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Global government in the works of H. G. Wells, A. Huxley and G. Orwell

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Jan Benedikt naváže na své předchozí úsilí v rámci bakalářského studia o poznání názorového přesvědčení H.G. Wellse. Práci bude koncipovat jako komparativní studii, ve které se zaměří na vybraná díla H.G. Wellse v kontextu prózy A. Huxleyho a G. Orwella. Jeho cílem bude srovnat způsoby zobrazování představ o ideji světa pod jednou vládou. Cílem Jana Benedikta bude definovat názorové překrytí a rozdílnost u výše jmenovaných autorů v otázkách jejich pojetí světovlády. Práce se zaměří především na systém vlády, hlavní pilíře dané vládní politiky (např. sociální systém a náboženství) a na způsob, kterým si vláda získává a udržuje moc. Práce bude založena na adekvátním množství kvalitní sekundární literatury a uzavře ji kapitola, která z předchozích dílčích zjištění vyvodí obecnější závěry.

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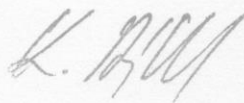
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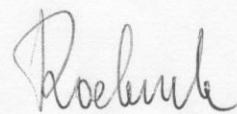
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TITLE

Global government in the works of H. G. Wells, A. Huxley and G. Orwell

ANNOTATION

This master thesis deals with the comparison of approaches to the concept of Global government in works of H. G. Wells, A. Huxley, and G. Orwell. The concept of the Global government is exactly defined, acquired data are then applied to the chosen works. Then, the chosen works are analysed and the approach of each author is precisely defined. Results of the analyses are then evaluated and used in a comparative analysis in the context of the other authors' works.

KEYWORDS

global government, socialism, huxley, wells, orwell

NÁZEV

Světová vláda v díle H. G. Wellse, A. Huxleye a G. Orwella

ANOTACE

Diplomová práce se zabývá porovnáním pohledu H. G. Wellse, A. Huxleye a G. Orwella na koncept světové vlády ve vybraných dílech. Koncept světové vlády je přesně vymezen a získané informace aplikovány na vybraná díla, která jsou analyzována, a pohled daného autora na koncept světové vlády jasně vymezen. Zjištěná fakta jsou poté vyhodnocena a použita při komparativní analýze děl v kontextu tvorby vybraných autorů.

KLÍČOVÁ SLOVA

světová vláda, socialismus, huxley, wells, orwell

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Introduction

The aim of this thesis is to describe and compare views on the idea of a Global government in works of H. G. Wells, A. Huxley, and G. Orwell. All three authors are considered as the pinnacle of British utopian and dystopian writing. Their contribution into the genres of utopia and dystopia have set the trend many other authors follow to the present day. All three authors shaped what a good utopian or dystopian novel should look like. H. G. Wells, Aldous Huxley, and George Orwell have all devoted their works to raise awareness of the humankind's evolution. Their visions differ, yet, they share one important legacy, for all their works have heavily influenced the point from which the modern society looks at its' future. All the authors have described their own version of the future, each heavily influenced by the events during which the work was written. Their unique takes on the possible development of the humankind provided many hints to where and where not should humanity strive to ascent. Due to that, the influence of the three chosen authors is tremendously important for the modern society, even though their works are over a half century old. All the chosen authors' works revolt around a single governmental body that controls the whole fictional societ.

The thesis will be divided into two parts, the first being a theoretical, in which the influencing factors and the concept of Global government will be defined. The second part will deal with analyses of the selected works and a comparison of the approaches each author has taken. The chosen works are Wells' *The World Set Free*, for it is the best representation of his vision of the future, containing the clearest depiction of events that must take place in order for the society to be reborn. Although Wells has written number of titles about future utopic societies, e.g. *A Modern Utopia*, *Men Like Gods*, and many more, *The World Set Free* holds the most significant information to understand Wells' point of view on the Global government. The second analysed book is A. Huxley's *Brave New World*, which was a direct response to number of Wells' utopias. Moreover, it represents Huxley's take on the Global government that also influenced Orwell's *Nineteen Eighty-Four*, which will be the third analysed book.

The thesis will then continue with a comparative analysis consisting of each author's point of view on the issue of the Global government in context of the other authors. This analysis will provide necessary data to understand the intentions and motives each author had for writing their respective novel. Then, the thesis will be concluded with more general findings.

1. The definition and the influence of the concept of Global government on the utopian and dystopian literature in the first half of the twentieth Century

The idea of the world under the rule of a one single government dates back to the earliest human settlements in the Bronze Age. The first notion of a Global government came with the ancient empires, e.g. Greek, Persian, or Mongolian Empires. The concept of an empire is crucial for understanding the idea Global government. As J. Yunker explains, the denotation of the term empire is “a centralized political authority extending over a large geographical area, comprised of numerous subsidiary political units, and incorporating many diverse peoples and cultures. The conceptual overlap with the idea of world government is obvious”¹. The idea of the Global government is, according to Yunker, shaped by negative attitudes towards the concept of an empire. He explains that there is a “familiar objection to world government that it would most likely become the global equivalent to one of the intolerably oppressive ancient empires”². Thus, the term Global government has a pejorative meaning attached to it.

The denotation of a Global government could be summed up as “all humankind united under one common political authority.”³. Every single aspect of the global society, e.g. economics, politics, military, legislature etc., is operated by a single political apparatus. The laws and the governing power are centralized. Such governmental system may come to power through either a war and subsequent world domination, or by a peaceful treaty followed by a worldwide union. The World has yet to see such government.

The prototypical society under the rule of the Global government is usually described as democratic, with the government and its executives equally spread around the world. The concept of boundaries, solitary states and nationality does not exist. Further propositions of the role of the Global government, its laws, hierarchy, and overall function depend on which ideology the Global government is based on. For example, A. Huxley based his society in the *Brave New World* on Technocracy. Technocracy is defined as a “management of society by technical experts”⁴. His vision of the Global government consists of precisely created society conditioned by scientific approach to every aspect of humans’ lives.

¹ Yunker, James A., *The Idea of World Government* (London: Routledge, 2011). 5.

² Yunker, *The Idea of World Government*, 5.

³ "World Government", The Stanford Encyclopaedia of Philosophy, accessed March 1, 2019. <https://plato.stanford.edu/entries/world-government/>

⁴ “Technocracy” *Merriam-Webster’s Collegiate Dictionary*. 11th ed. Springfield, MA: Merriam-Webster, 2003.

The reason why the idea of the Global government arose during the first half of the twentieth century is, as K. A. Drass and E. Kiser explained: “When existing social arrangements are deemed ineffective, many "ideological entrepreneurs" will be motivated to suggest new ones”⁵. Simply put, when a political climate is turbulent, like on the beginning of the twentieth century, literary authors would resort to the genre of utopia. H. G. Wells, for example, outlines in his book *Anticipations* from 1901 the need to unite the whole world under one rule. Wells has seen the disputes between empires and solitary states as the source of decline of the society. He claims that his foreshadowed World State will be “the mass of power and intelligence altogether outside the official state systems of to-day that will make this great clearance, a new social Hercules that will strangle the serpents of war and national animosity in his cradle.”⁶ Wells seen the idea of Global government as the perfect solution to all the ills the first half of the twentieth century. By implementing the idea of the Global government, Wells’ has influenced many future writers, including Huxley and Orwell, who either followed his principles or tried to oppose his optimistic visions and tried to draw an opposite of his prophecy.

Two of the major influencing factors concerning the Global government were emergences of Communism and Nazism. Both ideologies connotate with the most cruel and horrid actions an ideology has committed. Hitler’s Nazism strived to unite the whole world under its flag with the Aryan race as the governing power. The ideas of World Communism and a Nazi Global government were equally terrifying. Thus, many writers used literature to warn about the terrors these two ideologies propose. One of the most known being *Nineteen Eighty-Four* by G. Orwell, A. Koestler’s trilogy, or S. Lewis’ *It Can’t Happen Here*.

2. The genres of dystopia and utopia in the 1st half of the twentieth Century

One of the greatest influencing factors during the first half of the twentieth century was the rapid pace of science. Endless stream of new discoveries and inventions was constantly pouring from all around the world. Science and technology were presumed to create a basis upon which the society would be built. Many, including H. G. Wells, believed that:

“humankind was entering upon an unprecedented era. H.G. Wells’s utopian studies (...) *Anticipations* (...) (1901) and *A Modern Utopia* (1905), both captured and qualified this optimistic mood and gave

⁵ Drass, Kriss A., and Edgar Kiser. "Structural Roots of Visions of the Future: World-System Crisis and Stability and the Production of Utopian Literature in the United States, 1883-1975." *International Studies Quarterly* 32, no. 4 (1988), 421-38. doi:10.2307/2600591.

⁶ Wells, Herbert George, *Anticipations* (London: Chapman & Hall, 1901), 240.

expression to a common conviction that science and technology would transform the world in the century ahead.”⁷

Wells then, among many other, believed that technology and science would bring a revolution in the society. A revolution that would increase the living conditions and erase social strata by creating a classless society, which is a key point of the ideology of Socialism. Thus, the scientific and technological progress incorporated the said ideology.

2.1.1 Socialism

Socialism is an umbrella term for numerous approaches to social and economic systems. The general definition states that Socialism is a “social and economic doctrine that calls for public rather than private ownership or control of property and natural resources.”⁸ The only common conviction all the approaches share is public ownership. Even though Socialism as a movement surged during the Industrial revolution, its’ origins date back to Plato’s *Republic*. In his work, Plato depicts “an austere society in which men and women of the “guardian” class share with each other not only their few material goods but also their spouses and children.”⁹. This early form of Socialism was adapted by T. Moore and conjoined with his puritan views. Moore, in his *Utopia*, created an early proto Socialist state which used public ownership to rid the populace of sins. Socialism also strives to erase any kind of boundaries, including patriotism, nationalism, etc. Its ultimate form is either a Global government or no government at all.

In the twentieth century, Socialism “was the most influential secular movement (...) worldwide.”¹⁰. Socialistic movements experienced massive upsurge as a left-wing ideology to outweigh Capitalism. The most important movement in Britain was an offshoot of Marx’s and Engel’s adaptation of Socialism. Theirs was a pro-revolution doctrine of constant class struggle between the Proletariat and the Bourgeoisie. Marx’s vision was heavily influenced by the Working class which was a direct outcome of the Industrial Revolution. Moreover, Marx believed in “inevitability of Socialism”, which was the overturn of Capitalism by Socialism, as he expressed in his *Communist Manifesto*: “Its fall [the Bourgeoisie] and the victory of the proletariat are equally inevitable”¹¹.

⁷ “English Literature: The 20th Century,” The Editors of Encyclopaedia Britannica, accessed January 25, 2019, <https://www.britannica.com/art/English-literature/The-20th-century>.

⁸ “Socialism,” The Editors of Encyclopaedia Britannica, accessed January 22, 2019, <https://www.britannica.com/topic/Socialism>

⁹ The Editors of Encyclopaedia Britannica, “Socialism.”

¹⁰ Kurian, George T, et. al., *The Encyclopaedia of Political Science* (Washington: CQ Press, 2010), 1554.

¹¹ Marx, Karl and Engels, Frederick, *Manifesto of the Communist Party* (Peking: Foreign Languages Press, 1997), 47.

Marx's take on Socialism was then modified and introduced to Britain by the Fabian Society. Contrary to Marxism, Fabians, "[w]hile retaining the revolutionary zeal of Marxism, they rejected its basic tenets, such as class struggle, economic determinism, theory of surplus value, dictatorship of the proletariat, and inevitability of revolution"¹², proposed the Socialistic state to be built by gradual reformation rather than a revolution. They "advocated cooperative economics and a peaceful transition to Socialism."¹³ Both Wells and Huxley were members of the Fabian society, albeit for a short period of time. Wells left the Fabian society for their lack of initiative. As he explained in his autobiography, the

Fabian group posed as a valiant little minority projecting a revolution reduced to its minimum terms. It was to permeate the existing order rather than change it. There was no real hope in their revolutionary project. It was a protest rather than a plan.¹⁴

Nonetheless, the Fabians incorporated the British Labour Party, which aspired to carry out the legacy of Socialistic Britain in the British Parliament. One of its goals was to nationalise all industries in Britain. They also formed the I. L. P. brigade to fight in the Spanish Civil War of which was G. Orwell a member.

However, the Socialist doctrines were not always humane, for they also incorporated the use of Eugenics. Eugenics, or Social Darwinism, is a theory of Francis Galton. It involves selective breeding and general conditioning of the populace to create "perfect" individuals. A. Huxley in *Brave New World* introduces a society that is purely based on Eugenics. His future society is based on Ectogenetic breeding, which is defined as "development of a mammalian embryo in an artificial environment"¹⁵. H. G. Wells was also proponent of the use of Eugenics, which was a result of his indoctrination by T. H. Huxley, nicknamed the Darwin's Bulldog. T. H. Huxley, grandfather of A. Huxley, was promoting a "principle of "ethical evolution" (...). Rather than support the "survival of the fittest", Huxley advocated the "the fitting of as many as possible to survive"¹⁶. Wells have not adopted the selective breeding yet was in favour of its "possible use in improving the survival chances of the human species and preventing the occurrence of unwanted births"¹⁷.

¹² Kurian, et. al., *The Encyclopaedia of Political Science*, 555.

¹³ Kurian, et. al., *The Encyclopaedia of Political Science*, 555.

¹⁴ Wells, Herbert George, *Experiment in Autobiography* (New York: J. B. Lippincott, 1967), 199.

¹⁵ "Ectogenesis" *Merriam-Webster's Collegiate Dictionary*. 11th ed. Springfield, MA: Merriam-Webster, 2003.

¹⁶ Partington, John S. "H.G. Wells's Eugenic Thinking of the 1930s and 1940s." *Utopian Studies* 14, no. 1 (2003): 74-81, <http://www.jstor.org/stable/20718547>.

¹⁷ Partington, *H. G. Well's Eugenic Thinking*

Socialism also inspired a totalitarian ideology of Communism. Communism of the twentieth century was based on Marx's class struggle, and aimed to fight Capitalism which, according to their doctrine, exploited workers and their labour. Communism grew to become one of the most oppressive and horrific totalitarian regimes in Europe. Contrary to positive views of the Fabian society, Communistic doctrine dictated the Proletariat to forcibly take over factories and to revolt in a violent way. The teachings of Communism, later Marxism – Leninism, which were still using the ideals of Socialism as a façade, became synonyms for oppression, violence, and brutal authoritative regime.

The influence of Socialism and Communism and their doctrines on the genres of utopia and dystopia was immense. Since Socialism and its adaptation, Communism, were the most discussed ideologies in the first half of the twentieth century, authors naturally reflected on them in literature. Robert Nozick explains in the *Encyclopaedia of Political Science* that “[a]mong the most popular of political novels are those identified as utopian or dystopian fiction”¹⁸. Nozick then adds that “[m]any utopian or dystopian novels overlap with science fiction, which has often been regarded as an important source of political novels.”¹⁹. The genre of science fiction is used to project the current political situation into the future, granting the possibility to make the future society evolved. Either the flaws or the benefits of the society are then more visible.

2.1.2 Utopia

Utopia is defined as “a place of ideal perfection especially in laws, government, and social conditions”²⁰. The genre itself was named after T. Moore's novel *Utopia* from 1516. Majority of the utopian literature that followed is based around the same principles as Moore's, depicting a perfect society with no conflicts and perfect social stability. The genre of utopia is predominantly focused on depicting a society with equality in every aspect of society, e.g. equality of sexes, equality in economics, equal distribution of governmental power etc. The approaches as to how to achieve the utopian society depend on which ideology the imaginary society follows. H. G. Wells, for example, used Technocracy and Socialism as the base stones upon which all his utopias were built.

The genre was also heavily influenced by Industrialisation. As William Matter explained,

¹⁸ Kurian, et. al. *The Encyclopaedia of Political Science*, 1132.

¹⁹ Kurian, et. al. *The Encyclopaedia of Political Science*, 1132.

²⁰ “Utopia” *Merriam-Webster's Collegiate Dictionary*. 11th ed. Springfield, MA: Merriam-Webster, 2003.

[t]he gradual development of science intrigued utopian writers and provided them with a tool to make the earthly paradise appear more realizable in fact. As man improved his science, many utopists saw emerging a deus ex machino. The steel and iron god of industrialization promised plenty for all.²¹

Many writers, including Wells, saw the upcoming age of science and technology as the perfect basis to project into the future and build their societies accordingly. Hence, science and technology were seen as the major factors that influenced both utopian and dystopian authors.

Wells contributed to the genre by creating his own version of utopia. Which, as he described in *A Modern Utopia*, “must not be static but kinetic, must shape not as a permanent state but as a hopeful stage, leading to a long ascent of stages.”²². Whereas Moore’s utopic society simply existed with no development whatsoever, Wells’ utopias always evolve. Wells wrote numerous novels about future utopias, the chief being *A Modern Utopia*, *Men Like Gods*, *The World Set Free* and *The Shape of Things to Come*. He is also considered one of the major writers of the utopian genre in the period from early 1900’s to 1940’s. Nevertheless, he also contributed to the opposite of utopia, dystopia.

Despite the positive attitudes towards the twentieth century in the European intellectual circles, number of authors expressed their discontent with changes that it brought. Mainly owing to rapid changes in the world’s politics connected with the unbridled development in science which resulted in unstable relations between European states and eventually climaxed in both the World Wars. In addition to the World Wars other important events to shake the European international relationships were the October Revolution in 1917, and the Spanish Civil War, taking place from 1936 to 1939. The horrors of the established totalitarian regimes in Russia, Spain, Italy, and Germany projected into many dystopian works across the World.

2.1.3 Dystopia

Dystopia, sometimes referred to as anti-utopia is defined as “an imagined world or society in which people lead wretched, dehumanized, fearful lives”²³. Dystopia is “characterized by oppressive canons and the suffocation of independent thought.”²⁴ The genre is usually used to exaggerate the flaws of the chosen society or to express the author’s opinions about the current political situation in his country or worldwide. It is also used as a warning to point out what would the society look like, should the given ideology be left to rule. Akin to utopia, the

²¹ William W. Matter. "The Utopian Tradition and Aldous Huxley." *Science Fiction Studies* 2, no. 2 (1975): 146-151, <http://www.jstor.org/stable/4238937>.

²² Parrinder, Patrick. *H. G. Wells (Writers & Critics)* (Edinburgh: Oliver and Boyd Ltd. 1970), 10.

²³ “Dystopia” *Merriam-Webster’s Collegiate Dictionary*. 11th ed. Springfield, MA: Merriam-Webster, 2003.

²⁴ Greene, Vivien. "Utopia/Dystopia." *American Art* 25, no. 2 (2011): 2-7, doi:10.1086/661960.

fictional regime may be based on various ideologies, e.g. Orwell's Communistic Technocracy in *Nineteen Eighty-Four*. Dystopian novels do not necessarily react to a current political atmosphere. Huxley's *Brave New World*, even though being a dystopian novel, was intended as a satire of Wells' overly positive views. Yet, Wells also contributed to the dystopian literature. His *The Time Machine* depicts a future society in complete decay, *The Sleeper Awakes* focuses on the manipulation of population and Socialism.

Utopia and dystopia are very similar in their nature, although being opposites. It might be hard to tell when a book is utopian and when is it moving more towards dystopia. For example, one might find the society in *Brave New World* appealing and truly utopian, whereas other might find it as a complete failure of humanity. For some, the utopian values of the future society in *The World Set Free* would be dystopian. The key to understanding where the line lies between utopia and dystopia does not exist. Although there are many features that are supposed to distinguish whether a book is utopian or dystopian, none of them is exclusive to one.

In conclusion, utopia and dystopia have always foretold the author's view on the future of the humankind. They are usually part of the science-fiction genre, for the authors tend to project their ideas into the future, incorporating not yet seen scientific development. The turbulent political changes and both the World Wars have contributed into an increased interest in the genres. Majority of utopian and dystopian works react on the social and political situation in the time of their writing.

3. Analyses

3.1.1 The Global government in *The World Set Free* by H. G. Wells

In *the World Set Free*, Wells outlines his vision of an ideal world. In this book, he precisely describes the order of events necessary for the Global government to be put into power, as well as what would be its' duties and who would it consist of. Since this book has influenced many, including Leo Szilard, a nuclear bomb inventor, its' influence should not be taken lightly.

Since Wells inclined to Socialism, his idea of a perfect world was heavily influenced and based upon the its' ideals. The book was written on the verge of the Great War in 1913 and was an immediate response to the hanging fear of the imminent catastrophe. The reason Wells believed Global government was the only solution to end all wars among countries, the reason being explained in the preface to *The World Set Free*:

the development of scientific knowledge, separate sovereign states and separate sovereign empires are no longer possible in the world, that to attempt to keep on with the old system is to heap disaster upon disaster for mankind and perhaps to destroy our race altogether.²⁵

As he did in the *War of the Worlds*, Wells again points at the uncontrollable scientific progress that, in the end, leads to the end of humanity. *War of the Worlds* was written as a reaction to the same tension in Europe. Fear of scientific progress that has put independent states into uneven positions. Contrary to *War of the Worlds*, where Wells shows how, with sheer cruelty and power, scientifically dominant race overpowers scientifically inferior race, *The World Set Free* offers a very different take on the issue.

The World Set Free is yet another among Wells' books that introduce Global government as a basis upon which humanity should be rebuild. In his *Imperialism and The Open Conspiracy*, published in 1929, Wells expresses the same idea as in *The World Set Free*. Contrary to *The World Set Free*, in *The Open Conspiracy*, Wells sees the main issue not in science but in Imperialism, as he explained:

(...) the outline of history of the last hundred years can be stated as (...) attempts of all the main sovereign states of the world to secure a world-wide control of the raw materials necessary for the mechanical civilization upon which we have entered. All our modern imperialisms are this: (...) efforts of once national states to become world-wide. And since at one time there can be only one complete world-wide state upon our planet, enormous pressures and rivalries and conflicts exist and intensify. And it seems to me that only two alternatives about the human future can be considered. Either these jostling and mutually incompatible independent sovereign states, which the great change of scale in the economic processes of

²⁵ Wells, Herbert George, *The World Set Free* (Illinois:The Gutenberg Project. 1997), preface.

life is continually forcing towards world dimensions, (...) or else (...) substitute for the time-honoured but now out-of-date traditions of independent national sovereignty a new idea of world organization (...)²⁶

Simply put, Wells blames individual sovereign states for the decline in the society, for the states are always battling other states over which one is the most powerful. As a resolution to the continuous conflict he proposes a Global government.

Alongside with Imperialism and uncontrolled scientific progress, Wells also blames old-fashioned politics, Laissez-faire economical system, and the social gap. He promotes, as stated, Global government as an answer to social ills, while also supporting the use of Eugenics, John Dewey's progressive educational reform, and abolition of sexual love. *The World Set Free* contains the whole cascade of events that must, in Wells' visions, take place to allow the Global governmental system to be implemented.

3.1.1.1 The outline

To understand what the main motif of the book is, it is necessary to explain what led to the events described later in the book. What would cause, from Wells' point of view, the end of the old governmental systems.

In the opening chapters Wells describes the evolution of humankind, with emphasis on the never-ending search for ultimate power source, as he writes in the very beginning: "The history of mankind is the history of the attainment of external power"²⁷. The title of the chapter, *Sun Snarers* refers to the man's dream to utilise the metaphorical power of the Sun. This goal is achieved when the nuclear power is discovered and put to use. Holsten, the book's inventor of the process of nuclear division and its utilisation, follows the same path of regret as Alfred Nobel did upon the invention of dynamite.

The nuclear power was, at first, meant to help humanity prosper. Unfortunately, the old governmental systems nearly immediately used it to pose threat and supremacy over other states. The government tries to regulate the use of nuclear power and to use it as a military resource. As Holsten writes to his diary: "The law is the most dangerous thing in this country. It is hundreds of years old. It hasn't an idea. (...) Something will overtake them."²⁸ Again, Wells points to the incompatibility of the old governmental systems to cope with the unbridled pace of science and the exploitation of scientific discoveries to display a state's power.

²⁶ Wells, Herbert George, *Imperialism and the Open Conspiracy* (London: Faber & Faber, 1929), 18.

²⁷ Wells, *The World Set Free*, 8.

²⁸ Wells, *The World Set Free*, 29.

The old governmental systems, alongside with human greed and Laissez-faire system accompany the change of the supposed revolutionary power supply to a mere tool to show and assert their dominance over others: “a vast multitude of such sharp people [businessmen] were clutching, patenting, pre-empting, monopolising this or that feature of the new development, seeking to subdue this gigantic winged power to the purposes of their little lusts and avarice.”²⁹ Here Wells describes why the old governmental systems failed. He blames greed and the hunger for power and domination. Due to their short-sightedness, the inexpensive supply of immense power changes the economy rapidly, making the working class unemployed and stirs a worldwide turmoil:

In the year 1955 the suicide rate for the United States of America quadrupled any previous record. There was an enormous increase also in violent crime throughout the world. The thing [nuclear power] had come upon an unprepared humanity; it seemed as though human society was to be smashed by its own magnificent gains.³⁰

The exploitation of the atomic energy, connected with the avarice of the governing authorities, led to a rapid decline in the worldwide society. The incompatibility of the old governmental systems to cope with the rapid pace of scientific discoveries and inventions leads to the last war and the ultimate end of Imperial, Monarchic, and other old governmental systems.

Wells introduces a character named Barnet, who used to be a rich person, a member of the Bourgeoisie, whose wealth was lost and is moved to the proletariat. Wells uses this character to show the social ills the old systems had and why was it necessary to implement Socialism. Barnet is a character that, due to his fall to the bottom, recognizes the folly of upper class and the rich, as he wrote: “I might have lived and died (...) in that neat fool's [his father's] paradise of secure lavishness above there. I might never have realised the gathering wrath and sorrow of the ousted and exasperated masses.”³¹ Through the character of Barnet, Wells shows the reader the burden that the underclass must bear with. Being a true representative of the proletariat, Barnet discovers the usurpation and exploitation the upper class conducts when, as he noted: “I had thought things were looked after,' he wrote. 'It was with a kind of amazement that I tramped the roads and starved--and found that no one in particular cared.”³² Here Wells, through Barnet, depicts the Marxist class struggle and the exploitation of the Proletariat. He

²⁹ Wells, *The World Set Free*, 8.

³⁰ Wells, *The World Set Free*, 28-29.

³¹ Wells, *The World Set Free*, 34.

³² Wells, *The World Set Free*, 34.

continues with many more examples, like the banishment of bicycles, sidewalks only for the upper classes and more.

Wells pictures a true Marxist rise of the Proletariat. The book offers a look on an attempt of the working class to make change. Barnet is watching a protest, *Great March of the Unemployed*³³. In *The World Set Free* Wells stresses out that it is the proletariat which first calls for a revolution. Barnet observes the *March* and notes:

They [the protestors] still believed there was intelligence somewhere, even if it was careless or malignant.... It had only to be aroused to be conscience-stricken, to be moved to exertion.... And I saw, too, that as yet THERE WAS NO SUCH INTELLIGENCE. The world waits for intelligence. That intelligence has still to be made, that will for good and order has still to be gathered together, out of scraps of impulse and wandering seeds of benevolence and whatever is fine and creative in our souls, into a common purpose.³⁴

Here, Wells is using the Intelligence to represent the Global government. The social tension and the exploitation of the proletariat by the Bourgeoisie is the dominant sub-motif of this book, moreover it plays a very important role in the further development of the plot. After the second chapter, in which Wells describes the then future world, the plot reaches its climax, which is the Last War, fought with nuclear weapons. Although Wells' nuclear weapons are not even remotely as deadly, as their real equivalents, it was still an achievement to predict their use back in the year 1913.

This section should shed light on the underlying motif that Wells used in building his perfect world. It was, as was stated before, build on the premises of Socialism, and it plays a very important, if not crucial, role in his vision. The character of Barnet is to show the readers explicitly how far behind the old governing systems are and how necessary it is to change it.

3.1.1.2 The Global government

Establishment

“It must always be remembered that the political structure of the world at that time was everywhere extraordinarily behind the collective intelligence.”³⁵ is the opening phrase of the chapter about the Last War. As aforementioned, Wells credits the old governmental system for the War, which nearly wipes out humanity:

³³ Wells, *The World Set Free*, 36.

³⁴ Wells, *The World Set Free*, 37.

³⁵ Wells, *The World Set Free*, 40.

Perhaps the most dangerous of those outworn traditions [old governmental systems] were the boundaries of the various 'sovereign states,' and the conception of a general predominance in human affairs on the part of some one particular state. (...) Later ages were to store and neglect (...), the intricate treaties, the secret agreements, (...), the cunning refusals to accept plain facts, the strategic devices, the tactical manoeuvres, the records of mobilisations and counter-mobilisations³⁶

Again, Wells is reflecting upon the tension in Europe on the verge of the Great War. Independent states were scheming and preparing war plans while deceiving their allies. Unfortunately, Wells does not explicitly state which country begins the war, but the layout is as in the Great War, i.e. the Allies versus the German and Austro-Hungarian empire. Paris is bombed, then a revenge attack is carried out on Berlin. A few other skirmishes happen, which are not of any importance for this thesis.

The end to the Last War comes when a French ambassador in the United States, LeBlanc, calls out for a meeting of all the world leaders who would come together as a last hope for the humanity. The conference takes place in Italian Brissago, and here the base for the Global government is presented and agreed upon. The first one to come up with the idea of a Global government is the English King Egbert, who, during the conference, abdicates. He reasons: "Manifestly this can only be done by putting all the world under one government. Our crowns and flags are in the way. Manifestly they must go." (...), 'WE shall be the government.' 'The conference?' exclaimed Firmin. 'Who else?'"³⁷ Egbert then continues to explain why the world leaders should be the first to rule over the whole world:

we are just going to lay down our differences and take over government. Without any election at all. Without any sanction. The governed will show their consent by silence. If any effective opposition arises we shall ask it to come in and help. The true sanction of kingship is the grip upon the sceptre. We aren't going to worry people to vote for us. I'm certain the mass of men does not want to be bothered with such things.... We'll contrive a way for anyone interested to join in. That's quite enough in the way of democracy.³⁸

Wells, through the words of Egbert, explains why it is necessary to get rid of all individualistic and solitary states. Moreover, Wells proposes the Global government to be implemented without any voting or consent from the general public. Immediately following the king's abdication, Wells proposes Socialism: "All over the world we shall declare that there is no longer mine or thine, but ours. (...) Then we shall declare that every sort of property is held in

³⁶ Wells, *The World Set Free*, 41.

³⁷ Wells, *The World Set Free*, 74.

³⁸ Wells, *The World Set Free*, 75.

trust for the Republic...”³⁹. This marks the birth and establishment of the Global government with its base ideology being Socialism.

3.1.1.3 The definition and function of the Global government in *The World Set Free*

The Global government depicted in *The World Set Free* is based on Socialism and Technocracy as well as on Democracy to a certain degree. Contrary to Communism or any other totalitarian regimes, Wells’ Global government does not enforce its ideology by force.

The main source of governmental power are leaders of countries, who created the *Assembly of Brissago*⁴⁰, by expressing their consent to create the World State. As previously stated, all possessions, except personal belongings, would be transferred under the government’s inventory and evenly distributed among people. The first steps the newly established Global government takes are:

(...) it [the Global government] secured by a noble system of institutional precautions, freedom of inquiry, freedom of criticism, free communications, a common basis of education and understanding, and freedom from economic oppression. With that its creative task was accomplished. It became more and more an established security and less and less an active intervention.⁴¹

Here Wells explains that the Global government should not interfere with basic human affairs. The first phase of the government should be a Meritocracy with Technocratic aspects, for the leaders are chosen based on their ability rather than background. Therefore, Wells depicts a Socialist democracy, where everything is shared and unified. A unified language is used, here English, for its simplicity: “they would take up the manifest need for a lingua franca for the world. (...) the world-wide altribution of English gave them a bias for it from the beginning. The extreme simplicity of its grammar was also in its favour.”⁴². Wells proposes the use of English as a common means of communication to unify all the societies and languages all over the world. The unification also impacted the calendar: “The year was divided into thirteen months of four weeks each, and New Year's Day and Leap Year's Day were made holidays and did not count at all in the ordinary week.”⁴³ Wells adapts the idea of the unified calendar from the French Positivist philosopher Auguste Comte.

³⁹ Wells, *The World Set Free*, 75.

⁴⁰ Wells, *The World Set Free*, 93.

⁴¹ Wells, *The World Set Free*, 109.

⁴² Wells, *The World Set Free*, 105.

⁴³ Wells, *The World Set Free*, 105.

True to his inclination to Socialism, Wells also proposes unification in agriculture. What he describes as “new phase” is in truth the doctrine of the Fabian Socialism:

[farmers] were at 'economic disadvantage' to the more mobile and educated classes, and the logic of the situation compelled the council to take up systematically the supersession of this stratum by a more efficient organisation of production. It developed a scheme for the progressive establishment throughout the world of the 'modern system' in agriculture, a system that should give the full advantages of a civilised life (...) The central idea of the modern system is the substitution of cultivating guilds for the individual cultivator, and for cottage and village life altogether. [The guilds] take over areas of arable or pasture land, and make themselves responsible for a certain average produce. They are bodies small enough as a rule to be run on a strictly democratic basis, and large enough to supply all the labour⁴⁴

Here Wells proposes communal ownership of agricultural production which is carried over from the reformation of the Fabian socialists. Unlike Communism, the proposed communal ownership is based on democracy, not on violent nationalisation. Moreover, Wells proposes to end the country life and create large communities based on the guild ownership of the given agricultural body.

As shown, the main and the most vital part of Wells' new world order is unification. Wells' vision of the future World State in the book always stresses out its necessity. He believes that only through unification will the humankind achieve peace. Wells had a very peculiar reason to promote unification of everything, beginning with government, currency, language, calendar to possessions. Because as he believed, when boundaries between people are erased, including governing ideologies such as Imperialisms, Monarchies, etc., people will not have a reason to fight. To sum up, the first and most important part of Well's Global government is a complete unification of all state affairs and the eradication of boundaries between states and humans.

The second crucial part, which is a perfect depiction of Wells' *kinetic utopia*, is the continually changing distribution of the governing power. The scheme of the power organisation is in a pyramidal shape. Firstly, the world is reshaped under the rule of the *Brissago Assembly* which strives to have all the organisational affairs solved by teams of professionals. To ensure the stability and well-being of the World, Wells promoted the *Brissago Assembly* to be replaced by Technocracy for a limited period. Then, he moves back to Meritocracy, but with the addition of democratic elections. The voting system was also unified, as Wells described:

Every adult of either sex from pole to pole was given a vote (...) Membership of the government, it was decided, must be for life, save in the exceptional case of a recall; but the elections, which were held

⁴⁴ Wells, *The World Set Free*, 104.

quinquennially, were arranged to add fifty members on each occasion. The method of proportional representation with one transferable vote was adopted, and the voter might also write upon his voting paper in a specially marked space, the name of any of his representatives that he wished to recall. A ruler was recallable by as many votes as the quota by which he had been elected, and the original members by as many votes in any constituency as the returning quotas in the first election.⁴⁵

Thanks to this, the World is governed by a large group of people without any individual standing in the lead. Such organisation ensures that there is no cult of personality, as was during J. Stalin's rule in Russia.

Then, as a third phase, Wells proposes: "It is doubtful if we shall ever see again a phase of human existence in which 'politics,' that is to say a partisan interference with the ruling sanities of the world, will be the dominant interest among serious men."⁴⁶ Here, he is pointing at the fact that politics should be moved to the background of the interest of men. Wells demonstrates his belief that the final stage of the Global government is its' complete disappearance from the everyday life. This claim only shows how Wells perceived politics and their impact on ordinary people. Only by removing it from the consciousness of men, humankind would achieve a global peace. Rules, laws, and other governing policies will not change, only the apparatus that issued them will no longer be known. Despite that, and owing to universal education, the policies will be taught to be remembered by heart, making them universal and everlasting.

With the progress of time, Wells' government moves to the background of everyday life, for it does not intend to interfere with human affairs. Such government would then match that of Orwell's Nineteen Eighty-Four, only without the cult of personality. The Global government of *The World Set Free* would function as hidden government, only in Wells' case it would be in shadows to not intervene rather than to rule without any disturbances.

Wells introduces the main instruments necessary to achieve the global understanding and unification of all races. The first, and most important is the global and unified education. As he describes:

The new government early discovered the need of a universal education to fit men to the great conceptions of its universal rule. (...) it proclaimed as if it were a mere secular truth that sacrifice was expected from all, that respect had to be shown to all; (...) schools taught the history of war and the consequences and

⁴⁵ Wells, *The World Set Free*, 108.

⁴⁶ Wells, *The World Set Free*, 109.

moral of the Last War; everywhere it was taught (...) that the salvation of the world from waste and contention was the common duty and occupation of all men and women.⁴⁷

Here, Wells explains why universal worldwide education is necessary. Through education, Wells believes, the word of the necessity of the Global government would spread and is universally accepted. Education thus serves as a medium to spread “propaganda” to future generations. Also, thanks to education and abolition of wars, the human society evolves to be mainly artistically based. As Wells explains: “Man the warrior, man the lawyer, and all the bickering aspects of life, pass into obscurity; the grave dreamers, man the curious learner, and man the creative artist, come forward to replace these barbaric aspects of existence by a less ignoble adventure.”⁴⁸

The second thing Wells deemed crucial is the equality of the sexes. He proposes to change the view on women to make them human beings. He expresses his beliefs through the character of Karenin, which is the most vital character in the whole book for the sake of the Global government. Through the character of Karenin Wells expresses very precise ideas about the future of mankind in terms of equality, love affairs and further evolution of the man.

Karenin explains why he believes the typical concept womanhood as will be destroyed. “I am not thinking of the abolition of woman. But I do want to abolish--the heroine, the sexual heroine. I want to abolish the woman whose support is jealousy and whose gift possession.”⁴⁹. Karenin proposes that women cannot be equal to men if they are not free of the concept of *Helenism* which means, simply put, women thinking about themselves only in their relation of men, rather than them being an intelligent being. Wells, through Karenin, expresses that the new society needs to create, again unified, beings, woman and man, that would be completely equal in everything.

Karenin also mentions Eugenics as a tool to create perfect humans for the Global government. He hopes for the future medicine and science to end all diseases as well as to modify human body to become unified. As Karenin explains about the future of medicine:

You carve his body about and leave it re-modelled and unscarred. (...) The psychologists are learning how to mould minds, to reduce and remove bad complexes of thought and motive, to relieve pressures and broaden ideas. So that we are becoming more and more capable of transmitting what we have learnt

⁴⁷ Wells, *The World Set Free*, 112-113.

⁴⁸ Wells, *The World Set Free*, 110.

⁴⁹ Wells, *The World Set Free*, 130.

and preserving it for the race. The race, the racial wisdom, science, gather power continually to subdue the individual man to its own end.⁵⁰

What Wells proposes here would be thoroughly discussed in the analysis of Huxley's *Brave New World*, in which Huxley extensively uses the social conditioning to create a perfect society. Wells then continues about heredity and children, how scientists would be able to control what will the kids inherit from their parents. Such act would fit the idea of Eugenics, a concept, which tried to create a perfect human being through science. Eventually Wells proposes that maternity should be left to science rather to women, which corresponds with the process made in *Brave New World*. As Karenin expresses his wish:

If woman is too much for us, we'll reduce her to a minority, and if we do not like any type of men and women, we'll have no more of it. These old bodies, these old animal limitations, all this earthly inheritance of gross inevitabilities falls from the spirit of man like the shrivelled cocoon from an imago⁵¹

Wells, through Karenin, presents Ectogenetic processes to free women from the burden of maternity. Again, Huxley describes this process in more detail, which will be described in the following analysis.

3.1.1.4 Conclusion

To sum up, Wells is proposing a Global government established on the premises of Socialism. Firstly, a "tolerant Dictatorship", then Meritocracy, moving to Technocracy with time, and ending in a hidden government. The world would know no personal possession other than private, all else would be state-organised.

To fully function, the Global government needs a perfect unity in every aspect of human affairs. Wells proposes an educational reform as the medium to carry out the legacy of Global government. Thanks to the said reform, education would be universal, all the people in the world would succumb to artistry rather than anything else and would wholly support the idea of the Global government. Wells also proposes to end all disputes between men and women to ensure equality in his vision of a perfect society.

3.1.2 The Global government in *Brave New World* by Aldous Huxley

The second book to be analysed is Aldous Huxley's *Brave New World*. Written in 1931 and published a year later, the book is a depiction of dystopian future where the society is governed purely by science. Huxley portrays the use of Eugenics, genetical engineering, and drugs to

⁵⁰ Wells, *The World Set Free*, 132.

⁵¹ Wells, *The World Set Free*, 133.

keep the population in obedient. His vision of the Global government is unique, yet shares many similarities with Wells' *The World Set Free*. Even though *Brave New World* was originally meant as a parody of Wells' *Men Like Gods*, it turned out to be Huxley's most famous work. With the predominating Wellsian style of eutopias, offering exclusively positive views on the future, Huxley's and later Orwell's dystopias stand aside. *Brave New World* is a direct response to the Wells' utopias, namely *A Modern Utopia* and *Men Like Gods*. As Huxley wrote in his letter to Mrs. Kethevan Roberts on May 18th, 1931:

"I am writing a novel about the future—on the horror of the Wellsian Utopia and a revolt against it. Very difficult. I have hardly enough imagination to deal with such a subject. But it is none the less interesting work"⁵²

Huxley was also heavily influenced by his trip to the United States prior to the writing of the book. He encountered the American culture and was terrified of “Americanisation” of the Great Britain. He saw promiscuity as a major flaw in the American society but was fascinated by H. Ford's book *My Life and Work*.

The mass production and the production line specifically are most prominent motifs in *Brave New World*. The whole process of reproduction, genetical engineering and cloning makes the whole society in Huxley's work a body of industrial factory that provides its population with a life on a conveyor belt. A belt that takes individuals through their life in one direction, without any obstacles, turns, or chances to be led astray. By using this notional belt, Huxley satires Wells' positive views on the future of the mankind.

Brave New World is mainly focused on the loss of individuality in a society that employs science to secure its' own happiness. Huxley wants to show the inaccuracy and misleading of the utopias written by Wells. As Peter Firchow explains:

Huxley's chief objections, then, to Wells are that he is unrealistic, that his estimate of human nature is completely out of whack, and that his prophecies about the future are therefore dangerously misleading. (...) Wells belongs to that class of old-style Utopians whose conviction it was, as Huxley observed in 1931, that all one had to do was "get rid of priests and kings, make Aeschylus and the differential calculus available to all, and the world will become a paradise."⁵³

Firchow argues, that Huxley was aware of the flaws and ills the Wellsian utopia contains. Huxley understood that “democracy and universal education are not the philosopher's stone,

⁵² Smith, Grover, *Letters of Aldous Huxley* (New York: Harper & Row, 1969), 348.

⁵³ Firchow, Peter. "Wells and Lawrence in Huxley's "Brave New World"." *Journal of Modern Literature* 5, no. 2 (1976): 260-78, <http://www.jstor.org/stable/3830944>.

turning lead into gold. Only science can perform this trick, and its price for doing so is prohibitive.”⁵⁴ Thus, the book is an attempt to display what would happen, should science govern every aspect of humans’ life. Since the global happiness and peace are ensured and controlled by science, logically some parts of the inhabitants’ lives must be suffering.

Huxley was not afraid to incorporate names of real people into his book. Mustapha Mond was named after the British politician and industrialist Alfred Mond, whose technologically advanced factory fascinated Huxley.⁵⁵ Even H. G. Wells gets a nod in the book, as the character of Dr Wells. Many other characters share names with then prominent figures, e.g. Benito Hoover, Bernard Marx, or Darwin Bonaparte.

To sum up, Huxley intended *Brave New World* to bring a different take on the future Wells’ utopias proposed. Fortunately, Huxley’s book brought in number of questions that ail and occupy sociologists and philosophers to the present day. Huxley warns about the unbridled use of science to condition the populace, including the loss of individuality as a result. Moreover, he warns about the thin line between a democratic state and totalitarian regime. To make the book more relatable, as well as to show its intended satiric nature, Huxley incorporated names of famous people from his age, including Wells.

3.1.2.1 **The outline**

The beginning of the book sets the premises on which will the plot unravels. It also contains crucial information about what is the main motif of the book. As aforementioned, the whole life cycle in the utopian society is based on a conveyor belt. It is linear, people are conditioned and taken care of from their birth to their death. They have no space for their individuality, they are not self, for they are solely devoted to the unified body of community. In the opening chapters, the reader gets to know all the details about how the future society breeds via mass-production of children in artificial wombs. The Ectogenesis is done on long conveyor belts and every step of the process is carefully planned, supervised, controlled, and carried out. Huxley’s Society is divided into castes, which are directly related by the breeding process. The lowest castes are the Epsilons and Deltas, followed by the Gammas, Betas and Alfas. Each of the castes has then its own division into minus and plus, based on the merit within the caste, e.g. Alfa-plus and so on.

⁵⁴ Firchow, *Wells and Lawrence in Huxley's "Brave New World."*

⁵⁵ Bradshaw, David, *Introduction to Brave New World* (London: Vintage Classics, 1994), xxii.

To ensure the society's stability, the Ectogenesis is carried out in a peculiar way. Huxley implements his own scientific terms, one of the major ones used in the breeding process is described as *Bokanofskification*. This process represents cloning and is used to create up to ninety-six identical siblings from one egg. This process is deemed crucial for the society, as the D.H.C., the Director of Hatcheries and Conditioning, explains to his students: "Bokanovsky's Process is one of the major instruments of social stability!" Major instruments of social stability. Standard men and women; in uniform batches. The whole of a small factory staffed with the products of a single bokanovskified egg⁵⁶. Moreover, *Bokanofskification* also involves suffocating of the embryos of the lower castes to ensure their mental incapability as well as their physical stature: "The lower the caste," said Mr. Foster, "the shorter the oxygen." The first organ affected was the brain. After that the skeleton. At seventy per cent of normal oxygen you got dwarfs. At less than seventy eyeless monsters.⁵⁷ What this process brought in was, in fact, a voluntary slavery, as H. Forster explained "[...] in Epsilons, [...] we don't need human intelligence."⁵⁸ For the Epsilons and the Deltas were predestined to be slaves, working the worst and simplest menial labours possible. The most crucial part was to keep them in a state that would make them love their servitude.

In addition to make the lowest castes love their servitude, the Ectogenetic process also involves prenatal augmentation to ensure the society's stability and worldwide peace. The *Bokanovskified* eggs are exposed to various substances to ensure they will be immune to dangers of their predestined occupations. As H. Foster explains:

On Rack 10 rows of next generation's chemical workers were being trained in the toleration of lead, caustic soda, tar, chlorine. [...] batch of two hundred and fifty embryonic rocket-plane engineers was just passing [...] A special mechanism kept their containers in constant rotation. "To improve their sense of balance"⁵⁹

The prenatal augmentation is a first step in the predestination process of the lowest castes. The prenatal augmentation and predestination, nevertheless, are used on every single inhabitant of Huxley's society. It is necessary to ensure their allegiance to the society for the Global government. One of the factors to control the lower castes is their aforementioned mental incapability, since fully matured they were on a ten-year old kid intelligence level. Other factors are their conditioning during their prenatal development and last but not least, their education.

⁵⁶ Huxley, Aldous, *Brave New World* (New York: Rosetta Books, 2000), 9.

⁵⁷ Huxley, *Brave New World*, 14.

⁵⁸ Huxley, *Brave New World*, 14.

⁵⁹ Huxley, *Brave New World*, 16.

When the D.H.C. speaks about the prenatal augmentation of the Epsilons, the Deltas and the Gammas, he explains why they love their servitude: “Our colleagues upstairs will teach them to love it.” “And that [the conditioning],” [...] is the secret of happiness and virtue-liking what you’ve got to do. All conditioning aims at that: making people like their unescapable social destiny.”⁶⁰. Simply put, the worst occupations, like sewage cleaners, garbage collectors etc. are solely operated by the lowest castes, who are conditioned to love the occupation they are predestined to do. They are never to rise against the state, for they are prenatally conditioned and then taught not to. This is seen as a triumph in the society, as the D.H.C. explains to his students: “For the first time in history. (...) the whole problem [social stability] would be solved. Solved by standard Gammas, unvarying Deltas, uniform Epsilons. Millions of identical twins. The principle of mass production at last applied to biology⁶¹. The mass production ensures endless stream of slaves conditioned to love the worst occupations imaginable. In exchange for their individuality, the castes in the *Brave New World* all create one, unified body, consisting of devoted and augmented populace of slaves.

Because the Epsilons, the Deltas, and the Gammas are subjected to *Bokanovskification*, they are produced en masse from one egg, leaving them with no individuality whatsoever. On the other hand, the remaining two castes of Betas and Alfas remain, to a small extent, individual. Yet, since they are all subjected to the Ectogenetic augmentation and have their roles predestined, they still fully comply with the governing system. The book, in the opening chapters, presents the reader with a perfectly functioning, non-conflicting society that is peaceful and has no visible flaws. All due to the fact it mastered a mass production and augmentation of its own inhabitants. Thanks to the ability to allot people to their jobs and their social strata even before they are born, the Global government does not have to occupy itself with extensive control of its populace. Owing to scientific approach to condition the society, the Global government created a perfectly peaceful society with no wars and conflicts.

To conclude, the society in Huxley’s work is, at a first glance, utopic. Perfect in every aspect, conflictless, flawless, everything is tailor made to suit the need of the Global government. Until the reader learns about the mass production of the populace, which is prenatally conditioned to be also tailor made to suit the Government. Individuality does not exist in Huxley’s dystopian vision, it is replaced by community.

⁶⁰ Huxley, *Brave New World*, 15.

⁶¹ Huxley, *Brave New World*, 10.

After reading the opening chapters, the reader learns that the Global government of *Brave New World* is a highly organised and advanced form of a Totalitarian regime.

3.1.2.2 The Global government

Establishment

As in Wells' *The World Set Free*, the history of the Global government and its establishment in Huxley's book dates back to an international conflict. In *Brave New World*, the conflict is named as the Nine Years War and marks the end of independent states and the establishment of the Global government. Akin to Wells' novel, the whole world was bombed, this time, using anthrax bombs:

The Nine Years' War began in A.F. 141. (...) The noise of fourteen thousand aeroplanes advancing in open order. (...) the explosion of the anthrax bombs is hardly louder than the popping of a paper bag. $\text{Ch}_3\text{C}_6\text{H}_2(\text{NO}_2)_3 + \text{Hg}(\text{CNO})_2 = \text{well, what?}$ An enormous hole in the ground, a pile of masonry, some bits of flesh and mucus, a foot, with the boot still on it⁶²

The war also involved "Russian technique for infecting water supplies"⁶³ with anthrax, leaving the world in a state of total chaos and dismay. Moreover, after the Nine Years War came the Great Economic Collapse. Here, Huxley refers to the situation in Europe and in the U.S., where the Great Depression was at its full swing during the time he was writing *Brave New World*. Huxley does not state why the war erupted or who were the leaders who attended a supposed summit to end world wars for good. Akin to the *Council of Brissago* in *The World Set Free* the world leaders of *Brave New World* had identical choice "between World Control and destruction. Between stability and [Liberalism]"⁶⁴. The world eventually shifts under the rule of a Global government.

At first, the freshly established Global government fights those opposing it by gassing or shooting them. As an opposing act is considered showing any interest in art, different lifestyle, e.g. individualism, spiritualism and the like. Over the years the government shifts from violence to scientific approach, as M. Mond explains: "the Controllers realized that force was no good. The slower but infinitely surer methods of ectogenesis, neo-Pavlovian conditioning and hypnopædia."⁶⁵ Here, Mond excuses the use of the aforementioned prenatal conditioning. He is trying to convince the readers that it was a necessary step to end violence. The World

⁶² Huxley, *Brave New World*, 36.

⁶³ Huxley, *Brave New World*, 36.

⁶⁴ Huxley, *Brave New World*, 37.

⁶⁵ Huxley, *Brave New World*, 38.

Controllers use science to disburden the society of everything old, including art and books, and religion. The whole process of creating a new society begins with a campaign against viviparous relationships, which results in destruction of most of the religions. Then, the process continues by a “campaign against the Past; by the closing of museums, the blowing up of historical monuments (...) by the suppression of all books published before A.F. 150”⁶⁶ All these changes are made with a solitary goal to ensure stability of the society and its future. The Global government takes these drastic actions to prevent people from seeking art. Because, if the populace is not complying with the general society they “can’t consume much if [they] sit still and read books.”⁶⁷ The whole society is based around mass production and consumerism along with happiness and obedience.

In short, the Global government in Huxley’s work is established in a way resembling Wells’. After a war that has decimated the whole world, the world leaders come together and devise a plan to create a perfect world under the rule of a Global government. At first, the Global government enforces its’ ideology by force, then reserves itself to create the perfect society with the help of science. In its conquest of everything old, the Global government destroys religion, viviparous relationships and any form of individual ideology. The Government destroys everything that collides with people being consumers of the society’s products.

3.1.2.3 The definition and function of the Global government in *Brave New World*

Huxley’s future society is a Global government based on the ideology of Technocracy. The Global government uses science so profusely it is able to actively generate its populace which is engineered apt to its’ predestined position within the society. Everything in Huxley’s fictional society is organised and governed by a very specific set of rules and instructions. Even the simplest routine actions, including eating, sleeping, working, and other daily activities are under strict set of rules. The Global government is composed of ten World Controllers, appointed to their respective dominions across the globe. Then, each of the dominions have and number of offices, houses, centres, and complexes. Noteworthy is that all the head positions are operated solely by the Alfas and the Alfa-plus, which are, again, produced specifically for this position.

The protagonist of the book, Bernard, is a “defective” member of the society. He feels loneliness because he is aware of the social programming and dislikes it. To exemplify, the whole situation when Lenina is talking about herself and Bernard cites precisely what she is prenatally

⁶⁶ Huxley, *Brave New World*, 38.

⁶⁷ Huxley, *Brave New World*, 37.

augmented and then taught to think. Bernard is eventually caught and sentenced to exile. Fortunately for him, after the Nine Nears War, it was decided that “Government’s an affair of sitting, not hitting. You rule with the brains and the buttocks, never with the fists.”⁶⁸. That explains why there are more attempts to scientifically alter the “defective” members of the society rather than killing them. This also explains why Bernard and Helmholtz are to be sent off to an island rather than being executed. Huxley’s society is not governed by fear, therefore there are no attempts to inflict fear on the public by any means. The society is obsessed with happiness and stability, its’ motto being Community – Identity – Stability. The Government ensures the stability of the society with two major instruments. The first one being the Ectogenesis, generating desired citizens, the second is consumerism, and the interconnected system of artificial offer and demand.

The first way of governmental enforcement of social stability is the previously mentioned Ectogenesis, in Huxley’s work entwined with prenatal augmentation. Ectogenesis generates populace of slaves who are loving their servitude, not questioning their position whatsoever. It is necessary for the Global government to create workers that would do the simplest menial jobs, because a steady offer of products correlates with the artificially created demand. Simply put, the Global government keeps the populace occupied by artificially generating demand and offer. During the prenatal augmentations and conditioning, each of the castes is conditioned to consume as much as possible of a certain product or service. A popular phrase burnt into the minds of the citizens is “Ending is better than mending. The more stitches, the less riches; the more stitches .”⁶⁹ Every product in the society is made to last only a few weeks by using brittle materials. Should one’s clothing have a slightest cut, it is to be thrown away and replaced. Thanks to that the Government achieves social stability. Simply put, the demand for products is high which is vital to achieve and keep global happiness, as M. Mond explains: “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.”⁷⁰. The necessity to always produce is similar to the Communist planning of industry, where, even though the demand was low, the offer was still kept to guarantee stable employment rates. Huxley solved the problem by creating a horde of slaves to operate machines, which in turn produce goods for hordes of slaves, who were programmed to consume the goods.

⁶⁸ Huxley, *Brave New World*, 37.

⁶⁹ Huxley, *Brave New World*, 37.

⁷⁰ Huxley, *Brave New World*, 33.

The Ectogenetical process is also intertwined with a revolutionary teaching method which Huxley uses. The technique is named *Hypnopædia* and was used in the 1920's as an experimental method of teaching. Its English translation is Sleep-learning, and even though it was proven to be pseudoscience nearly right away, many authors, including Huxley, adapted it for their works. In *Brave New World*, *Hypnopædia* is used as the second stage of the human programming and conditioning. Huxley adapts the idea and modifies its intended purpose. As the D.H.C. explains to his students why the early attempts to use the sleep teaching failed, he notes: "They thought that hypnopædia could be made an instrument of intellectual education"⁷¹. Here, Huxley used the concept, but had to take a new approach to it, as the concept was deemed as pseudoscience. He proposes that *Hypnopædia* is not to be used to teach complicated information that is rational and requires the listener's attention. Instead, he uses it to teach basic morals and sets of rules. As is explained by the D.H.C, *Hypnopædia* is used to teach "Moral education, which ought never, in any circumstances, to be rational."⁷² This approach to *Hypnopædia* is used to create primal reflexes and to condition and program the future populace. From very early age, the kids of the future society have every aspect of their lives programmed by *hypnopædic* teaching. The kids are subjected to various courses, including Elementary Sex or Elementary Class Consciousness⁷³. The *hypnopædic* process is carried through tapes being played on loop to kids, where the number of the loops played and the total number of repetitions of these courses is carefully and precisely planned out. The precision with which the *hypnopædic* process is carried out is shown when the D.H.C. explains the process: "They'll have that repeated forty or fifty times more before they wake; then again on Thursday, and again on Saturday. A hundred and twenty times three times a week for thirty months."⁷⁴ To exemplify how the *hypnopædic* teaching of class consciousness looks in action Huxley describes it in detail:

all wear green," said a soft but very distinct voice, beginning in the middle of a sentence, "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."⁷⁵

In this case, the Beta children are taught to despise the lower castes. Following this teaching, the tape switches and the children are then subjected to another *hypnopædic* process, this time

⁷¹ Huxley, *Brave New World*, 21.

⁷² Huxley, *Brave New World*, 22.

⁷³ Huxley, *Brave New World*, 22.

⁷⁴ Huxley, *Brave New World*, 23.

⁷⁵ Huxley, *Brave New World*, 22.

teaching them to adore the upper class but not to aspire to be as them. They are taught that the Alfas work too hard.

The second key to happy and stable society is, according to Huxley's Global government the control over emotions and feelings. To ensure and keep the populace in peace and stability it is stripped of feelings and emotions. For emotions like anger, hatred, but also love and sexual desire cannot be controlled and negatively affect humans' perception of reality. Thus, Huxley's Global government banishes or adjusts everything that might evoke any kind of unwanted reaction. The process of desensitisation is carried out through various, usually brutal and repulsive techniques. For example, lower caste children are taught to hate books and countryside through electric shock therapy. The therapy consists of a book and a flower laid on the ground. The toddlers are, upon showing fascination with the two objects, electrocuted. This is repeated for two hundred times until the toddlers develop a new primitive reflex, making them hate reading and countryside when they mature. This process is implemented to prevent the lower castes from seeing through their servitude, as explained by Huxley: "you couldn't have lower-cast people wasting the Community's time over books (...) there was always the risk of their reading something which might undesirably decondition one of their reflexes"⁷⁶. To be still consumers of the mass transportation, the babies are taught to love country sports. Thus, making them go to the countryside without wanting to observe nature. The reason is, as the World Controller explained "a love of nature keeps no factories busy"⁷⁷. Hence the idea of sightseeing or trips to the country, for example, is redundant, because it is not anyhow beneficial to the society's artificial economy. Every caste is conditioned differently, to ensure the level of goods consumption will never cease, and the demand will always meet the offer. Owing to that, the cycle of production and consumption is never broken, moreover due to the prenatal conditioning, the society is free of any emotions negatively affecting its stability.

To ensure the Government's authority and to strip the populace of emotions, the Government created a drug named *soma*. It is functioning as an escape drug, displaying similarities with the modern LSD. *Soma* serves as a tool to block feelings and emotions, allowing people to "get high" and doze off for hours in a comatose state. It is a way for the citizens to go on a so called "holiday", meaning they wander in their imaginations wherever they want when under the influence of the drug. To make the effects of the drug stronger, the Government came up with "Feelies". They are practically a multidimensional cinema that employ all senses. People go

⁷⁶ Huxley, *Brave New World*, 19.

⁷⁷ Huxley, *Brave New World*, 19.

there intoxicated with *soma* to relieve themselves of any shocking or troubling experience. Basically, every character, behavioural or ideological flaw in the society is solved by taking *soma*. The citizens are free to use it whenever they want, it is even encouraged, and the lower castes are paid their salaries in *soma*. It is so frequently used that any kind of oddity is dismissed with “What you need is a gramme of *soma*.”⁷⁸ This is recurring throughout the book numerous times and is a part of everyday life and casual conversations of the populace. It is also applied on individuals showing anyhow odd behaviour, like questioning what the institute of family is or why are people being programmed. *Soma* is a perfect way to control the citizens. The drug offers escape from the dim reality of daily routines of working, eating, community events, and sleeping. The government puts *soma* in everything, including ice cream, making *soma* is the ultimate tool for societal control. Thanks to it, the populace just dozes off and drown their problems in an imaginary land, ensuring they do not spread their thoughts, fears and doubts across the society. Owing to that, the society is free from any kind of social disputes and is purely focused on fulfilling the Global government’s plan to establish a World state with stable and conflictless society.

The desensitisation of the populace then continues with the elimination of religion as another undesirable presence. The word “God” was replaced with “Ford” to signify the impact of mass production and science on the future society. Huxley presents religion, according to the explanation of the World Controller, as a concept to which old people turn when aging. The World Controller explains to a group of students how the concept of religion is connected to aging: “Old men in the bad old days used to renounce, retire, take to religion, spend their time reading, thinking - thinking!”⁷⁹ He shows clearly that thinking is not something the Global government wants in people. To ensure aging people would not turn into believers, the Global government tasked science to come up with a solution to keep people from aging. This process ensures the “old men work, the old men copulate, the old men have no time, no leisure from pleasure, not a moment to sit down and think.”⁸⁰ They are kept in full health, without any signs of aging, until it is their time to die. Since they do not know any other deity except “Our Ford”, they do not long for spirituality. For Huxley, it is important to get rid of religion, because religion gives believers another set of rules they must obey. In order prevent any clashes between the set of rules of the state and religion, the concept of religious belief is destroyed and replaced by one common deity that symbolises the nature of the Huxley’s novel. Noteworthy

⁷⁸ Huxley, *Brave New World*, 39.

⁷⁹ Huxley, *Brave New World*, 40.

⁸⁰ Huxley, *Brave New World*, 40.

is, that the life of an individual in Huxley's dystopia is, as aforementioned, linear. They have "Youth almost unimpaired till sixty, and then, crack! the end."⁸¹, implying that their life span is also under control and scientifically calculated. Because religion is absent, the way the society approaches the finality and inevitability of death is of crucial importance. The Global government in Huxley's novel ensured that the populace does not fear death. Conversely, they take death as a part of life that bears no significance. There is no grief and, since religion is non-existent, no one asks what will become of them after they die. They all know they will be burnt and used as a source of phosphorus. Death and everything related is diminished to a mere occurrence in one's life. The way it is achieved is, again, rather uncanny: "Every tot spends two mornings a week in a Hospital for the Dying. All the best toys are kept there, and they get chocolate cream on death days. They learn to take dying as a matter of course."⁸² Since there is no mourning, no cemeteries, for cremated people are turned into phosphorus, the society lives solely without the fear of finality of their life. They know no religion, thus do not alter their lifestyles to fit amendments. They consume until it is decided they die. They do not seek resolve before death, they live only to consume, and since they were conditioned to, they live for the sake of the Community and not for any other deity. Owing to that, the Global government got rid of one of the major issues that haunted societies across centuries, the concept of religion, which brought in wars and conflicts.

The third of the major change the society undergone is the abolition of the family and all that connotes with it. Being called a father or mother is considered a joke in Huxley's society, for the institute of marriage was completely eradicated and is frowned upon. All because marriage and family involve the strongest emotions humankind knows. The Global government abolished everything that was even remotely connected to the concept of love. Therefore, sexual intercourse is diminished to a play and ordinary part of life. This is the most important change, next to Ectogenesis, to take place in Huxley's society.

Sexual intercourse was for a long period of time deemed to be the most personal and intimate contact two people share. Huxley changes it to a simple occurrence, something you should provide the community with. The people in the future society are, again, conditioned to approach sex and intimacy with the same respect as death. Children, from very young age, engage in a "erotic play", as is observed in the book: "two children, a little boy of about seven and a little girl who might have been a year older, were playing, very gravely and with all the

⁸¹ Huxley, *Brave New World*, 77.

⁸² Huxley, *Brave New World*, 110.

focussed attention of scientists intent on a labour of discovery, a rudimentary sexual game”⁸³. By exposing children to sex and sexuality, the emotions connected to it disappear. Lust, want, desire, and many other emotions simply vanish. Huxley’s society has a favourite slogan that “Everyone belongs to everyone else”⁸⁴ which means that everyone has the right to have sex with whomever they want. What would be deemed promiscuity in the present day is normal, if not enforced, in Huxley’s society. People are taking turns in having sex with other people, one can simply come to another and ask them to have sexual intercourse. Since sex belongs to our primitive instincts it is immeasurably important to contain it and use it to the Government’s advantage, ensuring that no negative emotions would affect the stability of the community. For people do not experience feelings connected to absence of sexual intercourse or physical love. They simply, again, consume. And the offer is again correlated with demand. The people are even supported by the government, which gives them sex-hormone chewing. Noteworthy is that many of women are sterile, called “freemartins”. Other women take intensive courses on how to use contraceptives to not get pregnant. For obvious reasons, since family is abolished, pregnancy is seen as the greatest sin against the Community.

To sum up, the way happiness is achieved in Huxley’s World state is through series of processes and items developed only by science. The concepts of family, religion, and sex are abolished and are either replaced by something that connotes with the Government’s plan, or its’ significance is simply diminished to a mere play of no importance, except fun. And, since happiness is the most important value the Global government wants to ensure, everything is done in the sake of happiness.

3.1.2.4 Conclusion

Due to the process of mass Ectogenetical breeding, the populace of Huxley’s society is diminished to mere products, rather than ordinary human beings. Their roles are predestined before they are born, leaving no place for natural selection or societal development. The hunger to make use of everything is omnipresent in the novel, for even upon dying, the dead bodies are used as a source phosphorus. Feelings that many consider crucial in identifying the humans as sentient beings are diminished, twisted or completely eradicated for the sake of happiness and stability.

⁸³ Huxley, *Brave New World*, 25.

⁸⁴ Huxley, *Brave New World*, 31.

Huxley's take on a purely Technocratic Global government shows that science, when used to organise all affairs in a state, inevitably leads to slavery and even totalitarian regime. For it is science that determines who will one be before they are even born. It is science that determines how one should feel, how should one spend every second of his life. Without the most intense emotions, people of the *Brave New World* are shallow, placid, with no values to look upon, except consumerism and the greater good of stable community. Bernard Marx calls them meat, for they have no self-value. Moreover, the idea of individuality is obliterated by the concept of community

3.1.3 The Global government in *Nineteen Eighty-Four* by George Orwell

The third book to be analysed is G. Orwell's *Nineteen Eighty-Four*. Published in 1949, the book is, to this day, considered a synonym for oppression, totalitarianism and their impact on an individual as well as on a society as a whole. Yet, the book is not purely about one totalitarian regime, but about multiple regimes with identical policies. Thus, Orwell's book not about one isolated super-state, but about three super-states with identical policies and structures. The reader learns that through *The Book*, a dissent work by E. Goldstein, where he explains that "[t]he citizen of Oceania is not allowed to know anything of (...) the other two philosophies. (...) Actually the three philosophies are barely distinguishable, and the social systems which they support are not distinguishable at all⁸⁵. This is the most crucial revelation of *The Book*, which is named *The Theory and Practice of Oligarchical Collectivism*. This book and its' revelation extend the political system of Oceania also to Eurasia and Eastasia, making the political system a global one, thus, representing a Global government.

Even though *Nineteen Eighty-Four* is generally accepted as a dystopian novel about the influence of Stalinism and on a single country, Orwell, in *The Book* implies a Global government is running the world. The idea of Global government at play in *Nineteen Eighty-Four* comes from one of the ways to ensure the *Party*'s power over people. To maintain the public spirit in a pro-war manner, the state of Oceania is in constant war with its' neighbouring states. Yet there is no record of a war going on. Since the political systems are identical in the neighbouring states, it implies the war is fabricated and agreed upon between the states, which in turn use it to justify their military spending and the lack of general goods distributed to the public.

⁸⁵ Orwell, George, *Nineteen Eighty-Four* (London: Penguin Books Ltd., 2000), 93.

G. Orwell wrote the book at the end of the WWII and projected its' horrifying impact into his book. After the Tehran Conference, the Allies divided the Europe into respective spheres of power. After that, the Eastern bloc completely shut itself from the Western part of the world and was under the Communistic rule. Orwell was a Socialist, as he explained in his article *Why I joined the I.L.P?*: "the only regime which, in the long run, will dare to permit freedom of speech is a Socialist regime."⁸⁶ In his article, Richard White confirms that Orwell belonged to a group of "ethical socialists" who "in opposition to the adherents of vulgar Marxism, have in common rejection of the historical inevitability of Socialism. For Orwell, Socialism is morally necessary since it is the most obvious manifestation of freedom, justice, and equality"⁸⁷. He even used his insights to adjust the society of Britain to fit Socialistic ideology. He came up with a concrete list of reforms that should take place in Britain, should it become a socialistic state:

I. Nationalization of land, mines, railways, banks and major industries.

II. Limitation of incomes, on such a scale that the highest tax-free income in Britain does not exceed the lowest by more than ten to one.

III. Reform of the educational system along democratic lines.⁸⁸

Orwell added few more reforms to the list, mainly concerning race issues and independence for India. As is seen, Orwell had a lot in common with Wells, considering their political views.

Orwell wrote *Nineteen Eighty-Four* as a direct response to his experiences with the Communistic Party, which he got to know during his time in the Spanish war. To his dismay he seen that the Communistic forces trying to take over one totalitarian regime to replace it with their own. His hate for the Communistic party was then entrenched due to the Great Purge during Stalin's rule, which cost about 600,000 people their lives. Orwell based *Nineteen Eighty-Four* around Communism and tried to depict its adaptation, should it become a reality in Britain. As he explained to S. Sidney, who bought the rights to adapt *Nineteen Eighty-Four* into stage play: [Nineteen Eighty-Four] was based chiefly on communism, because that is the dominant form of totalitarianism, but I was trying chiefly to imagine what communism would be like if

⁸⁶ Orwell, George, "Why I Join the I.L.P" *New Leader*, June 24, 1938, accessed October 15, 2019, <https://www.marxists.org/archive/orwell/1938/why-ilp.htm>

⁸⁷ White, Richard. "George Orwell: Socialism and Utopia." *Utopian Studies* 19, no. 1 (2008): 73-95, <http://www.jstor.org/stable/20719892>.

⁸⁸ White, *George Orwell: Socialism and Utopia*, 73-95.

it were firmly rooted in the English speaking countries, and was no longer a mere extension of the Russian Foreign Office.⁸⁹

Many motifs of the book, as mentioned, came directly from Orwell's personal experience and his doubts. The ruggedness of the future Britain was affected by the Luftwaffe raids on London, the shortage of food and other goods was inspired by the British distribution system during the War, the reoccurring bombing of the Airstrip One is based on the V1 and V2 rockets. Similarly to Huxley, Orwell was also influenced by real people and reflected them in his book. E. Goldstein, for example, is representing L. N. Trotsky, Big Brother and his cult of personality is a depiction of J. V. Stalin, the Thought Police is based on the Russian NKVD. Another important motif is the abuse of science to achieve absolutistic political system.

3.1.3.1 **The outline**

The plot revolves around the impact a totalitarian regime has on an individual and a society. Throughout the book, the reader feels the omnipresent governmental grip on the populace. Contradictory to the two previously analysed books, Orwell's dystopia presents a social system, which is based purely on fear and disinformation, constant propaganda contrasting with poor quality of life, and most importantly, omnipresent surveillance, all thanks to scientific development.

As a name for the Party, Orwell chose English Socialism, Ingsoc in Newspeak. The Party is built around a cult of personality, worshiping the Big Brother nearly as a deity. The Big Brother is an omnipresent figure, that appears on posters, in television, radio. To further strengthen the divine status of the Big Brother, everything positive that happens in Oceania is accredited to his own greatness. Throughout the plot it is never openly expressed whether the Big Brother exists or is a fabrication, yet, the figure is loved by everyone. The citizens are constantly reminded of the Party's constant surveillance by posters depicting the Big Brother's face and a slogan "Big Brother is watching". This slogan has become a synonym for oppression and omnipresent monitoring across present day popular culture.

The main protagonist, Winston Smith, depicts a sole man against the whole system. He was born before the Party took over, thus has memories of the world before the revolution. Winston does not remember much from the past but is eager to discover how the world was before the Party came. He works at the Ministry of Truth and his occupation is, true to the oxymoronic nature of the ministry, to lie and alter the history. He changes news articles to fit the current

⁸⁹ Sheldon, Sidney, *The Other Side of Me* (New York: Grand Central Publishing, 2005), 213.

events, so naturally he is aware of what does to Party really do to ensure absolute obedience of its' citizens. In a fashion of the prisoners of the war, signifying the importance of Winston being a prisoner of the system, Orwell uses the numbering of populace. Every person in Oceania has his own number, Winston is referred to as 6079. To further strengthen the vision of poverty and total decay of the society, Winston, even though being 39, suffers from varicose ulcers on both legs. His wounds are not tended or healed throughout the book and he suffers profusely due to this condition.

Winston is member of the Outer Party. The society in *Nineteen Eighty-Four* is divided into three groups. The lowest group, the Proles, then the Outer Party, and the highest, Inner Party. Each of the social strata is then divided into upper and lower. The Proles, representing the Proletariat, take up to eighty five percent of the population, the Outer Party about thirteen percent and the remaining two percent are reserved for the Inner Party. Much alike Huxley, Orwell's society is divided in a similar manner. The lowest class is the working class, then the middle class which is doing the more demanding occupations and the elite class which rules the world. The plot of the book is set in London and in Orwell's vision the capital of England has undergone a drastic change. After decades of constant bombing and shortage of every imaginable commodity, London is described as full of

rotting nineteenth-century houses, their sides shored up with baulks of timber, their windows patched with cardboard and their roofs with corrugated iron, their crazy garden walls sagging in all directions (...) the bombed sites where the plaster dust swirled in the air and the willow-herb straggled over the heaps of rubble; and the places where the bombs had cleared a larger patch and there had sprung up sordid colonies of wooden dwellings like chicken-houses⁹⁰

Based on Orwell's description, the country is in a crisis and considerably poor. Since there are no funds to repair buildings demolished the frequent bomb attacks, citizens must live in beaten-down houses with recurrent power outages. Contrary to that, the Inner Party members live in stylish houses with servants, having access to real coffee, tea, cigarettes, etc. As Julia, upon bringing a kilogramme of real coffee explains: "It's all Inner Party stuff. There's nothing those swine don't have, nothing"⁹¹. This inequality is the first hint that the Party is not Socialistic as it claims.

Every member of the Outer and Inner party has his living room equipped with a telescreen which functions both as a television, as a surveillance camera and a microphone. The

⁹⁰ Orwell, *Nineteen Eighty-Four*, 2.

⁹¹ Orwell, *Nineteen Eighty-Four*, 66.

telescreens cannot be turned off, in fact, the Party decides when they turn on. They are present at every place one works, lives, or generally spends his time and are considered a scientific marvel of Oceania. Only the Proles are not monitored, for the Party does not deem them valuable. As O'Brien explains to Winston "The proletarians will never revolt, not in a thousand years or a million. They cannot."⁹² They cannot for they will never have a reason to if they are kept distracted and fed. Winston, on the other hand, believes that "If there is hope, (...) it lies in the proles."⁹³ Winston deems the Proles as the only remaining "human" race, for they perform normal activities like going into the pub, talking in Oldspeak, or enjoying sexual intercourse. In short, they are not subjected to the constant enforcement of policies and laws by the Party. Yet, Winston is fully aware that the Proles will not rebel, as he wrote down to his diary: "Until they [the Proles] become conscious they will never rebel, and until after they have rebelled they cannot become conscious."⁹⁴ This ensures the Proles stay in a cycle of being ignorant to the world around if they are kept occupied and have nothing to complain about.

The Party is battling an organisation named the Brotherhood, which is a dissident group of people that tries to take the Party down. The leader, E. Goldstein, is used in a mandatory public event named Two Minutes Hate. The event is used as a tool to relieve the populace of the future London of anger and to project their hate toward one individual. The Party is using the image of E. Goldstein, who was an associate of the *Big Brother* in the early years, then switched sides and started The Brotherhood to end the Party's rule. It is unknown whether this character is real or fabricated by the Ministry of Truth as a propaganda. Orwell provides hints for both explanations, either Goldstein is a real figure, as Winston believes, or fabrication by the Ministry, as O'Brien claims. Nonetheless, Goldstein's book contains many of crucial points for the plot and clarification of the situation in Oceania and the rest of the world. The Brotherhood is divided into cells and every member must read Goldstein's book *The Theory and Practice of Oligarchical Collectivism* to be admitted. Winston joins The Brotherhood, unfortunately he never gets to read Goldstein's book completely, for he is caught after reading only passages.

To sum up, the plot revolves around Winston, a middle-aged man who is suffering from unhealed wounds living in very poor conditions in future London. He works for the Party as a history changing worker at the Ministry of Truth, whose task is to alter old newspaper articles to suit the Party's current needs. He is a member of the middle class of Orwell's society, who sees the

⁹² Orwell, *Nineteen Eighty-Four*, 125.

⁹³ Orwell, *Nineteen Eighty-Four*, 32.

⁹⁴ Orwell, *Nineteen Eighty-Four*, 32.

lower caste as source of freedom and revolution contrary to the upper class, who he deems to be elitist and oppressing.

Winston eagerly tries to remember how the world looked like before the Party's revolution. To get to the bottom of the Party's true nature, Winston joins the forbidden Brotherhood which is led by the Party's archnemesis E. Goldstein. Winston reads his dissent book only in passages, nevertheless his is provided with numerous crucial information that help the reader of Orwell's book to understand the underlying motif of the book. The Party, the solitariness and isolation of Oceania and the perpetual war are nothing but fabrications. Even the Big Brother is a lie, created only to function as a deity in the future London. Unfortunately, this all applies also to the Brotherhood, E. Goldstein and The Book. Owing to that, the uncertainty as to what is true and what is fabrication becomes the haunting underlying theme of the novel.

3.1.3.2 The Global government

Establishment

Orwell akin to the previous authors places the beginning of the Global government at the end of a war. After the WWII, a third war broke out in Europe. During that time, E. Goldstein and the Big Brother led a revolution to make Ingsoc the ruling party. After that, the world was divided into three super-states by "the absorption of Europe by Russia and of the British Empire by the United States, two of the three existing powers, Eurasia and Oceania, were already effectively in being. The third, Eastasia, only emerged as a distinct unit after another decade of confused fighting."⁹⁵ Unfortunately, Orwell does not specify how exactly did the Ingsoc party got to power, only that it was after a revolution. On the other hand, he describes the use of an atomic bomb: "the atomic bomb had fallen on Colchester"⁹⁶, inspired by the U.S. bombing of Hiroshima and Nagasaki. Immediately after the Party took over, they begun to destroy and alter historical data to suit their narrative.

3.1.3.3 The definition and function of the Global government in *Nineteen Eighty-Four*

Although the Global government in Orwell's book is not a typical one, it shows signs of a global compliance between the warring governments. As stated previously, the techniques used in Oceania apply to both the other two super-states. They may presumably differ, for the ideologies might have slight differences, yet their goal of complete control of their citizens is kindred to the one of the Ingsoc party. The ideologies of *Nineteen Eighty-Four* have different

⁹⁵ Orwell, *Nineteen Eighty-Four*, 88.

⁹⁶ Orwell, *Nineteen Eighty-Four*, 15.

names, “in Eurasia it is called Neo–Bolshevism, and in Eastasia it is called by a Chinese name usually translated as Death–Worship”⁹⁷. Since Orwell never provided any information about how these ideologies perform or how do they present their power, this thesis will work with them as equal to Ingsoc, as Orwell, through Goldstein’s book, described.

Firstly, it is important to define the true nature of Ingsoc. Contrary to its name, Ingsoc, named after the English Socialism, is not a Socialist party. The Party is, in fact, a totalitarian dictatorship, as M. Thorp explains: “Ingsoc, however, is socialist in name only; in fact, the Party does not adhere to any ideology. The sole purpose of the Party is to manipulate power on behalf of the managerial elite within the state.”⁹⁸ The managerial elite being the members of the Inner Party, who “include the technocrats, politicians, scientists, and intellectuals.”⁹⁹ Even though the Party presents itself as a Socialist one, the world is under a dictatorship of Technocracy. Unlike Huxley and Wells, Orwell depicts a Technocracy as a totalitarian regime based on the premises of Communism, using Socialism as a facade.

The main occupation of the Government is enforcement of their authority and absolute control of citizens for the Party’s personal gains. They do so by incorporating every single scientific discovery and invention to push their ideology. True to the Technocratic nature of the Party, the Inner Party members are admitted to their class by their merit and their ability to serve the purposes of the Party. Yet, repressions, that apply to Outer Party members and the Proles apply as well on the Inner Party members, only to a limited extent. Orwell’s upper class can shut down their telescreen, although as O’Brien notes “It is unwise even for members of the Inner Party to turn off the telescreen for more than half an hour”¹⁰⁰. Not even the Inner Party members are not free from the oppression of the Party, as the leading figures of the Revolution, Jones, Aaronson, and Rutherford were publicly accused of treason, sentenced, pardoned, and reintroduced to the society. This mimics the Great Purges in Communistic Russia with a slight change of outcome. During the Great Purges, the fabricated trials resulted almost exclusively in death. In Orwell’s novel, those who are subjected to a trial are brainwashed and then reintroduced back into the society when their compliance is ensured. All Inner Party members are to benefit from their position within the society as long as they obey the Party and behave accordingly to the oppressive rules.

⁹⁷ Orwell, *Nineteen Eighty-Four*, 93.

⁹⁸ Thorp, Malcolm R. "The Dynamics of Terror in Orwell's "1984"." *Brigham Young University Studies* 24, no. 1 (1984): 3-17, <http://www.jstor.org/stable/43041004>.

⁹⁹ Thorp, *The Dynamics of Terror in Orwell's "1984"*, 4.

¹⁰⁰ Orwell, *Nineteen Eighty-Four*, 81.

The main source of controlling power are the Ministries. There are four ministries in total, the Ministry of Truth, Ministry of Peace, Ministry of Plenty, and Ministry of Love. Their occupations are complete opposites of what their names would suggest. Ministry of Truth, where Winston works, deals with information altering, resulting in fake news articles and alternation of history to suit the current needs of the Party. The Ministry of Plenty oversees the division of goods, and is quarterly issuing a positively looking, but fabricated, reports about the increases in living conditions, which, in truth, are continuously plummeting. The Ministry of Love is occupied by supporting a perpetual war with the other two super-states. The Ministry of Love is devoted to torture, surveillance and eavesdropping, ensuring the obedience of citizens.

The Party uses various techniques to keep their citizens obedient and docile. The first is propaganda. Throughout the book, various types of propaganda are seen, mostly coming from telescreens. One of the examples are the constant streams of news about current Oceania's successes in war, followed by superficial reports from the country itself, e.g. about increases in living conditions, production of certain goods, etc. The news' manipulation is observed by Winston, for example concerning the issue of chocolate rations. At first, the news announce that the chocolate rations will go down from thirty to twenty grams. Winston, owing to his position at the Ministry of Truth, knows that the "Ministry of Plenty had issued (...) that there would be no reduction of the chocolate ration during 1984."¹⁰¹ The next day, the propaganda claims that "there had even been demonstrations to thank Big Brother for raising the chocolate ration to twenty grammes a week"¹⁰². Not only this citation shows how the Party used the cult of personality to create one leader with almost divine status, but also how Orwell worked well with oxymorons. The usual meaning that connotes with demonstration is the intent to change something with pejorative tone to it. Here, Orwell uses it as a demonstration to thank someone, which is a complete opposite of the word's meaning. Every single news article is manipulated in the same manner to suit the latest needs of the Party. The chocolate ration was still reduced, but the Party made it look as it was increased due to the good will of the Big Brother. After a day, no one remembered that the original message is in truth reduction of the rations. The ignorance of the populace is mainly accounted to the amount of information the telescreens produce. For in the vast amounts of data telescreens broadcast, it is nearly impossible to single out an individual information. Even if one singled the information out, there would be no

¹⁰¹ Orwell, *Nineteen Eighty-Four*, 18.

¹⁰² Orwell, *Nineteen Eighty-Four*, 27.

historical reports to compare it to, for the older news are constantly altered by the Ministry of Truth.

The constant stream of falsified information introduced *doublethink*, which “lies at the very heart of Ingsoc, since the essential act of the Party is to use conscious deception while retaining the firmness of purpose that goes with complete honesty”.¹⁰³ *Doublethink* is explained as “the power of holding two contradictory beliefs in one's mind simultaneously, and accepting both of them.”¹⁰⁴ Normally, two conflicting ideas cause cognitive dissonance which is the process that determines what is the conflicting idea about and places it against one's mindset. Then the mindset, being set of morals, religious restrictions etc., is applied on the presented conflicting issue. Should the brain evaluate it as against the mindset, it proclaims it as not fitting. Orwell presents *doublethink* as a tool to become completely ignorant to the falsified propaganda. He believed that to tell a credible lie, one must know he is telling the lie, yet fully believe in it. That is possible only by the act of *doublethink*. For example, the act of *doublethink* is shown in the previously mentioned chocolate ration decrease. Due to *doublethink*, the people who heard the initial report were able to forget in a span of one day that it has been lowered and instead changed their belief into the altered one, that it is indeed a gift from the Big Brother. *Doublethink* became a term in standard English after the publication of *Nineteen Eighty-Four*, and is often used in present day media

The second source of controlling power is the language. Orwell invented a completely new form of English that he used in *Nineteen Eighty-Four*. His Newspeak is a form of English, scientifically mastered to be a language in which one cannot express certain anti-regime thoughts. Newspeak consists of three vocabularies. The first one is described is the A vocabulary. The number of words in the A vocabulary “was extremely small, while their meanings were far more rigidly defined. All ambiguities and shades of meaning had been purged out of them.”¹⁰⁵ The A vocabulary, which is used during normal occasions, is “impossible to use (...) for literary purposes or for political or philosophical discussion. It was intended only to express simple, purposive thoughts, usually involving concrete objects or physical actions.”¹⁰⁶ For example, speedfull, meaning rapid, or goodwise replacing the word well. “The word thought, for example, did not exist in Newspeak. Its place was taken by think,

¹⁰³ Orwell, *Nineteen Eighty-Four*, 100.

¹⁰⁴ Orwell, *Nineteen Eighty-Four*, 100.

¹⁰⁵ Orwell, *Nineteen Eighty-Four*, 144.

¹⁰⁶ Orwell, *Nineteen Eighty-Four*, 144.

which did duty for both noun and verb.”¹⁰⁷ Owing to that, the Party ensured that the public would not be able to talk about politics or conspire against them, for the populace has no expressive means to conspire.

The second type of vocabulary, the B vocabulary, consists of “words which had been deliberately constructed for political purposes: words, that is to say, which not only had in every case a political implication, but were intended to impose a desirable mental attitude upon the person using them.”¹⁰⁸. The words falling into this category are highly dependent on the addressee’s knowledge of Newspeak as a whole. For example, an article from *The Times* “Oldthinkers unbellyfeel Ingsoc”¹⁰⁹ would be transcribed into modern English as “Those whose ideas were formed before the Revolution cannot have a full emotional understanding of the principles of English Socialism.”¹¹⁰. This vocabulary ensures that only the Party members, i.e. the Inner and Outer members, would understand what the telescreens are projecting. The Proles, having no knowledge of Newspeak, are not able to decipher the true meaning of the news. Thanks to that, the Party ensures that the Proles remain in their ignorance. Moreover, it is easier for the Party to keep them occupied by providing them with beer, food etc. Since the Proles know Oldspeak, they have means to express their opinion, and should they reflect their living conditions to the overly positive and falsified news reports, they are sure to revolt.

The third vocabulary, the C vocabulary, is reserved to scientific terms. Thanks to the implementation of Newspeak, “the expression of unorthodox opinions, above a very low level, was well-nigh impossible. It was of course possible to utter heresies of a very crude kind, a species of blasphemy.”¹¹¹ further strengthening the Party’s grip on the populace. Words for revolt do not exist hence one is not able to express any kind of disagreement. Thus, if one cannot express his opinion due to the lack of means, his opinion cannot be heard. Should Winston use standard English, Oldspeak in the novel, no one from the Inner or even the Outer party would understand him. Therefore, any attempt to conspire against the Party is set to fail even before it is schemed. The invention of Newspeak is again evidence of a Technocratic government in action. For it would not be possible to implement the changes of Newspeak by force. Instead, the Party used learning and teaching the language, completely deleting certain words and concepts from the minds of their citizens with no need to use force.

¹⁰⁷ Orwell, *Nineteen Eighty-Four*, 144.

¹⁰⁸ Orwell, *Nineteen Eighty-Four*, 145.

¹⁰⁹ Orwell, *Nineteen Eighty-Four*, 146.

¹¹⁰ Orwell, *Nineteen Eighty-Four*, 146.

¹¹¹ Orwell, *Nineteen Eighty-Four*, 148.

Apart from altering the very way the populace thinks, the Party implements numerous rules, laws, and movements. The third source of the controlling power are organisations of Ministry of Love. The chief organisation is the Thought Police, which is heavily inspired by the Russian NKVD and the Nazi Gestapo. This secret organisation deals with same crimes as NKVD did in the in Russia, usually concerning actions against the ideology of the state. The only crime existing in the future London is *thoughtcrime*. *Thoughtcrime* is an umbrella term for all the crimes, varying from having pleasure from sexual intercourse to writing a diary. It is the Thought Police's job to uncover and punish those who commit such crimes via surveillance and eavesdropping appliances built in the telescreens. When a criminal is caught, he is taken to the Ministry of Peace where he is subjected to torture and intense brainwashing. The most notorious torture chamber is the Room 101 where Winston is taken and has his mind broken. As previously stated, contrary to its real-life counterpart, the Thought Police and the Ministry of Love usually does not execute criminals, they rather make them undergo a so called social rehabilitation, where they are brainwashed and then put back into the society. As is seen in Winston's case, he is subjected to torture, brainwashed by O'Brien and then completely broken. When he is put back into the society, he loves Big Brother and the Party.

Another of the important organisations is the Junior Anti-Sex league "which advocated complete celibacy for both sexes. All children were to be begotten by artificial insemination (...) and brought up in public institutions"¹¹². The reason why there should be no sexual love is the same as in Huxley's *Brave New World*. The Party does not want people to develop deep emotions that they would not be able to control. Since the technology is not yet as developed as in *Brave New World*, the institute of marriage still exists, yet its' sole purpose is for pairs to conceive children for the Party. Having pleasure during sexual intercourse was deemed a crime.

As a fourth source of controlling power, the Ministry of Peace invented perpetual war. The state of Oceania is in constant war with the neighbouring states. Oceania's allies and enemies are subject to constant change, about which Winston is aware, for he is again the one changing the news about who is the ally and who is the enemy. As Winston tries to remember events from his past, he realizes that in 1984:

Oceania was at war with Eurasia and in alliance with Eastasia. In no public or private utterance was it ever admitted that the three powers had at any time been grouped along different lines. Actually, as

¹¹² Orwell, *Nineteen Eighty-Four*, 30.

Winston well knew, it was only four years since Oceania had been at war with Eastasia and in alliance with Eurasia.¹¹³

This is perfect example of the state of confusion the populace of Orwell's novel is kept in. Nothing is permanent, everything is subjected to change, and in the end, the populace is not even able to tell what is true and what is fabricated. Julia even considers that the rockets fired on London were "probably fired by the Government of Oceania itself, 'just to keep people frightened'"¹¹⁴. War is a tremendously important technique of material and mind control. Simply because "it eats up the surplus of consumable goods, and it helps to preserve the special mental atmosphere that a hierarchical society needs. War, it will be seen, is now a purely internal affair."¹¹⁵ War is internal because it is led by the Party on its own citizens to ensure the populace is kept in constant fright. Owing to that, the Party is able to create a common enemy and avert the eyes of the public from internal problems, like the decaying cities. Moreover, the Party can justify spending on scientific research for military and surveillance, hence enjoy better goods than the ordinary subjects.

To sum up, Orwell proposes a political system which presents itself with the façade of a Socialist paradise, although, in fact, it is based on a totalitarian form of Technocracy. The political system rules through four Ministries which, with the help from science, ensure the system's absolute control over its subjects. The constant stream of propaganda is revolting around the personality of Big Brother who is the central figure of the Government. Even though the existence of this personality is unknown, it still created a cult of personality. The Party's surveillance and authority enforcement unit, the Thought Police, is omnipresent, always on the prowl to catch a potential suspect. Should they find one guilty, they subject him to torture and brainwash him.

The Party also created and utilised a new language, Newspeak, to delete any words and meanings that would interfere with the Party's ideology. To keep the populace occupied and terrified, the Party created a perpetual state of war, thanks to which it is able to lower the amount of goods it distributes to the populace while reserving the best goods for the most prominent loyal members of the Party.

¹¹³ Orwell, *Nineteen Eighty-Four*, 16.

¹¹⁴ Orwell, *Nineteen Eighty-Four*, 72.

¹¹⁵ Orwell, *Nineteen Eighty-Four*, 94.

3.1.3.4 Conclusion

Orwell's work, even though it is concerning a single super-state is applicable on a Global governmental scale. Orwell introduces a totalitarian Technocracy based on Socialism, which uses science to induce fear on its' citizens in order to ensure their obedience and docility. Orwell also introduces new terms which became a part of global popular culture such as *thoughtcrime*, doublespeak, Big Brother and more. His dystopian vision influenced many and is still topical to the present day.

Since Newspeak does not contain words for complaints, the people live their lives without any rebellion. The only two who rebel in the novel get caught, are brainwashed and returned to the society as fully obedient members who love the Big Brother.

4. Comparative analyses of the researched works

The following chapter is devoted to the comparison of the previously analysed works. Each of the authors' defined approach will be taken into account and explained with regards to the context of the works of the two other authors. It is important to note that the views of Huxley and Orwell are retrospective and are reflecting upon the ideas of the early twentieth century that were revolting around the British Socialistic movements. Since a lot of history changing events occurred after the publishing of *The World Set Free*, the novel perfectly captures the positive spirit of Wells even on the verge of the Great War. Thus, Huxley's and Orwell's novels contain a very interesting point of view on the same issues Wells reported. Their views are influenced by the turbulent first half of the twentieth century, as well as Wells' overly positive views on the future of society. In the following chapter, the data from the conducted analyses will be compared with the other two books and the outcome will be explained with respect to the given author's intention found in the previous analysis.

4.1.1 Sociocultural background

As observed, all the authors inclined to Socialism. All the analysed books revolt around Socialism, nonetheless Huxley and Orwell portrayed completely opposite societies to Wells'. Even though all three were connected to Socialistic movement in Britain, all of them reacted to a different set of events, moreover had their own intentions to what to project to their works. H. G. Wells, according to William J. Hyde was not a typical Socialist. Hyde argues that "Socialism of Wells is shaped by a unique personal bias"¹¹⁶. Wells' personal bias was, according to Hyde

¹¹⁶ Hyde, William J. "The Socialism of H. G. Wells in the Early Twentieth Century." *Journal of the History of Ideas* 17, no. 2 (1956): 217-234, doi:10.2307/2707743.

the belief that “Socialism (...) was a creative idea, a large project sketched for a "designed" universe”¹¹⁷. Here, Hyde explains why Wells’ views were concerning Socialism completely different from pure Socialists. Wells saw Socialism as a basis upon which his dream World State would be built. This applies to most of his works, should they observe a future society being built. As Hyde summed up: “The future of civilization and the world-state are the ultimate objectives of his [Wells’] Socialism.”¹¹⁸. In his autobiography, Wells points out that “in 1900 I had already grasped the inevitability of a World State”¹¹⁹. He clarifies how he discovered the idea of a World State under one Global government. In his autobiography, Wells construes that when he was writing *Anticipations* he realized the “incompatibility of the great world order afore-shadowed by scientific and industrial progress, with existing political and social structures”¹²⁰. He then asked himself what then is the compatible structure and “the attempt to answer that has been the cardinal reality of my thought and writing ever since”¹²¹. Wells seen, as is mentioned in the analysis of *The World Set Free*, the Global government as the only type of political structure which would be able to control and utilize scientific and technological progress for the general good of humanity and to ensure its’ stable evolution.

Huxley, on the other hand, inclined to Socialism only in his early years. As Nicholas Murray, Huxley’s biographer explains: *Huxley has joined the Fabian Society yet left soon after, for he found nothing of interest. Huxley was influenced by his grandfather, T. H. Huxley, and tried to follow his steps.*¹²². Even though he at first inclined to Socialism, in his later years A. Huxley was heavily biased against Socialism and its tendency to form a Global government. As Alessandro Maurini, the author of Huxley’s biography noted: “Huxley is critical of the mass society that suffocates human nature, and of any form of totalitarianism that, thanks to scientific and technological development, endeavours to modify it in order to impose upon it a happiness that does not belong to it.”¹²³. Maurini points to the fact that the society in *Brave New World* is a totalitarian regime that forces its populace to be happy by any means necessary. Originally, Huxley intended *Brave New World* to be a satire of Socialist utopias of H. G. Wells. Thus, many of the portrayed concepts in Huxley’s work are either similar or exaggerated forms of Wells’. W. Matter describes the relation of Huxley to Wells as a battle of an optimist and realist. As he

¹¹⁷ Hyde, *The Socialism of H. G. Wells in the Early Twentieth Century*

¹¹⁸ Hyde, *The Socialism of H. G. Wells in the Early Twentieth Century*

¹¹⁹ Wells, *Experiment in Autobiography*, 557.

¹²⁰ Wells, *Experiment in Autobiography*, 557.

¹²¹ Wells, *Experiment in Autobiography*, 549.

¹²² Murray, Nicholas, *Aldous Huxley: A Biography* (London: Little, Brown, 2002), 44.

¹²³ “Aldous Huxley: The Political Thought of a Man of Letters”, Alessandro Maurini, accessed February 12, 2019, https://voegelinview.com/aldous-huxley-political-thought-man-letters/#_ednref3

noted in his article: “In the early twentieth century, Wells (...) speculated upon a world-wide utopia forged from science's successful confrontation with the enemies of progress. One such enemy was Aldous Huxley. He strongly opposed the belief that progress, especially progress through science, would bring about a perfect world.”¹²⁴.

Akin to Wells, Orwell too had his own version of “democratic Socialism”. As he himself explained in *Why I Write*: “Every line of serious work that I have written since 1936 has been written, directly or indirectly, against totalitarianism and for democratic Socialism, as I understand it.”¹²⁵. Orwell’s definition of democratic Socialism is, as stated in the analysis of *Nineteen Eighty-Four* was that it would ensure freedom of speech, as well as absolute democracy, values that were in Communistic regime a taboo. After Orwell’s experience in the Spanish Civil War, his opinion on the Communistic regime changed drastically. More so because Communism was presenting itself as a version of Socialism.

To sum up, all of the researched authors were influenced by the upsurge of Socialism, scientific and technological development in Britain in the first half of the twentieth century. H. G. Wells saw Socialism and its’ values as a base stone upon which a World State with a Global government would be built to ensure safe and stable evolution of humanity. A. Huxley, even though being a member of the Fabian society for a while, opposed the idea of Global government because it would, according to him, inevitably lead to a totalitarian regime. G. Orwell has adopted his own version of Socialism which he inclined to. His novel is a warning against a totalitarian Communistic state which presents itself as Socialistic. The answer to why Orwell was influenced by Wells and why is Orwell’s *Nineteen Eighty-Four* connected to Wells’ utopian works, is found in Orwell’s *The Road to Wigan Pier*. In there, Orwell explains the flaw he sees in Wells’ utopian visions:

Wells wants to suggest that 'progress' might take a wrong turning; but the only evil he cares to imagine is inequality--one class grabbing all the wealth and power and oppressing the others, apparently out of pure spite. Give it quite a small twist, he seems to suggest, overthrow the privileged class--change over from world capitalism to Socialism, in fact--and all will be well. The machine civilization is to continue, but its products are to be shared out equally. The thought he dare not face is that the machine itself may be the enemy.¹²⁶

¹²⁴ William W. Matter. "The Utopian Tradition and Aldous Huxley." *Science Fiction Studies* 2, no. 2 (1975): 146-51, <http://www.jstor.org/stable/4238937>.

¹²⁵ Orwell, George, *Essays* (London: Penguin Classics, 2000), 30.

¹²⁶ Orwell, George, *The Road to Wigan Pier* (London: Penguin Classics, 2002), 155.

Here Orwell explains the flaw of Wells' projections of Socialistic future. The only enemy of the populace Wells does not implement is the Global government itself. Thus, Orwell's Party is a depiction of the only foe Wells has never considered.

4.1.2 The concept of Global government

As was previously explained, the concept of Socialism inevitably results in a Global government. All the authors use the idea of Global government to push their idea to the reader. Due to the absoluteness and oneness of the society under the rule of one authority, the author's opinions are applicable globally which strengthens the implicature the authors are trying to get to the readers.

The birth of the state is important in distinguishing the motif of the researched authors. While Wells and Huxley build their fictive Global governments out of the necessity of a universal commitment to ensure stable society, Orwell, on the other hand, builds his regime around a violent revolution. All of the authors account war as the deciding factor to establish a form of World State. Yet, only Wells openly proposes it as the only right way to rid the world populace of any further conflict. Huxley follows the same pattern as Wells, yet, uses it to satire Wells' positive attitude. What Wells proposes as the ideal political system, capable of harnessing the power of science and technology to utilize it in securing save and stable development of the global society, Huxley dismisses, because such global utilisation is not possible without the science and technology interfering with basic human rights.

Huxley questions Wells' vision in *Brave New World: Revisited*: "Can democratic institutions survive the subversion from within of skilled mind-manipulators trained in the science and art of exploiting the suggestibility both of individuals and of crowds?"¹²⁷. His answer in *Brave New World* is apparent, he shows that democracy cannot exist under the rule of science. Orwell then argues that even though a World State could be built on the premises of Socialism, it would be tainted by Communism and use the unbridled power of science and technology to impose its cruel totalitarian grip on the global populace. M. Pittock argues that the beginning of the Party's rule in *Nineteen Eighty-Four* sets the premise upon which Orwell builds his critique. As Pittock explains, in *Nineteen Eighty-Four* "Socialist revolution is represented (...) as the enemy of mankind itself. The regime has not been established by conquest (...) but by an authentic indigenous revolution conducted by Ingsoc"¹²⁸. Since there was no global call for a Global

¹²⁷ Huxley, Aldous, *Brave New World: Revisited* (New York: Rosetta Books, 2000), 74.

¹²⁸ Pittock, Malcolm. "George Orwell." *The Cambridge Quarterly* 39, no. 2 (2010): 172-76, <http://www.jstor.org/stable/43492510>.

government, the Party takes the route of violent revolution reminiscing the Communist revolution of 1917. Moreover, Orwell here positions himself to directly oppose Wells' idea of a globally requested Socialistic World State by creating the Party, although perfunctorily Socialistic, the enemy of all humankind.

4.1.3 Approaches to the authority of the Global government

Another aim of the conducted analyses was to find out how does the Global government establishes its' authority. In Wells' *The World Set Free*, the goal of the Global government is to completely vanish from the consciousness of the populace. As Wells outlines: "It is doubtful if we shall ever see again a phase of human existence in which 'politics,' that is to say a partisan interference with the ruling sanities of the world, will be the dominant interest among serious men."¹²⁹ Wells' implicature here is that the Government should restrain itself from the public to not influence ordinary citizens' life. Since the politicians are democratically elected, the authority of the government is limited to issue laws and regulations. The government is simply not a concern of the ordinary people anymore and should not intervene in their affairs for as long as they obey the law.

Huxley's World State is akin to Wells', the only difference being the fact that the Global government is not trying to hide itself. It has no need to operate from shadows, since it's role in the society is deeply rooted. Moreover, its' members are not taken in based on a voting system, but rather produced to apt in the desired position. Due to the Ectogenetic conditioning of the populace, the task of the Government in Huxley's novel is limited only to serve as the guiding light for the already programmed society. Rudolf Schmerl explains how Huxley's government changed its approach to authority. After it dropped violence as an answer, a subsequent nationalisation and fabricated technological unemployment was implemented. Due to that, "social and economic insecurity (...) forces the masses to rely more and more on the state or on the owners for psychological as well as material sustenance"¹³⁰. Once this has been established, Huxley's government had subjects it could program and further condition. One of the many conditioning instruments is the cult of personality of Henry Ford who shares the same divine status with Orwell's Big Brother.

Orwell's Party is antipodal to governments of Wells and Huxley. It reminds the populace of its' authority on daily basis through various media, including the character of Big Brother who is

¹²⁹ Wells, *The World Set Free*, 109.

¹³⁰ Schmerl, Rudolf B. "Aldous Huxley's Social Criticism." *Chicago Review* 13, no. 1 (1959): 37-58, doi:10.2307/25293502.

used to display the omnipresent authority of the Party. The Party's leadership consists of managerial elite of scientists, lawyers, etc. Here, Orwell openly criticises Wells' assumption that science and technology and their understanding would make people approach everything critically. As Orwell wrote in *What is Science?* the belief of Wells was that "[t]he world, (...) would be a better place if the scientists were in control of it"¹³¹. Orwell completely despises this idea, for scientist, according to him, should resort only to science, as he shows on the example of Hitler's scientists who obeyed the totalitarian Nazi regime. Orwell argues that, even though the scientists were educated as Wells proposes, "there were still plenty of gifted men to do the necessary research on such things as synthetic oil, jet planes, rocket projectiles and the atomic bomb"¹³².

To sum up, here Wells proposes a democratic Global government that is universally accepted as the only right form of authority. Huxley follows the same idea but at the same time argues that such society would necessarily become a totalitarian regime. As W. Matter explains the conflict between optimistic Wells, and dystopian writers:

Of course, the utopist proclaims the freedom and happiness of the individual in his ideal society, but the reader must ponder the questionable status of the individual in the completely centralized and institutionalized economic or political or religious society. It was fear of the institutionalization of men that alarmed such satirists as Huxley and Orwell¹³³

True to this claim, Huxley shows that institutionalisation of the populace is inevitable under the circumstances Wells proposes. The individual in Huxley is no more, it is replaced by inclusive community that behaves as one. Such movement from individuality towards community is also present in Orwell's novel. Although Orwell depicts the trends of Communism, contrary to Wells' global Socialism, he warns about the loss of individualism. Orwell also points out that scientific education does not grant people the ability to think rationally concerning politics.

4.1.4 The main instruments of the governing power

Since the Global government is a governing power that, as aforementioned, must somehow rule over its populace, the author's choice of the instruments the government uses to rule is critical for the analysis. Wells', as was stated before, believes that the government does not have to govern, its function is only to unify the populace of Earth and create one set of universal laws.

¹³¹ Orwell, George, "What is Science?" in *The Collected Essays, Journalism and Letters of George Orwell, Volume IV*, ed. Sonia Orwell and Ian Angus (London: Penguin Books, 1970), 11.

¹³² Orwell, *What is Science*, 11.

¹³³ William W. Matter. "The Utopian Tradition and Aldous Huxley." *Science Fiction Studies* 2, no. 2 (1975): 146-51, <http://www.jstor.org/stable/4238937>.

Yet, he proposes numerous ways the government adjusts the society in its early years. Firstly, Wells stresses out the necessity of unification in every aspect of society what is exactly what Huxley and Orwell oppose.

Language and education

Starting with language, English is chosen to become the Lingua franca of all the analysed authors. Wells argues that due to the simplicity of its grammar, it would be the best choice to erase all boundaries. Not only national, but also personal, economic, and so on. For Wells, boundaries are “the most dangerous of those outworn traditions (...) [are] the various 'sovereign states,' and the conception of a general predominance in human affairs on the part of some one particular state”¹³⁴ Thus, language and education play vital roles in Wells’ novel. The educational reform Wells proposes is based around the “schools taught the history of war and the consequences and moral of the Last War; salvation of the world from waste and contention was the common duty and occupation of all men and women.”¹³⁵ Every single person in the world will be taught identical subjects, resulting in further strengthening of the universal social bond across the World populace.

In the case of education and its relation to unification, Huxley again satires Wells’ view. Huxley shows what is likely to happen should the science be left to tend to education and language. His government also implemented English as the Lingua franca, yet only due to its simplicity. Education, on the other hand, is one of the most crucial instruments for Huxley’s government. Akin to Wells, Huxley also implements unified education, yet, his education system is purely based on scientific approach. The most influential is the theory of *Hypnopædia* which is used to teach kids from young age the moral and social code of the World State. Huxley again points on the fact that the more advanced science becomes, the more it resorts to totalitarianism. The populace of Huxley’s novel lives under the totalitarian regime willingly in a perfect slavery, because they do not know they are slaves.

Huxley also accounts science for altering the history as well as deleting historical events and persons to suit the Government’s doctrine. As the World Controller explains: “There were some things called the pyramids (...) [a]nd a man called Shakespeare. You’ve never heard of them of course. Such are the advantages of a really scientific education.”¹³⁶ Huxley, like Orwell,

¹³⁴ Wells, *The World Set Free*, 41.

¹³⁵ Wells, *The World Set Free*, 113.

¹³⁶ Huxley, *Brave New World*, 38.

shows that the future government would alter history to its liking. In *Nineteen Eighty-Four*, Winston observes that

Every record has been destroyed or falsified, every book rewritten, every picture has been repainted, every statue and street building has been renamed, every date has been altered. And the process is continuing day by day and minute by minute. History has stopped. Nothing exists except an endless present in which the Party is always right.¹³⁷

Orwell describes the alteration of history as a continual process, whereas Huxley bans books from the period before the Global government was born.

Orwell adds a very profound idea to the analysis. His portrayal of language as an oppressing factor is completely original among the analysed books, yet applies the same ideas as Huxley. In *Nineteen Eighty-Four*, the language becomes the instrument of oppression compared to Huxley's *hypnopædia*. Newspeak is created with scientific approach in play. Orwell's Party uses language as a tool to achieve the ideal state of slavery. Since Newspeak does not provide the populace with ideas, concepts, connotations and even words necessary to revolt against the Party, its' is as effective tool of human control as Huxley's *hypnopædia*. The true motive behind the introduction of Newspeak was Orwell's fear of using the language as an instrument of dictatorship, as he explained in his essay *English Language and Politics*: "if thought corrupts language, language can also corrupt thought. A bad usage can spread by tradition and imitation even among people who should and do know better."¹³⁸. Orwell here was pointing to Russia, Germany, and Italy, whose languages he deemed deteriorated under the rule of their respective totalitarian regime.

Eugenics

Another adjustment of the society Wells proposes is the use of Eugenics. As aforementioned, Eugenics, for Wells, meant to produce more fit individuals to compete in the Darwinist struggle for existence. In *The World Set Free*, Wells proposes to use Eugenics to lengthen human life span, as well as to rid people of hereditary illnesses. Wells expresses his vision as:

(...) the inconveniences of age and those diseases (...) steadily you drive them back and you lengthen (...) the years that stretch between the passionate tumults of youth and the contractions of senility. Man who used to weaken and die as his teeth decayed now looks forward to a continually lengthening, continually fuller term of years. And all those parts of him that once gathered evil against him, the

¹³⁷ Orwell, *Nineteen Eighty-Four*, 73

¹³⁸ Orwell, George, "Politics and the English Language" in *The Collected Essays, Journalism and Letters of George Orwell, Volume IV*, ed. Sonia Orwell and Ian Angus (London: Penguin Books, 1970), 137.

vestigial structures and odd, treacherous corners of his body, you know better and better how to deal with. (...) The psychologists are learning how to mould minds, to reduce and remove bad complexes of thought and motive, to relieve pressures and broaden ideas. So that we are becoming more and more capable of transmitting what we have learnt and preserving it for the race. ¹³⁹

Wells believes that due to the use of Eugenics and advancement of science, the higher quality of life would ensure the legacy of the *Brissago Assembly* would never cease to exist.

Huxley uses the idea of scientific augmentation in a more broad and shocking sense. Huxley's Ectogenetic augmentation and predestination, as well as the ability to breed up to ninety-six individuals from a single egg are the ultimate tools to control the populace. Contrary to Wells, Huxley's concept of Ectogenetic mass production of humans is not directly influenced by Eugenics alone, for Huxley implements a lot from the American consumerism and H. Ford's line production. Still, he again follows Wells' outlined future. Huxley also delves more into the prolonged life Wells' proposes.

As aforementioned, in *The World Set Free* Wells expresses his hope in the hope that the future science will be able to rid people from signs of aging. The same concept is adopted by Huxley, who expands Wells' proposition and adds that it would also be beneficiary for the totalitarian regime. Huxley adds another dimension to Wells' belief and explains that the populace would have no need for religion. In *Brave New World* Huxley explains that religion is almost exclusively reserved for aging people, who turn to it when they seek resolve before death. Wells does not subject religion to vanish in his book, he proposes to free it from the shackles of being locked in institutions. He proposes that every man should have his own version of religion that would support to the global consciousness of the necessity of Global government. Huxley, on the other hand, describes religion as a manipulative tool that makes people think and reconcile the importance of the Global government. This is explained by the World Controller: "Old men in the bad old days used to renounce, retire, take to religion, spend their time reading, thinking - thinking!"¹⁴⁰ Thus, he proposes that due to the absence of old age, people will be free of religion. They will not ponder on the question of finality of their lives. Everything, from the start to the end of their lives is laid out before them. The age of death is set at sixty and until then, the people are to consume goods they are conditioned to use. Again, Huxley points out to Wells' folly of believing that science, connected to Eugenics, would not result in a totalitarian super state.

¹³⁹ Wells, *The World Set Free*, 132.

¹⁴⁰ Huxley, *Brave New World*, 40.

Orwell adds that even under the totalitarian Communistic rule Eugenics is inevitable. In *Nineteen Eighty-Four* the Party is still limited in the scientific development compared to Huxley's, yet it devised its' own version of Eugenics. Although in the timeline of the novel's plot the only thing the Party controls is sex, it proposes that "[a]ll children were to be begotten by artificial insemination (...) and brought up in public institutions."¹⁴¹, which would inevitably result in the society of *Brave New World*.

Abolition of emotions

The last important instrument for Wells is abolition of sex and sexual love. Wells proposes to rid the humanity of sexuality in general. He sees sexual attraction and the constant sexualisation of women as hindering factor. For when the two genders are not equal, the society cannot achieve stability. Wells explains through Karenin what the problem with sexuality is:

I do want to abolish--the heroine, the sexual heroine. I want to abolish the woman whose support is jealousy and whose gift possession. I want to abolish the woman who can be won as a prize or locked up as a delicious treasure. (...) Instead of thinking of yourselves as intelligent beings, you (...) [you think] of yourselves in relation to men.¹⁴²

To end this, Wells proposes to use the sciences of psychology and neural physiology which will alter the mindset of the populace.

On this account, Huxley presents a society that, to ascertain equality and stability, treats sexual intercourse as a daily activity. It carries no meaning, it simply is a form of social interaction. For Huxley's Global government, to diminish sex to a mere play is to rid the populace of emotions and individuality. As boundaries are for Wells the stumbling stone of society, for Huxley they are emotions. For emotions cannot be controlled and may cause unwanted interventions within the community.

The question of death and emotions attached to is solved in a similar manner as the question of sexual love. Both are subject of teaching from very early age to ensure that the future generation will treat both as ordinary occurrences carrying no emotional value. The void that is created is filled by *soma*, the drug that is used to escape from reality in *Brave New World*.

Orwell, similarly to Huxley, uses the theme of abolition of sexual love. In *Nineteen Eighty-Four* the Party tries to suppress emotions for the same reason as Huxley proposes. Yet, Orwell's

¹⁴¹ Orwell, *Nineteen Eighty-Four*, 30.

¹⁴² Wells, *The World Set Free*, 130.

society simply forbids people to enjoy sexual intercourse. Should one enjoy the process, he is then subjected to torture and brainwashing to become again obedient citizen.

In the case of sexual love abolition, Wells proposes it to unify sexes and erase any social ills connected to sex, sexual intercourse and feelings attached to them. Huxley then argues that such action would again lead to interference from science and would in fact strip people of emotions. With science providing contraceptives or completely sterile individuals, sex could no longer be used as a tool to achieve one's goals or serve as a boundary between sexes. Moreover, it would not grant relief or sense of deep private love, which leaves a void in Huxley's society, which is countered by the state-issued drug. Orwell implements sexual love abolition for the same reason as Huxley regarding the emotions. The Party does not want people to have emotions they or the Party cannot control.

5. Evaluation of the comparative analysis with recourse to Wells' ideals and beliefs

From the analyses it is evident that Huxley and Orwell deem Wells' views too optimistic and tried to adjust or refute his ideals. The answer to why they tried to disavow Wells' prophecies is based on their own personal experiences and beliefs. What Wells proposed as ideal was too good to be true for Huxley and completely incompatible with reality for Orwell. Majority of their disputes are grounded on the use of science and its development in organisation of political affairs. Wells shows unconditional hope in the humanity and its ability to stick together in times of need. On this account, Huxley objected that Wells is "unrealistic, that his estimate of human nature is completely out of whack, and that his prophecies about the future are therefore dangerously misleading."¹⁴³ Orwell also wrote numerous critiques of Wells' works. One of the things Orwell criticised was, as J. Partington claims "Wells's (...) 'confusion of mechanical progress with justice, liberty and common decency'"¹⁴⁴. For Orwell, Wells was desperately trying to apply the scientific approach to everything, to an extent where it would lead into catastrophe. As Huxley objected, Wells was, according to them both, overly positive in his judgement of human nature and its' relation to science.

Wells' idea of Global government as a democratic political body that would end every present and future conflict within the society was heavily influenced by science. As se noted in

¹⁴³ Firchow, *Wells and Lawrence in Huxley's "Brave New World"*

¹⁴⁴ Partington, John S. "The Pen as Sword: George Orwell, H.G. Wells and Journalistic Parricide." *Journal of Contemporary History* 39, no. 1 (2004): 45-56, <http://www.jstor.org/stable/3180669>.

Anticipations, The World Set Free, A Modern Utopia and other, the governing authorities of the early twentieth century were the root of all conflicts. Wells blames them for rigidity and incompatibility to cope with the massive evolution of science. As a solution, he proposes a Global government that would unify all the humankind under the flag of democratic Socialism. For Wells' the necessity of the humankind to come together as a one body is crucial for stable and prosperous society. Moreover, Wells' always points out the importance of science and technology as base stones that, with connection to democratic Socialism, would create unified society of artists and intelligent people. He is never afraid of loss of individuality and the possible turn of the Global government to totalitarian practices.

Conversely, Huxley and Orwell have seen Wells' utopic vision as an attack on individuality. Moreover, both considered the Global government and the World State to be, as Yunker explained, an empire, rather than democratic government. Both presented their societies under the rule of similar government Wells proposes. Yet their depictions, being further developed in time, are both totalitarian regimes. Both Huxley and Orwell account the failing of Wells' ideas on his scientific way of dealing with social issues. Huxley points out that under the same regime Wells is proposing, the society would inevitably end in a totalitarian Technocracy, where science is no longer used to help but its' main occupation is to rule. This Huxley explained in his foreword to *Brave New World*: "The theme of Brave New World is not the advancement of science as such; it is the advancement of science as it affects human individuals."¹⁴⁵

Orwell also criticised Wells' fight against patriotism and rooting out of boundaries. In *The Lion and the Unicorn: Socialism and the English Genius* he expressed the necessity of patriotism: "Patriotism, against which the Socialists fought so long, has become a tremendous lever in their hands. People who at any other time would cling like glue to their miserable scraps of privilege, will surrender them fast enough when their country is in danger."¹⁴⁶ Moreover, Orwell directly addressed Wells' cosmopolitan views as dangerous for the public, as Orwell explained in *Wells, Hitler and the World State*: "For the last twenty years the main object of English left-wing intellectuals has been to break this feeling [patriotism] down, and if they had succeeded, we might be watching the S.S. men patrolling the London streets at this moment."¹⁴⁷ But, Orwell also recognizes why was Wells' opinion different from his:

¹⁴⁵ Aldous, Huxley, *Brave New World* (New York: Modern Library, 1946), foreword.

¹⁴⁶ Orwell, George, "Wells, Hitler and the World State" in *The Collected Essays, Journalism and Letters Of George Orwell, Volume II*, ed. Sonia Orwell and Ian Angus (London: Penguin Books, 1970), 101.

¹⁴⁷ Orwell, *Wells, Hitler and the World State*, 101.

(...) because he [Wells] belonged to the nineteenth century and to a non-military nation and class, he could not grasp the tremendous strength of the old world which was symbolised in his mind by fox-hunting Tories. He was, and still is, quite incapable of understanding that nationalism, religious bigotry and feudal loyalty are far more powerful forces than what he himself would describe as sanity.¹⁴⁸

Here, Orwell explains that Wells was simply not able to tell that people would never unite under one flag of Global government, for there are much stronger forces that would prevent them from doing so.

The reason why Wells always proposed Global government and the rule of scientific lies in his life. Apart from being a writer, journalist, teacher, and journalist, Wells was a scientist. This fact has influenced his whole career as a writer. Hence, his vision of the Global government was heavily influenced by scientific progress. Moreover, since his very first description of a World State in *Anticipations*, the idea of Global government has never left his utopias. Mainly due to his belief, as Roslynn Haynes explains: “man must strive to direct and control his own evolution, including the evolution of society”¹⁴⁹. Since the upsurge of Socialism and global interest in science in the first half of the twentieth century, Wells’ vision of an ideal future of the humanity remained homogenous in their basis upon Socialism and the scientist as the leader.

Wells was aware of the flaws Huxley and Orwell pointed out and tried his best to avert the outcomes pictured in *Brave New World* and *Nineteen Eighty-Four*. As Haynes points out:

Wells's scientists are considered best fitted to govern not primarily because of any intrinsic moral superiority, but chiefly because they are the custodians of the principles of science and might therefore be expected to see more clearly their social implications. Wells was never beguiled, as some of the early utopians had been, into imagining that men of the future state would be automatically kind, gentle and good.¹⁵⁰

What Orwell criticised in *What is Science* Wells knew. Yet, he knew no other way to approach the question at hand, which was who the best suited person is to lead the World. According to Wells, it was the scientist, but well-conditioned scientist that applies his knowledge on sociology and not on personal gain or to use his skills to ill deeds. Wells always reacted on what was laid before him. His scientific education made him seek uniformity and always apply the scientist’s approach to sociology. Moreover, even after the Great War, wells remained adamant in his beliefs.

¹⁴⁸ Orwell, *Wells, Hitler and the World State*, 103

¹⁴⁹ Haynes, Roslynn D, *H.G. Wells: Discoverer of the Future: The Influence of Science on His Thought* (London, The Macmillan Press, 1980), 91.

¹⁵⁰ Haynes, *H.G. Wells: Discoverer of the Future*, 97.

Wells was aware of the flaws Huxley and Orwell pointed out. Yet, he never addressed them directly, because he was a prophet. His concern was not the possibility of revolt against what he proposes, but to show the right direction humanity should follow. Wells' visions outlined in *Anticipations*, *A Modern Utopia*, and *The World Set Free* capture the optimistic spirit of Industrialisation that shaped his prophetic literature. What Huxley and Orwell criticise i.e. science as the tool to achieve stability and global peace, was, for Wells, the only possible way. The conflict of ideas between Wells, Huxley, and Orwell is the direct outcome of the generation gap, as Orwell explained: "singleness of mind, the one-sided imagination that made him [Wells] seem like an inspired prophet in the Edwardian age, make him a shallow, inadequate thinker now"¹⁵¹.

To conclude, one cannot say that Wells' visions are wrong or right. Wells is nowadays regarded as a prolific science-fiction writer and his endeavours into sociology are more or less forgotten. Mainly because the modern society has the privilege to retrospectively contradict Wells' visions and the true historical reality. Wells was a prophet and always based his prophecies on his scientific and socialist beliefs. His life long dream was to shepherd humans into a society that would be free from conflicts and only focus on the well-being of its' populace. Regardless what Huxley and Orwell wrote, Wells should be remembered as the architect of one of the possible ways to achieve global peace, for he devoted his whole life advocating for peace.

6. Conclusion

In the theoretical part, the concept of the Global government is defined. The concept is defined as a centralised political authority that rules over the World through unified laws and regulations. The political system is dependent on the individual case of the Global government, i.e. it could be Technocracy, Democracy, etc. In the second chapter, the genres of dystopia and utopia are defined and, as the most influencing factors on said genres are defined as Socialism and the Industrial revolution with emphasis on scientific development.

In the practical part, the analyses describe the approaches the authors took when describing a future society of their novels and their vision of a Global government. H. G. Wells in *The World Set Free* describes a technocratic Global government that, after a global war, establishes a society without boundaries through scientific approach to education, abolition of sexual love, and Eugenics. The second researched work, A. Huxley's *Brave New World* concerns a technocratic Global government acting as a totalitarian regime by using science as a tool to

¹⁵¹ Orwell, *Wells, Hitler and the World State*, 102.

have absolute control over its' populace. Huxley's Global government achieves absolute obedience of its subjects by implementing mass production of its own subjects. Moreover, the government uses scientific approaches to education, sexuality and even promotes drugs to strip its' subjects of individuality and emotions. The third researched book, G. Orwell's *Nineteen Eighty-Four* presents a Communistic pseudo Global government that uses fear and science to satiate its hunger for power. Orwell's society is under constant surveillance and control, for which the government uses scientific approach. Orwell also introduces language as the ultimate tool to control people's minds.

In the second chapter of the practical part outcomes of conducted analyses are compared. It is explained that Huxley satires Well's utopian novels because he deemed his vision to be completely misleading. Huxley believed that science cannot be used to achieve global peace. Contrary, it would create a totalitarian regime that would use the scientific development as the ultimate tool to control the minds of its' subjects. Orwell criticises Wells' suggestion that the Global government must be organised as Technocracy with the leading figures being scientists. Here Orwell shares the same conviction as Huxley. Furthermore, Orwell is criticising Wells' urge to delete boundaries and nationalism, because, according to Orwell, patriotism is necessary for humankind's future.

The third chapter of the theoretical part is devoted to describing Wells' beliefs and ideas based on the comparative analysis in the previous chapter. Wells' belief is explained as influenced by his scientific background. Wells' ideals of a world ruled by a Global technocratic government is accounted to the atmosphere of the time he was writing in. It is stated that Wells was aware of the issues both Huxley and Orwell describe, yet never addressed them directly, due to him being a prophet. Furthermore, the generation gap between Wells and the two authors is taken into consideration.

7. Resumé

Tato diplomová práce se zabývá hledáním konceptu světové vlády v dílech H. G. Wellse, A. Huxleye a G. Orwella. Tito spisovatelé skrze svá díla přímo ovlivnili pohled společnosti na její budoucnost. Ať již to byl Wells a jeho optimistické výhledy do budoucnosti v utopiích jako *Moderní utopie*, *Lidé jako bozi*, a *Očekávání* nebo Huxleho *Konec civilizace* či Orwellova *1984*, všichni autoři do svých děl projektovali svůj pohled na budoucnost lidstva. Jako téma této práce byl vybrán koncept světové vlády, protože ten představuje spojení mezi vybranými autory.

V první kapitole práce je vysvětlen pojem světové vlády a jeho vliv na žánr utopických a dystopických románů v první polovině 20. století. Idea světové vlády je stará jako lidstvo samo, její prvopočátky sahají až do doby bronzové. Veřejná představa o ni je úzce spjatá s termínem „říše“, což dává konceptu světovlády pejorativní nádech. Na rozdíl od říše, která je charakteristická centralizací moci a vládou nad spoustou jednotlivých států, etnik a kultur, která je často vynucována násilím, je koncept světové vlády je vymezen jako veškeré lidstvo pod vládou jedné politické autority. Všechny aspekty společnosti, tj. ekonomika, armáda, zákonodárství atp. jsou spravovány jedním vládnoucím orgánem.

Světová vláda se dá dále obecně určit jako spíše demokratické uskupení, ve kterém neexistují koncepty hranic či národnosti. Další specifika, např. forma vlády, její činitelé či zákony, pak závisí na ideologii, pod kterou byla světová vláda ustanovena. Jako příklad je uvedeno Huxleyovo pojetí světovlády, které je postavené na ideologii technokracie definované správou společnosti vědeckými experty.

Jako další je odůvodněna je důležitost konceptu světové vlády pro žánry utopie a dystopie v první polovině 20. století. Dále je vysvětleno, jak tento koncept dané žánry utvářel a proč se k němu autoři uchýlovali. Pokud je společnost bezprostředně před zničujícím konfliktem, jakým byla např. 1. světová válka, inklinují autoři spíše k utopickým vizím světa, protože zrcadlí to, co v reálné společnosti není. Na druhou stranu, pokud je společnost stabilní, tendence nahlížet do možných negativních způsobů vývoje společnosti se zvyšuje. Jako hlavní ovlivňující faktory konceptu světové vlády jsou označeny ideologie komunismu a fašismu, protože obě tíhnou k absolutní vládě nad světem. Díky těmto ideologiím navíc spatřil svět největší hrůzy moderní společnosti, jejichž nárůst ve dvacátém století značně ovlivnil utopickou a dystopickou tvorbu.

Ve druhé kapitole teoretické části je definován žánr utopie a dystopie a jejich podoba v první polovině 20. století. Hlavním důvodem zvýšené literární tvorby užívající těchto žánrů je

neuvěřitelně rychlý vývoj vědy v tomto období. Kvůli nekonečnému přísunu nových objevů a vynálezů vládlo na začátku 20. století veřejné přesvědčení, že toto století bude pro lidstvo revoluční a zajistí mu mír a prosperitu. Stejně jako spousta ostatních i H. G. Wells věřil, že díky vědě a technice dokáže lidstvo vymazat společenské rozdíly a vytvoří dokonalý svět bez kast či tříd. Právě díky těmto pohledům na vědu a techniku byl za hlavní faktor utvářející a definující zmíněné literární žánry vybrán koncept socialismu.

V první podkapitole druhé kapitoly je socialismus definován jako zastřešující pojem, který má pod sebou vícero přístupů k sociálním a ekonomickým systémům. Jediné, co mají tyto přístupy společné, je volání po státním vlastnictví všech statků a přírodních zdrojů. Historie socialismu sahá až k Platónovi a jeho dílu *Republika*, kde byla poprvé představena společnost postavená na tomto principu. Jako nejdůležitější postava hnutí socialismu je pro účely práce vybrán Karl Marx, protože právě on aplikoval koncept socialismu na sociologii, navíc jej postavil do opozice proti kapitalismu. Socialistickou ideologii poté převzala v Británii strana Fabiánských socialistů, kteří oproti Marxově vizi revoluce proletariátu dávali přednost reformám, díky nimž by vytvořili perfektní socialistický stát. Fabiáni se poté dostali do britského parlamentu skrze labouristickou stranu, kde prosazovali znárodnění všeho průmyslu.

V důsledku toho, že socialismus chtěl svých cílů dosáhnout skrze vědu a techniku, ne všechny jeho přístupy byly humánní. Socialisté podporovali eugeniku, což je upravování budoucích generací v prenatálním období nejen užitím selektivní reprodukce. Jednou z odnoží socialismu je komunismus, který díky říjnové revoluci upoutal mezinárodní pozornost. Jeho krutost a absolutistická vláda inspirovala mnohé k napsání právě dystopických románů. Tyto tzv. politické romány jsou většinou psány formou science-fiction, aby mohl autor projektovat svou vizi do budoucnosti a využít nových prvků.

V druhé podkapitole je definován žánr utopie, a to jako místo ideální dokonalosti ve všech směrech. V dílech autorů se často mění způsob, jak by se utopické společnosti mělo dosáhnout a vždy se odvíjí od ideologie použité autorem. To samé platí pro dystopii, což je opak utopie. Její definicí je svět či společnost, kde lidé žijí v nelidských podmínkách a ve strachu.

V analytické části diplomové práce je první analyzován Wellsův utopický román *Osvobozený svět*. Za hlavní téma knihy je definována touha Wellse poukázat na neschopnost starých vládnoucích systémů držet krok s vývojem vědy a techniky. V *Osvobozeném světě* Wells představuje ideální společnost pod vládou demokratické světové vlády založené na ideologii socialismu. Nejprve jsou vysvětleny nejdůležitější části příběhu, což je neutuchající snaha

lidstva získat co největší vnější sílu, dále pak třídní rozdíly a vykořisťování pracující třídy. Když lidstvo objeví atomovou energii nevyužije jejího potenciálu pro dobro, ale k výrobě atomových zbraní, které v důsledku zničí skoro celý svět a to vše právě kvůli starým vládnoucím systémům.

V další podkapitole je řešen Wellsův pohled na světovou vládu, která je v knize prezentována jako jediné možné řešení po nastalé atomové válce. Wells zde do detailu popisuje co se má stát, aby se světová vláda dostala k moci. Díky jeho kinetickému pojetí utopie popisuje jednotlivé etapy, kterými musí jeho světová vláda projít. Nejprve „benevolentním“ totalismem a poté technokracií, která se ve finální fázi úplně vytratí z veřejného života, aby obyvatelům nijak nezasahovala do životů. Pro společnost ve svojí utopii vybral jako globální jazyk angličtinu, dále v ní prosazuje znárodnění zemědělství a unifikaci ve všech směrech života. Vzdělání má být stejné pro všechny na světě aby zajistilo předání odkazu důležitosti globální vlády budoucím generacím. Dochází k absolutní rovnosti mezi pohlavími, díky kterému již žena není považována za koncept sexuálního chtíče. Dle Wellse se díky tomu z žen stanou jednotlivci a inteligentní bytosti. Jako poslední Wells zmiňuje eugeniku jako nástroj pro zachování společnosti.

Druhou analyzovanou knihou je *Konec civilizace* od A. Huxleye, kterou autor původně zamýšlel jako satiru Wellsových pozitivních pohledů na budoucnost, ale nakonec do ní zakomponoval své dojmy z cest po Americe. Dílo je postaveno na masové produkci, upravování a předurčování společenských rolí v prenatalním věku. Jako nejdůležitější faktor, který vypovídá o celé knize, jsou vybrány úvodní kapitoly, kde Huxley popisuje ektogenetický proces rozmnožování lidí, jejich masovou výrobu a hlavně jejich predestinaci. Dále zde popisuje, že společnost se sestává z otroků, kteří žijí v ideálním otroctví, tj. neví, že jsou otroky. Vše, co se v Huxleyho společnosti děje, je předem plánováno, což udává podtón celé knize, tedy že nejde o utopii ale dystopii, kde vládne světová vláda jako totalitní režim.

Huxley popisuje světovou vládu pod ideologií technokracie, kde je na vše aplikován vědecký přístup. Vládní systém si sám aktivně generuje své obyvatelstvo, a tak může kontrolovat to jaké je, jaké služby budou kasty konzumovat atp. Kontrola populace Huxleyho světového státu je možná jen díky ektogenetickému procesu rozmnožování, spánkovému učení a absolutnímu zákazu emocí a pocitů. Pocity a emoce jsou potlačovány, protože je nelze ovládat. Jako forma uvolnění je v Huxleyho světě podávána droga *sóma*, která funguje jako úniková droga podobná dnešní droze LSD. Dále je zrušen koncept náboženství, aby světová vláda nemusela soupeřit

s náboženstvím o oddanost jednotlivce. Zcela je vymazán koncept rodiny, protože jsou s ním spojeny nejsilnější lidské pocity. Aby se vláda v Huxleyho světě nemusela vypořádávat s nechtěnými emocemi, je sex brán jako samozřejmost a promiskuita je vyžadována. Sex tak nemůže být použit například jako zbraň či jako záminka ke zločinu.

Třetí analýza se zabývá knihou *1984* od George Orwella. Ve svém díle Orwell popisuje absolutní komunistický superstát, který vládne na rozdíl od Huxleyho nebo Wellsova pojetí absolutní mocí a strachem. Orwell zde reflektuje své osobní zážitky z války ve Španělsku a z Druhé světové války. Představuje zde Stranu, která využívá vědeckých postupů a vynálezů k zajištění moci a vynucení si poslušnosti obyvatel. I když přímo nepopisuje světovou vládu, tak píše, že ostatní superstáty mají ideologické i ostatní aspekty vlády identické jako jsou ty Oceánie, čili jde o pseudo formu světové vlády. Orwellova vláda dělá vše proto, aby své obyvatele udržela ve strachu, nejistotě a lži. Strana se prezentuje jako socialistická, i když jde o komunistickou stranu založenou na ideologii technokracie.

Strana vládne skrze čtyři ministerstva, která mají na starost různé aspekty kontroly obyvatelstva. Ministerstvo pravdy vládne přes Velkého bratra, což možná je i není existující osoba, ke které se váže kult osobnosti. Také vládne skrze propagandu, úmyslně mění a maže historické události, když se jí nehodí. Dále pak vydává zfalšované zprávy o zlepšující se situaci ve všech oblastech. Orwell také používá jazyk jako nástroj pro získání absolutní moci. Novořeč je nová forma angličtiny, ve které je nemožné vyjádřit nesouhlas či opovržení Stranou. Proti Straně nelze povstat, protože není možné vysvětlit koncepty s tím spjaté, které kvůli Novořeči neexistují. Díky Ministerstvu lásky je v Londýně budoucnosti obdoba NKVD a to tzv. Ideopolicie, která na základě odposlouchávání a sledování zatýká, mučí a vymývá mozky politickým vězňům. Orwell, stejně jako Wells a Huxley představuje touhu vlády zbavit se sexuální touhy, a to ze stejného důvodu, tj. zbavení společnosti emocí. Jako jeden z nejdůležitějších nástrojů Orwellovy Strany je pak označena tzv. věčná válka, kterou vede Ministerstvo míru. Oceánie je stále ve válce se sousedními superstáty, což je však jen uměle vytvořený stav, aby Strana mohla udržovat společnost v chudobě a strachu. Fakt, že věčná válka může existovat, svědčí i o tom, že je zde světová vláda.

Výstupy z provedených analýz jsou následně komparativně porovnány. V sociokulturním pozadí je vysvětleno, že Orwell a Wells inklinovali k Socialismu, kdežto Huxley nikoliv, naopak spíše oponoval Wellsově představě ideálního světa. V čem spočívala Orwellova a Huxleyho kritika Wellsovy tvorby je nastíněno následovně. Jednalo se především o ztracení

individuality ve prospěch společnosti a o potlačení patriotismu. Diskutováno je Huxleyho přebírání témat od Wellse, který je pouze projektuje dál do budoucnosti ve snaze je vykreslit tak, jak by podle něj opravdu vypadala. Orwell na druhou stranu popisuje, že i z Wellsových pozitivních idejí může vzniknout totalitní režim, za což, podle Orwella, může Wellsova přehnaná víra ve vědu jako určujícího faktoru ve světovládě.

Za nástroje vlády zvolili autoři stejné prostředky. Předně jsou to jazyk a vzdělání, které je užito k fanatizaci společnosti, dále lze mluvit o užití eugeniky jako vědeckého přístupu k rozmnožování lidí a v neposlední řadě je to snaha o vymýcení emocí. Co Wells popisuje jako nezbytné pro dosažení ideální společnosti žijící v míru, Huxley a Orwell ostře odsuzují, což lze vysledovat z osobních útoků na Wellsovy ideály v jejich dílech.

Na závěr je vysvětleno, z jakých důvodů Wells propagoval světovou vládu založenou na socialismu jako jediné možné východisko pro evoluci společnosti. Dále je vyložen jeho až přehnaně pozitivní vztah ke vědě a technologii. Wells dále věřil, že jen díky spojení všeho lidského pod jednou vlajkou socialismu povede k demokratickému světovému zřízení, které zajistí stabilní vývoj společnosti. Byl si vědom všech problémů, na které Huxley a Orwell poukazovali, ale nikdy se k nim přímo nevyjádřil. A to kvůli tomu, že se považoval za proroka. Nezabýval se tedy dopady jeho idejí, jen je prezentoval jako alternativu k aktuálnímu dění. Navíc, dle Orwella, žil ideály staré doby a nedokázal se adaptovat době nové. V moderní době je Wells znám hlavně díky svým sci-fi románům a na jeho počiny v sociologii se pomalu zapomíná, přesto ale ovlivnili to, jak se moderní společnost dívá na otázku své budoucnosti.

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