance to the drama of the consumption of one or more kinds of fictional drugs.¹¹

Considering the fact that another fictional drug, moksha-medicine, plays the important role in harmonious inner lives of Pala’s inhabitants, this affirmation could also imply the similar label for *Island*. On that account, *Island* could be marked as a drug utopia.

To sum up, both utopias and dystopias serve as an imaginary mirror to contemporary political and social situation of a period an author lives in. *Brave New World* was written between World War One and World War Two, therefore

⁹ Paden 225 – 226.

¹⁰ Patrick Parrinder, “Robots, Clones and Clockwork Men: The Post-Human Perplex in Early Twentieth-Century Literature and Science,” *Interdisciplinary Science Reviews* 34.1 (2009): 61.

¹¹ John Hickman, “When Science Fiction Writers Used Fictional Drugs: Rise and Fall of the Twentieth-Century Drug Dystopia.” *Utopian Studies* 20.1 (2009): 1.

in a period which Aldous Huxley himself describes in this manner: “*Brave New World* was written before the rise of Hitler to supreme power in Germany and when the Russian tyrant had not yet got into his stride.”¹² His dystopian masterpiece then reflects his own opinions, beliefs or even it can be considered as the prophecy:

“If the first half of the twentieth century was the era of the technical engineers, the second half may well be the era of the social engineers” - and the twenty-first century, I suppose, will be the era of World Controllers, the scientific caste system and *Brave New World*.¹³

The second work discussed, *Island*, was written during the period of Cold War which was also the period of the expectations of the outbreak of World War Three. Considering all these facts, it is possible to declare that the value of Aldous Huxley’s literary works mentioned above and utopian or dystopian literary works in general should not be evaluated only in terms of literature, but also in much wider terms as the contributions to whole historical, social and political development of civilization as these literary works record the imperfection of the world as it is. “Novels such as *Brave New World* and his last, *Island*, written not long before his death, were as much about their times as they are ours, which is why they will continue to be important.”¹⁴ Therefore, Aldous Huxley’s literary works even nowadays do not lose their significance and provide the considerable material for study of the history of humanity on the background of various political systems.

¹² Aldous Huxley, *Brave New World Revisited* (London: Chatto and Windus, 1959) 12.

¹³ Huxley, *Brave New World Revisited* 43 – 44.

¹⁴ Birch 30.

3. *Analysis of Brave New World*

3.1 *The process of conditioning*

Conditioning is the process through which the State ensures the desirable form of society that replies to its needs. It is the process comprising several stages: the first stage is biological or physiological conditioning during which people are “born” or rather cultivated in bottles in specialized hatchery centres. It is also the first stage of the process of de-individualization.

In the *Brave New World* of my fantasy eugenics and dysgenics were practiced systematically. In one set of bottles biologically superior ova, fertilized by biologically superior sperm, were given the best possible prenatal treatment and were finally decanted as Betas, Alphas and even Alpha Pluses. In another, much more numerous set of bottles, biologically inferior ova, fertilized by biologically inferior sperm, were subjected to the Bokanovsky Process (ninety-six identical twins out of a single egg) and treated prenatally with alcohol and other protein poisons. The creatures finally decanted were almost subhuman; but they were capable of performing unskilled work...¹⁵

The result of this process is the perfectly functional caste system dividing human beings into five groups which are distinguishable at the first sight: Alphas, Betas, Gammas, Deltas and Epsilons. The physiological difference is the important factor determining the primary order in society, everyone knows his position. This kind of manufacturing of people is also the instrument solving the problem of “over-population” of the world, the problem about which Aldous Huxley argues in his late collection of essays, *Brave New World Revisited* from 1958, thirty-four years after the publication of *Brave New World*:

¹⁵ Huxley, *Brave New World Revisited* 27.

In the *Brave New World* of my fable, the problem of human numbers in their relation to natural resources had been effectively solved. An optimum figure for world population had been calculated and numbers were maintained at this figure (a little under two billions, if I remember rightly) generation after generation... The problem of rapidly increasing numbers in relation to natural resources, to social stability and to the well-being of individuals - this is now the central problem of mankind...¹⁶

The “genetic standardization”¹⁷ itself is the procedure which does not correspond to natural development of mankind and it is possible only in case that some women are conditioned as “freemartins”¹⁸ (sterilized) and the others are regularly supplied by contraceptives to prevent the natural nascency.

However, “Huxley also understood the power of technology not only to enable government to control the populace, but also as a way to control the human mind,”¹⁹ and thus the biological conditioning could not be effective without appropriate psychological conditioning which is the second stage of the whole process of human conditioning. The psychological conditioning is achieved by the “reinforcement of desirable behaviour”²⁰ on the part of the State. In this manner, human beings are prevented from having their own opinions and individual thinking in general, because all the taught thoughts are the mere conceptions of the State:

From the moment of artificial, preprogrammed “conception” (literally, in a test tube) in the nightmare world of Huxley’s “World State,” human beings are limited in both mental and physical abilities to meet the needs of the government and society at large, not their own.²¹

Therefore, since all the human needs are in advance fulfilled by the State, people need nothing at all and what the World State in return needs is their

¹⁶ Huxley, *Brave New World Revisited* 17.

¹⁷ Huxley, *Brave New World Revisited* 13.

¹⁸ Aldous Huxley, *Brave New World* (Harmondsworth: Penguin Books, 1967) 22.

¹⁹ Bob Barr, “Aldous Huxley’s *Brave New World*--Still a Chilling Vision After All These Years,” *Michigan Law Review* 108.6 (2010): 849.

²⁰ Huxley, *Brave New World Revisited* 13.

²¹ Barr 850.

comfortable life without thinking. In addition, the whole system of education is concerned to the only aim: to force people to think as the World State needs.

The first and the most important objective of psychological conditioning is the deprivation of unwanted emotions, since the human emotions are the essential source of arguments, fights and in final stage wars. Negative emotions, such as anger or hatred, can produce the violence, as it can be demonstrated on the example of John the Savage who hates his mother's lover Popé: "From being cold he was suddenly hot. His cheeks burnt with the rush of blood, the room swam and darkened before his eyes. He ground his teeth. 'I'll kill him, I'll kill him, I'll kill him,' he kept saying."²² After this promise John takes the knife and stabs Popé. On the other hand, not only negative emotions have negative consequences, but also positive emotions such as love could be destructive. Love, which usually relates to feelings of happiness, is in the case of *Brave New World* accompanied by jealousy, feelings of disillusion, fear etc. and finally leads to the same tragic conclusions as hatred leads. The example illustrating this claim is again John the Savage who gives Lenina a slap, because he is disappointed with her impertinent behaviour when she exposes herself in front of him. Furthermore, he even tries to whip her, since he considers her to be "a whore, a strumpet"²³ occupying his thoughts instead of Linda whose memory should be the only thought he has.

Considering emotions as the seeds of conflicts, the primary aim of the State is to exterminate them. In accordance with the statement that "under favourable conditions, practically everybody can be converted to practically anything,"²⁴ people in *Brave New World* undergo the ethical education which is called the hypnopaedia, or sleep-teaching. The hypnopaedia is the method used for "moral training", which means that while children sleep (because children are more suggestible than adults), verbal suggestions concerning their caste, their future occupation, sexual and community life and other social rules dictated by the State, are whispered to their sleep and thus these rules become children's own thoughts and opinions. The ethical education for example prevents lower castes to rebel against their superiors, because they are satisfied with their social position:

²² Huxley, *Brave New World* 109.

²³ See Huxley, *Brave New World* 154.

²⁴ Huxley, *Brave New World Revisited* 92.

In the *Brave New World*, no citizens belonging to the lower castes ever gave any trouble. Why? Because, from the moment he could speak and understand what was said to him, every lower-caste child was exposed to endlessly repeated suggestions, night after night, during the hours of drowsiness and sleep... Till at last the child's mind is these suggestions and the sum of these suggestions is the child's mind. And not the child's mind only. The adult's mind too - all his life long.²⁵

“And that,” put in the Director sententiously, “that is the secret of happiness and virtue - liking what you've got to do. All conditioning aims at that: making people like their unescapable social destiny.”²⁶

In addition to hypnopaedia, eight-month-old babies are forced to love things which they will need at their future work and on the contrary, to hate things which are not connected with their future work and social position. With the help of electric shocks and sirens babies of Delta caste are taught to hate flowers or books. This is another method securing that people like their caste and not another.

However, the hypnopaedic prejudices are not useful only for purpose of these precedent objects, they are also a great help in the creation of completely new intimate relationships between men and women. And since by means of hypnopaedia “new patterns of feeling can be installed and old ones modified,”²⁷ the hypnopaedic prejudices such as “everyone belongs to everyone else”²⁸ and others support people from *Brave New World* to enjoy a free sexual life, to change their partners (diseases do not exist in *Brave New World*) and to have unlimited number of partners at once. Also, the institution of family has been abolished and all words concerning the family are considered to be obscene, as well as the words relating to birth which likewise does not exist yet, as it was treated a few articles above. All these precautions have the only reason – to avoid a possible rise of

²⁵ Huxley, *Brave New World Revisited* 124.

²⁶ Huxley, *Brave New World* 24.

²⁷ Huxley, *Brave New World Revisited* 129.

²⁸ Huxley, *Brave New World* 47.

emotions resulting from the relationship where man belongs to the only woman and she belongs to him.

The society described in *Brave New World* is a world-state, in which war has been eliminated and where the first aim of the rulers is at all costs to keep their subjects from making trouble. This they achieve by (among other methods) legalizing a degree of sexual freedom (made possible by the abolition of the family) that practically guarantees the Brave New Worlders against any form of destructive (or creative) emotional tension.²⁹

The relationship between John and Lenina can be considered as the demonstration of emotional lack. Whereas Lenina is familiar with the notion of love only in terms of physical contact, John's conception of love is much more spiritual and therefore, they cannot understand each other and their relationship is predetermined to the failure. Lenina's conditioning does not allow her to comprehend John's feelings for her and John's education in savage environment and the reading of Shakespeare influences his mind in so far that he is deeply insulted by Lenina's effort to physical contact which she supposes to be self-evident in case that he says that he likes her. Conditioning and the lack of conditioning is the reason why they never cannot be together.

Every attempt to establish an intimate relationship in the book ends in failure. Moreover, these relationships do not fail because the parties lack the will to enter into them; instead they fail because the parties, unable to escape their early socialization, lack the emotional depths and the interpersonal skills, not to mention the psychological knowledge and the moral virtues that make a successful relationship possible.³⁰

The absence of emotional relationships in *Brave New World* is substituted by another sources of amusement: "feely"³¹ (special kind of cinema where spectators feel what is happening on the screen), obstacle golf, Centrifugal

²⁹ Huxley, *Brave New World Revisited* 42.

³⁰ Paden 222.

³¹ See Huxley, *Brave New World* 38.

bumble-puppy or Solidarity group (during which people are stimulated to experience an infinite excitement and which is similar to certain religious rituals).

“In Brave New World non-stop distractions of the most fascinating nature (the feelies, orgy-porgy, centrifugal bumble-puppy) are deliberately used as instruments of policy, for the purpose of preventing people from paying too much attention to the realities of the social and political situation.”³²

The last and indeed the greatest destroyer of unwanted feelings is soma: “A gramme in time saves nine,”³³ “evil’s an unreality if you take a couple of grammes,”³⁴ and other hypnopaedic proverbs teach people that every time they feel uncomfortably, everything they need is soma to make them feel good again.

The natives of this dystopia are the contemptibly shallow, spiritually empty products of modernity. Their use of the recreational drug soma is one of several aspects of dehumanization made possible by the scientific expertise wielded by amoral elites.³⁵

Due to the hypnopaedia, people are conditioned to be addicted to soma which enables them to escape from unpleasant circumstances of everyday life, to enjoy holiday whenever and wherever they want and to feel always good and fresh. The issue of soma will be further dealt with in detail in the separate chapter of this bachelor thesis.

Furthermore, the interest of the World State is to bring up people who are half adults and half still children: “Adults intellectually and during working hours, infants where feeling and desire are concerned,”³⁶ summarises Bernard Marx the effects of human conditioning. But another and the main effect of the whole process of conditioning is the artificially made feeling of happiness and sufficiency of everything, lack of nothing. “Universal happiness keeps the wheels steadily turning,”³⁷ explains one of the World Controllers, Mustapha Mond.

³² Huxley, *Brave New World Revisited* 56.

³³ Huxley, *Brave New World* 77.

³⁴ Huxley, *Brave New World* 195.

³⁵ Hickman 3.

³⁶ See Huxley, *Brave New World* 81.

³⁷ Huxley, *Brave New World* 179.

However, the universal happiness is only the hypocritical pretext under which people are transformed to machines which perfectly correspond to the demands of the State: “They had been genetically standardized and postnatally conditioned to perform their subordinate functions, and could therefore be depended upon to behave almost as predictably as machines.”³⁸ This artificial happiness is therefore unavoidable, everyone has to be happy, and there is no choice.

However, it is not only happiness which is given, people from *Brave New World* cannot choose their life’s career or influence their private life, as Mustapha Mond claims: “His conditioning has laid down rails along which he’s got to run.”³⁹ It means that people’s lives are predestined and unchangeable. But still, there are certain exceptions from this rule and these exceptions are represented by Bernard Marx, one of the major characters of *Brave New World*, who will be further analysed in the next chapter of this bachelor thesis. Bernard Marx is the character who deviates from the rest of the society, he is not happy; on the contrary he feels miserably, he is an outsider. In addition to his physical defect which will be described later, the problem of his differentiation can be also the question of suggestibility:

Suggestibility is one of the qualities that vary significantly from individual to individual. Environmental factors certainly play their part in making one person more responsive to suggestion than another; but there are also, no less certainly, constitutional differences in the suggestibility of individuals. Extreme resistance to suggestion is rather rare. Fortunately so. For if everyone were as unsuggestible as some people are, social life would be impossible. Societies can function with a reasonable degree of efficiency because, in varying degrees, most people are fairly suggestible.⁴⁰

Bernard Marx is certainly not the only person in *Brave New World* who is more or less different, but again this is the theme discussed in the next chapter.

The precedent statement concerning the suggestibility of individuals is also one of the reasons of conditioning – the World State wants the society which

³⁸ Huxley, *Brave New World Revisited* 61 – 62.

³⁹ Huxley, *Brave New World* 175.

⁴⁰ Huxley, *Brave New World Revisited* 131.

is obedient, which does not entail any problems, which does not rebel, the ideal society is perfectly suggestible to all rules and orders (whether reasonable or not) dictated by the State. However, the society so conditioned is not yet composed of unique individuals, people are preprogrammed and they look more like the machines, as it was declared a few articles above. “Physically and mentally, each one of us is unique. Any culture which, in the interests of efficiency or in the name of some political or religious dogma, seeks to standardize the human individual, commits an outrage against man’s biological nature.”⁴¹ Thus the whole process of conditioning, with its biological and psychological phases, completely breaks the rules of nature, the natural principles of humanity and the human freedom in general.

3.2 Possibility of deconditioning

This chapter is focused on the question of conditioning as the process which consequently results in the de-individualization and which is not definitive, on the contrary it could be even partly reversible as it will be demonstrated on the example of six characters from *Brave New World*. All these characters have something in common, all of them somehow differ from the “crowd” of useful properly conditioned people from the World State who live as they are expected to, who carry out their duties (which makes them happy) and who are satisfied with their lives. The reason of their abnormality differs case by case, however all these characters revolt against the fixed society and in particular against their own conditioning. All these characters are less or more individual than the rest of the society and the aim of this chapter is to determine whether the process of de-individualization can be regressed, to what degree it is possible and what are the consequences.

The first character fighting against his conditioning is Bernard Marx who feels like an outsider of the society because of his physical appearance. Although he is an Alpha Plus, he looks more like Gamma Minus since someone made a mistake and put alcohol into his blood surrogate during Bernard’s conditioning

⁴¹ Huxley, *Brave New World Revisited* 36.

phase, whereas alcohol is added to blood surrogate of lower castes to modify their high and backwardness.

He stood eight centimetres short of the standard Alpha height and was slender in proportion. Contact with members of the lower castes always reminded him painfully of this physical inadequacy. "I am I, and wish I wasn't"; his self-consciousness was acute and stressing. Each time he found himself looking on the level, instead of downward, into a Delta's face, he felt humiliated. Would the creature treat him with the respect due to his caste? The question haunted him.⁴²

On this account, Bernard Marx feels underestimated and not respected by his caste as well as by the lower castes. It is necessary to mention that he has the reasons as the gossips about alcohol put into his blood surrogate can be heard everywhere among his colleagues and as Gammas, Deltas and Epsilons are conditioned to associate the perfect physical appearance with social superiority, he is often mocked.

Therefore, the primary reason of Bernard's distinction is the mistake in conditioning process resulting in the development of feelings which are not demanded in *Brave New World*. Even further worse is the feeling of loneliness and alienation that is followed by anger, hatred and revolt which is clearly visible on the example of Bernard Marx. At first he only suffers from distress, but in the second phase he is getting the inclination to violence. "He would have liked to go up to them and hit them in the face – hard, again and again,"⁴³ Bernard thinks about his colleagues who talk about his beloved Lenina in terms of her body and appearance.

Bernard Marx's character develops, he realizes himself as a mere cell in the social body and he desires to deprive of his enslavement: "What would it be like if I could, if I were free - not enslaved by my conditioning."⁴⁴ For that reason he prefers misery to soma that could help him from the terrible feelings. Afterwards, he organizes the trip to the Savage Reservation which signifies the

⁴² Huxley, *Brave New World* 60.

⁴³ Huxley, *Brave New World* 47.

⁴⁴ Huxley, *Brave New World* 78.

greatest reversion in the development of Bernard's character, since he discloses the weakness of Director of Hatcheries and Conditioning, brings John the Savage from the Reservation and thereby becomes popular, despite of his physical appearance or reputation. This incident is like Bernard's reconciliation with society, since on this occasion, Bernard finally gains the desired self-confidence, although he is still weak as he has ever been. He is intoxicated with success, however, he does not stop to criticise the society from which he receives the privileges and which, on the other hand, he hates. Bernard is blinded with pride and his ambivalent behaviour is very human, despite of his conditioning.

After other incidents, Bernard's success and popularity vanishes and he fails, he even betrays his friends, although afterwards he apologizes, and finally loses the struggle with civilization. Bernard's character goes through the most progressive and complicated development of all characters of *Brave New World*. The aim of the process of conditioning is to create new obedient people who would work and live by the conceptions of the World State, in other words, to de-individualize people ever since their embryo stage which results in the fact that the new people are more like automatons. However, because of the mistake concerning the alcohol put into Bernard Marx's blood surrogate, Bernard's conditioning could be partly broken and he is the most human creature in *Brave New World*, except John who was not conditioned at all and Mustapha Mond who will be mentioned later. Nevertheless, since Bernard still desires the respect of the society and all the privileges and comfortable life which other Alpha Plus have, unlike him, his deconditioning is not complete; he was conditioned to be accustomed to luxurious and easy life and thus he cannot get along without it, he cannot completely beat his conditioning.

It is difficult to declare whether Bernard Marx wins or loses his fight against the society and against himself alone, because he is sent to the island which makes him miserable and resignating at once, although the island is the best place to live for him as Mustapha Mond explains:

Whereas, if he had the smallest sense, he'd understand that his punishment is really a reward. He's being sent to an island. That's to say, he's being sent to a place where he'll meet the most interesting set of men and women to be found anywhere in the

world. All the people who, for one reason or another, have got too self-consciously individual to fit into community-life. All the people who aren't satisfied with orthodoxy, who've got independent ideas of their own. Everyone, in a word, who's anyone.⁴⁵

To sum up, Bernard Marx ends up as a man half destroyed and half rescued. As a cell in the social body, Bernard is not able to function, to fit into the adjusted machine of the new world order and to follow his conditioning. On the other hand, he is much more human than he has ever been and this is what he has always wanted. In his case, the process of de-individualization is reversed to the greatest degree.

The second character undergoing the contradictory process to the process of de-individualization is Lenina Crowne, an Alpha. Besides her weakness for dating with only small number of men, she does not show any symptoms of abnormality, she goes with the "crowd". Lenina is almost the perfect cell of the social body until she visits the Reservation with Bernard Marx. In the savage environment she meets the incredible violence during the religious rite throughout which a young man is whipped until he falls on the ground bleeding. This is the first impulse forcing Lenina to tears, in other words, to feelings: "Suddenly Lenina covered her face with her hands and began to sob. 'Oh, stop them, stop them!' she implored."⁴⁶

The second and the greatest impulse making Lenina Crowne to feel something unknown, or something at all, is John the Savage, whom she meets in the Reservation. At first she likes him as it should be – in terms of physical attraction. However, John's refusal makes her feel love, although she does not know what love really is. Lenina for the second time cries and solves her problem with the help of soma: "One gramme, she decided, would not be enough; hers had been more than a one-gramme affliction."⁴⁷ Her feelings are in comparison with Bernard also very ambivalent: very human on the one hand and determined by her conditioning on the other. It is visible when Lenina falls into misery by virtue of waiting for John: "...a sense of dreadful emptiness, a breathless apprehension, a

⁴⁵ Huxley, *Brave New World* 178.

⁴⁶ Huxley, *Brave New World* 96.

⁴⁷ Huxley, *Brave New World* 137.

nausea. Her heart seemed to stop beating.”⁴⁸ Nevertheless, when they are finally together alone, she does not understand his words, his desire to do something noble to prove her his love and devotion, and John cannot understand her behaviour, her stripping down and he compares her to whore. The scene ends up in violence when John gives her a slap and then she is hiding and crying in a bathroom. It is for the third time she cries and again for another reason – because she is scared.

The failure of their relationship is not their mistake, it is the problem of cultural gap. Conditioning does not allow Lenina to understand John’s feelings and gestures and although she feels something similar to love, she does not know what it is, what are the “rules”, what to do. The cultural gap is most visible on the different kinds of poetry they use. John often cites Shakespeare’s plays, whereas Lenina cites the hypnopaedic rhymes and proverbs as for example: “Hug me till you drug me, honey; Kiss me till I’m in a coma; Hug me, honey, snuggly bunny; Love’s as good as soma.”⁴⁹ This rhyme also provides Lenina’s view of love as she understands it. In addition, Lenina is Huxley’s proof of harmfulness of any feelings, because while she is thinking of John in work, she makes a mistake which has fatal consequences in future.

In conclusion, the visit of the Reservation is the primary reason why Lenina’s nature changes, though the impulse evoking her feelings is always different. Firstly it is the violence because of which she cries. The next impulse is John’s refusal and the last is the fear of him. In spite of this change, Lenina always keeps in her mind all the hypnopaedic prejudices inculcated by the State during her conditioning which makes her much less individual than Bernard Marx who tries to get rid of them. Therefore in her case, the result of the process of de-individualization is not much disturbed. Moreover, Lenina does not break any social rules and thus she continues her comfortable life as a functional cell in the social body.

Another person who differentiates from the standard society is Helmutz Watson, an Alpha Plus working as a lecturer at the College of Emotional Engineering (Department of Writing) and as an Emotional Engineer. Helmutz is a

⁴⁸ See Huxley, *Brave New World* 139.

⁴⁹ Huxley, *Brave New World* 133.

talented author of various slogans and hypnopaedic rhymes, though he is not satisfied with his work and he is still searching for something deeper.

“I feel I could do something much more important. Yes, and more intense, more violent. But what? What is there more important to say? And how can one be violent about the sort of things one’s expected to write about? Words can be like X-rays, if you use them properly – they’ll go through anything. You read and you’re pierced. That’s one of the things I try to teach my students - how to write piercingly. But what on earth’s the good of being pierced by an article about a Community Sing, or the latest improvement in scent organs?”⁵⁰

Comparing Helmutz Watson to Bernard Marx, the two men are both individuals, or at least feel like the individuals, yet each of them in a different way and due to different reason. Whereas Bernard suffers from his physical defect and thus realizes his loneliness and individuality, Helmutz’s individuality is demonstrated through his mental excess:

A mental excess had produced in Helmholtz Watson effects very similar to those which, in Bernard Marx, were the result of a physical defect... That which had made Helmholtz so uncomfortably aware of being himself and all alone was too much ability. What the two men shared was the knowledge that they were individuals.⁵¹

Although Helmutz’s dream is to write something “better” which would captivate people, he is not able enough to write it. When John reads him *Romeo and Juliet*, Helmutz breaks out in an uncontrollable laughter.

Helmholtz had listened to the scene of the lovers’ first meeting with a puzzled interest. The scene in the orchard had delighted him with its poetry; but the sentiments expressed had made

⁵⁰ Huxley, *Brave New World* 64.

⁵¹ See Huxley, *Brave New World* 62.

him smile. Getting into such a state about having a girl - it seemed rather ridiculous.⁵²

On the one hand, Helmutz desires to write like Shakespeare, on the other hand he cannot, because in the World State, there are not any tragical themes to write about, no loneliness, no love disillusion or any other miserable feelings which would serve as poet's inspiration. In the World State, such feelings are not demanded, people are conditioned to not feel anything unpleasant or rather, to not feel anything. Therefore, it is not Helmutz's fault that he cannot write what he would like to, because his conditioning does not allow him to; he does not understand the feelings which would enrich his poetry with desired effect.

Helmutz is together with Bernard sent to an island which he, unlike his companion, appreciates, and thus Helmutz ends up as a winner who achieves his aim, because on the island he can write about anything he wants unless he menaced the rest of the society. However, even if Helmutz behaves as a perfect individual, he is bound by the chains of his conditioning which prevents him from writing an impressive poetry: "'No,' he concluded, with a sigh, 'it won't do. We need some other kind of madness and violence. But what? What? Where can one find it?' He was silent; then, shaking his head, 'I don't know,' he said at last, 'I don't know,'"⁵³ he concludes the discussion about the theme of Romeo and Juliet. Comparing for the last time Helmutz Watson to Bernard Marx, it is necessary to state, that Bernard is much more individual than Helmutz who is much less free from his conditioning, since he has quite comfortable life and he is not exposed to any miserable feelings or experiences. In his case, the process of de-individualization is only little broken, he realizes his individuality, but he cannot work it out.

Next person undergoing the process of conditioning which is disturbed by an unexpected event is Linda, a Beta. She got lost on her trip to the Savage Reservation with Director of Hatcheries and Conditioning, Tomakin, with whom she was – by mistake – pregnant. So Linda gave birth to John and although she did not know anything about maternity and in addition, she was very ashamed,

⁵² Huxley, *Brave New World* 146.

⁵³ Huxley, *Brave New World* 147.

Linda decided to bring up the child who was her only companion in the Reservation.

Though Linda lived in the Reservation more than twenty years, she has never got rid of her conditioning which survived in her mind despite of the inaccessibility of soma:

“It’s like living with lunatics. Everything they do is mad... nobody’s supposed to belong to more than one person. And if you have people in the ordinary way, the others think you’re wicked and anti-social... they’re having children all the time - like dogs. It’s revolting.”⁵⁴

Therefore, even though Linda got used to life in the Reservation, she does not understand it, moreover she hates it.

The greatest problem for Linda was life in the Reservation without soma which would make her life there more comfortable. For that reason, Linda found another source of pleasure in mescal, a destilated alcoholic beverage made from agave.

“I suppose John told you. What I had to suffer - and not a gramme of soma to be had. Only a drink of mescal every now and then... But it makes you feel so bad afterwards, the mescal does, and you’re sick with the peyotl; besides it always made that awful feeling of being ashamed much worse the next day.”⁵⁵

So Linda became depend on mescal and also she absolutely failed as a mother; the only thing she taught her son John was reading.

After her arrival in London, she is totally reliant on soma which is the only thing solving her addiction on mescal and the feeling of shame at once. At the same time, soma is the thing which finally kills her and thus Linda becomes the victim of her conditioning which prevented her to adapt to life in the Reservation and which also caused an inevitable addiction on mescal or soma afterwards.

Despite of her involuntary long-term separation from civilization, the inaccessibility of soma and the comfortable life and rules of civilized London,

⁵⁴ See Huxley, *Brave New World* 100.

⁵⁵ See Huxley, *Brave New World* 99.

Linda's conditioning is not broken at all, she always keeps the hypnopaedic prejudices in her mind and she refuses to understand anything uncivilized, anything savage. Since she kills the unwanted feelings of misery in mescal, it is impossible for her to realize her own individuality or anything beyond the frame of her conditioning, unless the feeling of shame.

The last but one person who will be briefly mentioned and who was confronted to an unusual experience is Director of Hatcheries and Conditioning (D. H. C.) Tomakin. More than twenty years ago, he also visited the Reservation with a young girl, Linda, who was analysed a few articles above. However, Linda got lost which made D. H. C. upset as he admits in the interview with Bernard Marx: "It upset me very much at the time. More than it ought to have done, I dare say,"⁵⁶ he claims, although he tries to keep on repeating the hypnopaedic prejudices to not let Bernard Marx find out his weakness: "After all, it's the sort of accident that might have happened to anyone; and, of course, the social body persists although the component cells may change."⁵⁷ Finally, Director yet confess that he sometimes dreams about this incident and then suddenly quickly changes the theme and reproaches Bernard for his inappropriate behaviour outside his working hours.

Due to Tomakin's weakness by which he, himself, threatened his high position, he decides to "clean up" Bernard and to send him to Iceland. However, his plan is disturbed just by Bernard bringing Linda and his son, John. The scene in Fertilizing Room, within that all stuff breaks up in an enormous laughter, is the greatest possible humiliation for Director and thus he runs away and resigns.

D. H. C. is a coward whose weakness destroys his career and social position, but his conditioning is not visibly broken. After Linda's lost, he continues in his ordinary life, he seems to be a perfect component of the society, he behaves as he is expected to. Considering all these facts, Director of Hatcheries and Conditioning is certainly not an ideal example of civilized man's behaviour, owing to his weakness, but he does not menace the society, neither his work, and thus the weakness is the only human feature observed in his case. To sum up, despite of his past mistakes, Tomakin is the most de-individualized person of all

⁵⁶ Huxley, *Brave New World* 83.

⁵⁷ See Huxley, *Brave New World* 83.

six characters treated in this chapter. The degree of his deconditioning is similar to Linda's case.

On the contrary, the least de-individualized character is Mustapha Mond, the Resident Controller for Western Europe and one of ten World Controllers. Mustapha Mond plays the role of wise man who fully realizes the system of the World State, who supports it, although he admires old values, such as beauty or truth, which had to be sacrificed. In his office he also keeps the prohibited books, including the Holy Bible. It is not explained for what reason he was diverted from standard state of mind and thus from the established society, Mustapha Mond only claims that he was too interested in truth:

“I was given the choice: to be sent to an island, where I could have got on with my pure science, or to be taken on to the Controllers' Council with the prospect of succeeding in due course to an actual Controllership. I chose this and let the science go.”⁵⁸

Because of the fact that he was too individual to be part of the mere society, he was established one of the World Controllers.

Mustapha Mond is not bound by his conditioning, he has his own opinions and he is not afraid to share them, though he is not impartial since he promotes the new world order of the World State. Mustapha's mission is to make other people happy, as he declares: “Happiness is a hard master - particularly other people's happiness. A much harder master, if one isn't conditioned to accept it unquestioningly, than truth.”⁵⁹ Therefore, Mustapha Mond stylizes himself in the role of omniscient judge who has to be just in terms of state justice, in other words – he has to judge as he is expected to, but he, himself, can do what he wants: “But as I make the laws here, I can also break them. With impunity, Mr. Marx,” he added, turning to Bernard. “Which I'm afraid you can't do.”⁶⁰ Accordingly, even though Mustapha Mond feels to be sacrificed to universal happiness of the society, or even to be the servant of universal happiness, he is the most independent person, at least in Western Europe which he controls, even more independent and freer than John who was not conditioned at all and who will be

⁵⁸ Huxley, *Brave New World* 178.

⁵⁹ Huxley, *Brave New World* 178.

⁶⁰ Huxley, *Brave New World* 172.

mentioned in another chapter. Mustapha Mond is the real individual, as he is not controlled, vice versa – he is the one who controls.

The comparison of six different characters from *Brave New World* brings six different types of persons determined by their conditioning. In the case of Mustapha Mond, it seems that the process of de-individualization was completely disturbed, since he is not further influenced by state facilities which suppress human individuality and since he is the ruler, not ruled. In other cases, the process of de-individualization is broken only partially, to the greatest degree in the case of Bernard Marx and the least in the case of Lenina Crowne, Helmutz Watson is somewhere in the middle. The characters who realize their individuality only minimally or almost not at all are Linda and Tomakin. To conclude this chapter, it is necessary to sum up that there are various impulses leading to the disturbance of the process of de-individualization, the impulses leading to the rise of feelings. Such impulses are for example: a physical defect, loneliness, a refusal, mental excess etc. However, in the majority of cases, the process of conditioning is not much reversible and constrains people from the development of their own individuality. Also, the implication of the precedent characters' analysis is the fact, that individuals are not able to fit into the social body of the World State and therefore there are two possibilities: either they are "cleaned-up" and sent to an island, as in the majority of cases happens, or they are not regarded as dangerous and then they are set in the leadership positions. On all accounts, the process of deconditioning is at least partially possible and certainly not demanded by the state.

3.3 The price of stability

The World State's motto, "COMMUNITY, IDENTITY, STABILITY"⁶¹, reflects the set of artificially created rules in order to limit the individuality of *Brave New World's* inhabitants. Stability is considered to be the highest value due to which the traditional values had to be deleted and the references concerning them prohibited. This chapter will deal with the issue of the World State's order and its impact on human individuality and personal freedom.

⁶¹ Huxley, *Brave New World* 15.

After Nine Year's War, the obvious tendencies to establish the stable and functional society without any conflicts lead into the rise of "World Control"⁶². The original purpose to institute the perfect society was the result of natural tendency to "Will to Order"⁶³ which could be defined as "the wish to impose order upon confusion, to bring harmony out of dissonance and unity out of multiplicity, a kind of intellectual instinct, a primary and fundamental urge of the mind."⁶⁴ The results of such efforts were largely successful since World Controllers managed to create the World State working faultlessly as a machine built up from singular cells, whereas each cell has its own particular function. However, the co-product of this ideal mechanism is the restriction of human rights and personal freedom, or human individuality in essence. "The Will to Order can make tyrants out of those who merely aspire to clear up a mess. The beauty of tidiness is used as a justification for despotism."⁶⁵ In this manner, the totalitarian system dominating both public and private life imposes the ideology of happiness in exchange of humanity.

The important part of each ideology is a propaganda. In *Brave New World*, the propaganda is carried out by means of hypnopaedic rhymes and proverbs, therefore by means of the process of conditioning.

In *Brave New World*, the individual is hypnopaedically conditioned and given a moral education which 'ought never, in any circumstances, to be rational'⁶⁶. The end result is that the synthetic myths become powerful ideological tools... It is important to note that an ideology, in this case an ideology of happiness, can exploit synthetic myths to maintain its own interests, and to conceal the internal conflicts which arise between the interests of society and those of the individual.⁶⁷

⁶² Huxley, *Brave New World* 48.

⁶³ Huxley, *Brave New World Revisited* 37.

⁶⁴ Huxley, *Brave New World Revisited* 37.

⁶⁵ Huxley, *Brave New World Revisited* 38.

⁶⁶ Huxley, *Brave New World* 32.

⁶⁷ See Peter M. Larsen, "Synthetic Myths In Aldous Huxley's *Brave New World* a Note," *English Studies* 62.6 (1981): 507.

Also, all these synthetic myths, “jingles, rewritten nursery rhymes, rewritten proverbs, new proverbs and pseudostatements”⁶⁸ help to keep the society in the “infantile emotionalism”⁶⁹ and so in their private life people are not able to think about anything else than amusement, they do not interfere in the state’s affairs. Nor they have any reason to interfere since they absolutely believe in the state’s order; this belief is the result of their conditioning. Accordingly, it is possible to declare that the hypnopaedia in general is one of the crucial factors ensuring the stability.

However, the main factor ensuring the state’s stability is the process proceeding even earlier than hypnopaedic prejudices are applied, the biological conditioning. As the Director of Hatcheries says: “Bokanovsky’s Process is one of the major instruments of social stability!”⁷⁰ Because Bokanovsky’s Process produces the great amount of identical twins, in other words the needed work force. Concerning the biological and also psychological conditioning (which were dealt with in one of the previous chapters), the perfect caste system is the tool to avoid the social discrimination and other problems relating to differences between people.

According to Mond, the only workable alternative for creating a stable, utopian world is to engineer inferior castes of menial workers and slavish consumers - the eight-ninths of the metaphorical iceberg that happily lives below the water line and keeps the world running efficiently. To aim for total human perfectibility would not produce ‘community, stability, identity’.⁷¹

Another factor which should not be omitted is the universal medicine curing all sorts of misery, soma. Soma is the kind of drug which makes everyone happy unless he or she feels any side effects.

Soma is used to keep the society stable, to keep everyone content with their fate and turn all the inhabitants of *Brave New World* into ‘shiny happy people’. Even the lack of true human

⁶⁸ Larsen 507.

⁶⁹ Larsen 507.

⁷⁰ Huxley, *Brave New World* 18.

⁷¹ Woiak 170 – 171.

passions and feelings is made up for by a psychopharmacological substitute: everybody gets VPS (Violent Passion Surrogate) once a month, to stimulate the adrenals.⁷²

Soma is the important part of the state's ideology of happiness. Not only that it makes people happy and provides them the occasional rest from reality, but it is also the indispensable part of propaganda since it makes people more suggestive to accept anything the state dictates: "As well as tranquillizing, hallucinating and stimulating, the soma of my fable had the power of heightening suggestibility, and so could be used to reinforce the effects of governmental propaganda,"⁷³ admits Aldous Huxley himself.

Considering all these instruments mentioned above, including the conditioning, hypnopaedia and soma, which serve as the support for the state's ideology of happiness, the society influenced by these instruments feels safe. "*Brave New World* offers a cautionary tale, describing a society that, in a state of fear similar to our own, turns to the government to offer a sense of security."⁷⁴ The sense of security is thus the outcome of the complex process of human manipulation since "birth" till death. Moreover, people conditioned by the needs of the World State are considered to be stable: "'Stability,' said the Controller, 'stability. No civilization without social stability. No social stability without individual stability.'"⁷⁵ This implies that only artificially maintained stability of human beings is the efficient instrument for keeping also the state stable and functional.

As it has been already declared, in *Brave New World* stability is the highest value for which the individuality had to be sacrificed. But expect for the individuality, furthermore other things had to be sacrificed for stability's sake. The three essential traditional values that had to disappear are beauty, truth and religion. In other words, all sources of emotions or knowledge had to be destroyed to keep people in emotionless ignorance.

⁷² Maartjen Schermer, "Brave New World versus Island – Utopian and Dystopian Views on Psychopharmacology," *Bloom's Modern Critical Views: Aldous Huxley - New Edition*, ed. Harold Bloom (New York: Infobase Publishing, 2010) 150.

⁷³ Huxley, *Brave New World Revisited* 107.

⁷⁴ Barr 853 – 854.

⁷⁵ Huxley, *Brave New World* 44.

Together with beauty, all the old books including Shakespeare's tragedies are prohibited. "Our library," said Dr. Gaffney, "contains only books of reference. If our young people need distraction, they can get it at feelies. We don't encourage them to indulge in any solitary amusements."⁷⁶ People in *Brave New World* cannot be alone, they are conditioned to enjoy the free social and sexual life and that is the reason why the majority of books is prohibited, since the books are read alone and evoke the unwanted feelings. Nevertheless, the official explanation on the part of the World State is that beauty had to be sacrificed on behalf of the ideology of happiness. "But that's the price we have to pay for stability. You've got to choose between happiness and what people used to call high art. We've sacrificed the high art. We have the feelies and the scent organ instead,"⁷⁷ explains Mustapha Mond. He also shows up the reason due to which Shakespeare's tragedies have no place in *Brave New World*, the reason which is also connected with stability:

"Because our world is not the same as Othello's world. You can't make flivvers without steel - and you can't make tragedies without social instability. The world's stable now. People are happy; they get what they want, and they never want what they can't get."⁷⁸

Concerning the second sacrifice to the happiness, truth, every scientific discovery is strictly controlled to prevent ordinary people to know too much. Also the progress narrowly connected with science is the menace to the World State's stability.

"We don't want to change. Every change is a menace to stability. That's another reason why we're so chary of applying new inventions. Every discovery in pure science is potentially subversive; even science must sometimes be treated as a possible enemy. Yes, even science."⁷⁹

Each change means the progress and the progress which is not achieved by the state itself is not demanded since it does not undergo the state's control.

⁷⁶ Huxley, *Brave New World* 131.

⁷⁷ Huxley, *Brave New World* 173.

⁷⁸ Huxley, *Brave New World* 173.

⁷⁹ Huxley, *Brave New World* 176.

Therefore, the hypnopædic prejudice claiming that “progress is lovely”⁸⁰ concerns the progress already attained, as for example the hatcheries, and progress accomplished by the state – not by the individuals. In addition, considering the fact that human knowledge is also limited by the World State, people know only what the state wants them to know, the scientific progress in the hands of people signifies the danger to stability. Otherwise, the perfectly working state’s machine could be broken: “Universal happiness keeps the wheels steadily turning; truth and beauty can’t,”⁸¹ claims Mustapha Mond, the only objective observer in *Brave New World* who fully realizes the danger which science and truth generally represent; he knows that too much knowledge and the longing for next research could lead to possible deconditioning of individuals. In the following statement, Mustapha Mond talks about the author of the book concerning new biological theories and the possible outcome of such book:

It was the sort of idea that might easily decondition the more unsettled minds among the higher castes - make them lose their faith in happiness as the Sovereign Good and take to believing, instead, that the goal was somewhere beyond, somewhere outside the present human sphere, that the purpose of life was not the maintenance of well-being, but some intensification and refining of consciousness, some enlargement of knowledge. Which was, the Controller reflected, quite possibly true.⁸²

Finally, the author of this book has to be sent to an island to not threaten the World State’s stability and the ideology of happiness. The mentioned issue of deconditioning has been already treated in the previous chapter of this bachelor thesis.

The last value sacrificed to the ideology of happiness is religion which is not necessary in the age when everyone is happy, everyone has what he wants. In *Brave New World*, God was replaced by the personality of Henry Ford, as people are used to say: “Ford knew what”⁸³, “Thank Ford”⁸⁴, “Ford!”⁸⁵, “For Ford’s

⁸⁰ Huxley, *Brave New World* 85.

⁸¹ Huxley, *Brave New World* 179.

⁸² Huxley, *Brave New World* 141.

⁸³ Huxley, *Brave New World* 38.

⁸⁴ Huxley, *Brave New World* 79.

sake”⁸⁶ or “cleanliness is next to fordliness”⁸⁷. In all these exclamations, the word “Ford” substituted the word “God” and therefore it is possible to declare that Henry Ford stands for the whole religion which is not important yet, what is important is the mechanization, the progress which reflects Huxley’s age:

The novel is set in the distant future, specifically 632 years After Ford. As the Huxleyan chronology indicates, conventional religious worship has been replaced by the celebration of Henry Ford, whose assembly lines greatly advanced progress through mechanization.⁸⁸

This statement is confirmed by the claim of Mustapha Mond who is talking to John the Savage about religion and explains him the necessary lack of religion for the benefit of modern world and happiness: “God isn’t compatible with machinery and scientific medicine and universal happiness. You must make your choice. Our civilization has chosen machinery and medicine and happiness.”⁸⁹ The Holy Bible and other religious books are considered to be pornographical and nobody except for Mustapha Mond has access to them. “God in the safe and Ford on the shelves.”⁹⁰ Although, in *Brave New World* still exists a kind of ritual that is very similar to religious rituals, the Solidarity group, where the group of people enjoys the coming of the “Greater Being”⁹¹, of Ford, while listening to music and drinking soma. This implies that soma serves for various purposes and one of these purposes is the religious outburst, the feeling of some kind of nirvana. “Christianity without tears - that’s what soma is.”⁹² To sum up, the religion lost its principle since nobody is alone, everyone is happy and the suffering does not exist; briefly, people do not have any reason to appeal to God. Instead, the personality they admire is Ford.

⁸⁵ Huxley, *Brave New World* 87.

⁸⁶ Huxley, *Brave New World* 77.

⁸⁷ See Huxley, *Brave New World* 92.

⁸⁸ William Matter, “On Brave New World,” *No Place Else: Explorations in Utopian and Dystopian Fiction*, ed. Eric S. Rabkin, Martin H. Greenberg, Joseph D. Olander (Carbondale: Southern Illinois University Press, 1983) 94.

⁸⁹ Huxley, *Brave New World* 183.

⁹⁰ Huxley, *Brave New World* 180.

⁹¹ Huxley, *Brave New World* 71.

⁹² Huxley, *Brave New World* 185.

In *Brave New World*, Henry Ford does not replace only God and religion in general, he is also the symbol of psychology as the parallel to Sigmund Freud: “Our Ford-or Our Freud”⁹³ and his name can be found in the titles of cultural monuments: “Big Henry, the Singery clock”⁹⁴. To conclude, Henry Ford as the symbol of mechanization or the progress as such signifies the victory of the World State’s machine over human individuality. In addition, the beginning of the new World State’s calendar is counted in accordance with the beginning of the production of Ford’s new model T which also confirms the hypothesis about Ford as the symbol of progress conquering the religion and humanity in general.

In *Brave New World* (1932) Aldous Huxley uses the very powerful image of the Ford Motor Company, and the developments in mass production and distribution of the Model T Ford, as a defining moment in the history of the world - so much so that the calendar is no longer marked by AD (anno Domini) but by AF (after Ford).⁹⁵

In conclusion, the most important value of *Brave New World* is stability owing to which all the original traditional values like beauty, truth or religion had to be destroyed and prohibited and all the world order is created only for stability’s sake. However, except for the traditional values, also human individuality had to be sacrificed to achieve the perfect state without any conflicts, thus without emotions and too much knowledge. “*Brave New World* warns the reader that ‘perfection’ of the state entails absolute social stability, and social stability entails the effacement of personal freedom.”⁹⁶ For that reason, people are by means of conditioning programmed to be the perfect citizens who are satisfied with their work, private life and social position, they cannot complain because they are conditioned to not think, therefore there is no opportunity for any complaints to grow up in their minds.

“There isn’t any need for a civilized man to bear anything that’s seriously unpleasant. And as for doing things - Ford forbid that

⁹³ Huxley, *Brave New World* 41.

⁹⁴ Huxley, *Brave New World* 69.

⁹⁵ Birch 26.

⁹⁶ Matter 94.

he should get the idea into his head. It would upset the whole social order if men started doing things on their own.”⁹⁷

This quotation comes from the mouth of Mustapha Mond who thereby acknowledges the needs of the World State to keep its citizens in ignorance and emotionless: “When the individual feels, the community reels.”⁹⁸ Therefore, the economic, political and social stability has to be paid for by emotional backwardness of human kind which is so rather infantile. Despite all these sacrifices to stability of the state, the ideology of happiness is attractive and fully functional, although this happiness is not real but artificial, since it is artificially made and imposed to people. Nevertheless, there are exceptions, the individuals who refuse this kind of happiness and who search for something higher, the old traditional values and old kind of happiness connected with feelings:

Huxley understood that there was something nobly incorrigible in the human spirit, a restlessness and conflictedness that is built into the constitution of our humanity, an unease that somehow comes with being what we are, and that could not be stilled by a regime of mere good feeling, or willingly be sacrificed for its sake.⁹⁹

This deviation from the perfection of *Brave New World's* World order and particularly the individuals revolting against their conditioning has been already dealt with in another chapter.

At the very end and after the brief conclusion, it is necessary to evaluate the success and effectivity of the World State's motto and chiefly of its most prominent part – stability. Concerning the run of the state, everything is adjusted like the clockwork. Apart from the exceptions, the inhabitants are obedient and properly perform their obligations. World Controllers have created the World State of no conflicts and infinite happiness. On the other hand, people are happy only because they are conditioned to be so, they even do not have the chance to be

⁹⁷ Huxley, *Brave New World* 184.

⁹⁸ Huxley, *Brave New World* 80.

⁹⁹ Wilfred M. McClay, “The Burden and Beauty of the Humanities,” *Arts Education Policy Review* 111.1 (2010): 29.

unhappy. The human kind is inferior to the organization, to the priority of the state.

An organization is neither conscious nor alive. Its value is instrumental and derivative. It is not good in itself; it is good only to the extent that it promotes the good of the individuals who are the parts of the collective whole. To give organizations precedence over persons is to subordinate ends to means.¹⁰⁰

On that account, the World State of *Brave New World* is the totalitarian state which imposes on its citizens the obligatory right to be happy, so-called ideology of happiness, in exchange for the absolute loss of human identity and individuality, it is the state which lowers the human beings to the preprogrammed blind bodies who do what they are expected to and who live how they should, without a thought or an emotion. In other words, the World State's order is responsible for human de-individualization. Everything for stability's sake.

3.4 The universal remedy for individuality

Soma is the fictional drug which has several different functions and which serves as the important support for the World State's ideology of happiness. The issue of soma has been already mentioned in the previous chapters of this bachelor thesis and this chapter will treat of it more in detail, it will treat of soma's functions, its significance and its impact on human individuality or de-individuality.

Brave New World is the world of the only drug. Alcohol, cigarettes and other addictive and deleterious kinds of drugs have been abolished and do not exist yet. The only tolerable or even obligatory drug is soma which is highly addictive, but which does not have any side effects that would be harmful for its users.

In the *Brave New World* of my fable there was no whisky, no tobacco, no illicit heroin, no bootlegged cocaine. People neither

¹⁰⁰ Huxley, *Brave New World Revisited* 43.

smoked, nor drank, nor sniffed, nor gave themselves injections. Whenever anyone felt depressed or below par, he would swallow a tablet or two of a chemical compound called Soma.¹⁰¹

In his non-fictional *Brave New World Revisited* Huxley admits that the model of his fictional drug soma comes from the real unknown plant from India which was used by the priests and nobles during their religious rites. Its possible name is “*Asclepias acida*”¹⁰² or milkweed. Furthermore, certain soma’s effects are based on the effects of another existing drugs whose characteristics Huxley was familiar with: “Huxley’s biographer Dana Sawyer describes the author as having no doubt about the value of psychedelics when used responsibly but as also being reluctant to advocate their use for the masses.”¹⁰³ However, although Huxley’s soma originates from the real base, it remains the perfect drug including effects and functions which are clearly fictional and adapted to author’s needs.

The first function of soma is the substitution of alcohol’s and other drug’s effects comprising good humour, an absence of black thoughts or miserable feelings, an effacement of everyday problems from user’s mind or greater courage.

What is the role of the psychotropic drug soma in this perfect world? At first sight, it fits into the utopian picture of complete happiness. Soma seems somewhat comparable to alcohol: in low dosages it induces pleasant feelings and stimulates social contact. People take soma as a kind of ‘holiday’ from everyday life, a trip to a temporary state of bliss. It makes them happy, relaxed and good-humoured.¹⁰⁴

To demonstrate this claim, Lenina uses soma when she is afraid of the meeting with John: “Half a gramme had been enough to make Lenina forget her fears and her embarrassments.”¹⁰⁵ Another example is the case of Bernard who usually refuses to take soma, but since he fails in his efforts to be (despite his defect) a respected member of the society, he feels miserable and takes soma in

¹⁰¹ Huxley, *Brave New World Revisited* 99.

¹⁰² Huxley, *Brave New World Revisited* 99.

¹⁰³ Hickman 170 – 171.

¹⁰⁴ Schermer 149.

¹⁰⁵ Huxley, *Brave New World* 150.

the situation when people of non-fictional world takes a bottle of alcohol: “Punctured, utterly deflated, he dropped into a chair and, covering his face with his hands, began to weep. A few minutes later, however, he thought better of it and took four tablets of soma.”¹⁰⁶ The last person demonstrating this function of soma is Linda who during her involuntary stay in the Savage Reservation directly replaces soma by alcohol: “He [Popé] said the stuff in the gourd was called mescal; but Linda said it ought to be called soma; only it made you feel ill afterwards.”¹⁰⁷ Mescal is an alcoholic beverage from Mexico and also the drug of the Savage Reservation from *Brave New World*. Linda is highly addictive on mescal and on her example all the side effects which are not present in the use of soma are clearly evident and they have the great impact on both her body and mentality.

The second function of soma is the religious exaltation. In *Brave New World*, religion does not have its place because everyone is happy and there is no need of God. As it was dealt with in the chapter concerning stability, God was replaced by Ford and the feelings experienced during religious rites are substituted by the effects of soma:

Soma is used to keep the social order as it is. It is used as a kind of substitute for religious feelings in Community Sings and Solidarity Services, where the values of the World State are celebrated and enforced. It is quite literally opium for the people.¹⁰⁸

On that account, religion is replaced by the personality of Ford representing the progress and the totalitarian state in terms of the novel, *Brave New World*, itself. In addition, soma becomes the new religion, it is omnipresent and the great amount of hypnopaedic prejudices concerns exactly the use of soma which in this manner represents the myth of the age.

Religion, Karl Marx declared, is the opium of the people. In the *Brave New World* this situation was reversed. Opium, or rather Soma, was the people’s religion. Like religion, the drug had power

¹⁰⁶ Huxley, *Brave New World* 141.

¹⁰⁷ Huxley, *Brave New World* 103.

¹⁰⁸ Schermer 150.

to console and compensate, it called up visions of another, better world, it offered hope, strengthened faith and promoted charity.¹⁰⁹

Moreover, soma does not evoke only love to Ford and the World State, soma is often compared to love itself: “Love’s as good as soma,”¹¹⁰ is a part of hypnopaedic poem which is pronounced by Lenina while she is thinking of John and which demonstrates the physical attraction considered by her to be love.

The last but one function of soma is the evocation of the feeling of happiness in general. Regarding to the fact that the ideology proclaimed by the World State is the ideology of happiness, soma is the greatest supporter of the state. Moreover, since Huxley “was a firm supporter of the use of drugs in psychotherapy”¹¹¹, his characters use soma as the universal remedy for all kinds of misery and miserable feelings. Soma provides its users holiday everywhere they want unless they had to leave their beds.

“And if ever, by some unlucky chance, anything unpleasant should somehow happen, why, there’s always soma to give you a holiday from the facts. And there’s always soma to calm your anger, to reconcile you to your enemies, to make you patient and long-suffering.”¹¹²

This declaration of Mustapha Mond fully explains the positive effects of soma and its popularity. However, although the positive effects of soma prevail, too much doses of soma in a short period of time could kill its user, as in the case of Linda. In addition, people are addictive on soma to such degree that they use the hypnopaedic prejudices relating to soma when they are in case of emergency, in other words they recommend the use of soma to their enemies who threaten them in order to calm them down. This is the case of Lenina who is attacked by John the Savage and who automatically says: “A gra-amme is be-etter...”¹¹³ For that reason, soma is the natural defence against anger and misery in general.

¹⁰⁹ Huxley, *Brave New World Revisited* 100.

¹¹⁰ Huxley, *Brave New World* 133.

¹¹¹ Brad Buchanan, “Oedipus in Dystopia: Freud and Lawrence in Aldous Huxley’s *Brave New World*,” *Bloom’s Modern Critical Views: Aldous Huxley - New Edition*, ed. Harold Bloom (New York: Infobase Publishing, 2010) 118.

¹¹² Huxley, *Brave New World* 185.

¹¹³ Huxley, *Brave New World* 154.

The very last function of soma concerns its effects on suggestibility of the users which also makes the important part of the World State's ideology and particularly its propaganda, since more suggestible people are also more obedient and perfectly suitable for the state's purposes. In this manner, soma serves as the next support for human conditioning, both biological and psychological, in terms of suggestibility. "As well as tranquillizing, hallucinating and stimulating, the Soma of my fable had the power of heightening suggestibility, and so could be used to reinforce the effects of governmental propaganda."¹¹⁴ The example showing this function of soma is the police intervention. John the Savage throws out of the window all soma which should have been given to Deltas after their work and so the Deltas' revolt breaks out. However, after the police intervene and "two minutes later the Voice and the soma vapour had produced their effect. In tears, the Deltas were kissing and hugging one another-half a dozen twins at a time in a comprehensive embrace."¹¹⁵ Therefore, soma is the instrument of the state's power of infinite importance.

To conclude this chapter, soma is the drug which serves as the substitution for alcohol or other addictive drug, soma represents the new religion, it also substitutes love and primarily, it is the greatest support of the World State's ideology of happiness. For that last reason, soma can be considered as the violent drug with regard to the fact that by means of soma the state forces its citizens to behave properly (in terms what the state demands), to suppress their emotions and so to suppress their own individuality. Therefore, soma is the prodigious and considerable instrument in the process of de-individualization. "*Brave New World* clearly offers a dystopian picture of the use of psychoactive drugs. In it, soma stands for alienation, de-humanization and superficial mind-numbing pleasure."¹¹⁶ In fact, soma is the crucial element in the whole process of de-individualization, since people voluntarily use the drug they are conditioned to use and that even absents them from their own individuality, thus in the case of soma the process of de-individualization is the people's unconscious choice predetermined by the decision of the state.

¹¹⁴ Huxley, *Brave New World Revisited* 107.

¹¹⁵ Huxley, *Brave New World* 170.

¹¹⁶ Schermer 150.

3.5 *Two worlds*

The world of the Savage Reservation and civilized London which represents the World State, two highly contrasting worlds, create the considerable parallel. The Reservation is the place where the old Indian customs and traditions predominate over humanity, whereas the World State is the place where the new thoroughly artificially invented rules of the state predominate not only over humanity, but also over human individuality as such. This chapter is focused on the comparison of values and rules applied in these two worlds and also on the environment suitable or unsuitable for the development of human individuality.

At the beginning of this chapter it is necessary to firstly introduce the Savage Reservation. It is situated in the area of New Mexico and it is the place of original Indian settlement. The only rules accepted here are the Indian rules. The society of the Savage Reservation maintains the traditional social model of family in contrast to the World State where everyone belongs to everyone else. Also the religious rites are the most important part of their social life and the spiritual life in general is the base of Indian culture. Bernard Marx describes the Savage Reservation in the following manner:

“... about sixty thousand Indians and half-breeds ... absolute savages ... our inspectors occasionally visit ... otherwise, no communication whatever with the civilized world ... still preserve their repulsive habits and customs ... marriage, if you know what that is, my dear young lady; families ... no conditioning ... monstrous superstitions ... Christianity and totemism and ancestor worship ... extinct languages, such as Zuñi and Spanish and Athapascan ... pumas, porcupines and other ferocious animals ... infectious diseases ... priests ... venomous lizards ...”¹¹⁷

The inhabitants of the World State are not able to understand the life in the Reservation, moreover they are conditioned to not understand it and on the contrary to have the aversion against it which demonstrates Lenina's reaction after her arrival to the Reservation:

¹¹⁷ Huxley, *Brave New World* 87.

The dirt, to start with, the piles of rubbish, the dust, the dogs, the flies. Her face wrinkled up into a grimace of disgust. She held her handkerchief to her nose. "But how can they live like this?" she broke out in a voice of indignant incredulity. (It wasn't possible.)¹¹⁸

On the other hand, also the inhabitants of the Reservation cannot understand the life of the World State since they are not conditioned at all. On that account, there grows the up the cultural gap which has been already mentioned in the earlier chapter and which can be demonstrated by the misunderstanding between John and Lenina and the impossible realization of their relationship; it can be demonstrated also on the example of John and Helmutz who mocks John's reading of Shakespeare that represents the old traditional values having no place in the World State.

The difference between the inhabitants of the Reservation and the World State and the concept of human individuality in general can be illustrated as the difference between wild and domestic animals. The Indians of the Reservation live like the wild animals; the proof is the situation when they brutally sacrifice a young boy due to the religious rite. Indians follow their instinct, they are spontaneous and free as the nature around their pueblos. On the contrary, the inhabitants of the World State look more like the domestic animals. "Like chickens drinking, the students lifted their eyes towards the distant ceiling."¹¹⁹ They are compared to the chickens and even the references concerning the parts of cow's, sow's or hog's body which are used in the process of artificial creation of people can be found in the text of *Brave New World*: "Thousands of cattle which provided, with their hormones and their milk, the raw materials for the great factory..."¹²⁰ In addition, the term "freemartin"¹²¹ which marks the sterilized woman is the original mark for infertile mammal that is used chiefly for cattle, pigs and sheep. Regarding this concept of two kinds of animals, Bernard Marx is compared to rhinoceros, thus the wild animal, since he deviates from the standard society of the World State: "'You can't teach a rhinoceros tricks,' he [Henry

¹¹⁸ Huxley, *Brave New World* 91.

¹¹⁹ Huxley, *Brave New World* 21.

¹²⁰ Huxley, *Brave New World* 65.

¹²¹ Huxley, *Brave New World* 22.

Foster] had explained in his brief and vigorous style. ‘Some men are almost rhinoceroses; they don’t respond properly to conditioning.’”¹²²

The difference between the Savage Reservation and the World State is furthermore the most evident on the example of John the Savage.

Arguably the most important character in *Brave New World* is the Savage, a ‘natural born’, who has grown up in a Reservation between ancient Indian tribes under very harsh and primitive conditions. It is mainly through his experiences and his discussions with World Controller Mustapha Mond, that we gain insight in the culture, habits and philosophy of the World State.¹²³

Although John was born in the Reservation and brought up by the Indians, he is not officially accepted by them because of his blond hair and his mother Linda who is very despised due to her improper behaviour. Therefore he feels alone and escapes to London to find the new world which he knows from his mother’s tales. “‘O brave new world,’ he repeated. ‘O brave new world that has such people in it. Let’s start at once.’”¹²⁴ At first, it seems to him as the ideal world to live in and this claim has absolutely positive sense as the celebration of the unknown paradise. However, after his arrival to London, John discovers that the material world without emotions and traditional values destroys him and thus the place which could have been his dream paradise changes into the hell. The original exclamation “O brave new world” gains the ironic significance:

“O brave new world, O brave new world...” In his mind the singing words seemed to change their tone. They had mocked him through his misery and remorse, mocked him with how hideous a note of cynical derision! Fiendishly laughing, they had insisted on the low squalor, the nauseous ugliness of the nightmare.¹²⁵

Due to the lack of conditioning, John is not able to survive in the World State. Moreover, he represents the right opposite to the technical and emotionless society of the World State. “When brought to modern society to be shown the

¹²² Huxley, *Brave New World* 76.

¹²³ Schermer 149.

¹²⁴ Huxley, *Brave New World* 114.

¹²⁵ Huxley, *Brave New World* 166.

wonders of technology, he can respond only with initial curiosity, followed quickly by horror and disgust.”¹²⁶ Therefore, John finds himself lost and stuck between the Savage Reservation and the World State whereas he fits neither here or there, he is confused and the only solution is the solitude in the abandoned lighthouse where he prays to God.

At Malpais he had suffered because they had shut him out from the communal activities of the pueblo, in civilized London he was suffering because he could never escape from those communal activities, never be quietly alone.¹²⁷

John the Savage does not represent only the cultural and social gap, a person who loses his own identity, but he also illustrates certain justification of the World State’s order. John’s strong emotions cause the rise of aggressiveness and violence and his reading of Shakespeare’s plays provides him the needed words which can explain what he feels and also the courage to act in anger. Therefore, John attacks against Popé (his mother’s lover) and Lenina demonstrate the burst of emotions which are not at all demanded in the World State and in that manner also the reason why they are not demanded.

He hated Popé more and more. A man can smile and smile and be a villain. Remorseless, treacherous, lecherous, kindless villain. What did the words exactly mean? He only half knew. But their magic was strong and went on rumbling in his head, and somehow it was as though he had never really hated Popé before; never really hated him because he had never been able to say how much he hated him. But now he had these words, these words like drums and singing and magic. These words and the strange, strange story out of which they were taken (he couldn’t make head or tail of it, but it was wonderful, wonderful all the same) - they gave him a reason for hating Popé; and they made his hatred more real; they even made Popé himself more real.¹²⁸

¹²⁶ Barr 850.

¹²⁷ Huxley, *Brave New World* 183.

¹²⁸ Huxley, *Brave New World* 108.

On that account, John represents the uncivilized and unconditioned society before Nine Years' War, in other words the reason of the collapse of the prewar society, but on the other hand he also represents the original undisturbed individuality of people in its purest form.

Comparing John and Bernard Marx, they both feel like to be the outsiders of the society, they do not belong anywhere. Their alliance is evident from the following interview:

Bernard blushed uncomfortably. "You see," he said, mumbling and with averted eyes, "I'm rather different from most people, I suppose. If one happens to be decanted different..." "Yes, that's just it." The young man nodded. "If one's different, one's bound to be lonely."¹²⁹

However, Bernard is still much more influenced by his conditioning and his friendship with John fails as well as John's relationship with Lenina. It is another example of the cultural gap even though the two persons to certain degree resemble each other.

The third and also the last symbolic meaning of John's personality can be expressed by the quotation: "What man has joined, nature is powerless to put asunder."¹³⁰ In the final part of *Brave New World*, John the Savage receives the role of the saviour who wants to give people back their individuality. For example, he wants to prevent the Deltas workers to take their portion of soma because he declares that "it's poison, it's poison... poison to soul as well as body."¹³¹ Then he even promises them to bring them the freedom: "But do you like being slaves?... Don't you want to be free and men? Don't you even understand what manhood and freedom are?... I'll teach you; I'll make you be free whether you want to or not."¹³² Nevertheless the Deltas cannot understand him and his effort ends up unsuccessfully. His intentions are not compatible with Deltas' conditioning since they are conditioned to be satisfied with their work and their slavery; in addition they do not know what slavery or freedom mean. Therefore, John cannot put asunder what the World State joined.

¹²⁹ Huxley, *Brave New World* 112.

¹³⁰ Huxley, *Brave New World* 29.

¹³¹ See Huxley, *Brave New World* 167.

¹³² Huxley, *Brave New World* 168.

Similarly, the state cannot put asunder what nature has joined and so John refuses all advantages of the World State and mainly its ideology of happiness:

“But I don’t want comfort. I want God, I want poetry, I want real danger, I want freedom, I want goodness. I want sin.” “In fact,” said Mustapha Mond, “you’re claiming the right to be unhappy.” “All right then,” said the Savage defiantly, “I’m claiming the right to be unhappy.”¹³³

John rather prefers to be unhappy to live in the World State’s artificial comfort and happiness. He considers the civilization to be the poison which intoxicates him: “I ate civilization... It poisoned me; I was defiled.”¹³⁴ In accordance with the old traditional values, John refuses the happiness achieved without an effort as the poison which spoils human morality and individuality. “‘What you need,’ the Savage went on, ‘is something with tears for a change. Nothing costs enough here.’”¹³⁵ This statement implies not only the difference between John and the World State’s society, but also the difference between the old traditional society before the World State and the World State which sacrificed the old values for stability as it was treated earlier in this bachelor thesis.

At the very end of this chapter, it is necessary to sum up and demonstrate the parallel between the World State and the Savage Reservation. Neither of these two worlds is the perfect one, nor even neither of these two is better. “The culture of the Reservation is fully the equal of the culture of the World State and both are thoroughly bad places.”¹³⁶ The Savage Reservation is the wild place where Indian hierarchical society puts its own rules and its religious rites are very cruel, it is the place where physical violence is considered to be normal and ordinary. On the other hand, the World State is the place where the physical violence was replaced by human individuality manipulation since human “birth” just in order to avoid it. Thus the physical violence does not exist, but people are during their whole life violated psychologically.

The parallel between the two places is illustrated through several images:

¹³³ Huxley, *Brave New World* 187.

¹³⁴ See Huxley, *Brave New World* 188.

¹³⁵ Huxley, *Brave New World* 186.

¹³⁶ Paden 222.

Huxley seems to ridicule the very idea of a “natural” unsocialized human and, more specifically, the idea of a “noble savage.” Thus, for example, far from picturing the inhabitants of the Reservation as somehow more natural than the citizens of the World State, Huxley goes to some length to draw parallels between the two, comparing the snake dancing in the one to the Solidarity Service of the other, the sexual repression of the one to the dysfunctional sexual relationships of the other, and the hierarchical structure of the one to the authoritarianism of the other.¹³⁷

Except for the images mentioned in the statement above, the clearly evident parallel is the ending scene of *Brave New World* when John the Savage punishes himself for his love to Lenina and the crowd of civilized inhabitants of the World State shouts:

“We – want - the whip! We – want - the whip!” They were all crying together; and, intoxicated by the noise, the unanimity, the sense of rhythmical atonement, they might, it seemed, have gone on for hours-almost indefinitely.¹³⁸

This scene is very similar to the scene when in the Savage Reservation the crowd of Indians sacrifices the young boy and whips him to death. It implies that whether people are civilized or not, they are all same in their essence and therefore, the Savage Reservation and the World State are to certain degree very similar. Whereas the Savage Reservation imposes on its inhabitants the Indian rules set down by the traditions and history, the World State destroys the individuality of its citizens in order to maintain the state’s stability. The character demonstrating the parallel between these two places is John the Savage who also represents the justification of the World State’s order, the impossibility of change of neither of these places and the cultural gap between the Savage Reservation and the World State as between the place with individuals exercising their own traditional laws and values on one hand and the place with the finished process of

¹³⁷ Paden 221 – 222.

¹³⁸ Huxley, *Brave New World* 199.

de-individualization with people who lost their individuality in exchange for the new laws and values ensuring the state of artificial happiness on the other.

4. *Analysis of Island*

This chapter deals with the theme of de-individualization in Aldous Huxley's utopia *Island* which is considered as the utopian counterpart of his dystopia *Brave New World*. On that account, this chapter offers the comparison of these two fictions, especially of their essential motives and thereafter the aim of this chapter is to introduce the discussed theme of de-individualization even on the example of the utopian literary work on the basis of this comparison.

In his *Island*, accordingly to the title, Huxley describes a small island Pala which remains the only place of peace and harmony in the middle of the world at war. Although Pala is prohibited for outsiders, journalist Will Farnaby shipwrecks here and due to his interest (firstly he has to arrange a business concerning oil for his boss and secondly he admires Palanese culture) in the island he demands the permission to stay and learn everything about this "little island of freedom and happiness."¹³⁹ In this respect, Will Farnaby resembles John the Savage, since both characters are the strangers coming to unknown world and trying to adapt. Will's adaptation is quite successful and by virtue of Palanese inhabitants he finds his inner harmony, whereas the outcome of John's effort to adapt is a disaster, he cannot accept the World State's system and the emotionless indifferent society.

Another motive differentiating *Island* and *Brave New World* is the treatment with history; in *Brave New World* everything old concerning the past is prohibited. On the contrary, in *Island* there is a great amount of references relating to past, to classic literature (Shakespeare, Baudelaire), history of Europe (Queen Victoria), philosophers, bible or even ancient Greek (Oedipus). For example one character of the utopia parodies Shakespeare when he talks about the purchase of scooters for Palanese youngsters: "To scoot or not to scoot, that is the question."¹⁴⁰ In addition, also Palanese architecture is inspired by ancient Greek and Rome.

Analogous to the motive of history, also science, which is in *Brave New World* prohibited (except the World State's scientific procedures to condition

¹³⁹ Aldous Huxley, *Island* (London: Granada Publishing Limited, 1979) 66.

¹⁴⁰ Huxley, *Island* 164.

people and manipulate human minds) for sake of the ideology of happiness, plays in *Island* the crucial role, since the inner harmony of Palanese inhabitants is achieved partly by means of biology, chemistry, medicine and other sciences. To illustrate this statement, Palanese inhabitants use so-called “Deep Freeze and Artificial Insemination,”¹⁴¹ which means that every woman can choose the father of her child due to the frozen sperm of various considerable men who are already dead and moreover, her husband highly supports her. Another scientific method which represents the great help for the constitutional monarchy of Pala to maintain its stability is the birth control that relates to the prevention of overpopulation: “To begin with, we never allowed ourselves to produce more children than we could feed, clothe, house, and educate into something like full humanity. Not being overpopulated, we have plenty.”¹⁴² The last example illustrating the role of science is its importance in prevention of criminality. Already small children are tested for their predisposition to criminality and on that basis then further treated. “In the first place, thanks to preventive medicine and preventive education, we don’t commit many crimes.”¹⁴³ The aim of this treatment is to prevent possible Hitlers and Stalins to grow up in Pala.

Concerning the already mentioned education of children, the World State in *Brave New World* imposed on its citizens the suggestions relating to their future work, social position or private life. In *Island*, due to the “Self-Determination Alias Destiny Control,”¹⁴⁴ children are taught to discover what their future life should look like. Similarly to the *Brave New World*, they also pass the sexual education in result of which the children in age of four or five years already understand what making love means. Moreover, the hypnopaedic lessons from *Brave New World* are in case of *Island* substituted for teacher’s short cuts that should help children to solve problems. “Short cuts to memorizing... to calculating and thinking and problem solving.”¹⁴⁵ However, the primary aim of Palanese education seems to be the training in awareness:

A major point of *Island* is the development of awareness of the here and now, and awareness of reality at as many levels as can

¹⁴¹ Huxley, *Island* 219.

¹⁴² Huxley, *Island* 170.

¹⁴³ Huxley, *Island* 182.

¹⁴⁴ Huxley, *Island* 110.

¹⁴⁵ See Huxley, *Island* 239.

be apprehended. Many of the educational practices are to teach children to understand and be able to control themselves consciously rather than being subliminally controlled automatons such as we see in *Brave New World*.¹⁴⁶

The training in awareness is furthermore connected with the Palanese mynah birds which sing “‘Here and now, boys,’”¹⁴⁷ as an advice or a caution for inhabitants to pay attention to reality and especially to the present, but also to avarice, hypocrisy and vulgar cynicism, the significance of their song is changing.

The theme of attention, noted above, is constant throughout the novel, from Will’s learning to pay attention to his feelings at the beginning, to Lakshmi’s paying attention to her dying, to the intense attention to nature and to Susila which Will achieves in the final chapter.¹⁴⁸

However, at the very end of the novel this appeal for attention could be regarded from completely different point of view, since at the end of *Island* the neighbouring island Rendang with the help of future Raja of Pala, young Murugan, attacks Pala that does not have any army; on this occasion, the mynah birds again repeat their song about attention and thus it could be considered as the omnipresent warning against the danger which is waiting behind Palanese frontiers and which is absolutely ignored by Palanese inhabitants.

This indifference has the close connection with Palanese religion and philosophy. Pala represents the mixture of western science and oriental philosophy, concretely Mahayanists Buddhism influenced by Tantra, and on that account, the primary aim of Palanese inhabitants is to achieve the inner harmony, to discover who they really are, to experience themselves and to make use of everything they do. The manual helping them to behave properly is the “‘Old Raja’s Notes on What’s What, and on What It Might be Reasonable to Do about What’s What,’”¹⁴⁹ that provides the advice relevant to Good Being, faith, belief

¹⁴⁶ Alex MacDonald, “Aldous Huxley: A Quest For Values,” *Utopian Studies* 17.3 (2006): 571.

¹⁴⁷ Huxley, *Island* 13.

¹⁴⁸ Alex MacDonald, “Choosing Utopia: An Existential Reading of Aldous Huxley’s *Island*,” *Bloom’s Modern Critical Views: Aldous Huxley - New Edition*, ed. Harold Bloom (New York: Infobase Publishing, 2010) 97.

¹⁴⁹ Huxley, *Island* 41.

etc. The one of the essential differences between *Island* and *Brave New World* is therefore the fundamental role of religion and philosophy in the first mentioned novel and on the other hand the absolute or even forced absence of it in the second novel.

Although, the most evident motive common for both novels is a fictional drug, soma in *Brave New World* and moksha-medicine in *Island*, although each of these drugs has different effects and serves to different purpose.

It can be concluded that *Island* offers a view on psychopharmacological drugs that is very different from that of *Brave New World*. In contrast to soma, the moksha-medicine stands for revelation, greater consciousness and self-understanding, mind-expansion and human flourishing.¹⁵⁰

Moksha-medicine is called the “reality revealer, the truth-and beauty pills”¹⁵¹ by their users and supporters, but the enemies of Palanese system (Murugan and his mother) refuse it as the “scientifically cultivated dope,”¹⁵² which carries people away from reality and creates them the false illusions. The right effects of moksha-medicine are supported by the educational program and practice to achieve the demanded experience. Also, “psychotropic substances are part of a comprehensive social order, the organization of society, its values and its institutions.”¹⁵³ For that reason, moksha-medicine as well as soma reinforces the ideology of happiness that is the most important common motive in both Huxley’s utopia and dystopia, although it is the choice of Palanese inhabitants themselves to maintain their artificial happiness caused by their unidirectional orientation on the inner live to the prejudice of the monarchy’s development, economics or defence:

“Whereas we” said Dr. Robert, “have always chosen to adapt our economy and technology to human beings - not our human beings to somebody else’s economy and technology. We import what we can’t make; but we make an import only what we can

¹⁵⁰ Schermer 152.

¹⁵¹ Huxley, *Island* 159.

¹⁵² Huxley, *Island* 158.

¹⁵³ Schermer 158.

afford. And what we can afford is limited not merely by our supply of pounds and marks and dollars, but also primarily - primarily” he insisted - “by our wish to be happy, our ambition to become fully human.”¹⁵⁴

The last but one motive which will be compared in this chapter is the significance of family and love. In both Huxley’s literary works, the traditional institution of family was disturbed; in *Brave New World* it was absolutely abolished, whereas in *Island* the members of family represent only the functions and children can leave their biological family for the adoption family whenever they want and for whatever time they want. Similarly as in *Brave New World*, the inhabitants of Pala profess the free love, although they still marry each other. The sexual life is supported by the use of moksha-medicine and it is called the “maithuna;” that means “the special technique that turns love-making into yoga; it’s the kind of awareness that the technique makes possible.”¹⁵⁵ Also homosexual relationships are permitted and do not pose any problem.

Finally the last motive which will be briefly mentioned is the cattle theory that has been already treated in connection with *Brave New World* in the previous chapter. The Old Raja’s manual declares:

In Pala, after three generations of Reform, there are no sheeplike flocks and no ecclesiastical Good Shepherds to shear and castrate; there are no bovine or swinish herds and no licensed drovers, royal or military, capitalistic or revolutionary, to brand, confine and butcher. There are only voluntary associations of men and women on the road to full humanity.¹⁵⁶

However, considering the fact that people are since their childhood educated to love their island, their culture, religion and philosophy or to take moksha-medicine, it seems that the people growing up in Pala have no choice to decide; it can be proved by Murugan who was brought up in Europe, who hates Palanese system and on the contrary admires the European one. For that reason, the cattle theory could be applied also on the inhabitants of Pala. Though they are

¹⁵⁴ Huxley, *Island* 164-165.

¹⁵⁵ Huxley, *Island* 90.

¹⁵⁶ Huxley, *Island* 201.

not biologically and psychologically conditioned to behave like the flock of cows as the inhabitants of the World State are, they are forced to be happy and satisfied on the island they were born by means of the education and hypnosis (which serves for example to persuade people to not be suggestive for enemy's propagandas – in other words to be suggestive only for Pala's philosophy).

To sum up, the aim of this chapter was to demonstrate the similarities and differences between *Brave New World* whose analysis makes the considerable part of this bachelor thesis and *Island* and primarily on the basis of this comparison to illustrate the theme of de-individualization appearing in *Island*. Under the pretext of the impressive harmonious life in Pala representing the “tiny oasis of humanity in the midst of worldwide wilderness of monkeys, ”¹⁵⁷ as doctor McPhail (the descendent of one of the founders of Pala) claims, people are educated to love the kind of life prescribed by Old Raja whose thoughts are imposed on them by means of trance and hypnosis. The fictional drug moksha-medicine serves as the escape from reality which they pretend they teach their children and which is so important for them to experience, although they devote all the effort to their meditations and yogas and in this manner they avoid the real problems, such as the menace of the neighbouring island Rendang or the fighting in Europe and America and on that account, they are finally beaten.

One of the main characters of *Island*, Susila, says: “What I personally think is beside the point. All that matters is what I may impersonally experience while I'm living, when I'm dying, maybe when I'm dead, ”¹⁵⁸ which implies that the only important thing for Palanese inhabitants is the inner experience, their opinions are less considerable. Will Farnaby firstly thinks that they are only hypocrites, that they are “too good which is their crime”¹⁵⁹, but at the end of the novel, after the experience of moksha-medicine and hypnoses (to solve his unhappy past) he recognizes Pala as the ideal place to live in and as well as the Palanese inhabitants and also as well as the inhabitants of the World State, he does not want anything else. “However, both the dystopian and the utopian world are characterized by the fact that there is only one view of the good life. Pluralism is absent in both worlds. Dissidents hardly exist.”¹⁶⁰ On that account, the utopian

¹⁵⁷ See Huxley, *Island* 136.

¹⁵⁸ Huxley, *Island* 280.

¹⁵⁹ See Huxley, *Island* 223.

¹⁶⁰ Schermer 159.

novel *Island* resembles the dystopian masterpiece *Brave New World*, since the Palanese philosophy seems to be the sort of hypocritical escapism from the reality and material world; and although the Palanese inhabitants place emphasis on the full humanity, as well as their reality is the reality they figured out, also the humanity they propagate is not optional, because of the fact that every Palanese child has to be the appropriate human being observing the old rules and traditions. And since humanity does not have to necessarily mean individuality, the inhabitants of Pala are the products of precisely fabricated system of the ideology of happiness and concerning all these facts mentioned above and primarily the fact that the inhabitants have no choice to live they personally would like to, the theme of de-individualization, although much more inconspicuous, can be observed even in this Aldous Huxley's utopian novel.

Conclusion

The aim of this bachelor thesis was to introduce and illustrate the theme of de-individualization in Aldous Huxley's literary works on the example of his dystopian novel *Brave New World* and utopian novel *Island*. The analysis of these two literary works and their comparison should have brought more detailed insight into the theme of de-individualization from several points of view and therefore to demonstrate the author's treatment of this theme in his literary works in general.

The theme of de-individualization is certainly more evident in case of dystopian *Brave New World*. The human individuality and freedom are subordinated to the World State's system based on the ideology of happiness which is by force imposed on the World State's inhabitants. Five chapters concerning the analysis of *Brave New World* interpret the procedure by which people are manipulated throughout their whole life: at first they are biologically conditioned in order to determine their caste; afterwards they are psychologically conditioned by means of hypnopaedia, specific education and soma. The final effect of this second phase of conditioning is the emotionless and indifferent state of mind of people who on that account resemble the marionettes ruled by the state's machinery. The ideology of happiness imposed on them is the device maintaining the World State's stability since people have everything they want, what they want is determined by the state and therefore nobody wants anything he could not obtain, everybody is satisfied and the state is stable. For that reason, human choice and freedom are completely destroyed and human beings are transformed into automata whereas the whole process of conditioning serves as the substitute for their original human nature which is in the novel symbolized by the Savage Reservation or, to be more specific, by the character of John the Savage; the theme of de-individualization in contrast to the purest human nature and individuality has been manifested in the separate chapter concerning the difference between the World State and the Savage Reservation.

With respect to the degree to which a human can be de-individualized, the degree of de-individualization is in different cases variable and it depends on

several factors. The most considerable factor is the degree of suggestibility of an individual. In this bachelor thesis, the chapter relating to deconditioning should have illustrated the degree of de-individualization on several characters from *Brave New World*; the least suggestible and thus the least de-individualized appeared the character who suffered from the physical defect and who on that account felt like an outsider of the society. This chapter should have demonstrated the fact that the process of deconditioning is only partially possible and in the majority of cases, the process of conditioning exceeds even the smallest symptoms of human individuality.

Provided that the cause of the process of de-individualization is the superiority of the state over its citizens, then the consequence of this process is the complete loss of human identity and human nature in general and considering the fact that uniformity imposed by the World State, over-organization and also efficiency are incompatible with humanity, the system installed by this state is inhuman and its effects are thoroughly dehumanizing.

In case of *Island*, the theme of de-individualization is less perceivable. The Palanese children grow up in apparently perfect environment and since their babyhood they are educated to love their island and to honour its traditions and therefore, they are not given any chance to decide themselves. In addition, the whole system of education and biological treatments impose on Palanese inhabitants love for oriental philosophy which protects them against the danger of outside world in war and thus it serves as the hypocritical escape from too materialistic reality full of mechanization and weapons; in other words it helps them to create their own reality which concedes the ideology of happiness – as well as in *Brave New World* - and moksha-medicine, the drug that represents the reality elusion itself. The result of such state system which unlike the World State superordinates humanity over the state itself is the final occupation of Pala by the neighbouring island. However, Palanese inhabitants passively accept it and since they all share the same philosophy and the same attitude to life which is prescribed in Old Raja's manual for life, they lose their own individuality and the process of de-individualization is therefore illustrated by their posture of blind sheep flock running away from wolves symbolizing the nightmare of reality.

The implication of the analysis summaries stated above in connection with the introductory chapter of utopia and dystopia is the fact that Aldous Huxley

demonstrates the theme of de-individualization in order to emphasise the importance of humanity, human identity, freedom and maintenance of human nature in general in face to mechanization and technological progress of his and future periods, on condition that his dystopian or utopian literary works illustrate the possible development of the world in future. *Brave New World* manifests the world in which the high progress in technology gained victory over human individuality, whereas *Island* symbolizes the picture of completely opposite extreme of brainwashing as the defence against technology and materialism generally. However, both *Brave New World* and *Island* provide the contradiction between full human beings and humans to certain degree de-individualized and therefore two different points of view which hereby offer the complex perspective on the theme of de-individualization as the theme concerning not only utopian or dystopian worlds of Aldous Huxley's literary works, but primarily the automatic world he was inspired by and the world we live in.

Shrnutí

Cílem této bakalářské práce bylo představit téma de-individualizace v literárních dílech Aldouse Huxleyho, a to především na příkladu jeho dystopickém románu *Brave New World* a jeho utopie *Island*. Analýza a následné porovnání těchto dvou literárních děl mělo dané téma blíže osvětlit a přinést podrobnější a ucelenější pohled nejen na něj, ale hlavně na způsob, jakým autor k tématu ve svých dílech obecně přistupuje. Téma de-individualizace bylo rozebíráno z několika úhlů pohledu. Primárními předměty analýz byly otázky: jaké jsou příčiny a důsledky de-individualizace v dílech Aldouse Huxleyho, do jaké míry jsou lidé v dílech de-individualizováni, jakými prostředky se tak děje a jaký to má dopad.

První úsek této bakalářské práce obsahuje dvě kapitoly: kapitolu, která podává stručný popis světa Aldouse Huxleyho a která krátce zmiňuje jeho život a rodinu, ale v první řadě pojednává o zásadních vlivech na jeho tvorbu a o tématech, jimiž se zabýval. Druhá kapitola tohoto úseku vykládá rozdíl mezi utopií a dystopií jakožto pojmy důležitých pro další analýzu Huxleyho děl. Tato kapitola také zdůrazňuje, že autor byl při psaní svých děl inspirován soudobou sociální a politickou situací a že mnohé jeho romány měly být jakýmsi varováním před tragickým vyústěním této situace v budoucnu.

Druhý a zároveň největší úsek této bakalářské práce tvoří analýza dystopie *Brave New World*, která zahrnuje pět kapitol pojednávajících o umělém plození lidí v lahvích a jejich následné predeterminaci. Celý tento proces, skládající se ze dvou fází – biologické a psychologické – má za účel předurčit lidské bytosti k jejich budoucímu povolání, se kterým budou spokojeni, rozdělit je do kast právě podle typu povolání, jež budou vykonávat, a v neposlední řadě pak učinit z nich téměř automatizované jednotky, které nemyslí a necítí. K takovému odlidštění se používá (kromě umělého plození v lahvích) metody hypnopedie neboli učení se ve spánku sloganům, jejichž autorem je stát, a tyto slogany se pak mají stát vlastními myšlenkami jedince, který je pak používá ve svém životě. Kromě hypnopedie je tu také soma, fiktivní droga sloužící k jakémusi úniku z reality.

Somě je dále věnována celá jedna kapitola zabývající se jejími účinky a především jejími funkcemi. Soma může být považována za náhradu alkoholu a drog obecně, jelikož vykazuje velmi podobné účinky (lepší nálada, větší odvaha při navazování vztahů atd.), ovšem nepřináší žádné vedlejší účinky s tou výjimkou, že předávkování se somou může způsobit smrt. Soma dále nahrazuje náboženství (které již není potřeba ve světě, kde je každý šťastný) nebo spíše soma je sama o sobě novým náboženstvím, stala se dokonce jakýmsi kultem. V neposlední řadě nahrazuje lásku a kompenzuje nepřítomnost citového života. Lidé ze Světového Státu totiž neznají rodinu, jež byla společně s dalšími tradičními hodnotami jako krásou a pravdou (čili uměním a vědou) úplně zrušena a zakázána, a v tomto případě jim tedy pomáhá soma navozující pocit štěstí a poskytující prázdniny kamkoliv a kdykoliv lidé chtějí, jestliže se někdy cítí špatně. Soma je také důležitým faktorem ve státní propagandě, protože činí lidi snadno ovlivnitelnými a tak z nich dělá stádo poslušných oveček.

Lidé ze Světového Státu jsou tedy, na základě předchozích tvrzení, děti v případě jejich citového života, v rámci něhož si užívají volné sexuální vztahy, a dospělí v jejich pracovní době. Další kapitola týkající se tématu stability státu vysvětluje, že takováto oběť lidské podstaty jako takové je vlastně obětí zachování stabilního a fungujícího státu po Devítileté válce. Stát vnucuje svým občanům nevyhnutelné právo být šťastný, jež je také nazýváno ideologií štěstí (ve smyslu blaženosti). Díky všem státním opatřením, procesům de-individualizujícím lidské bytosti a snižujícím je na pouhou skupinu jakýchsi robotů pracujících a žijících tak, jak to stát potřebuje, se z lidí stávají jen bezcitní nemyslicí naprogramovaní tvorové, kteří ztratili svou individualitu, lidskou identitu i svobodu obecně.

Kapitola vykládající rozdíl mezi Světovým Státem a Divošskou Rezervací dále představuje rozdíl mezi jedinci, jež byli takto de-individualizováni, a jedinci, kteří byli narozeni normální cestou a nepodstoupili žádné procesy předurčování. Zástupcem této druhé skupiny je John, který z Rezervace přijíždí do Londýna (Světový Stát) a snaží se zde zapadnout mezi civilizované občany. Na konci svého snažení však zjišťuje, že v tomto světě bez citů, vznešených obětí a bez slz, kde nikdo nesmí být sám, žít nemůže a odchází na opuštěný maják, kde se nakonec pod tlakem přijíždějících novinářů a jiných zvědavců oběsí. Tím se stává obětí civilizace.

Johnovým protikladem je Bernard Marx, jehož charakterovou analýzou se zabývá zvláštní kapitola o možnosti zvrácení procesu předurčení. Tato kapitola na příkladu šesti postav z románu *Brave New World* ukazuje, je-li možné tento výše zmíněný proces nějak narušit či ho dokonce úplně zrušit a vrátit lidem zpět jejich bývalou lidskou stránku. U Bernard Marxe došlo při vývoji embrya v lahvi k chybě, když někdo přidal alkohol do jeho krevní náhražky a tím způsobil, že ač je Bernard členem nejvyšší kasty Alfa Plus, je viditelně menší než ostatní členové jeho kasty a kvůli tomuto fyzickému defektu je často terčem posměchu a není respektován tak, jak by sám chtěl. Tento fyzický nedostatek má u Bernarda za následek pocity odcizení od společnosti, pocity osamělosti a v konečné fázi také odpor ke státnímu systému a touhu po svobodě. Přesto stále touží po všech privilegiích své kasty a má-li je k dispozici, je spokojený. Tím se Bernard stává poněkud rozdvojenou osobností, která na jedné straně touží po úniku od svého předurčení, avšak současně chce všechnu komfort, který mu právě jeho předurčení zajišťuje. Na jeho příkladě a také na příkladu ostatních pěti postav analyzovaných v této kapitole je tedy dokázáno, že proces předurčení je jen těžko zvrátitelný a že i když se u lidí objeví nějaké pocity vedoucí k jejich deviaci od normální společnosti, často právě proces předurčení nad těmito pocity vítězí a lidská podstata v její přirozené podobě je tedy poražena. Nicméně nelze popřít, že alespoň částečně tento proces zvrátitelný je.

Na závěr této analýzy je třeba shrnout příčiny a důsledky de-individualizace v díle *Brave New World*. Hlavní příčinou je nadřazenost státu nad jeho obyvateli nebo také, jinými slovy, nadřazenost státní moci nad lidskostí a svobodou, jež jsou obětovány ve prospěch státní stability a funkčnosti. Jde také o prevenci proti případnému vypuknutí další zničující války a ve spojení s tímto musí být tedy zničeno vše, co se týká minulosti, a především pak lidské city, jež vedou ke konfliktům, a lidská inteligence. Důsledky takovýchto opatření je pak naprosté vymizení lidské individuality, která je všemi dostupnými prostředky potlačována, lidské svobody, svobody myšlení, lidské identity a vůbec lidské podstaty jako takové.

Třetím a posledním úsekem této bakalářské práce je krátká analýza Huxleyho utopie *Island*. Toto dílo bylo vybráno záměrně, protože se jedná o utopii a tudíž téma de-individualizace je zde nejen že neočekávané, ale také mnohem méně postřehnutelné než jak tomu bylo v případě dystopie *Brave New*

World. A právě na rozdílu mezi touto dystopií a utopií lze komplexněji vystihnout podstatu tohoto tématu a jeho uplatnění v literárních dílech Aldouse Huxleyho obecně. Navíc, *Island* je přímo považován za utopický protějšek dystopie *Brave New World*.

Román *Island* nabízí utopický obrázek malého ostrova Pala, kde jsou všichni šťastní. Pala může být považována také za metaforický ostrov štěstí a blaženosti uprostřed rozbouřené Evropy, která se nachází ve Studené válce a téměř na pokraji Třetí světové války. Podobně jako John z *Brave New World* přichází do Londýna, aby zde našel svůj krásný nový svět (viz název dystopie), také Will Farnaby, ač ne záměrně, přichází na ostrov Pala, aby zde posléze objevoval kulturu zdejších obyvatel a v neposlední řadě také, aby zde dojednal obchod s olejem pro svého šéfa. Na rozdíl od Johna, který je svým krásným novým světem zničen, však Will nachází vnitřní rovnováhu a od obchodu, který je proti zájmům téměř všech obyvatel Paly, odstupuje.

Jestliže v případě románu *Brave New World* byl stát absolutně nadřazen zájmům lidskosti, v případě *Islandu* je tomu naopak. Veškerý ekonomický i technický vývoj ostrova je obětován ve prospěch rozvoje takzvané úplné humanity. Oproti tomu odvětví, které je zde velice pokrokové, je věda přispívající nejen k chodu ostrova (zemědělství atd.), ale i k situaci ve společnosti. Děti z ostrova Pala jsou od malička učeni tomu, aby milovaly svůj ostrov, aby si v budoucnu našly tu správnou cestu k poznání a dokonce děti, které ve zvláštních testech vykazují známky možného kriminálního chování v budoucnu, jsou speciálně převychovávány. Lidské plození je na ostrově kontrolováno tak, aby nedošlo k přelidnění. Matky si mohou vybírat budoucí otce svých dětí díky systému uchovaných zmrazených spermií různých význačných mužů a jejich vlastní muži s tím souhlasí. Také děti si mohou vybírat: jestliže se jim u své vlastní rodiny z nějakého důvodu nelíbí, odejdou na nějaký čas k některé z adoptivních rodin, která je musí přijmout.

Kromě důkladného a promyšleného systému vzdělávání, kdy jsou všechny děti vychovávány tak, aby nepodlehli propagandě svého nepřítele (tím pádem, aby chtěly žít pouze na ostrově Pala a uznávaly tradice tohoto ostrova), je důležitým prvkem státního systému, jímž je konstituční monarchie, filozofie a náboženství. Obyvatelé Paly vyznávají Buddhismus a ve spojení s tím se řídí jakýmsi manuálem, který napsal jejich první vůdce Starý Raja. V tomto manuálu je

předepsané, jak mají obyvatelé Paly žít, co je pro ně dobré a co je špatné, jak dosáhnout vnitřní harmonie, která je pro ně ostatně nejvyšší životní hodnotou.

K dosažení této vnitřní harmonie jim pomáhá fiktivní droga moksha, která podobně jako v románu *Brave New World* soma, slouží jako jakýsi únik z reality. Asi největším paradoxem celé utopie je právě fakt, že realita nebo raději prožití reality je pro obyvatele Paly zásadní věc, které učí svoje děti. Avšak s pomocí mokshy z této reality utíkají a v jejich vlastním světě zažívají nejprve halucinace a poté jakési blažené pocity sebepoznání, sebeuvědomění atd. Tímto způsobem si vytvářejí svou vlastní realitu, jež se zdá být mnohem příjemnější než realita okolo nich. Často používají také hypnózu k léčení nebo k sugesci.

Tento útek od reality se jim však nakonec stává osudným, když je jejich ostrov napaden sousedním ostrovem a obyvatelé Paly se nemohou nijak bránit, nemají totiž žádné zbraně, ač o plánovaném útoku věděli. Tento útok je asistován také jejich nastávajícím Rajou Muruganem. Murugan byl vychováván v Evropě, a proto nenávidí zaostalý systém ostrova a jeho tradiční buddhistické hodnoty, jež se mu zdají být pouze útekem k iluzím, užíváním si volného sexuálního života (pomocí mokshy a to i přesto, že zde stále funguje instituce rodiny) a vyznáváním nadpřirozených věcí v rozporu s pravým bohem.

Murugan tedy představuje přímý protiklad k obyvatelům Paly, kteří jsou od narození nuceni milovat svůj ostrov a řídit se danými pravidly, a kteří uznávají pouze svůj vnitřní život, svou vnitřní harmonii a v souladu s tímto odmítají realitu odehrávající se kolem jejich rodného ostrova. Papoušci, kteří na ostrově stále hlásají pozornost, mohou být tedy také považováni za varování, jež je obyvateli Paly záměrně ignorováno.

Při srovnání utopie *Island* a dystopie *Brave New World* a při zvážení všech otázek týkajících se tématu de-individualizace zmíněných v prvním odstavci tohoto shrnutí, je možné konstatovat, že příčiny de-individualizace v románu *Island* jsou zcela opačné než v románu *Brave New World*, a sice že veškerý chod státu zahrnující ekonomický nebo technický pokrok je obětován ve prospěch takzvané humanity, jež se de facto jeví jako jednosměrné zaměření na vnitřní harmonii obyvatel ostrova Pala. Způsoby de-individualizace jsou potom hypnóza, biologické, chemické a jiné postupy sloužící k přesvědčení obyvatel, že jedině Pala je dokonalá oáza harmonie, a v neposlední řadě také droga moksha. Míru de-individualizace nelze určit, jakožto všichni obyvatelé Paly kromě Murugana a

jeho matky pevně věří systému svého státu a svým tradicím. Důsledky takového systému jsou pak okupace ostrova sousedním ostrovem a tedy i zánik Paly. V obecné rovině lze shrnout téma de-individualizace v utopii *Island* jako nepatrné a spíše nenápadné; obyvatelům ostrova Pala jsou pomocí různých prostředků z oborů přírodních věd vnucovány staré tradice takovým způsobem, že již nechtějí nic jiného a tím se stávají jakýmsi stádem ovcí, které slepě dodržuje manuál Starého Raji a v důsledku toho ignoruje fakt, že jejich ostrov bude napaden a podmaněn a že všude okolo nich zuří válka a oni tak jen pokrytecky unikají nevyhnutelnému bez jakékoliv snahy bránit se. Podobně jako v dystopii *Brave New World* je zde vše zasvěceno ideologii štěstí, jež s sebou ale přináší i ignoraci a útěk od veškerého materialismu skutečného světa kolem.

Analýzy a současně porovnání dvou zásadních děl Aldouse Huxleyho mělo přinést jasnější náhled na téma de-individualizace nejen v těchto dvou výše zmíněných dílech, ale také v jeho literárních dílech obecně. Po zvážení všeho, co bylo v této bakalářské práci zmíněno a za předpokladu, že Aldous Huxley psal díla inspirovaná vývojem polické scény a sociální situace ve své době a z tohoto vývoje také předpovídal, co by se mohlo stát v letech a stoletích příštích (jak bylo vyloženo v jedné z úvodních kapitol týkající se rozdílu mezi utopií a dystopií), je možno říci, že téma de-individualizace v jeho literárních dílech má za účel zdůraznit význam lidskosti, lidské svobody a identity v moderní době plné mechanizace a velkých technických pokroků. Aldous Huxley vedle sebe staví lidské bytosti nějakým způsobem a z nějakých důvodů de-individualizované a na druhé straně pak lidské bytosti, které si zachovaly svou podstatu, aby tak vyzdvihl důležitost humanity (za předpokladu, že Aldous Huxley byl velký humanista a pacifista). Ve spojitosti s tímto, *Brave New World* představuje svět, kde pokrok techniky zvítězil nad lidskostí, jež musela být v zájmu míru a stability obětována. Na druhou stranu *Island* znázorňuje druhý extrém, a sice svět, kde veškerý technický pokrok a pokrok obecně byly obětovány ve prospěch vnitřní harmonie lidí opojených svou filozofií a ignorujících problémy kolem nich. Na příkladu těchto děl je tedy možné pozorovat téma de-individualizace z různých pohledů, které v závěru přináší komplexní pohled nejen na toto téma jako takové, ale také na způsob, jakým se Aldous Huxley tímto tématem zabýval, do jakých opozic témata individualizace a de-individualizace ve svých dílech stavěl a jaký význam tato témata nesla.

Annotation

The theme of this bachelor thesis is the de-individualization in *Brave New World* and *Island* by Aldous Huxley. The theme is analysed from several points of view: it deals with the questions what the causes and consequences of de-individualization are, what the manners by which human beings are de-individualized are, to what degree and what the effect is. Detailed analysis of dystopian *Brave New World* and more brief analysis of utopian *Island* should answer all these questions and primarily bring a complex insight into the theme of de-individualization in Aldous Huxley's literary works in general.

Key words: Aldous Huxley, de-individualization, dystopia, freedom, humanity, individuality, utopia

Anotace

Tématem této bakalářské práce je de-individualizace v dílech *Brave New World* a *Island* Aldouse Huxleyho. Toto téma je analyzováno z několika úhlů pohledu: zabývá se otázkami jaké jsou příčiny a důsledky de-individualizace, jakými způsoby jsou lidské bytosti de-individualizovány, do jaké míry se tak děje a jaký to má dopad. Detailní analýza dystopie *Brave New World* a stručnější analýza utopie *Island* by měla odpovědět na všechny tyto otázky a především pak přinést komplexní pohled na téma de-individualizace v literárních dílech Aldouse Huxleyho obecně.

Klíčová slova: Aldous Huxley, de-individualizace, dystopie, individualita, lidskost, svoboda, utopie

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