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**Social Reform in Aldous Huxley's *Brave New World*
and *Island***

Diploma thesis

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Prohlašuji, že jsem magisterskou diplomovou práci vypracovala samostatně a uvedla
uplný seznam citované a použité literatury.

V Olomouci, dne

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1 Introduction

This diploma thesis examines two novels of the British writer Aldous Huxley, *Brave New World* (1932) and *Island* (1962). *Brave New World* is a classic, so engraved in the minds of the people that its title became a journalistic cliché. While it firmly established Huxley as a notable writer, the status “classic” brings on two less desirable ends. One, it overshadows the other works of the writer. Two, with a notoriously well-known work of fiction, a certain kind of reading emerges as a dominant approach, limiting the potential of the book.

In this diploma thesis, I attempt to abate both of these issues. I chose less-known *Island* to be analyzed alongside *Brave New World* and I adopted a different approach to one that is most commonly used. To be more specific, when these two novels are analyzed it is done in lines with their genre and the subsequent analysis highlights the specifics of these two novels which contribute to their classification as a dystopia and a utopia. I do not argue against this approach, but my diploma thesis stresses the contextual reading of these two works of fiction. This kind of analysis, built on biographical information and historical context, follows the more recent trend among the Huxley scholars. Even more, it offers a new understanding of Huxley’s works. I present Huxley as a person who was not a mere novelist but most importantly as a person who had an ardent interest in the betterment of the society. In both *Brave New World* and *Island*, I identified several overlapping areas Huxley deemed as somehow problematic and subjected them to biographical analysis.

The diploma thesis itself is divided into three parts. The first part has an introductory character, I lay down the foundations of my research. I explain the viability of biographical analysis in Huxley’s case and the basis for its choice and the motivation for selection of these two works specifically. This chapter is then followed by one that gives a chronological overview of the historical events that shaped the two novels. The final part of this thesis is dedicated to a detailed analysis of *Brave New World* and *Island*.

To conclude, the aim of this diploma thesis is to present several areas where Huxley saw a potential for betterment, demonstrate the relationship between the events depicted in the novels and their historical and biographical context and offer a different perspective on the two novels.

2 Methodology

There has been a great wealth of literature written on *Brave New World (BNW)*. Most of the works approach the novel as belonging to the genre of dystopia, some analyze the historical context for *BNW*. *Island* is rather overlooked and like *BNW*, usually analyzed along the lines of its genre. The more recent development in the research of Huxley's work has been to emphasize the contextual reading of Huxley's prose. To name a few scholars, David Bradshaw, James Sexton, Robert Baker, Joanne Woiak.

Aldous Huxley stands out as a writer, he had an equally prolific output of both fiction and non-fiction prose. Joanne Woiak proposes: "Proper attention to Huxley's nonfiction works has enriched our understanding of the progress of his thinking on many political, sociological, philosophical, and scientific issues."¹ In my thesis, I would like to adopt this approach and supplement my analysis of the two novels with respect to Huxley's non-fiction works.

It is not merely to the non-fiction works I would like to pay attention to, but also Huxley's life and events that took place during the era when he was active. In other words, I want to analyze the two novels making use of biographical criticism, as defined by Guerin: "This approach sees a literary work chiefly, if not exclusively, as a reflection of its author's life and times or the life and times of the characters in the work."² In addition to looking at Huxley's life and contemporary historical events, my intention is to treat *BNW* and *Island* as manifestations of Huxley's engagement with the contemporary scientific and philosophical debate.

There are several facts which support my decision and prove that a biographical approach is viable and highly suitable when analyzing Huxley's work, the first of them being the historical context. Huxley became active as a writer during a breaking point in history and his works reflect the major psychological effect of the events: scientific discoveries and the First World War contributed to the breakdown of nineteenth century norms and loss of dependable guidelines. Huxley subscribed to the belief of Wyndham Lewis that an artist is an ally of the intellectual and his role is to form and guide the

¹Joanne Woiak, "Designing a Brave New World: Eugenics, Politics, and Fiction," in *Bloom's Modern Critical Views: Aldous Huxley — New Edition* (New York: Infobase Publishing, 2010).

²Wilfred L. Guerin, *A Handbook of Critical Approaches to Literature* (New York: Oxford University Press, 2005).

society.³ In the works mentioned above, Huxley is trying to work out a blueprint for the betterment of the society.

Another fact that proves the viability of the biographical criticism is that Huxley often drew inspiration for his characters from the people he knew. Some notable examples are the parodied depiction of Ottoline Morrel as Priscilla Wimbush in *Crome Yellow* (1921)⁴, Huxley's brother Trevenen Huxley was an inspiration for John the Savage in *BNW* and Maria Nys, Huxley's first wife, became Lakshmi in *Island*.

As for the choice of *BNW* and *Island*, there is plenty of evidence suggesting the suitability of the comparison. Both novels address similar issues which I will further analyze in detail in the following chapters. In *Island*, Huxley revisits the topics previously presented in *BNW*. *BNW* is more of a reflection on the events he witnessed, *Island* is not merely descriptive but tries to resolve the issues that present a difficulty in *BNW*. *BNW* was written at the height of Huxley's stardom, during a turning point in his life where he showed increasing interest in mystical philosophy. *Island* was Huxley's last novel, written with the intention of being a "philosophical Summa, couched in fictional form"⁵, presenting the opinions of mature Huxley. Comparing the two novels is an opportunity to observe his intellectual development regarding the themes present in both works.

The form of the novels also points to the feasibility of the comparison. In both novels, Huxley employs a similar method of getting the reader familiar with his worlds by means of an outsider observing the new surroundings he found himself in. Both fictional settings are described as in opposition to another setting, to emphasize the peculiarities of the World State and Pala, the author contrasts them, respectively, with the savage reservation of Malpais and a military dictatorship of Rendang.

The metaphoric imagery connects the two novels. Sally Paulsell points to *BNW* as an absence of light, while *Island* as a presence of light, light being a representation of what Huxley considers a wisdom.⁶ Another relation between the two novels is the island

³Jerome Meekier, "Aldous Huxley: Satire and Structure," *Wisconsin Studies in Contemporary Literature* 7, no. 3 (1966): , accessed April 2, 2018, <http://www.jstor.org/stable/1207145>.

⁴In her memoirs, Ottoline expresses her extreme disappointment over Aldous taking advantage of what she believed were all the opportunities she had provided him with at Garsington.

⁵Nicholas Murray, "XXVII Wartime," in *Aldous Huxley: An English Intellectual* (London: Little, Brown, 2011). Kindle edition.

⁶Sally A. Paulsell, "Color and Light: Huxley's Pathway to Spiritual Reality," *Twentieth Century Literature* 41, no. 1 (1995): , accessed April 2, 2018, <http://www.jstor.org/stable/441716>.

imagery itself. In *BNW*, people who cannot conform to the regime are exiled to an island which the World Controller, Mustapha Mond, describes as more of a reward than a punishment since the inhabitants one will meet there are “the most interesting set of men and women to be found anywhere in the world.” In a 1946 foreword to *BNW*, Huxley wished, he would have given John the Savage an opportunity to move to an island community the likes of what later fully materialized as Pala in *Island*. Huxley was greatly worried about the fate of the intellectuals in the world and the island imagery is parallel of the vision he had in mind of the communities of intellectuals being islands of sanity in a world of madness.

Summing up, making use of the abundance of Huxley’s own non-fiction and several secondary sources, I would like to closely look at the both novels and set them in historical and biographical context.

3 Context for *Brave New World* and *Island*

Before 1914, the common understanding of the war among intellectuals was as being uncivilized, there was a confident belief in the rationality of human beings and war as a solution was simply seen as out of fashion. The domestic and global politics were of course far from perfect, there was, for instance, the Irish Home Rule, the Ulster Rebellion, women's suffrage movement, the Balkan Wars, Anglo-German Colonial and Naval rivalry. Nobody expected the tensions to escalate into an open conflict. Decades later, Huxley marveled in a letter at the blissful political ignorance of his intellectual circle at Oxford.⁷ Naturally, after the outbreak of the war, it was no longer possible for Huxley to ignore the political situation. As the college emptied out, he experienced a period of extreme loneliness. While his friends were fighting and dying in the trenches, Huxley had to stay behind, he was unable to join the army due to his impaired vision. Huxley found consolation not only in the literature he studied at Oxford but also at Garsington Manor where he stayed from 1915 to 1916. The place later became notorious thanks to the association with the Bloomsbury group, but it was meeting his life-long friend D.H. Lawrence and his future wife Maria Nys there that make Huxley's stay at Garsington such an important milestone in his life. As late as 1916, Huxley still wanted to do something for the war effort, even in a non-combat position but his opinion of the war was changing, his stay at Garsington surely contributed to this change. By 1918, Huxley and his contemporaries were far less enthusiastic. In letters to his father Leopold, Aldous complained about the unfair treatment of conscientious objectors and the xenophobia in the popular media. To his brother Julian he wrote: "At the beginning I shd. have liked very much to fight: but now, if I could (having seen all the results), I think I'd be a conscientious objector, or nearly so. But I shudder to think what England will be like afterwards – barely habitable."⁸

His distress regarding the aftermath of the First World War proved legitimate. The year 1922 marked the establishment of the Soviet Union and the rise of Benito Mussolini's fascist government in Italy. Huxley was living at this time in Italy and initially showed little concern about the political situation, most likely because he was busy working on his first novel, until his firsthand experience three years later, when

⁷Murray, "IV Oxford".

⁸Murray, V Garsington.

“four ruffians in uniform forced their way into and demanded to search the place”.⁹ As for Huxley’s professional life, 1920s are an important period which mark his steady rise to fame thanks to his first novel *Crome Yellow*. More successful books followed, the attempts to censor and ban them undoubtedly brought only more attention to the author and cemented his position as a professional writer.

In 1925 the Huxleys went on a round-the-world trip beginning in India, then south-east Asia and the United States. In India, he came to understand the Indian nationalistic aspirations and found the English imperialists he met uncultured. He believed it was the spiritual beliefs that were holding India back from being able to improve their conditions, he was extremely skeptical about what he mockingly called “the wisdom of the East” and even went as far as to claim that “We are not materialistic enough; that is the trouble. We do not interest ourselves in a sufficiency of this marvelous world of ours ... The Other world – the world of metaphysics and religion – can never possibly be as interesting as this world...”¹⁰ It is no surprise that he was later harshly criticized when he turned to mysticism, nobody would have expected this person who was so doubtful about religion to find solace in it.

On a global scale, the 1930s are remembered as the years of the Great Depression. The Huxleys were not materially affected, they bought a house in France and rented a flat back in England.¹¹ The economic crisis and the rise of totalitarian regimes in Europe changed the intellectual opinion on the effectiveness of democracy and a new intellectual trend appeared. The scientists and the intellectuals were exploring the ideas of means of scientific social control.¹² One of such ideas was eugenics, a scientific way of improving human heredity. It was not a clearly defined set of scientific principles but an opportunity to discuss social problems in biologizing terms that was deemed morally acceptable by people across a wide political spectrum. Aldous Huxley’s older brother, Julian Huxley, was a leading figure in the Eugenics society. He was later a strong opponent of biologically opposed racism and German pseudoscience.¹³ Julian’s

⁹Rachel Haugrud Reiff, *Aldous Huxley: Brave New World* (Marshall Cavendish Benchmark, 2010), 40.

¹⁰Murray, "XIV Sailing".

¹¹Reiff, *Aldous Huxley: Brave New World*, 41.

¹²Murray, "XVI Counterpoint".

¹³See Frank Dikötter, "Race Culture: Recent Perspectives on the History of Eugenics," *The American Historical Review* 103, no. 2 (April 1998): 467, accessed February 5, 2018, <http://www.jstor.org/stable/2649776>.; Bradley W. Hart, "Watching the 'Eugenic Experiment' Unfold: The Mixed Views of British Eugenicians Toward Nazi Germany in the Early 1930s," *Journal of the*

views had undoubtedly had an influence on Aldous who flirted with the idea of eugenics in several of his works but like Julian, refused the ideas of German racial hygiene.

Career-wise, the 1930s were another breaking point in Huxley's writing. Huxley had been engaged with the political situation and commented on it in several of his works, but it was H.G. Wells' *Men Like Gods* (1929) that was the impetus to the process of writing *BNW*. What Huxley disliked the most about the novel was Wells' naive optimism, he believed that Wells came to bad conclusions about the equality of individuals. For instance, Huxley refused to believe that if every individual is equal, he would be willing to do undesirable work¹⁴ – which manifested in *BNW* as the Cyprus Experiment. In 1931, Huxley began writing *BNW* as a parody of Wells.¹⁵ To rephrase this, *BNW* is not merely a parody of Wells, Wells' novel was merely a catalyst that made Huxley record and respond in the form of a novel to trends that had been disturbing him for several years before he started writing *BNW*. Firchow notices correspondences between several works of the era, in other words, there are similarities between Wells' and Huxley's works not merely because one served as an inspiration for the other but also because they were drawing their inspiration from the same scientific sources.¹⁶

Nicholas Murray describes the period of Huxley's life from the middle of 1934 to the end of 1935 as being one of the most difficult passages in Huxley's life. His writer's block caused him great concerns about the future of his finances. His health was troubling him, he was suffering from insomnia, a symptom of his inner stress and unease. Huxley felt like he had to develop. He credited the improvement of his physical health to E.M. Alexander, a therapist whose approach stressed the relationship between the mind and the body of the patient. Huxley was receptive of the technique because he was himself greatly concerned about how body and mind influence one another, a belief that found its way in several of his works and culminated in *Island*. What is even more significant, however is Huxley's turn from pessimism to pacifism and religion. Huxley had always been interested in religion but until this point, he was largely dismissive of

History of Biology 45, no. 1 (Spring 2012): 53, accessed February 5, 2018, <http://www.jstor.org/stable/41488441>.

¹⁴Peter Firchow, "Wells and Lawrence in Huxley's "Brave New World"," *Journal of Modern Literature* 5, no. 2 (April 1976): 263, <http://www.jstor.org/stable/3830944>.

¹⁵Ronald T. Sion, *Aldous Huxley and the Search for Meaning: A Study of Eleven Novels* (McFarland & Company, 2010), 127.

¹⁶Firchow, "Wells and Lawrence in Huxley's "Brave New World", 303-304.

it. Now, he came to see it as a means of personal development.¹⁷

As early as 1939, Huxley was thinking about writing a positive Utopia. In a letter to his English publisher, Harold Raymond he wrote about writing “a kind of *Brave New World* describing a society better than the present, not worse.” It was not until the 1961 that he began to write it.¹⁸

In the 1950s, Huxley was eager to try mind-altering drugs. He contacted Henry Osmond who had been working with mescaline, a substance experimentally used in a psychiatric medicine. Huxley’s experiments were not motivated by the desire “to tune out” like the people who were experimenting with drugs in the following decade, he was actually highly critical of using mind-altering substances in such way. His motivation was to experience a mystical vision. Huxley was accused of “trying to take a shortcut to the Enlightenment”, he addressed the critics in *Island* which he began writing in 1959.¹⁹

Writing *Island* vexed him greatly: “wrestling with the problem of getting an enormous amount of diversified material into the book without becoming merely expository or didactic”.²⁰ In January 1961, after visiting the Hawaii isles, he was inspired to name the work in progress “Island” because it was “brief and to the point as the fantasy is placed in a hypothetical island between Ceylon and Sumatra, and the society described is an island of relative sanity in a world of madness”. The manuscript was almost destroyed in a fire during which the Huxleys’ house burned down together with the letters from his first wife, his annotated personal library and two unfinished novels. Huxley’s attitude to this great misfortune was influenced by the fact that he was diagnosed with cancer and aware of his impending death: “I am evidently intended to learn, a little advance of the final denudation, that you can’t take it with you.”²¹ *Island* was published the next year, already during the editing process Huxley was worried the book was boring. Indeed, the critical reception was rather lukewarm, it was praised for its thoughts but criticized for lacking the imagination of *BNW*.²²

¹⁷Murray, "XXIII Albany".

¹⁸Murray, "XXVII Wartime".

¹⁹Murray, "XXXIII Doors".

²⁰Murray, "XXXV Celebrity".

²¹Murray, "XXXVI Fire".

²²Murray, "XXXVII Island".

4 *Brave New World*

4.1 History

The inhabitants of the *Brave New World* know little about the history of their country. They follow the saying of Henry Ford: “History is bunk.” To give the reader background on how *BNW* came to be, Huxley uses the character of Mustapha Mond, the World Controller who recounts for the Alpha students, and the benefit of the reader, the events leading up to the present situation. As this chapter progresses, Mond’s account becomes more and more fragmentary as his description takes turns with two other events depicted in the chapter, the conditioning of the children and Fanny and Lenina discussing their intimate lives.

Mustapha Mond, to the horror of the Alpha students, begins by describing a traditional family unit, parents and children born naturally:

Our Freud had been the first to reveal the apparent dangers of family life. The world was full of fathers – therefore full of misery; full of mothers – therefore of every kind of perversion from sadism to chastity; full of brothers, sisters, uncles, aunts – full of madness and suicide.²³

He criticizes the family as being harmful to the stability of the nation, making the individual feel a whole range of emotions in reaction to his family members, his day-to-day life being affected and in the long run, affecting his productivity at work.

Wheels must turn steadily, but cannot turn untended. There must be men to tend them, men as steady as the wheels upon their axles, sane men, obedient men, stable in contentment.²⁴

The scientific progress offered solutions on improving the productivity of the industry: delivering people from having emotions, ectogenesis replacing viviparous reproduction, establishment of a caste system and sleep teaching. However, the reformers met with opposition from democracy and religion. The government passed a law against sleep

²³Aldous Huxley, *Brave New World* (London: Vintage, 2007), 33.

²⁴Huxley, *Brave New World*, 36.

teaching, the people refused ectogenesis based on their Christian views.

The tensions in the society eventually escalated in the Nine Years War, in 2049 AD, or as Mustapha Mond dates the event, in A.F. 141. At this point, Mond's lecture is becoming more and more fragmentary, less detailed and offering mere glimpses of the events that happened. Based on these bits and pieces, it seems that several nations were involved in what looks like a global war. The scientific development endowed the participating nations with weapons capable of mass destruction.

After the Nine Years War, the great Economic Collapse followed. The position of the government was strengthened as people, having to choose between destruction and World Control opted for World Control. To revive the economy, the governments imposed conscription of consumption. As a response, a Simple Lifers movement formed, the movement emphasizing minimalism, high arts and return to the nature. As this was against the interests of the government, the government took aggressive action: eight hundred Simple Lifers were killed by machine guns at Golders Green, then two thousand were gassed with dichlorethyl sulphide at the British Museum.

Eventually, the Controllers evaluated the use of force as not as effective as taking preventative measures would be. They started a campaign for ectogenesis, conditioning and sleep teaching using an intensive propaganda. The Controllers identified several areas in need of reform, all negatively affecting the production: family, religion, drug abuse, old age. In addition to these, they evaluated books and history as potential destabilizing forces. Family was phased out and replaced with ectogenesis and conditioning, religion was replaced with soma and Fordism – soma also taking care of the drug addiction, old age was prevented thanks to new scientific discoveries. Books published before A.F. 150 (2058 AD) were banned, any reminders of the past such as historical monuments and museums were destroyed.

The organization of the society likewise changed. The office of a World Controller was established, the world was divided into ten regions, each controlled by a World Controller. Mustapha Mond oversees the Western Europe region. The caste system was implemented, dividing the people in the higher castes: the Alphas and the Betas, and the lower castes: the Gammas, the Deltas and the Epsilons.

There are certain areas that were not civilized and therefore not subjected to the new world order, the savage reservations. These areas were evaluated as unsuitable to

be civilized, either due to their geographical location or lack of resources. The contact between the civilized world and the reservations is controlled, nobody can enter or leave the reservation without a permit. Unlike their civilized counterparts, the people living in the reservations do not enjoy the same privileges brought on by science, in fact, there has been no scientific progress. Therefore, they suffer various diseases and they grow old, two things the civilized world did away with. Likewise, the new order was not imposed on the society, the people are born naturally and live in families, without any form of conditioning. They do not have access to soma, instead they have mescal and alcohol. They do not worship Ford but a variety of several gods. They speak various languages.²⁵

The history of the *BNW* unfolds in the fashion of the real historical events of Huxley's era. The tensions leading up to the Nine Years War reflect the tensions leading up to the First World War, after which the Great Depression followed; in *BNW*, the Great Economic Collapse. I have already analyzed the historical context for the novel, therefore I will not be analyzing the history of *BNW* with respect to the real historical events. Instead, I will focus on the analysis based on what Huxley stated as his own concern – “the advancement of science as it affects human individuals.”²⁶

Huxley was thoroughly occupied with the concept of “the dogma of the inevitable progress” throughout his whole writing career. In *Science, Liberty and Peace* (1946), Huxley describes how this belief came into effect. In the past, the common belief was that the world is deteriorating, and it was until the late seventeenth century that a belief in the constant betterment of humankind was, through the lenses of orthodox Christian point of view, a heretical thought. In the seventeenth century, the modern science was on the rise, and it is in the eighteenth and nineteenth centuries when Huxley pinpoints the change in the public's opinion. Huxley explains, that the dogma lies in the naive thought that the scientific advancement would not bring on any drawbacks in other spheres of life.²⁷ Indeed, Huxley himself was brought up with this belief: his grandfather, T.H. Huxley, a prominent supporter of Charles Darwin, was an ardent advocate of “the rapid growth of the scientific spirit” with “the consequent

²⁵It seems that the civilized world also did away with language variety, the Director and one of the students call French, German and Polish dead languages.

²⁶Huxley, *Brave New World*, xlv.

²⁷Aldous Huxley, *Science, Liberty and Peace* (London: Chatto & Windus, 1950), 25.

application of scientific methods of investigation to all the problems with which the human mind is occupied” and the “rejection of traditional beliefs which have proved their incompetence”.²⁸ Huxley dismissed this belief and actually identified science as one of the factors contributing to the decline of liberty and advancement of the centralization of power that occurred during the twentieth century.²⁹

In *BNW*, Huxley puts against one another two opposing worlds: the civilized world and the savage reservation. The civilized world is extremely organized and takes advantage of science in all spheres of life. The savage reservation is the polar opposite, there is little organization and no scientific progress present. The use of the two antagonistic worlds is not merely a literary device by which Huxley wants to emphasize the extremes of both worlds; it also reflects Huxley’s attitude towards science. He is in favor of scientific progress; however, he puts forward the idea that the scientific progress should be controlled and it should be tailored to people’s needs, not vice versa, people having to conform to the scientific progress. In *Science, Liberty and Peace*, he writes: “The sabbath was made for man, not man for the sabbath; and the same is true of applied science.”³⁰

It might be also of note that the events happening in the civilized part of the world are set in Europe, in England, and the events happening at the reservation take place in the United States’ New Mexico. The choice of the American setting is most likely not merely a nod to D.H. Lawrence, Huxley’s friend and fellow writer who lived not far from El Malpais near the end of his life.³¹ Huxley predicted that one of the consequences of the First World War would be the global diffusion of the American way of life.³² In a letter to his brother Julian, he writes: “I dread the inevitable acceleration of American world domination which will be the result of it all ... We shall all be colonized; Europe will no longer be Europe.”³³

²⁸Reiff, *Aldous Huxley: Brave New World*, 37.

²⁹Huxley, *Science, Liberty and Peace*, 5.

³⁰Huxley, *Science, Liberty and Peace*, 22.

³¹Jay Clayton, "The Modern Synthesis: Genetics and Dystopia in the Huxley Circle," *Modernism/modernity* 23, no. 4 (November 2016): 887, accessed February 5, 2018, doi:10.1353/mod.2016.0078.

³²David Bradshaw, introduction to *Brave New World*, (London: Vintage 2007), xix.

³³Murray, "VIII Eton".

4.2 Education

In a famous letter addressed to George Orwell, Huxley pointed out the essential difference between his *BNW* and Orwell's *1984* (1949): his World State does not really have to use violence since it is inhabited by "a population of slaves who do not have to be coerced, because they love their servitude."³⁴ - such is the leading principle of the educational system in the *BNW*. The World State uses Pavlovian methods to condition its future inhabitants to be happy with their social destiny. The primary goal is to turn out citizens who will obediently keep turning the wheels of the industry, conform and, never doubt any of the questionable methods ensuring the stability and peace.

The World State takes responsibility for the education of its citizens from the very moment of their creation, in the Hatcheries. There, the embryos are conditioned to be accustomed to the physical demands imposed by their future careers. As infants, they are educated on the moral principles by means of sleep-teaching, they repeatedly listen to a recording of various short lectures and proverbs. As older babies, the more advanced lessons are cemented using sirens and electric shocks when the children are exposed to something the World State wants them to develop dislike for. The conditioning continues throughout childhood up until the point when the individual can carry out the assigned work. There are places of higher education where the privileged few are exposed to more sleep-teaching and attend lectures.

Who are the privileged is based on a caste system. The society is divided into upper castes, the Alphas and the Betas and the lower castes, the Gammas, the Deltas and the Epsilons. The caste system is rigid, mobility either up or down a caste is not possible. Not that the citizens of the World State would have such a desire – each is taught to be satisfied with their place in the system. There might be minor differences between the individuals within a single caste, as some of the character are referred to be a plus, or a minus within their caste.

Logically, it is the upper castes that enjoy the most privileges. They work in the more lucrative job positions, either in the management or as teachers and scientists. Unlike their lower-caste counterparts, they enjoy access to higher education and the ability to travel with helicopters, while the lower-castes must use the public transport. At the top of the hierarchy, even above the Alphas stands the World Controller: while an

³⁴Murray, "XXI Fordism".

Alpha himself, he enjoys the most privileges. In fact, the World Controller is the one who creates the rules, therefore, he can also break them, like Mustapha Mond, having access to works of literature that he had banned the World State citizens from reading.

While the upper castes and the lower castes are biochemically equal, the lower castes undergo additional dysgenic processes as embryos: they are always twins and their mental capacities are artificially lowered. It is a common belief that the lower-castes do not need to be able to think to carry out the assigned tasks, they are seen to be working as servants or in factories. The depicted conditioning suggests that interactions between the lower-castes and the upper-castes is limited, as the upper-castes are conditioned to have a rather low opinion of the lower-castes:

Alpha children wear grey. They work much harder than we do, because they're so frightfully clever. I'm really awfully glad I'm Beta, because I don't work so hard. And then, we are much better than the Gammas and Deltas. Gammas are stupid. They all wear green, and Delta children wear khaki. Oh no, I don't want to play with Delta children. And Epsilons are still worse. They're too stupid to be able to read or write. Besides, they wear black, which is such a beastly colour. I'm so glad I'm a Beta.³⁵

The dynamics between the castes can be read from the behavior of several characters. Mustapha Mond, a person at the top of the social pyramid is reverently addressed as "his Fordship". Bernard Marx who is an upper-caste is extremely anxious when interacting with the lower-castes member of the society. Something went wrong when he was an embryo and he looks more like a lower-caste himself, therefore, he worries that the lower-caste would refuse to listen to his orders and he has incredibly low self-esteem, since he is unable to smoothly blend in with the other Alphas. While on a date with Henry Foster, Lenina expresses her contempt for the lower castes and he must remind her that even the lower-castes are viable and productive members of the society as they carry out the menial labor the higher-castes would not enjoy.

A question may arise: why not make everybody an Alpha? Here, Huxley responded to Wells' *Men Like Gods*. The World State did indeed experiment with a

³⁵Huxley, *Brave New World*, 22-23.

population of only Alphas. The failed Cyprus experiment in A.F. 473, as it came to be called, showed Huxley's disbelief in the possibility of equality among the individuals. In this experiment, the World Controllers had a specially prepared batch of twenty-two thousand Alphas relocated to Cyprus. Since there were no lower-castes to carry out the undesirable work in factories and agriculture, the Alphas had to undertake the job themselves. Soon, the Alphas in the lower-grade jobs became unsatisfied with their positions and started to demand higher-grade jobs, while the Alphas in the higher-grade jobs were using nefarious means to keep them. It took only six years before the riots broke out into a civil war, wiping out most of the population. The survivors agreed to have the World Controllers resume the government of the island and the experiment was never re-created.

The educational system of the World State expresses Huxley's concerns about the authoritarian regimes. In 1930, he noted the trend in Soviet Russia where the State had an increasingly influential role in the lives of its citizens.³⁶ While his visit to India might have inspired the caste system, as one such system is in place in India, he credited England with the inspiration for the lower-castes. Nicholas Murray writes:

In a large dance hall in the West End, Huxley had watched the listless and the graceless dancers and contrasted them with the happy, natural gaiety of a comparable Paris dance hall crowd. The culprit, he told Stokes, was the English class system which made the working class 'copy a model of gentlemanly behaviour which isn't natural' instead of enjoying themselves spontaneously in their own way.³⁷

Another source of inspiration was Huxley's visit of mines at Willington in 1930. The miners were engaged in what he saw as dehumanizing work which found its direct manifestation in *BNW* as John's impressions upon visiting a factory run by Epsilons.

4.3 Fordism

Inspiration for the religion of *BNW*, Fordism, came during Huxley's travels, when he discovered in the ship's library in Malaya Henry Ford's *My Life and Work* (1922). At the

³⁶Murray, "XIX Sanary".

³⁷Murray, "XX Utopia".

time of writing *BNW* he published a collection of essays, *Music at Night* (1931). In the essay titled “To the Puritan All Things Are Impure”, he names for the first time “what I may call Fordism, or the philosophy of industrialism”. He thought that: “Rigorously practised for a few generations, this dreadful religion of the machine will end by destroying the human race.”³⁸ The depiction of religion in *BNW* is not only the criticism of Henry Ford but also reflects Huxley’s strong anti-clericalism and shows his deep interest in religion and religious practices across various cultures.

The introduction of Fordism to the fictional World State is closely tied to a real historical event, the introduction of a low-priced automobile, Ford Model T in 1908. Initially, it took fourteen hours to assemble such a vehicle, but Ford was able to reduce the production time to just barely two hours. He managed this by introducing what he called “the mass production of standardized goods using dedicated machines and making assembly lines, employing unskilled and semi-skilled labourers in fragmented jobs, with tight labour discipline, in large factories.”³⁹

The same year, 1908, is in *BNW* used as a point in time from which the inhabitants of the World State started numbering the years. They do not use the Latin term “anno domini”, “in the year of our Lord” but A.F., “in the year of our Ford”. Ford’s name likewise influenced their language, where in various exclamations a person would normally use either the word “God” or “Lord”, Ford is used instead. To give some examples: “Oh, Ford!”, “Fordey!”, “Ford knew what.”. Likewise, Mustapha Mond is addressed not as “his Lordship” but “his Fordship”. In a similar fashion, they did away with the word “cross” and the crosses themselves. The crosses had their tops cut off and became Ts, reminiscent of Ford’s Model T car. The names of places including the word cross were changed: Charing-T and Banbury-T. Lenina is described as wearing a golden T necklace. Correspondingly, Big Ben became Big Henry and an actual place of worship, the site of royal weddings and coronations, Westminster Abbey, was newly opened as Westminster Abbey Cabaret.

Mustapha Mond explains to John the Savage that the World State did away with God and religion because it was not a compatible concept with its civilization of

³⁸Murray, "XX Utopia".

³⁹K. Ramesh, "A New Historicist Approach to Aldous Huxley's Brave New World," *Journal of Literature, Culture and Media Studies* 4 (2012): 33-34, accessed February 5, 2018, <https://www.inflibnet.ac.in/ojs/index.php/JLCMS/article/view/1647>.

machinery, medicine and universal happiness. He argues that the people had changed, and they no longer suffer any losses for which they would feel the need to compensate by turning to religion. The science of the World State enabled its inhabitants to keep their youthful appearance and vigor until the end of their lives. The old do not turn to religion because they want to console themselves about their wasted youth, the impending death or, here Mond cites Cardinal Newman, because it is merely natural to turn towards religion as one ages, his mind growing calmer and less excitable allowing the God who had already been there to suddenly emerge, as if the clouds had parted. The people do not need consolation when they prosper – the caste system and conditioning ensure that everybody is happy with their social destiny, the science did away with anything else besides aging that could cause physical discomfort, from diseases to something as banal as mosquitoes. In like manner, people are not concerned with the fate of other people, they have no family and they have been conditioned to believe that “everybody belongs to everybody” which could be rephrased as “everybody is disposable and nobody matters”. In other words, there is nobody the people in *BNW* feel strongly about since such “narrowing of focus” as it is at one point in the novel referred to, is discouraged by the conditioning process. The hypnopædic proverb is aided by two more things: no self-denial and soma. The *BNW* citizens are encouraged to keep the cogs of the industry running by consuming a variety of goods, to take part in various social gatherings and to be promiscuous. Even if they would be somehow interested in contemplating religion and God, the World State does not give them the opportunity to do so as it reassures its citizens have “no leisure from pleasure”. Should any of these measures for whatever reason fail and an individual would feel discomfort he can always turn to soma. I will discuss the role of soma in *BNW* in the following chapter in a greater detail.

In the World State, its citizens gather to celebrate Ford’s day celebrations, Community Sings and Solidarity Services. Huxley guides the reader through one such Solidarity Service via the character of Bernard Marx who attends the Solidarity Service at the Fordson Community Singery. The site of the celebration is impressive: three hundred and twenty meters tall, white and flood-lighted, with four helicopter platforms, at each platform shines a crimson T and solemn synthetic music is played from twenty-four big golden trumpets. The worship takes place in one of the seven thousand rooms,

Ford's Day celebrations and other mass Community Sings take place in the great auditorium located at the bottom of the building.

In one of the smaller rooms, the service begins at 9 PM. Twelve people are seated around a circular table, six men and six women, sitting alternately man-woman-man. When everybody is seated, the President presiding over the table begins the service by standing up, making the sign of the T and switches on the synthetic music. The music played is the First Solidarity Hymn. The President makes another sign of T and sits down. Then, the soma tablets are placed in the center of the table and the participants pass around the table a cup of strawberry ice-cream soma, each taking a sip and pronouncing: "I drink to my annihilation." They sing the First Solidarity Hymn composed of twelve stanzas, the cup with soma is passed again and then the Second Solidarity Hymn is sung. By the time of the third circuit of the soma cup and the Third Solidarity Hymn the soma starts working. The President turns off the music and the participants suddenly hear a voice saying: "Oh Ford, Ford, Ford." and "Listen!" followed by a pause and: "The feet of the Greater Being. The Feet of the Great Being are on the stairs." The party members, no doubt under the influence of soma, rejoice as they hallucinate overhearing soft steps descending the stairs. They form a conga line and dance around the room singing "Orgy-porgy" and the service concludes with participants having an orgy.

Without a doubt, this is Huxley's satirical take on a Christian worship. There is again the sign of a T the President makes instead of a cross, a cup of strawberry ice-cream soma evokes Eucharist and the number of the worshipers – twelve, conjures the image of the Twelve Apostles. Throughout his life Huxley remained for the most part strongly anti-clerical, refusing an organized religion headed by an authority figure. In 1959, he recounted his childhood memory of being sick during a sermon at a church in Godalming to a friend as "a precocious expression, no doubt, of anti-clericalism".⁴⁰ While at Balliol, he had a room opposite the chapel and confided to another friend that the "awful noise" of the hymn-singers during the Sunday sermons is making him unhappy and rather gets on his nerves.⁴¹ It is not only these amusing episodes where one can find evidence for his anti-clericalism, the criticism of the Christian ceremonies can

⁴⁰Murray, "II Grandpater".

⁴¹Murray, "IV Oxford".

be found in his non-fiction writing. In *Ends and Means (an Enquire Into the Nature of Ideals and Into the Methods Employed for Their Realization)* (1937) he condemned the religious rites as a failure because they take away people's attention from the very thing the religion puts forward: "they neglect their duties towards themselves, their neighbours and their God in order to give idolatrous worship to some traditionally hallowed object."⁴²

At this point in time where the story takes place, the worshiped Henry Ford is most certainly not alive. There Huxley observes that when a revered man is no longer alive, the adoration cannot corrupt him like it could potentially corrupt a living dictator. However, even such celebrated figures had their flaws and it is the role of the historians and biographers to paint an accurate picture of the person.⁴³ *BNW*, though, did away with history and the adoration of Ford is uncritical and total. The World Controllers use the figure of Ford to control the civilized nations of the World State. They capitalize on what Huxley describes as the need of most human beings to escape the limitations of their ego and escape their familiar self.⁴⁴ This is supported by the words of the three Solidarity Hymns the Ford-worshippers sing:

Ford, we are twelve; oh make us one,
Like drops within the Social River;
Oh, make us now together run
As swiftly as thy shining Flivver.

Come, Greater Being, Social Friend,
Annihilating Twelve-in-One!
We long to die, for when we end,
Our larger life has but begun.

Feel how the Greater Being comes!

⁴²Aldous Huxley, *Ends and Means (an Enquiry Into the Nature of Ideals and Into the Methods Employed for Their Realization)* (London: Chatto & Windus, 1941), 230.

⁴³Huxley, *Ends and Means (an Enquiry Into the Nature of Ideals and Into the Methods Employed for Their Realization)*, 238.

⁴⁴Huxley, *Ends and Means (an Enquiry Into the Nature of Ideals and Into the Methods Employed for Their Realization)*, 71.

Rejoice and, in rejoicing, die!
Melt in the music of the drums!
For I am you and you are I.⁴⁵

The Solidarity Hymns point to the deindividualizing manner of worship. The lines of the Second Solidarity Hymn are of interest, they point to an interesting concept Huxley refers to several of his works as the doctrine of “the pie in the sky” or the doctrine of “the pie in the twenty-second century”⁴⁶, this goes back to what I had already described in the chapter giving the context for *BNW* and *Island*. To summarize, that with the rise of science, the belief in the sinful existence and blissful afterlife in Heaven gave way to the idea of the inevitable betterment of the human race. Huxley felt great unease about the new doctrine as he believed that the undemocratic leaders would use the good end to justify bad means – as he witnessed firsthand in Italy.

The portrayal of the religion in the Malpais pueblo demonstrates Huxley’s all-encompassing interest in religion. The seasonal festival witnessed by Bernard and Lenina is Huxley’s portrayal of a Zuni religious rite. Combining the elements of their own religion and Christianity, young Zuni men dance with snakes around the squares and get whipped, surrounded by onlookers, under the watchful eye of the two painted images, one of an eagle Pookong and the other of Jesus Christ. Lenina is shocked to learn that the participants are volunteers who take great pride in taking part in the ritual. John explains why anybody would want to participate: “For the sake of the pueblo – to make the rain come and the corn grow. And to please Pookong and Jesus. And then to show that I can bear pain without crying out. Yes, to show that I’m a man...”⁴⁷ In other words, the young men feel like they are somehow helping to provide for the community, they give respect to their Gods and prove their manhood by showing their bravery and ability to withstand physical pain. In *Ends and Means* Huxley revisits the Pueblo Indians and says that their problem is the strict attachment to the old traditions, in the language of theology, their sin would be sloth, more specifically mental sloth. The dutiful observation of the religious rites makes them afraid of anything that is

⁴⁵Huxley, *Brave New World*, 70-71.

⁴⁶Aldous Huxley, "Tomorrow and Tomorrow and Tomorrow," in *Collected Essays* (New York: Bantam Books, 1964), 210.

⁴⁷Huxley, *Brave New World*, 101.

unfamiliar.⁴⁸ This is indeed true for the case of John the Savage who cannot conform to the Pueblo Indians due to his fair hair and complexion, even more he is ostracized because of his mother's promiscuous behavior – unlike the World State, the Reservation supports monogamy and the inhabitants still get married. To recapitulate, it is not only Christianity Huxley had issues with, he finds flaws with any religious belief that makes its believers stagnate and does not promote personal growth.

Huxley is not wholly dismissive of religion though. In one of the chapters towards the end of *BNW*, the two characters John the Savage and Mustapha Mond discuss religion. The dialogue seems to mirror Huxley's intellectual development at this time, the point in his life where he is increasingly turning towards religion but is still trying to figure out its role in his life. Mond admits that there is probably a God and while he did not change, the men did and now he manifests as an absence. This belief is present in his non-fiction writing published one year before *BNW*. In *Music at Night*, Huxley examined the shift in the public consciousness regarding Christian beliefs as "lukewarmly believed in or even rejected outright". Even earlier, in 1927 he noted that the men are instead embracing substitute religions, one of them being Fordism, he observed not only in his fiction but also in real life. He criticized it for offering very little in return for the sacrifices it demands: "There is no place in the factory, or in that larger factory which is the modern industrialized world, for animals on the one hand, or for artists, mystics, or even, finally, individuals on the other."⁴⁹

BNW is a milestone in the development of Huxley's religious outlook. The following decade as the foreword to *BNW* written in 1946 shows, Huxley adopted the belief that "Religion would be the conscious and intelligent pursuit of man's Final End, the unitive knowledge of the immanent Tao or Logos, the transcendent Godhead or Brahman" and "the Greatest Happiness principle would be secondary to the Final End principle".⁵⁰ At this point, I will no longer go into greater detail about Huxley's religious development from the 1940s onward as this will be described in the chapter dealing with the depiction of religion in *Island*, presenting the ending milestone where his beliefs came to their full fruition.

⁴⁸Huxley, *Ends and Means (an Enquiry Into the Nature of Ideals and Into the Methods Employed for Their Realization)*, 21.

⁴⁹John Attarian, "Brave New World and the Flight from God," in *Bloom's Modern Critical Views: Aldous Huxley*, ed. Harold Bloom (New York: Chelsea House, 2003), 11-12.

⁵⁰David Bradshaw, introduction to *Brave New World*, (London: Vintage 2007), xliii.

4.4 Science

The World State makes extensive use of science, there is probably no field where science is not applied to what seems to be a betterment of human life. In fact, the opposite is true, and the use of applied science employed in the World State is for the most part damaging to its inhabitants and in certain domains, it makes them less than human.

In contrast with the Reservation, the World State is a rather sterile place – indeed, one of the hypnopædic proverbs says that “cleanliness is next to Fordliness”. In the World State, the proverb is followed to an extreme. The World State did away with serious illnesses, aging and even something as mundane as mosquitoes. While the primary goal was to prevent these from reflecting in the people’s lack of productivity, overall these changes could still be considered as beneficial to the betterment of the quality of life.

However, the World Controllers did not stop there and tempered with the emotional lives of the ordinary people. Mustapha Mond says to the Alpha students: “No pains have been spared to make your lives emotionally easy – to preserve you, so far as that is possible, from having emotions at all.”⁵¹ While the individual characters still do have emotions, their overall emotional intelligence is extremely low. Most of the time, they are unable to understand their own emotions let alone understand the emotions of others and empathize with their struggles. For instance, Lenina conflates love and lust. She had never been taught that the physical expression of love brought on by sexual attraction is merely one of the ways of expressing it, neither was she taught that the sexual expression is at times inappropriate. Therefore, she does not understand why John, who admits to having feelings for her, would refuse her sexual advances and why he would want to show his interest by carrying out a heroic deed.

Another example, Henry Foster is unable to empathize with Lenina’s anguish over John and suggests she simply takes soma, like any other sensible person in *BNW* would do. Since the World State puts a great emphasis on ensuring the greatest possible happiness (and thus stability), the World Controllers made sure that any causes for discomfort were eradicated. By doing so, they lowered the emotional resilience of its inhabitants and their ability to cope. In fact, the ability to cope was made redundant

⁵¹Huxley, *Brave New World*, 37.

thanks to soma, a substance on which I will elaborate in the next chapter.

Science is used to encroach on people's personal autonomy. In addition to conditioning and soma, people must undergo compulsory monthly procedures to maintain their health. During Violent Passion Surrogate procedure, the person's system is flushed with adrenin. As it is unnatural to lead such emotionally barren lives, people need their adrenals to be artificially stimulated. At the onset of the treatment, the patients feel a sense of dreadful emptiness, a breathless apprehension and a nausea. Then, they experience a whole range of negative feelings such as jealousy, rage, fear, without having to suffer any consequences in real life. As Mustapha Mond puts it "All the tonic effects of murdering Desdemona and being murdered by Othello, without any of the inconveniences."⁵²

Another method of control where science is used as a tool is the complete reformation of the system of human reproduction in the World State. The World Controller's choice for ectogenesis had ensured stability but eradicated families and the women's rights to make choices regarding their reproductive health. All the future inhabitants of the World State begin their lives as embryos in Hatcheries, laboratories where the embryos are artificially grown in a special surrogate material, in "a bottle". All embryos are at the beginning biochemically equal but based on the demands of the industry, they might undergo additional conditioning processes, such as being exposed to high temperatures, so the resulting adult "specimen" will be able to thrive doing hard manual labor in very warm climates. To rephrase, the future inhabitants of the World State have no right to self-determination, they are created on demand to fulfill their inevitable social destinies. The less fortunate embryos undergo a Bokanovsky process, during which the fertilized egg will be split several times to create a high number of identical "individuals", if they may be called so, since the very process itself is a case of deindividualization.

Only around thirty percent of the female embryos are kept fertile, the others are sterilized. Like everything else in the World State, the number was carefully calculated to ensure that there is plenty of genetic material to keep the ectogenetic reproduction going, with the ability to select the best genetic material among the potential donors. To elaborate, the fertile women undergo an operation "for the good of Society" during

⁵²Huxley, *Brave New World*, 211.

which their ovaries are excised and used in the subsequent processes in the laboratories. The women are financially compensated, the bonus amounting to six months' worth of salary. For the women to be asked to undergo such an operation for the greater good sounds rather reminiscent of what was described by Huxley as the doctrine of the pie of the twenty-second century, analyzed in previous chapter.

It might come as a surprise that in the highly scientific World State, science itself needs to be contained. Mustapha Mond explains to John that the scientific development must be strictly controlled for it is potentially subversive. He gives the example of the lower-castes and their working conditions: the working hours could have been shortened thanks to the labor-saving devices, or farm work could be completely eradicated by synthesizing food in the laboratories. At one point, it was experimented with, but it caused an unrest as the lower-castes had trouble finding a fulfilling activity to pass their leisure time.

The World Controllers restrict access to scientific information. Mond says that the scientific workers, for instance those who work at Hatcheries, have in fact little scientific knowledge. They are merely taught to follow the instructions they were given and do not experiment. Linda is a great example of a rather ignorant scientific worker. Prior to her life in the Reservation, in the Civilized World she was an embryo-store worker. However, she knows no other information beyond what she read in the manual for her job. For example, she is unable to explain to John how to make chemicals or where do they even come from. Earlier, Mond was reading a paper entitled "A New Theory of Biology". The paper proposed that "the purpose of life was not the maintenance of well-being, but some intensification and refining of consciousness, some enlargement of knowledge."⁵³ While Mond is ready to admit that the author is indeed right and there is a purpose of life beyond the search for happiness, such a belief is downright heretical in the World State and it cannot be published as it could potentially decondition the less suggestible higher-caste people. He makes a note to have the author of this paper under supervision, as he might have to be exiled. This was, in fact, how Mond himself became a World Controller – he used to be a scientific worker who veered off beyond the territory of approved scientific work and was eventually asked to choose between being exiled or becoming a World Controller.

⁵³Huxley, *Brave New World*, 154.

All this relates to Huxley's concern about the misuse of science, his dislike for specialization and again, his criticism of Henry Ford. *Science, Liberty and Peace* gives an overview of Huxley's attitude towards the contemporary scientific development. He was concerned that the scientific progress is so rapid that the society is unable to keep up with it and fully grasp the consequences, let alone adjust to the changes brought on by science in economy, politics and ethics. He blames science for being one of the factors that contributed to the decline of liberty in the twentieth century as it went hand in hand with the progressive centralization of power. The scientific discoveries across all fields gave a small ruling minority unprecedentedly efficient means of coercion, so as can be seen in *BNW*, many are at the mercy of few, all the nations are at the mercy of ten World Controllers. In authoritarian regimes, Huxley observed the trend of the undemocratic leaders to coerce people by using propaganda, brainwashing and conditioning to choose against their best interests and under the guise of security to serve to fulfill the wishes of the ruling minority.

The authoritarian regime of the World State seems fairly benevolent compared to its real-life counterparts Huxley witnessed in Europe of his time. The World Controllers seem to work to ensure the stability and happiness of the inhabitants. Like the search for *Lebensraum* did not make people any happier, neither did the use of science in the World State make its fictional inhabitants any happier. Huxley argued that unlike arts, science is inevitably progressive and deals with an abstraction, not an exhaustive picture of reality. In other words, it might lead to unpleasant surprises in other fields of life and while simplification and generalization are viable processes in science, they are not viable where it comes to politics as such approach is harmful to liberty and individual rights. And indeed, such is the case in the World State. For stability and universal happiness, the inhabitants of the World State had to pay with their emotional lives, individuality and right to self-determination. What is worse, the system failed to ensure universal happiness and several characters question the current state of affairs in the Civilized world.⁵⁴

There cannot be any doubt that Huxley modeled the Hatchery on the trends he observed. The Director accompanies the Alpha Students around the various departments of the Hatchery, where employees oversee only part of the decanting process to which

⁵⁴Huxley, *Science, Liberty and Peace*, 27.

they had been assigned. This echoes a Ford factory, where embryos are manufactured like cars. Huxley observed a similar development in academia, an era of intense academic specialization. Huxley loved to make fun of the professors and while he considered himself primarily a man of literature, he refused to consider any subject to be beneath him.⁵⁵

While in *BNW* science got a bad reputation, Huxley saw it merely as a tool. A tool that can be misused, as in the World State, or a tool that can serve and fulfill people's needs. In *Science, Liberty and Peace*, he proposed that an interdisciplinary agreement should be drafted urging the scientists to refuse to work on such projects that somehow encroach on the liberty of human beings.

4.5 Psychopharmacology

Soma was one of the novelties introduced at the dawn of the new era, the era of the World State. As the World Controllers were eradicating one by one various destabilizing forces in the newly civilized world, alcoholism, drug abuse and religion arose as issues. The World Controllers recognized the potential of biochemical and pharmacological research in coming up with the solution and invested in these fields. The scientists discovered soma. Its commercial production began in A.F. 184.

Huxley writes that he took the inspiration for this substance from the ancient Aryan invaders of India – they were using stems of a plant, *Asclepias acida*, during elaborate ceremonies. The juice had stimulative effects, drinking it was not without drawbacks though. Warning against the potential dangers of the substance was deeply rooted in their religious mythology, where even a powerful sky-god Indra was depicted as not being immune and being ill because of drinking it. For a mortal, drinking the juice could be even fatal.⁵⁶ Huxley's soma has no such physiological drawbacks. Based on the amount used, the effects would range from having feelings of bliss, calmness to seeing visions and sinking into a deep sleep: "Half a gramme for a half-holiday, a gramme for a weekend, two grammes for a trip to the gorgeous East, three for a dark eternity on the moon;..."⁵⁷

⁵⁵Murray, "I Aldous".

⁵⁶Aldous Huxley, *Brave New World Revisited* (New York: RosettaBooks, 2000), PDF, 54.

⁵⁷Huxley, *Brave New World*, 47.

By making the substance widely available, alcoholism and drug addiction were eradicated. Why indeed would the addicts turn to their usual drug of choice when they were offered a much better option, one that was even encouraged by the State? As for convincing the general, non-addicted populace, the World State turned to propaganda: "One cubic centimetre cures ten gloomy sentiments."⁵⁸ Prior to the discovery of soma, the people had to turn inwards and process their negative emotions such as malice, bad temper, boredom or jealousy on their own. Turning to religion as an aid to some serious soul searching used to be a common solution, one that was made redundant by the discovery of soma when people turned to less demanding route towards salvation:

And there's always soma to calm your anger, to reconcile you to your enemies, to make you patient and long-suffering. In the past you could only accomplish these things by making a great effort and after years of hard moral training. Now, you swallow two or three half-gramme tablets, and there you are. Anybody can be virtuous now. You can carry at least half your morality about in a bottle. Christianity without tears--that's what soma is.⁵⁹

The propaganda is aided by the availability of soma, taking it is extremely normalized. It is served with coffee, used during the Solidarity Services and there are even dedicated ice-cream soma bars.

While the citizens of the World State would not become physiologically addicted to soma, they had developed a psychological addiction. The World State recognized the people's need for soma as a coping method and turned it into an effective instrument of control. Lenina has hard time coping without soma during her visit to the pueblo, so when she comes back to the hotel room, she takes a large dose, causing her to sleep for at least eighteen hours. Upon her return to the Civilization, John's mother Linda is delighted to have the ability to go on the soma holiday again, she takes such large doses that it eventually makes her respiratory system fail.⁶⁰ To be deprived of soma seems a

⁵⁸Huxley, *Brave New World*, 77.

⁵⁹Huxley, *Brave New World*, 210.

⁶⁰Soma would not normally cause such thing to happen, even in large and frequent doses because the inhabitants of the World State undergo rejuvenating procedures that keep their bodies young and healthy up until they death at around sixty. Since Linda was stuck in the Reservation, she missed out on these procedures that would prevent the aging process.

dreadful fate to the inhabitants of the Civilized world. Lower-castes are no exception: when a group of Deltas becomes restless during soma distribution, the person in charge reprimands them. He threatens them that unless they start to behave, he will stop the distribution and they correct their behavior immediately.

Enter John the Savage, who, inspired by Linda's death, decides to free the Deltas and starts throwing out the soma rations out of the window causing a riot. Police arrives to break up the fight. They spray the crowd with soma in form of vapor and set out a sound system, exposing them to the anti-riot speech of the Voice of the Reason, the Voice of Good Feeling. The speaker urges the rioters to "be happy and good together". This is non-rational propaganda, it produces emotional conviction. Few minutes later, the rioters were pacified, soma was hastily redistributed, and John was arrested and led away to meet Mustapha Mond. Soma is an insurance against social unrest, if it does not prevent the people from rioting in the first place, it can be used to tranquilize them and then heighten the people's suggestibility to propaganda.

Mustapha Mond finds John's futile attempt to liberate the Deltas hilarious. John did not consider that the Deltas do not have the mental capacity to understand the concept of liberty, even more, using various means, that the concept of liberty was eradicated in the first place.

More than twenty years later, Huxley remembered the psychopharmacology in the 1930s. In the 1930s, the study of brain chemistry and the study of the effects of chemical substances on mental and physical functions were a new field. At the point when *BNW* was being written, it was not yet known that chemical substances could be used to help deal with mental illnesses. The distrust that echoes the lack of knowledge in the potential of these substances is evident in the negative depiction of soma.

4.6 Sexual Ethics

The depiction of the sexual ethics in the World State is Huxley's reflection on the replacement of family by the State in authoritarian regimes, a satire on Freud's theories and the depiction of loosening of moral restraints, what Huxley prophesied would come about in reality too.

The World Controller Mustapha Mond explains to the promising Alpha students that family as an institution was not reconcilable with the vision of global stability. He

explains that while in the present, they live by the hypnopaedic motto of “everybody belongs to everybody”, this had not always been the case. In the past, there was the family, two parents and children. He is highly critical of the close emotional ties that formed between the individual family members, he finds the idea of mother making a fuss about “her” children outrageous. In a similar manner, monogamy and romance were a threat to the stability. The close relationships between the individuals made them feel deeply, sometimes negatively impacting their ability to contribute to the industry. This can be observed when at one point, Lenina proves another hypnopaedic proverb right: “when the individual feels, the community reels.” She falls in love with John the Savage causing her to be distracted while working. Momentarily distracted, she is unable to remember whether she vaccinated an embryo against sleeping-sickness. She decides to move on to the next embryo, as she does not want to risk giving the embryo another dose. Her decision turns out to be fatal twenty-two years eight months and four days later, when a young Alpha-minus administrator at Mwanza-Mwanza succumbs to trypanosomiasis, the first case for over half a century. The dead Alpha-minus was no doubt as expendable as the next in the World State, where people are manufactured according to the demand, nevertheless, Lenina’s act could have potentially endanger the stability of the industry.

By abolishing the constitution of family, the World State has a complete control over the number and composition of the population. No child can be born as a product of viviparous reproduction as evidenced by Linda who knew that she would have been allowed to return to the Civilized world after she got lost in the Savage Reservation had it not been for having a baby, John. All the children in the World State are now brought up in State Conditioning Centres. A child comes into the civilized world based on demands of the industry. The child is decanted in the Hatchery and then undergoes conditioning, the State supervising the child’s upbringing at each step.

Huxley was in part inspired by Sigmund Freud’s theories. At one point, Ford is referred to as stylizing himself as “Freud” when he was discussing psychology: “Our Ford -or Our Freud, as, for some inscrutable reason, he chose to call himself whenever he spoke of psychological matters--Our Freud had been the first to reveal the appalling dangers of family life.”⁶¹ Freud’s beliefs were popular among the members of the

⁶¹Huxley, *Brave New World*, 33.

Bloomsbury Group whom Huxley met at Garsington. Unlike them, however, he was not a proponent of Freud, quite the opposite. His extreme dislike began when he first read Freud's work on the interpretation of dreams.⁶² He remained a staunch critic of Freud throughout his life. Psychiatrist Henry Osmond remembered that he and Huxley were invited to a conference of the American Psychiatric Association in the 1950s: "He sat there paying the keenest attention, crossing himself devoutly every time Freud's name was mentioned. Here was a congregation, including many pious Freudians, so Aldous was kept busy. Luckily, my psychiatric colleagues were so absorbed by the incantations that no one noticed him."⁶³ Freud was concerned that the mistakes of the modern educational system are that children's sexual development is inhibited and they are prematurely exposed to religion.⁶⁴ Huxley makes fun of Freud's concern in *BNW* where the children are encouraged to take part in erotic games as part of their natural (conditioned) development. The conditioning to adopt the sexual ethics of the civilized world takes place at two points in the book: first time, inside the dormitory, where a nurse in charge informs the Director that the sleeping children had just finished listening to a hypnopaedic lecture on Elementary Sex to be followed by a lecture of Elementary Class Consciousness. The second time when the sexual conditioning is described in the book is when the Director and the Alpha Students meet Mustapha Mond in the Conditioning Centre's gardens. The scene is described in such a serene manner that it evokes a paradise imagery:

Outside, in the garden, it was playtime. Naked in the warm June sunshine, six or seven hundred little boys and girls were running with shrill yells over the lawns, or playing ball games, or squatting silently in twos and threes among the flowering shrubs. The roses were in bloom, two nightingales soliloquized in the boskage, a cuckoo was just going out of tune among the lime trees. The air was drowsy with the murmur of bees and helicopters.⁶⁵

⁶²David Bradshaw, "The Best of Companions. J.W. N. Sullivan, Aldous Huxley and the New Physics," *The Review of English Studies* XLVII, no. 187 (August 1, 1996): 359, accessed October 12, 2017, doi:<https://doi.org/10.1093/res/XLVII.187.352>.

⁶³Reiff, *Aldous Huxley, Brave New World*, 123-124.

⁶⁴Peter Firchow, "Science and Conscience in Huxley's "Brave New World"," *Contemporary Literature* 16, no. 3 (Summer 1975): 313, accessed February 4, 2018, <http://www.jstor.org/stable/1207404>.

⁶⁵Huxley, *Brave New World*, 25.

A child not willing to take a part in the erotic play is seen as abnormal. One such case comes about in the same chapter; the adults observe a crying boy led by a nurse. She informs them that since he had been reluctant to join the other children in the erotic play in the past few days, she is taking him to be checked by the Assistant Superintendent of Psychology to be checked for what makes his behavior out of ordinary.

There are two more characters who exhibit unusual behavior, behavior not in lines with the morals of the World State: Lenina Crowne and Bernard Marx. Lenina, as already mentioned, falls in love with John. She displays unusual behavior regarding relationships prior to that. Even though she had been, as a model citizen of the World State, sleeping with almost all of her male coworkers, at one point she started seeing Henry Foster. Her friend, Fanny Crowne,⁶⁶ is bewildered when she learns that Lenina has been going out with him for four months and the relationship has been, at least on her part, monogamous. She scolds Lenina for her unconventional behavior and reminds her that the Director of the Hatchery, their employer, would be furious if he had known about this. Lenina contemplates that sometimes she simple does not feel like behaving promiscuously. Fanny relates to this sentiment but reminds Lenina that they must conform. The result of their conversation is that Lenina takes up on Bernard Marx's offer to visit the Malpais reservation.

Bernard stands out at first glance. Unlike most of the Alpha men who are described as tall and muscular, Bernard looks like a member of one of the lower castes due to his short and slender stature. There is a rumor about him that his bottle surrogate accidentally underwent a dysgenic process causing him to stand out. Because of this, Bernard has extremely low self-esteem, for instance, he is extremely worried that a lower caste employee would not carry out his orders due to their similar looks. He likes to spend time alone in what seems like a self-imposed isolation, most likely because he is ashamed of his appearance. The solitude gives him time to contemplate things but also widens the gap between himself and the other civilized citizens who are extremely mistrustful of his solitary tendencies. Bernard is a coward and he would love nothing more than to be able to conform – later in the story, he exploits John the Savage and by

⁶⁶Lenina and Fanny are not related, the World State has two thousand million inhabitants but only ten thousand unique names.

presenting him at the parties he throws, he increases his popularity, not aware that the interest is not genuine which later brings on his downfall. Before all that happens, Bernard has what looks like romantic feelings for Lenina. He agonizes over the degrading manner in which other men talk about Lenina and at the same time he is concerned that such behavior is perfectly normal, and it is him who is misbehaving. He had been extremely anxious about Lenina possibly refusing his invitation to Malpais and when they finally do talk, he blushes. Lenina's behavior upsets him too as right after their conversation she leaves for a date with Henry Foster. Bernard is aware that her behavior is perfectly acceptable, but this does not stop him from feeling any less gloomy.

Lenina finds his behavior unsettling. As she had been, like all the civilized citizens, conditioned to spend her time consuming as much as possible, she finds Bernard's wish to spend their time together just walking and talking odd. She does not understand why he would want to spend so much time with her alone, since, in her opinion, there is little two people can do alone besides having intercourse and that they cannot naturally do all the time. Sex in the World State is a rather public thing and she cannot fathom Bernard's eccentric desire to discuss such matters in private. The World Controllers made sure that jealousy and monogamy were eradicated, so it is perfectly acceptable for her to see both Henry Foster and Bernard Marx, even to discuss Bernard while in bed with Henry. It is Henry who assures her that Bernard is a bit odd since he is a type of a person who is less susceptible to the conditioning process; even though the conditioning did not iron out all his differences, he is ultimately harmless. Henry is wrong though, Lenina's and Bernard's first date goes horribly. They fly over the sea during the night, Bernard wants to enjoy the romantic setting but Lenina hates it since there is nothing to distract her. Even worse, Bernard makes her cry with his speech of wanting to step outside the conditioned society to enjoy freedom. Bernard too is shaken since Lenina was unable to meet his romantic expectations and resorts to taking soma to cope, a method which he normally avoids. They still go to Malpais together but after this date, Bernard seems to have lost his interest in Lenina and focuses his energy on improving his social status and bringing down Thomas, the Director of Hatcheries and Conditioning, who wants to send Bernard away to an island.

Lenina's relationship with John is not any less disastrous. John is used to the

dark complexion of the girls at the reservation and their indifference to him due to his status as an outsider, so he is completely captivated by Lenina's fair complexion, wavy auburn hair and a facial expression that signifies a bit of interest in him. He is overjoyed when Bernard tells him, he is not in a relationship with Lenina. When Lenina is taking soma holiday, John breaks into the rest-house and observes her in her sleep, the image inspires him to cite passages from Shakespeare's *Troilus and Cressida* and *Romeo and Juliet*. The passages indicate John's idolization of Lenina, he thinks of her as an embodiment of virginity, purity and chastity.⁶⁷ Not aware that Lenina is none of those, in fact, pretty much the opposite, he puts her on the pedestal and he is unable to approach her. When Lenina confronts him, she falls of John's pedestal hard. He wants to act in line with Shakespeare's plays and in line with the conduct he observed back in the reservation – he wants to prove himself worthy of Lenina. Lenina confuses romantic love with its sexual expression and starts undressing. John is distressed as his image of pure Lenina is shattered and refuses her sexual advances and sees her as a product of the corrupted civilized society.

John does not understand that in the civilized world, people make little fuss about romantic relationships. The civilized people enter the relationships merely as a way to spend their leisure time and due to their conditioning, that do not ascribe a major significance to whom they are spending their time with, as long as they are amused. This fact contributed to Lenina taking on Bernard's invitation to the Reservation – it was the prospect of once-in-a-lifetime opportunity of traveling to the exotic destination that propelled her to accept, not Bernard, whose behavior she already found erratic at this point. Helmholtz Watson's behavior proves the inability of the conditioned civilized citizens to comprehend the concept of romantic relationships: when John reads him excerpts from Shakespeare, he finds the idea of Juliet being forced into marrying somebody she does not want to marry and not telling the parents she is already "having" Romeo hilarious.

Finally, Huxley's portrayal of love and sex in *BNW* is his reflection on the contemporary trends he observed. In the essay "Obstacle Race" written roughly around the same as *BNW*, he described the social life in the past as being influenced by various

⁶⁷Harold Bloom, ed., *Bloom's Guides: Aldous Huxley's Brave New World* (Philadelphia: Chelsea House, 2004), 52.

conventions and taboos that guided the moral flow of life like some form of obstacle. He argued that the progress of applied science undermined the role of religion, therefore, Christian beliefs “are now lukewarmly believed in or even rejected outright.”⁶⁸ He worried that the loosening of sexual morals in the form of “unimpassioned indulgence” causes love to become “infallibly cold”⁶⁹ - and this is what indeed happens in *BNW*. Until Lenina fell in love with John the Savage, she cared very little about whom she was seeing. Even though she was dating Henry Foster exclusively, she was not particularly bothered by the fact of him sleeping with other women or having to sleep with other people herself in order to comply with the society’s norms. After she fell in love with John, she is described as having overwhelmingly passionate feelings for him and she grows extremely irritable with Henry when he questions her behavior. This does not mean however that Huxley was by any means a prude, he argued against both too much sexual liberty and restraint. Nicholas Murray describes Huxley, with the blessing of his first wife, as extremely susceptible to beautiful women.⁷⁰

⁶⁸Attarian, "Brave New World and the Flight from God," 10-11.

⁶⁹Huxley, *Collected Essays*, 58-59.

⁷⁰Murray, "III Damage".

5 Island

5.1 History

The fictional tropical island called Pala is the setting for the events of Huxley's last novel *Island*. Located somewhere between Ceylon and Sumatra, Huxley described it is "an island of relative sanity in a world of madness".⁷¹ The reason to what makes Pala so special lies in its history.

Pala is a constitutional monarchy and at its breaking point in history, it was headed by Raja, Murugan the Reformer. The Raja had a tumor in his throat and Palanese ambassadors were sent out to look for a skilled surgeon who would be able to operate on the Raja. One such surgeon was located at Madras, it was Andrew MacPhail. When the doctor arrived at Pala and examined the Raja, he concluded that the situation was hopeless. This was in the nineteenth century, when the medicine was not advanced enough to ensure antiseptic conditions, for the patient to be operated on without pain and in artificial sleep – he was certain the Raja, already at a very weakened state would not be able to withstand the long painful operation, let alone to be able to recover from it and not die of blood poisoning. The doctor was touched by the pitiful sight of the small but charismatic ruler and decided to help the man. Andrew MacPhail remembered that he read an article denouncing the use of animal magnetism. The doctor accused in the article of being a liar and a fraud claimed that he was able to perform painless operations on patients in the mesmeric trance with an exceptionally low mortality rate. Andrew was rather doubtful but having no other options, he turned to hypnosis in curing the Raja. To his surprise, the hypnosis worked, the operation went well, and Raja's recovery was without any problems. Soon after, earning the trust of the royal family and the friendship of the Raja, the doctor was given another opportunity to test his new skill on Raja's pregnant daughter. The girl was extremely worried about giving birth to the child as she saw a bad omen that convinced her that both she and her child will die. Using hypnosis, Andrew was able to put her at ease and eventually, the delivery was easy and painless. This cemented the doctor's position at Pala – he decided to remain at the forbidden island and together with Murugan, they were looking for a way to change Pala for better.

⁷¹Murray, "XXXVI Fire".

Early on, Andrew noticed things are different at Pala, there were things he liked and things he disliked. He concluded:

People, he was beginning to understand, are at once the beneficiaries and the victims of their culture. It brings them to flower; but it also nips them in the bud or plants a canker at the heart of the blossom. Might it not be possible, on this forbidden island, to avoid the cankers, minimize the nippings, and make the individual blooms more beautiful?⁷²

As luck would have it, now close friends, Murugan and Andrew, were men of complementary abilities. Raja knew nothing about physical science, European technology, art, European way of thinking. Likewise, Andrew knew nothing about Indian painting, Indian poetry, Indian philosophy, the science of the human mind and the art of living. As they began to teach one another, they realized they could make use of their talents to improve the living conditions of the Palanese by bringing the best of the West and the East together.

Thus, the series of reforms began. The Raja and the doctor opted for slow changes that would steadily win them the approval of the Palanese because they improved their living conditions. The first in the series of reform was brought on by hypnosis which promised painless childbirth and operation. This won them the approval of the Palanese not merely on the practical grounds but also on spiritual grounds. The Palanese were Buddhists, therefore, they believed in the philosophy of non-attachment. As physical pain was one of the attachments, hypnosis as a tool used to put an end to it was a welcome change. Next, the agriculture was reformed, then educational system and language. All these changes put forward the best interests of the Palanese and aligned with their religious beliefs.

The Palanese do admit that it was not only smart people who were in the right time in the right place but also their geographical disposition that gave them an advantage over neighboring islands. Unlike the nearby island of Rendang, Pala has no harbor, overall it is not very welcoming of outside visitors, earning the nickname “the forbidden island”. The protagonist of *Island* himself, Will Farnaby, ended up in Pala by

⁷²Aldous Huxley, *Island* (New York: Harper Perennial Modern Classics, 2009), 155.

accident, when his ship was blown away from the waters of Rendang to the rocky cliffs of Pala where he ended up shipwrecked. Having no harbor, Pala was never colonized. Rendang was colonized several times: by Arabs in the Middle Ages who brought there islam. The Portuguese brought Catholicism and the population of Rendang exploded in an unsustainable manner as Catholicism forbade them from using birth control. The Dutch and the English founded plantations, destabilizing the economy and destroying the nature of Rendang.

At present, in 1961, Pala is still a constitutional monarchy. The royal family bears no other privileges over other Palanese other than the title and the hereditary rights to rule the country.⁷³ Even there, the power of the sovereign is limited, as there is the Cabinet, the House of Representatives and the Privy Council. The country is further divided into self-governing units, I will elaborate on the distribution of power in Pala in later chapters.

In creating Pala, Huxley drew on a variety of sources. First, his visit to India in the 1920s, when it was under the British rule inspired the ruin of Rendang by colonization. Huxley showed contempt for the colonial rule, he described majority of the British imperialists he had met as “stupid, uncultured, underbred, the complete and perfect cad.” He agreed with the Indian nationalistic sentiment: “We really have no business here. And there is no doubt whatever that we are steadily making the country poorer and poorer.”⁷⁴

The use of hypnosis by Andrew MacPhail reflects Huxley’s own interest in the discipline. In *Ends and Means*, Huxley referred to James Esdaile who in the nineteenth century operated on hypnotized patients with great success.⁷⁵ Huxley was greatly interested in the connection between the body and the mind, it is no surprise that he would warm up towards the practice of hypnosis. He came to believe in the mind’s ability to heal the mind that he eventually ended up being a practitioner himself. After his wife Maria had a tumor removed, he used hypnosis on her to help her recover. He was convinced that he was a good hypnotic operator but not a good hypnotic subject. Nevertheless, he underwent hypnotic treatment when he was suffering from iritis and

⁷³The present Raja likes to complain about having to drive an old car while Rendang gives its ambassador a Bentley.

⁷⁴Murray, "XIV Sailing".

⁷⁵Aldous Huxley, *Ends and Means (an Enquiry Into the Nature of Ideals and Into the Methods Employed for Their Realization)*, 259.

used various kinds of auto-hypnosis on himself to cure insomnia.⁷⁶

In *Ends and Means* he argues that a reform, as seen in Pala, must be carried out in several spheres in a humane manner:

There can be no single cure for the diseases of the body politic. The remedy for social disorder must be sought simultaneously in many different fields. Good ends can be achieved only by the employment of appropriate means. The end cannot justify the means, for the simple and obvious reason that the means employed determine the nature of the ends produced.⁷⁷

While in *BNW* the citizens were constantly bombarded with various means of propaganda that was non-rational and most of the time downright irrelevant, in *Island*, Huxley saw an opportunity to employ another type of propaganda, a rational propaganda. Unlike the non-rational propaganda which puts forward the wishes of the ruling minority, the rational propaganda urges people to act for their own best self-interest by means of logical arguments.⁷⁸

At the same time the demonstration that the new theories may be made to produce desirable results in practice will act as the best possible form of propaganda on their behalf. Most people find example more convincing than argument. The fact that a theory has actually worked is a better recommendation for its soundness than any amount of ingenious dialectics.⁷⁹

To summarize, in describing Pala's history, Huxley expressed his wish for a reform of the society and described the manner which he would desire the reform would adopt. Witnessing the empty speeches of the dictators of the authoritarian regimes who rose to power in Italy, Germany and Russia, he warned against people giving into their false promises. He strongly believed that using inhumane means to achieve what the dictators

⁷⁶Murray, "XXXII Devils".

⁷⁷Aldous Huxley, *Ends and Means (an Enquiry Into the Nature of Ideals and Into the Methods Employed for Their Realization)*, 9.

⁷⁸Huxley, *Brave New World Revisited*, 28-29.

⁷⁹Aldous Huxley, *Ends and Means (an Enquiry Into the Nature of Ideals and Into the Methods Employed for Their Realization)*, 129.

presented as good ends is a false rhetoric and a mere tool to justify questionable methods.

5.2 Education

The Palanese educational system reflects what Huxley called in *Brave New World Revisited* (1958) “education for freedom”. The focus of the Palanese system is on the individual, stressing the importance of diversity, value of both knowledge and emotional intelligence and the ability to fully grasp the potential of language. It takes as a measure of success, when they turn out an individual, not, like the World State who turns out obedient slaves. Another thing that undoubtedly motivated Huxley to emphasize the importance of education and to provide a blueprint for it in *Island* was his stay at his friend Jinny Pfeiffer’s house. He lived there after his house burned down, while still working on the manuscript of *Island*. Jinny had two children and he saw firsthand the difficulty of educating children within a normal school system that does not motivate them and does not give them tools to become well-adjusted adults.⁸⁰

Murugan, the Raja of Reform, being bilingual in both Palanese and English set the direction for the approach to education in Pala. First, the ladies and the gentlemen of the court had sent for English tutors to be taught English, the trend later became a policy. English schools were set up in Pala alongside a press, the first book printed were excerpts from *The Arabian Nights* and a translation of *The Diamond Sutra*. The books motivated the Palanese to learn English until they eventually became bilingual. The use of English complemented the native Palanese: to discuss everyday matters, love and making love, the Palanese turn to their native language. When talking about business, science and philosophy, they turn to English. English is preferred for the written word – in fact, the adoption of English gave rise to Palanese national literature. Prior to the adoption of English, the Palanese literature was a matter of oral tradition, bards reciting Buddhist and Hindu myths. English became a tool to express ideas beyond these myths. There can be no doubt that the sentiment Huxley wished to express there was that learning new languages makes us more human, it gives us access to new ideas and

⁸⁰Michael Horowitz and Cynthia Palmer, eds., "1962 Love and Work" in *Moksha: Aldous Huxley's Classic Writings on Psychedelics and the Visionary Experience* (Rochester: Park Street Press, 1999), Kindle edition.

manners of expression we would not have been normally exposed to within our native culture. Huxley himself spoke several languages, he possessed a great command of French, often making use of it in his works, or in private life, when talking to his Belgian wife Maria Nys.⁸¹ Likewise, his literary interests were not limited to just Anglophone literature, he counted the French symbolists, Honoré de Balzac and Tolstoy's *War and Peace* (1869) among his favorites.

This is, however, not merely an expression of Huxley's praise for multilingualism. What he was trying to put an emphasis on is that the state in *Island* understood the importance of educating its citizens, giving them various opportunities to broaden their horizons. While the Palanese government strictly controls Outsiders visiting Pala, the native Palanese are free and encouraged to travel. As part of their education in the Upper Sixth, those who are taking the advanced sociology course visit the outside world. Ranga describes his visit to the neighboring Rendang: in Rendang, where there is no population control in place like in Pala, there is overpopulation. People live in slums which the Rendang Foreign Office desperately tried to hide from the visiting Palanese. The Palanese do not live in such a denial. While they do admit that Pala is a great place to live, the island is still not a paradise and it has its problems. The only reason Pala remains such a nice place is because the Palanese are willing to co-operate, work honestly and behave decently. They are not working under the guise of a false promise of happiness like the citizens of *BNW*, they are making a rational choice.

The Palanese crime rate is extremely low because their educational system recognizes the importance of prevention. During a visit to the West, Dr. Robert MacPhail visited prisons, talked to inmates and Western experts on human behavior. He was looking for something the delinquents had in common. The Western experts were convinced that the root of the anti-social behavior lied in the inmates having a traumatic childhood. While Dr. Robert did admit the importance of a childhood trauma in the making of a delinquent individual, he observed a pattern present across all the inmates, they were somehow predisposed to be troublemakers. He identified two groups, Peter Pans and the Muscle People. A Peter Pan is a child who is somehow stunted in development, has a low self-esteem, envies the other children and is therefore unable to co-operate. What the Peter Pans need is to have "their nipped buds open out and grow".

⁸¹Murray, "XXXI Europe".

The Muscle People are children who are of unusually large stature, violently extroverted, showing no sympathy and remorse when driven by their ambition for power. Two dictators are cited as examples, Hitler as an untreated Peter Pan and Stalin as an untreated Muscle Man.

The Peter Pans are treated with three pink capsules a day to help their endocrine imbalance. The Muscle Men are taught to be sensitive, not given any opportunity to bully others and encouraged to do a strenuous physical activity to channel their violent tendencies. Any potential social failures are identified around the age of four or five when all children undergo a thorough medical exam, evaluating their physical and mental attributes. As they go through the educational system, their violent tendencies never get a chance to develop.

It is not only the Peter Pans and the Muscle Men who get special attention, the Palanese in general stress an individual approach to the education of children. The teachers assess how sociable is a child, what is his learning style, temperament, if they have a special aptitude for a certain subject or a seeming weakness, like being more suggestible than average. Then the individual classes are formed, and their composition is slowly adjusted. First, the highly introverted children are grouped together. Then more sociable children are introduced to the group. Later, the muscle men and women join the group. This way, the children are taught the importance of mutual tolerance and respect.

There is also a heavy focus on emotional intelligence and the ability to use language. The Palanese pupils are taught to understand and accept their emotions and that while they will feel both positive and negative emotions, they cannot let themselves be swayed by them. They are instructed to channel their negative energies in more productive manner that does not harm anybody else. For instance, the children are taught various kinds of dance, to “stamp it out”, rock climbing is an integral part of the school curriculum. Physical education is vital as a prevention of not only misbehavior but also in physical deterioration, in other words, the Palanese do not want their children to become “bad-tempered sitting-addicts” like their Western counterparts. The children are taught to analyze everything they hear or read, to not take words too seriously as sometimes they fail to capture the intended meaning, or the speaker wishes to mislead them. This makes them as future citizens less susceptible to propaganda.

The methods too are tailored to the needs of the children. For instance, the smaller children who do not yet have the vocabulary to express their likes and dislikes and describe their social disposition are taught via animal parables such as “I am friendly like a guinea pig” or “I like to be by myself like a cat.”. Having a heightened suggestibility is not necessarily a flaw in Pala: such children are taught how to capitalize on what seems to be a weakness. They are taught to distort time and enter hypnotic trances, in other words they can manipulate their own perception of the passage of time. They can make themselves feel as if they were experiencing an hour and not a minute which enables them, for instance, to calculate difficult mathematical problems much faster than their less suggestible peers.

This elementary education deals with the diversity of individuals. Then the children graduate to advanced elementary education which in addition to the diversity also focuses on the transcendent unity with all other sentient beings. In more practical terms, this means that they are educated to understand that nothing exists in isolation. Therefore, the children are taught botany and ecology, they are encouraged to build connections between all they had been taught. As Palanese nature is almost intact, they are shown the pictures of erosion in the Outside world, the children learn the principles of balance, “give and take, no excess” and the respect for nature “Treat Nature well and Nature will treat you well. Hurt or destroy Nature, and Nature will soon destroy you.” Finally, they understand the importance of conversation, to take personal responsibility for it and never to feel superior as nobody is exempt from the natural order of things. Lessons in ecology lead into lessons in elementary Buddhism.

Finally, the students enter the higher education at the age of sixteen and go on with their education till they are twenty-four, half-time studying, half-time working. As adults, they usually work part-time and sample a variety of jobs. While such circumstances do not bring on the best efficiency, it works towards betterment of the people’s lives. In Pala, the maximum efficiency is not vital, the human satisfaction is.

Huxley drew on a variety of sources when looking for inspiration for the Palanese educational system. In *Ends and Means*, he mentions one of them, the typological system of Dr. William Sheldon that divides people into somatonic, viscerotonic and cerebrotonic types. Huxley argued that all these types exist, and something can be made out of each of them, one is not better than the other and people

should not be made to conform to a certain type of personality that is currently fashionable.⁸² Huxley, most of the time an accurate judge of his own character, considered himself to be a cerebrotonic:

The cerebrotonic is the over-alert, over-sensitive introvert, who is more concerned with the inner universe of his own thoughts and feelings and imagination than with the external world ... In posture and movements, the cerebrotonic person is tense and restrained. His reactions may be unduly rapid and his physiological responses uncomfortable intense ... Extreme cerebrotonics ... have a passion for privacy, hate to make themselves conspicuous ... In company they tend to be shy and unpredictably moody ... Their normal manner is inhibited and restrained and when it comes to the expression of feelings they are outwardly so inhibited that viscerotonics suspect them of being heartless.⁸³

It comes as no surprise that somebody who tends to turn inwards like Huxley did would take a keen interest in the connection between the mind and the body, furthermore, the way the body can constrain the mind but also how mind needs to discover the right sort of relationship with the body. In Huxley's experience this manifested in how his impaired vision interfered with his reading, therefore he had developed an exceptionally retentive memory; remembering the information was more productive than having to strain his eyes while referring to books frequently.⁸⁴ Later on, this interest led Huxley to be a proponent of the Alexander technique:

Mind and body form a single organic whole. What happens in the body affects the mind. Education must therefore be a process of physical as well as mental training. ... Physical strains set up psychological strains. The body is the instrument used by the mind to establish contact with the outside world. Any modifications of this instrument must correspondingly modify the mind's

⁸²Huxley, *Ends and Means (an Enquiry Into the Nature of Ideals and Into the Methods Employed for Their Realization)*, 165-171.

⁸³Murray, "I Aldous".

⁸⁴Murray, "III Damage".

relations with external reality. All the Eastern mystics are insistent on the necessity of bodily health. A sick man cannot attain enlightenment. ... The only system of physical education which fulfills all these conditions is the system developed by F.M. Alexander.⁸⁵

The Palanese fully adopted this technique: "A trained mind-body learns more quickly and more thoroughly than an untrained one. It's also more capable of relating facts to ideas, and both of them to its own ongoing life."⁸⁶

The excerpt from *Ends and Means* points to Huxley's interest in Eastern Philosophy which is evident in the content of the lessons the Palanese children are taught, however, I will elaborate on Huxley's turn towards mysticism in later chapter. There is another thought that Huxley wrote about in *Ends and Means* that made its way into *Island*. Huxley was influenced by the proposal of Dr. A.E. Morgan of Antioch College, who put forward the idea of alternating periods of study, labor in the factory, in the office, in the farm, even the prison and the asylum and having three months of theory illustrated by three months of practice.⁸⁷ The rotational system of work no doubt goes back also to Wells' *Men Like Gods*. Huxley's relationship towards Wells shifted several times and both *BNW* and *Island* mark these shifts. In *BNW*, Huxley refused to believe in Wells' idea that people would voluntarily take turns working less and more desirable jobs, this pessimistic view manifested as the caste system. In *Island*, he has his fictional islanders adopt this system.⁸⁸

Palanese education is heavily biological, focusing on the sciences of life rather than the sciences of matter. The Palanese claim they have no practical need to focus on physics or chemistry because they have no need to make their heavy industry more competitive, armaments deadlier, nor do they have the desire to land on the moon. They merely wish to live a harmonious life. As can be inferred from Huxley's extensive list of

⁸⁵Huxley, *Ends and Means (an Enquiry Into the Nature of Ideals and Into the Methods Employed for Their Realization)*, 219-223.

⁸⁶Huxley, *Island*, 256.

⁸⁷Huxley, *Ends and Means (an Enquiry Into the Nature of Ideals and Into the Methods Employed for Their Realization)*, 203.

⁸⁸This would also mean that Huxley's final novel is not as pessimistic as David Bradshaw makes it out to be in his introduction to *Island*: "*Island* is perhaps Huxley's most pessimistic book, his poignant acknowledgement that in a world of increasing greed, mass communication, oil-guzzling transport, burgeoning population, and inveterate hostility, a pacific and co-operative community like Pala's 'oasis of freedom and happiness' has little hope of survival."

inspirations, he maintained a keen interest in science. He considered no subject to be beneath him. One thing that did not change since *BNW* was written was his reluctance to naively believe in the benefits of the scientific development. Even towards the end of his life, he remained as critical towards science that does not serve the human beings as he was in the 1930s. In 1962, Huxley visited an aeronautical plant in Los Angeles to look at the newest moon-rocket. He showed his disdain for the space program and told the scientists that “in all probability, the astronauts would bring back with them from the moon some virus which would wipe out everybody in the world” and asked them “why they wanted to waste money trying to get to the moon instead of doing something about the approaching population explosion, here at home.”⁸⁹

Using the character of the young Raja, Murugan, who is to about to come of age and ascend the Palanese throne, Huxley stresses the importance of teaching children what he considered fundamental ideas: empathy, mutual charity, the ability to understand language, non-attachment. Murugan received his education in the Outside World and he brings on the downfall of Pala at the end of *Island*. He admires the military leader of Rendang, Colonel Dipa because he was not taught that dictatorship is not compatible with liberty, reason and human decency. Colonel Dipa easily manipulated Murugan because Murugan was not taught the art of the language. He represents what Huxley calls in *SLP* as people in leadership roles behaving like the uncouth youth.⁹⁰

Huxley is often accused by his critics of intellectual snobbery. This might have been the case in 1930s when he was interested in the ideas of meritocracy:

About 99,5% of the entire population are as stupid and philistine (tho' in different ways) as the great masses of the English. The important thing, it seems to me, is not to attack the 99,5% - except for exercise - but to try to see that the 0,5% survive, keep its quality up to the highest possible level and, if possible, dominates the rest.⁹¹

The 1930s seemed to mark the turn of Huxley not only towards mysticism but also of

⁸⁹Reiff, *Aldous Huxley: Brave New World*, 56.

⁹⁰Huxley, *Science, Liberty and Peace*, 37.

⁹¹Murray, "XXII Mexico".

becoming more forgiving of the 0,5%. D.H. Lawrence described him in a letter to Ottoline Morrell as “really nicer – getting older and a bit more aware of other people’s existence.”⁹² It seems that Huxley came to understand the importance of emotional intelligence as being separate from intellect but no less valuable. In *Island*, this newfound benevolence manifested in the character of Leela Rao. She admits that she is not good at science and while she appreciates the enormous intelligence of scientists, she does not envy them because she understands that there are two kinds of intelligence: one in relation to science and logical argument and the other in relation to the deeper level of concrete experiences and personal relationships. She possesses the latter, when it comes to living, understanding people and helping them that is where she excels.

So you see Mr. Farnaby, Pala’s the place for stupid people. The greatest happiness of the greatest number – and we stupid ones are the greatest number. ... and we don’t envy them because we are given just as much as they are. Sometimes even more.⁹³

The Palanese educational system is Huxley’s take on what an ideal education should emphasize. It is primarily based on the concept of the Alexander technique Huxley himself experimented with and shows his interest in social sciences and biology. It also marks the outward development of a highly perceptive introvert towards the understanding of other people and the perception of worth of every individual.

5.3 Religion

Gerald Heard is often credited as being the one who converted Huxley to mysticism. In a letter to Chad Walsh, Huxley pointed out that his interest in mysticism dated much further, even prior to meeting Gerald Heard. It is no accident that the name of his first volume is *The Burning Wheel* (1916), inspired by Boehme, whom Huxley read while still at Oxford. Up until the 1930s, his interest in mysticism and religion was for the most part negative, then it became positive “not as the result of any single event so much as because all the rest – art, science, literature, the pleasures of thought and

⁹²Murray, "XVII Suresnes".

⁹³Huxley, *Island*, 228.

sensations – came to seem not enough”.⁹⁴ The interest in religion is obvious in *BNW*, however the dialogue between John the Savage and Mustapha Mond expresses Huxley’s inner schism regarding the role of religion in a person’s life.

Mysticism is a selfless, direct transcendent experience of God or ultimate reality and the interpretation of that experience.⁹⁵ It comes as a no surprise that Huxley with his strong anti-clerical leanings would be positively attuned to this approach, an approach that does not involve an interpreter or religious dogmas.⁹⁶ This interest culminated in the 1940s. First, Huxley and Heard were initiated into the Vedanta Society of Southern California. Later, they left because of their disagreements with the leader of the society, Swami Prabhavananda. Huxley and Heard adopted the approach of Krishnamurti who had broken away from Hinduism, put forward a meditational approach and argued against the guru-disciple relationship.⁹⁷ At around the same time, Huxley was working on a book about Père Joseph a French mystic of the seventeenth century. The research that resulted in the publication of *Grey Eminence: A Study in Religion and Politics* (1941) no doubt deepened Huxley’s interest in mysticism which culminated in another work, *The Perennial Philosophy* (1945) and later came to its full fruition in *Island*.

The islanders explain to Will Farnaby that they were introduced to Buddhism one thousand, two hundred years ago and their specific strain of Buddhism came from Bengal and Tibet. Huxley had his fictional Palanese adopt the Mahayana Buddhism coupled with Tantra, his personal preference. Mahayana Buddhism stresses attention to the present moment, even in the moment of Enlightenment. For Mahayanists, the highest form of man is the Bodhisattva, a man who out of compassion puts first the Enlightenment of others than his own.⁹⁸ The Palanese are reminded about these two essential virtues thanks to the mynah birds. It was the Old Raja’s idea, to have the birds to be taught to parrot the phrases: “Attention!”, “Here and now boys!” and “Karuna” (compassion in Sanskrit).

⁹⁴Chad Walsh, "Pilgrimage to the Perennial Philosophy: The Case of Aldous Huxley," *Journal of Bible and Religion* 16, no. 1 (January 1948): 8, accessed February 4, 2018, <http://www.jstor.org/stable/3693645>.

⁹⁵Hal Bridges, "Aldous Huxley: Exponent of Mysticism in America," *Journal of the American Academy of Religion* 37, no. 4 (December 1969): 341, accessed February 5, 2018, <http://www.jstor.org/stable/1460759>.

⁹⁶Murray, "XXVIII Lano".

⁹⁷Murray, "XXVII Wartime".

⁹⁸Horowitz and Palmer, eds., "1962 Love and Work".

The Palanese Buddhism is “shot through and through with Tantra”. Tantra sacramentalizes the common life, so each event is a moment of devotion, a moment where enlightenment can be achieved through constant awareness.⁹⁹

If you’re a Tantrik, you don’t renounce the world or deny its value; you don’t try to escape into a Nirvana apart from life, as the monks of the Southern school do. No, you accept the world, and you make use of it; you make use of everything you do, of everything that happens to you, of all the things you see and hear and taste and touch, as so many means to your liberation from the prison of yourself.¹⁰⁰

In more practical terms, the Palanese recognize a numerous amount of wisdoms, “yogas”. While rock climbing, they experience the yoga of danger. In making love, they experience the yoga of love. They do not say their grace before eating a meal, they chew it.

Huxley’s minimum working hypothesis is that there is a Godhead, Ground, Brahman, Clear Light of the Void; the Ground is at once transcendent and immanent; it is possible for human beings to become identical with the divine Ground and achieving this unity is the final end and purpose of human existence.¹⁰¹ Across his works, this concept of nondualism is also referred to as the union of Atman and Brahman, the experience of the Ultimate Reality and Not-Two or the opposition of Self and Not-Self. In *Island*, these ideas made its way into a sort of manifesto Will Farnaby is given to read to understand Pala: *Notes on What’s What, an on What It Might Be Reasonable to Do about What’s What*. In this manifesto, a strict difference is made between Faith and Belief:

Faith is something very different from belief. Belief is the systematic taking of unanalyzed words much too seriously ... Faith, on the contrary, can never be taken too seriously. For Faith is the empirically justified confidence in our

⁹⁹Horowitz and Palmer, eds., "1962 Letters".

¹⁰⁰Huxley, *Island*, 88.

¹⁰¹ Aldous Huxley, "The Minimum Working Hypothesis," in *The Divine Within: Selected Writings on Enlightenment*, ed. Jacqueline Hazard Bridgeman (New York: Harper Perennial Modern Classics, 2013), Kindle edition.

capacity to know who in fact we are, to forget the belief-intoxicated Manichee in Good Being.¹⁰²

In *Island*, the one character who represents the harmful dogmatic belief is the mother of the future Raja, Rani. As a Rendang Princess, she was educated outside of the Palanese educational system where she experienced a spiritual awakening after coming into contact with Theosophism. She dismisses the Palanese set of values as heretical and she feels like it is her mission to carry out “the Crusade of the Spirit”. This motivates her to side with Will Farnaby’s employer, Lord Joe Aldehyde who in exchange for Palanese oil promises to finance her religious mission. Will Farnaby immediately sees through her and sees the connection between her and Aldehyde: the “happy tycoons who feel no qualms but rejoice without inhibition in their money and in all that their money will buy in the way of influence and power”, the only difference between them being that they cornered and are ready to exploit different markets.¹⁰³

One of the expressions of dogmatic belief Huxley warned against is idolatry, he called it “a positive guarantee that the idolater shall fail to achieve unitive knowledge of Reality”.¹⁰⁴ Will Farnaby sees a little girl praying to a statue of Bodhisattva and offering him white orchids. The Palanese who accompany him explain to him that she is practicing the local brand of Mahayana Buddhism with Shivaism. They do not praise, nor condemn such practice, it is in human nature to turn the chaos they experience into a set of manageable symbols. They do emphasize though that symbols may not be in an accurate correspondence to some of the aspects of the external reality. In all religions, there is usually a mixture of realistic and fantastic, their Mahayana Buddhism happens to contain remarkably small number of symbols not connected with the external reality. Symbols might serve as a stepping stone towards the Enlightenment or they may mislead – and the little girl is learning a lesson that the statue is not the very form of the spiritual entity, therefore, the temple is not the house of Buddha but a diagram of her own unconscious mind. In other words, she is learning about the psychological experience of “Tat tvam asi”, “Thou are that” in Sanskrit; that her Self is identical with the Ground.

¹⁰²Huxley, *Island*, 43.

¹⁰³Huxley, *Island*, 59.

¹⁰⁴Huxley, "Idolatry," in *The Divine Within: Selected Writings on Enlightenment*.

The Palanese children go on a scarecrow duty as part of their education. The scarecrows are beautifully carved and dressed in splendid clothes. They are basically two life-sized marionettes, one of Buddha and one of God the Father and the children are pulling their strings. The merit of the scarecrows lies not only in chasing away the birds but also in teaching children that all gods are homemade. In pulling the marionettes' strings they learn that it is people who give the gods the power to pull their strings. As these marionettes are raised high on poles, the children have to look up and they cannot fail to see the sky beyond the representation of the divine figure, the sky being a symbol of the boundless Ground. In looking beyond idols, they will be closer to experiencing the unification with the Ground.

In addition to achieving the Enlightenment by means of being aware to the events of everyday life, the Palanese meditate and medicate. In their dedicated meditation rooms, they always hang the paintings of landscapes. Unlike the temple which is the diagram of the Mind, the landscape painting is its actual manifestation. In *Heaven and Hell* (1956), Huxley identifies landscape painting as the “art where denotation and connotation cannot be divided” and “no distinction is felt between what a thing is and it signifies”.¹⁰⁵ He had his Palanese adopt this appreciation of landscape painting as can be seen in their explanation: they choose to hang the paintings of landscapes because “they mean precisely what they are” and they are genuinely religious images, meaningful by themselves. Paintings of the lives of saints, a picture of Christ or Buddha are merely pseudoreligious, they refer to something else. Even more, the pseudoreligious pictures make you look through the point of view of somebody else which is psychologically impossible with landscapes. In looking at landscapes, the person is forced to submit to his own immediate experience and thus performing an act of self-knowing. The physical distance expressed, and the landscape depicted remind the viewer that there is more to the universe than people and that there is a mental space in their skulls as enormous as the landscape. The experience of the inner distance, outer distance, distance in time and space is the fundamental religious experience.¹⁰⁶ Huxley had such very vivid experience while looking at Monet’s “Water Lilies”:

¹⁰⁵Aldous Huxley, *The Doors of Perception and Heaven and Hell* (New York: Harper Perennial Modern Classics, 2009), 124.

¹⁰⁶Huxley, *Island*, 224-225.

An artist of astounding virtuosity had chosen to paint a close-up of natural objects seen in their own context and without reference to merely human notions of what's what, or what ought to be what. Man, we like to say, is the measure of all things. For Monet, on this occasion, water lilies were the measure of water lilies; so he painted them.¹⁰⁷

The Palanese use moksha-medicine to induce a visionary experience. The substance takes them to the same place as in meditation, but the experience is richer and longer, so they turn to it only occasionally. The moksha-medicine will be analyzed in greater detail in its own chapter. Summing up, Huxley emphasized overcoming dualism as it goes against the fundamental fact that all existence is in a relationship.

5.4 Science

Science was formally introduced to Pala in 1843, when the Experimental Station called Rothamsted-in-the-Tropics¹⁰⁸ was founded. The decision was driven by Dr. Andrew MacPhail's experience in Madras, where the draught caused famine. He realized that the saying of "Man cannot live by bread alone" works the other way around too, without food there is only hunger, despair, apathy, death and there is "no mind, no spirit, no inner light, no Father in Heaven".¹⁰⁹ To ensure that Palanese never suffer such fate, he founded the Experimental Station, where the research was focused on improving the state of agriculture: making plants and animals more resilient and finding better ways of cultivating and composting.

Huxley was greatly concerned with the blind use of science causing overpopulation. He admitted that helping people is naturally good but as the diet of the people will improve, they will live longer, lose fewer children and the population will uncontrollably explode, and the growth would be unsustainable, eventually driving the populace to its former squalid conditions. This would create a civil unrest and open the door to a dictatorship. Unlike Malthus, whose *An Essay on the Principle of Population* (1798) Huxley read, he was not an advocate of moral restraint as a primary solution to

¹⁰⁷Huxley, *The Doors of Perception and Heaven and Hell*, 129.

¹⁰⁸Inspired by an actual agricultural research institution in England, also founded in 1843.

¹⁰⁹Huxley, *Island*, 97.

curbing the population growth. Huxley had his Palanese adopt free, tax-supported birth control. The Palanese were villagers, rice growers and the idea appealed to them on both rational and spiritual grounds. There must be enough young people to work the fields and support those who can no longer work, the elderly and the young children, but there cannot be too many of them because then neither of the three groups will have enough to eat. Spiritually, it aligned with their Buddhist belief of not putting more “victims” than necessary on the Wheel of Life.

Palanese research, in general is focused on the sciences of life. They lack the finances to fund a large-scale research in sciences of matters, the physics and chemistry and they would not even really have any practical use for most of the advances such research would bring. They do import what they cannot make but only things they cannot afford, not only in financial terms but also in the terms of their happiness. For instance, electricity does make their lives easier, so they make use of it. They adapt their technology to comply with their standards, therefore they harness their electricity from the waterfalls. They use it to power the communal freezers without which they would lose a considerable proportion of their perishables. On the other hand, as pacifists they have no use for armaments, no heavy industry to be made more competitive, nor the desire to land on the moon.

Huxley had not fully abandoned his belief in improving the human race by scientific means. The Palanese claim they developed the techniques for artificial insemination twenty years before the Outside World did but they did not have the electric power and reliable refrigerators to make use of their discoveries until the 1920s. The Palanese see it as a rational solution to avoid passing various hereditary diseases. From a moral point of view, it too is better to opt for artificial insemination, it aligns with the Palanese theory of karma, as a healthier child will have a chance of creating better destiny for itself. The Palanese claim they have a central bank of “superior stocks” of people, samples from people of every variety of physique and temperament. Alongside, they keep genealogical and anthropometric records, so the future parents can make a well-informed choice. Some parents opt for artificial insemination merely to enrich their family with a new physique and temperament. For instance, Vijaya and his wife enriched their family with the genes of Gobind Singh, the Palanese landscape painter. Their infant son might grow up to be a painter, they are not sure if that kind of

talent can be inherited. They know for sure though that he will be more endomorphic and viscerotonic than his other family members.¹¹⁰ The Palanese estimate that giving a superior people's heredity chance, in a century their average IQ will increase to a hundred and fifteen. Will Farnaby comments that at the present rate of progress, when with advances of medicine more congenital deficiencies are preserved and passed on, the average IQ in the Outside will drop. In *Brave New World Revisited*, Huxley describes a similar situation and justifies his belief by quoting William Sheldon who wrote that "our best stock tends to be outbred by stock that is inferior to it in every aspect" leading to the decline of IQ in the population. Huxley believed that the situation was the random but effective practice of dysgenics and expressed his doubts that physically and intellectually inferior society would be able to maintain individual liberty and democratic government.¹¹¹

The Palanese employ Pavlovian technique in the upbringing of their children, to condition their children for friendliness, trust and compassion. They had discovered that when they stroke a baby while it is being fed, the baby's pleasure is doubled; so when they want the child to learn to love a person or an animal, they establish a pleasant physical contact between the feeding child and the object of love while repeating the word "good". A small infant will understand the tone of the voice but later, when he acquires speech, he will understand the full meaning: "Food plus caress plus contact plus 'good' equals love. And love equals pleasure, love equals satisfaction."¹¹²

5.5 Psychopharmacology

Huxley was convinced that human beings do not use their minds to its full potential. He believed that what we consciously perceive is filtered by our minds so that we do not get overwhelmed. Furthermore, he claimed that there are regions in our minds that we are unable to access most of the time, he called them antipodes.¹¹³ Few extraordinary people can access these whenever they please, he named as examples William Blake and William Wordsworth.¹¹⁴ Antipodes are areas of visionary experience, directly tied to the potential for overcoming the perception of dualism and self-transcendence.

¹¹⁰These terms again refer to William Sheldon's typology.

¹¹¹Huxley, *Brave New World Revisited*, 16.

¹¹²Huxley, *Island*, 234.

¹¹³Huxley, *The Doors of Perception and Heaven and Hell*, 85.

¹¹⁴Huxley, *The Doors of Perception and Heaven and Hell*, 39-41.

Taking inspiration from the ideas of Philippe de Félice's *Foules en délire: extases collectives; essai sur quelques formes inférieures de la mystique*. (1947), Huxley wrote in the epilogue to *The Devils of Loudun* (1952) that there are three kinds of self-transcendence: downward, upward and horizontal. Drug-taking, elemental sexuality and herd poisoning were means of downward self-transcendence, away from the Ground. After taking mescaline Huxley's opinions on drugs as a means of achieving transcendence changed. He wrote to Henry Osmond of his new belief that mescaline (and later the whole new group of drugs that came to be known in this era under the term psychedelic) "can be used to raise the horizontal self-transcendence which goes on within purposive groups ... so that it becomes an upward transcendence."

Huxley's interest in drugs could be dated to 1930s, when he discovered *Phantastica* (1924) by Louis Lewin, a survey of psychoactive drugs and their use around the world. This pharmacologist described the use of mescaline, the active component of the peyote cactus, in the Southern America which inspired Huxley's *Savage Reservation* and their use of mescal. Huxley was at this point rather skeptical and thought of these mind-altering substances as yet another tool at the disposal of the would-be dictators. In the 1950s, he came across an article written by Dr. Henry Osmond and Dr. John Smythies on the present state of psychological medicine. Huxley enjoyed the article immensely and wrote a letter to Osmond inviting him for a visit when he was next in California. Huxley expressed his wish to try mescaline under the guidance of Henry Osmond. Huxley was constantly on the lookout for new ways of enlarging his consciousness. His wish came true in May 1953. He described his experience in *The Doors of Perception* (1954) which turned out to be his most controversial book, the response ranging from excitement, moral disapproval, intellectual dismissal as quackery and accusations of trying to take shortcuts to the Enlightenment.¹¹⁵

In *Island* and his non-fiction works that followed the publication of *The Doors of Perception*, Huxley addressed the concerns regarding the authenticity of his experience. He explained that from a moral, nor intellectual point of view is there anything wrong with using psychedelics. What these substances do is that they change the biochemistry

¹¹⁵Horowitz and Palmer, eds., "1954 Letters" in *Moksha: Aldous Huxley's Classic Writings on Psychedelics and the Visionary Experience*.

of the body and thus allow him to change his ordinary mode of consciousness. Across all religions, there are methods that accomplish the very same thing by influencing biochemistry. For instance, fasting – the body does not have the energy to expend on filtering the perception of an undernourished person, therefore he is able to see visions. Breathing exercises and chanting change the breathing pattern, increasing the amount of carbon dioxide in the lungs and the blood-stream. During self-flagellation adrenaline is released and if the wound is left to fester, various substances will find its way into the bloodstream. Ultimately, it cannot be argued that a chemically induced experience of the divine is not genuine because all our experiences are chemically conditioned. We perceive them as purely spiritual, intellectual, aesthetic for the simple reason that we have never investigated the internal chemical environment in our bodies at the moment of their occurrence.¹¹⁶

Huxley claimed that most people lead rather uneventful lives and their urge to escape will lead them to try various methods of self-transcendence. There are various means of opening the doors of perception: social, technological, religious, psychological, dietetic, educational, athletic. Inevitably, these will fail for a large portion of humankind and lead them to artificial means. They turn to alcohol or tobacco. In spite of the growing number of alcoholics, car accidents involving drunk drivers and evidence for cigarettes causing lung cancer, these highly-addictive substances are legal, and their use is extremely normalized. The modern science has endowed these people with even more means of transcending themselves, for instance benzedrine, the bromides, the barbiturates, all carrying a significant health risk. What is needed then is to find substances that relieve the suffering of humans without doing much harm to the body and that produce more valuable states of consciousness than the previously mentioned substances. Huxley believed that psychedelic drugs fulfill all these criteria rather well. He was by no means trying to suggest that these artificial means are necessary to achieving the Beatific Vision. He equated them with what is called in Catholic theology “a gratuitous grace, not necessary to salvation but potentially helpful and to be accepted thankfully, if made available.”¹¹⁷ He stressed that people do not use these substances as a merely a means of escape but a valuable intellectual

¹¹⁶Huxley, *The Doors of Perception and Heaven and Hell*, 150-155.

¹¹⁷Huxley, *The Doors of Perception and Heaven and Hell*, 62-68

opportunity.¹¹⁸

The Palanese artificial means of achieving altered states of consciousness is the moksha-medicine (in Sanskrit, moksha means “liberation”). The substance is made out of yellow toadstools, in the past, people used to collect them in the mountains but now they are grown at the Experimental Station. The future Raja, Murugan, argues against moksha the same way Huxley’s critics did. He refuses to use the substance and calls it a false state of consciousness as what he considers a real enlightened state of consciousness can be achieved only by asceticism. Dr. Robert MacPhail, a proponent of moksha argues that the non-addictive substance “does something to the silent areas of the brain which opens some kind of neurological sluice and so allows a larger volume of Mind ... to flow into your mind”.¹¹⁹ The Palanese approach the use of moksha with respect though, they take it only occasionally because the experience is too rich and lasts several hours.

Taking moksha is part of a significant rite of passage from childhood to adolescence. After they take their Postelementary Test, the students climb over a steep rock formation and gather in a temple for a religious ceremony where they will be given moksha for the first time. The moksha medicine starts working during the ceremony which is in both Sanskrit and English. One of the girl offers flowers to a statue of Shiva-Nataraja, then a boy offers flowers to a statue of Shiva and his wife Parvati. The priest chants in Sanskrit and the congregation responds. His sermon explains the significance of the statues. The-Shiva Nataraja statue captures him in movement, dancing a cosmic dance. He is a god of both creation and destruction, understanding the cosmic dance means overcoming the perception of dualism. Parvati is a goddess of love, a deity that connects all beings. The young climbers seem to offer their accomplishments of passing from Elementary to Postelementary education and climbing over the precipice to the gods but during the ritual they will come to an understanding that they are in fact offering their accomplishments to their own Suchness visualized as God; during the initiation ritual they experience what it is to be liberated from themselves and be unified with the Ground. As Dr. Robert MacPhail puts it, they do not teach their children religious creeds or get them worked up over emotionally charged symbols, “when it’s

¹¹⁸Horowitz and Palmer, eds., "1955 Letters" in *Moksha: Aldous Huxley's Classic Writings on Psychedelics and the Visionary Experience*.

¹¹⁹Huxley, *Island*, 168.

time for them to learn the deepest truth of religion, we set them to climb a precipice and then give them four hundred miligrams of revelation.”¹²⁰ Dr. Robert concludes the ceremony with a speech about how Pala merely gives the tools for self-transcendence but it depends on the individual what he will do with the experience, whether he will treat this ceremony as a form of entertainment or an opportunity for personal growth.

Island captures the development of the protagonist Will Farnaby as he transcends the perception of dualism. He experiences the sense of unity with all beings at the end of the book, under the influence of the moksha-medicine. This session was inspired by Huxley’s own experience with psychedelics, his second wife Laura was surprised how much of their life made its way into *Island*. For instance, during one of the sessions, Huxley was listening to Bach’s Brandenburg Concerto, same as Will. Susila MacPhail directs Will’s experience, the same way Laura guided one of Huxley’s experiences.¹²¹ Huxley noted that when a person takes mescaline, the effects are that his visual impressions are greatly intensified, his interest in space and time is diminished, his intellect remains unimpaired and he would see no reason for doing anything in particular and he finds ordinary causes profoundly uninteresting as he has better things to ponder.¹²² Will experiences all of this. When the kitchen clock strikes, he marvels at how irrelevant it is, “seeing the time had ceased to exist.” He feels to be “blissfully one with Oneness” and perceives lights as growing brighter.¹²³

5.6 Sexual Ethics

Like in the World State, the Palanese approach to physical love is rather liberal and they do not try to suppress expressions of sexuality. The sexual education takes place at school when they are fifteen and it is perfectly normal for adolescents to have sex. A system of planned parenthood is in place, the contraceptives are distributed free of charge on monthly basis, so all the children that are born in Pala are wanted children. Unlike their counterparts in *BNW*, the islanders are not driven by lust, they practice “maithuna” the yoga of love. Huxley explained the difference between lust and love as

¹²⁰Huxley, *Island*, 195.

¹²¹Horowitz and Palmer, eds., "1962 Love and Work" in *Moksha: Aldous Huxley's Classic Writings on Psychedelics and the Visionary Experience*.

¹²²Huxley, *The Doors of Perception and Heaven and Hell*, 25.

¹²³Huxley, *Island*, 325-354.

such:

Lust is sexual relations with an object for the benefit of a subject-who may also enjoy, as a kind of bonus, the manifestations of subjective enjoyment proceeding from the object. Love de-objectifies and de-subjectifies, substitutes the primordial fact of unity and the awareness of mutual immanence for a frenzy heightening to despair by the impossibility of that total possession of the objects, at which the subject mistakenly aims.¹²⁴

In other words, sex is not profane in Pala because they are aware of their partner, their own and their partner's sensations and sex is one of the means of experiencing the feeling of "not two". In Pala, nobody belongs to anybody, they honor individuality and it matters to them who their partner is.

Some Palanese do get married and have children. Everybody is part of a Mutual Adoption Club (MAC). MAC is a network of about fifteen to twenty-five couples ranging from young parents to grandparents and great-grandparents. Everybody in the club adopts everyone else, so besides their own blood relations, the Palanese have deputy family members. They believe that two thirds of human sorrow are homemade, caused by unhappy childhood or tensions between family members, MAC makes these two thirds avoidable. MAC saves children from injustice and the worst consequences of parental ineptitude. The deputy parents are not trying to stand against the child's biological parents. They merely support and ensure the child's happiness and oppose unhappiness and its avoidable causes. If there is a conflict between a child and its biological parent, the child can find a haven at home of one of its deputy parents and the adult members of MAC tactfully resolve the problem with the child's biological parent and then the child and the parent are reunited.

The children do not visit their deputy family members only when they are unhappy at their homes, but they are encouraged to visit other members to be exposed to new kind of experiences. Wherever they go, they have not only rights but also responsibilities, so for instance an only child can experience what it would be like to

¹²⁴Horowitz and Palmer, eds., "1955 Letters" in *Moksha: Aldous Huxley's Classic Writings on Psychedelics and the Visionary Experience*.

have a sibling when asked to help with a newborn baby of its deputy parents. The children experience all the important and significant things human beings do and suffer: working, playing, loving, getting old, being sick, dying. Being a mother, or a father is in Pala merely a name of a function. When the child grows up, it is not expected to cling to its parent, if their relationship was a happy one, they stay in contact, if not, they drift apart, avoiding any emotional blackmail. The life expectancy in Pala is longer than in the Outside and centenarians are not all that uncommon. A MAC gives the elderly people something useful and challenging to do, people to care for and people to be loved by and cared by in return.

Ensuring a happy, healthy childhood, coupled with preventative medicine and preventative education resulted in low crime rate in Pala. They do have judges and policemen but not as many as in the Outside and most of the time, when a crime is committed, the MAC steps in and assumes responsibility for the delinquent. The individual undergoes a group therapy, more difficult cases additionally undergo medical treatment and controlled moksha-experiences. At stated intervals the experts and MAC report back to the judge, when the reports are satisfactory the case is closed. In the long run, all cases are.

When Will points out that the MAC system reminds him of a Chinese commune, he is corrected. Unlike a Chinese commune, it is run by its members, not the government. It is not militaristic and while the children grow up in a system that is a working model of society at large, a small-scale but accurate environment in which they are going to live once they grow up, the focus of the Palanese upbringing is on turning out good human beings, not good party members. The children are not taken away from parents, they are given additional family member. They are not taught dogmas, they are educated to think critically.

Murray points out that family as an institution is represented rather negatively in Huxley's novels, but he believes the reasons are not to be sought in his early childhood. His relationship with his father Leonard was a bit tense because Aldous had hard time respecting him and he was unable to look up to him or confide in him when something troubled him. Leonard's rapid remarriage after the death of his first wife soured their relationship further. Aldous was very close to his older brother Julian and when he was

an adolescent, it is evident in their letters that he Aldous tried hard to impress Julian.¹²⁵ During my research of Huxley's non-fiction and secondary sources, I found no mention of anything that could serve as an evidence that what prompted him to portray families as a potential limiting factor in a person's life was based on his own experience. Huxley, however, was notorious for not liking to talk about his inner life. Even more, Murray points out that there is a great wealth of unpublished material that could bring Huxley's story up to date. For instance, he mentions that Maria's bisexuality and the relationship between her, Aldous and Mary Hutchinson were absent from previous biographical accounts and they are described for the first time in his book.

¹²⁵Murray, "II Grandpater".

6 Conclusion

The aim of this diploma thesis was to introduce Huxley as a writer who took a passionate interest in the reform of the society. The analysis identified several areas he saw as having a potential to be reformed, as depicted in both his novels *Brave New World* and *Island*. These areas were one by one analyzed in detail, with respect to a number of inspiration sources Huxley drew ideas from: historical context, events of his personal life, other works of literature.

The methodology adopted was supported by the findings of my research. Drawing on a great wealth of Huxley's own non-fiction writing, letters he addressed to his friends and relatives and their personal accounts of the writer, I found many parallels between his essays and the two fiction works I had chosen to be analyzed and I was able to trace sources for the ideas he presented in his novels. Furthermore, the fact that I was able to identify these areas in both novels, supports my decision for the viability of their comparison. Naturally, while I do believe I managed to explore the topics selected in great detail, the analysis is by no means exhaustive. With Huxley not being prone to talk about himself and more importantly, with a great volume of his material that still remains unpublished, this presents both as a drawback regarding the use of biographical approach and a potential for further research.

The areas I had identified as recurring in both *Brave New World* and *Island* are as follows: history, education, religion, science, psychopharmacology and sexual ethics. The events that led to the establishment of the World State were inspired by the historical events of Huxley's era – the outbreak of the First World War and the Great Depression. As was the case with the actual historical events, the social unrest in the fictional world of *Brave New World* brought on centralization of power that eventually gave rise to a small group of individuals deciding about the fate of the majority in an undemocratic manner. Huxley noted that this was brought on thanks to the uncontrolled advancement of science that endowed both real and fictional authorities with unprecedented powers. While *Island* does not react to the real historical events to such an extent as *Brave New World* does, it likewise depicts the events leading up to a major social reform. The difference between these two is that in the World State, the stability was ensured by undemocratic means while the ruler of the titular *Island* appeal to the reason of his citizens and he was able to promote his series of social reform in a

democratic manner. In describing the histories of his fictional worlds in this way, the point Huxley is trying to promote is that good ends cannot be achieved by using bad means.

The depiction of the educational system presents two contrasting sides, one where the education undergone is detrimental to the individual and the other where the educational system provides the individual tool he would be able to benefit from throughout his whole life. Here, again, Huxley drew inspiration from his historical era. *Brave New World* mirrors the education provided by a totalitarian state. The graduate of such a system is a mere pawn in the hands of the ruling minority, serving their needs and interests. In *Island*, the educational system represents what Huxley wished like the educational system would be like one day. Palanese educational system stresses individual approach and education for freedom, its graduate is taught to think critically presenting an obstacle for a would-be dictator.

Religion is one of the two areas that mark a significant development in Huxley's opinion. In *Brave New World*, Huxley is not wholly dismissive of religion, but he is quite skeptical regarding its role in an individual's life. At this point he still had not found a belief system that he could personally relate to. He also expressed his concerns about a substitute religion taking over Christianity, a cult of Henry Ford and industrialism that would offer in return even less than Christianity would and demand much greater sacrifice. *Island* presents Huxley's mature opinion. He was able to find solace in a mystical religion that does not require its adherents to believe in any religious dogmas and honors the divine within its believer. Ultimately, Huxley came to see religion, more specifically the union of the individual with the divine and the experience of the Beatific vision as one of the inevitable ends of human existence.

It is no surprise that science made its way on the list of issues Huxley was concerned with as he lived in the era of rapid scientific development. In *Brave New World* he captured his concerns about the misuse of scientific discoveries and their potential to enslave masses who would then become mere tools to be used at the disposal of the ruling minority. In *Island*, the Palanese make use of several of the same methods applied in *Brave New World*, for instance Pavlovian methods and artificial insemination but their choices are guided by a completely different principle. They are strongly convinced that science is to serve people and they will only make use of such

scientific discoveries that somehow genuinely improve their lives, for instance electricity, and forego others that they have no use for, like weapons.

Psychopharmacology is the other field where a great leap can be observed in Huxley's view. When *Brave New World* was being written, he was interested in drugs but it was not a well-researched field yet and he was to a certain extent mistrustful regarding their application and this concern is portrayed in *Brave New World* where soma becomes means of chemical persuasion. In the period after *Brave New World* and before *Island*, in the 1950s, Huxley experimented with drugs which manifested in a rather positive depiction of the moksha-medicine. Like his Palanese, Huxley came to believe that if used reasonably, drugs can bring on a visionary experience and thus promote self-growth.

The portrayal of sexual ethics in *Brave New World* was based on Huxley's anguish over the state replacing the family as he had witnessed it in authoritarian regimes that were growing in power in the 1930s. Furthermore, it expressed his fear about irrational indulgence of any kind, not just sexual, making people less than human. In *Island*, he repeated the shortcomings of a traditional family already presented in *Brave New World*, as a limiting factor in healthy mental development but he further elaborated on the issue by presenting a solution, a system of a surrogate family to save a potential victim of parental ineptitude.

Summing up, this diploma thesis presented several issues that concerned Huxley, the shift in his attitudes towards them and his subsequent intellectual development. *Brave New World* presents Huxley a well-established writer but one, who was still at search regarding some questions. *Island*, on the other hand presents his mature opinions and unlike *Brave New World* is less descriptive and more solution-oriented as Huxley was able to find solutions to these questions that puzzled him earlier.

7 Shrnutí

Cílem této diplomové práce bylo představit Huxleyho jako spisovatele se zapáleným zájmem o reformu společnosti. Analýza identifikovala několik oblastí, které viděl jako potenciální pro zlepšení, a které byly zobrazeny v jeho dílech *Brave New World* a *Island*. Tyto oblasti byly jedna po druhé detailně analyzovány vzhledem k mnohým zdrojům, z kterých Huxley čerpal inspiraci: historický kontext, události v jeho osobním životě a jiná literární díla.

Výběr metodologie byl podpořen výsledky mého výzkumu. Během analýzy Huxleyho esejů a dopisů které adresoval přátelům a příbuzným a jejich osobních dojmů ze spisovatele jsem našla mnoho shod mezi těmito zdroji a romány, které jsem analyzovala. Podařilo se mi také identifikovat několik zdrojů které posloužily Huxleymu při psaní jako inspirace. To, že jsem byla schopna identifikovat oblasti s potenciálem pro reformu v obou dílech chápu jako potvrzení toho, že moje volba porovnat právě tato dvě díla byla správná. Samozřejmě, i když jsem přesvědčena, že se mi podařilo tato témata detailně analyzovat, moje analýza není zcela kompletní. Huxley měl tendence vyhýbat se mluvení o své osobě a velké množství materiálů spojených s Huxleyem zůstává zatím nepublikováno. Toto představuje nedostatek zvolené metodologie a taky potenciál pro další výzkum.

Oblasti, které jsem identifikovala jako vyskytující se v obou knihách, jsou historie, vzdělání, náboženství, věda, psychofarmakologie a sexuální etika. Události, které vedly k založení Světského státu byly inspirované skutečnými událostmi Huxleyho doby – vypuknutí první světové války a Světová hospodářská krize. Tak jak to bylo i ve skutečnosti, společenské nepokoje fiktivního Světského státu přinesly soustředění moci, které umožnilo malé skupině lidí nedemokratickým způsobem rozhodovat o osudu většiny. Huxley si povšimnul, že k této situaci došlo díky nekontrolovanému pokroku vědy, která obdařila jak skutečné, tak fiktivní autority s dosud nevídanou mocí. *Island* nereaguje na skutečné historické události v takové míře jako *Brave New World*, také však zobrazuje události, které vedly k významné společenské změně. Rozdíl mezi těmito dvěma fiktivními reformami spočívá v tom, že zatím co ve Světském státě byla nastolena diktatura, vládce ostrovu dosáhl změny demokraticky, protože nim navržené změny byly racionální, lidé je byli ochotní přijmout. Huxley se snažil docílit toho, aby upozornil na fakt, že dobrý konec nemůže

být dosažen špatnými metodami.

Zobrazení systému vzdělání představuje dva protiklady: jeden, kde systém vzdělání zraňuje jedince a druhý který poskytuje jedinci prospěšné nástroje pro život. Zde Huxley také čerpal z historie. *Brave New World* představuje systém vzdělání v totalitním státě. Absolvent takového systému je pouhá figurka v rukách vládnoucí menšiny, sloužící jejich potřebám a zájmům. Systém vzdělání v *Island* je zobrazením Huxleyho ideálního vzdělávacího systému, zdůrazňuje individuální přístup, vzdělání pro svobodu a jeho absolvent umí myslet kriticky, což představuje problém pro potencionálního diktátora.

Náboženství je jedna z dvou oblastí, kde můžeme pozorovat výrazný vývoj v Huxleyho názorech. V *Brave New World* Huxley úplně neodmítá náboženství, ale zůstává skeptický vůči roli náboženství v životě jedince. V tomto bodě ještě nenašel náboženský systém, s kterým by se mohl identifikovat. Také vyjádřil své pochybnosti o náboženství, které by potenciálně mohlo nahradit křesťanství, kult Henryho Forda a industrialismus, víra, která poskytuje ještě méně než křesťanství, ale požaduje ještě větší oběti. *Island* reprezentuje Huxleyho vyspělý názor na náboženství. Od doby, kdy byl napsán *Brave New World* se byl schopen najít v mysticismu, který nepožaduje od svých věřících víru v náboženská dogmata a uctívá božství vevnitř svých věřících. Huxley dospěl k závěru, že náboženství, konkrétněji splnutí jedince s božským a blažené patření jsou nezbytným cílem lidské existence.

Huxley žil v době rapidního vědeckého pokroku, a tak není překvapením, že věda je jednou z oblastí Huxleyho zájmu. V *Brave New World* Huxley zobrazuje své pochybnosti kolem zneužití vědy a její potenciál k zotročení mas, které by se pak staly pouhými nástroji v rukou vládnoucí menšiny. V knize *Island* používají Pálané některé metody, které používají také jejich protějšky ve Světském státě, například Pavlovovy metody a umělé oplodnění, ale tahle jejich volba se řídí naprosto odlišným principem. Jsou pevně přesvědčeni, že věda má sloužit člověku a využívají jen takých vymožeností které nějak přispívají k zlepšení jejich životů, třeba elektřinu, a odmítají využívat technologii pro kterou nemají využití, například zbraně.

Psychofarmakologie je druhou oblastí, kde jsem zaznamenala větší pokrok v Huxleyho názoru. Když psal *Brave New World*, drogy ho zajímaly, nebyla to dobře probádaná oblast a byl poněkud nedůvěřivý co se jejich využití týkalo; tyto pochybnosti

se pak staly v jeho knize drogou, která byla chemickým nástrojem kontroly nad obyvateli Světského státu. V období mezi dvěma knihami, v padesátých letech dvacátého století Huxley experimentoval s drogami, nabyté zkušenosti pak přetavil do pozitivní podoby mokši, kterou Pálané, stejně jako Huxley používají k navození vizí které jím pak pomáhají k osobnímu růstu.

Zobrazení sexuální etiky v *Brave New World* bylo založeno na Huxleyho obavách, že stát nahradí rodinu, čehož byl svědkem v třicátých letech dvacátého století, kdy totalitní režimy nabývaly na moci. Také to zachycovalo jeho přesvědčení, že iracionální dopřávání si v jakékoli podobě, nejen sexuální, dehumanizuje lidi. V knize *Island* zobrazuje nedostatky tradiční rodiny, na které upozornil již v *Brave New World* a to rodina omezující zdravý duševní vývoj jedince, avšak nyní navrhuje řešení kterým je systém náhradní rodinné péče, která by zachránila potenciální oběť špatných rodičů.

Tato diplomová práce rovněž představila několik problematických oblastí společnosti, které Huxleyho zajímaly, zobrazila změnu v jeho názorech a následní intelektuální růst. Huxley, jakožto autor knihy *Brave New World*, se prokázal jako zavedený spisovatel, který pořád hledal odpovědi. V knize *Island* prezentuje vyspělé názory a nabízí řešení na otázky, které ještě nebyl schopen zodpovědět v předchozí knize.

8 Annotation

The theme of this diploma thesis is the social reform in the two of novels British writer Aldous Huxley, *Brave New World* and *Island*. The theme is analyzed by means of biographical approach, offering a different perspective on these two novels, a perspective with respect to historical and biographical context. Several fields of interest were identified, the fields Huxley believed carried the most potential for a reform. Detailed analysis of *Brave New World* and *Island* should reflect development of Huxley's opinions, as *Island* answers some of the questions that puzzled him in writing *Brave New World*.

Key words: Aldous Huxley, Brave New World, Island, social reform, science, religion, psychopharmacology

Tématem této diplomové práce je společenská reforma ve dvou dílech britského spisovatele Aldouse Huxleyho, *Brave New World* a *Island*. Téma je analyzováno prostřednictvím biografického přístupu, diplomová práce poskytuje jiný pohled na tato dvě díla, pohled vzhledem k historickému a biografickému kontextu. Bylo identifikováno několik oblastí zájmu, o kterých byl Huxley přesvědčen, že mají potenciál být reformovány. Detailní analýza *Brave New World* a *Island* by měla zachytit vývoj Huxleyho názorů, *Island* odpovídá na otázky, které autor nebyl schopen vyřešit při psaní *Brave New World*.

Klíčová slova: Aldous Huxley, Brave New World, Island, společenská reforma, věda, náboženství, psychofarmakologie

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