

From Utopian Paradise to Anti-Utopian Hell

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I

What is 'Anti-Utopia'?

The intellectual classes who in the last few centuries largely made and spread abroad the diffuse utopia we have called modern Western democracy simply feel that something has gone wrong; they no longer have the confidence in their fellow men and, to be honest, in themselves that is necessary for utopian thinking. Some of the most sensitive of them have turned to the anti-utopia, or dystopia, which is no more than a detailed, imaginatively factual projection of the following: things are bad, and this is the way they'll get worse.

Frank E. Manuel: *Utopias and Utopian Thought*

'Utopia' is, of course, the name of the imaginary island Sir Thomas More created from Greek ou(no) and topos (place); it now means the ideal world all men of all ages and countries have pursued beyond the various conflicts in actual life, and it is a word that has become the starting point to produce many works of, so to speak, Utopian Literature.

The island 'Utopia' is one ideal state that has adopted Communism as its social structure. The state is governed by wise philosophers; private property has been abolished; the people maintain everlasting peace even though there still remains an army as their self-defense measure. And as for an ideal state, it can be traced back to the age of Greece and found in Plato's *Republic*; the idea of Plato's state is also much like Communism based on the thought of goodness and justice. 'Utopia' that has sought for its ideal can maintain its value as a beautified paradise, so long as it is an ideal community somewhere out of this actual world. But now that 'Utopia' has been realized in this actual world by way of the philosophy of Marx and its practice by Lenin, only to prove that the

'Utopia' is, far from the ideal state, nothing but the state of Power Politics with fear and no freedom, it must be degraded into a nightmarish 'Anti-Utopia'.

'Utopia' was originally an attempt to look for an ideal community on earth, though in part it was an attempt to emancipate human minds from the thralldom of such things as suffering, uneasiness, and vice. 'Utopia' had to progress together with the available material civilization for a better environment by the benefit of natural science; and at last it seemed that an earthly paradise had been realized by the advent of the machine age science and technology had brought. The unrestricted progress of science and technology has caused, however, the estrangement of all mankind from modern civilization and the tendency of their dehumanization. From this time on, hopes for the future have to change into utter despair; 'Utopia' in our century has been compelled at last to take its own way not in 'Eutopia' but in 'Dystopia' of much pessimism.

'Utopia' is a synthetic sketch towards some perfect social and political system of mankind, or a blueprint of the world both transcending the actual and anticipating the future; it is an intellectual product viewed and considered by a man who is not satisfied with the world he lives in. Now as the writer of 'Utopia' is not satisfied with the actual social tendency, he cannot but begin to criticize the actual by means of the satirist:

The satirist is nearly always a man who is abnormally sensitive to the gap between what might be and what is. Just as some people feel a sort of compulsion, when they see a picture hanging crooked, to walk up to it and straighten it, so the satirist feels driven to draw attention to any departure from what he believes to be the truth, or honesty, or justice. He wishes to restore the balance, to correct the error; and often, it must be admitted, to correct or punish the wrongdoer.¹

Therefore, it can be said, "the two modes—utopia and satire—are linked in a complex network of genetic, historical, and formal relationships"² More himself, in his book *Utopia*, not only tried to pursue his own ideal state, but also directed a scathing satire against defects and evils of the British society in his time.

'Anti-Utopia' is, various factors considered, a literary genre that depicts not an ideal state or an ideal society originating in *Utopia* by More (or strictly speaking in Plato's *Republic*), but a hopeless, nightmarish future world that has denied an ideal world and changed into a desperate hell. It is full of gloomy pessimism, full of the spirit of severe sarcasm. From this point of view, "the problem of why in our century the dystopia or anti-utopia has replaced the utopia as the dominant type of literary speculation about the future"³ will have much meaning to be explored.

II

The Prelude to 'Anti-Utopia'

In the utopian nightmare science and technology are freed from ordinary restrictions. They enslave and crush man. The ordinary human being as well as the scientist appear tied to the machine, working away and not getting anywhere, . . . Before, there had been conviction in the happy dream of a classless society in which all men were perfectly equal. Equality and identity seemed desirable. Social distinctions appeared dangerous because they were leading to class distinctions, which were considered pernicious. Such class distinctions have been violently attacked in a great number of utopian satires. Probably the best-known and most striking example is provided by Well's *Time Machine*.

Richard gerber: *Utopian Fantasy*

The Industrial Revolution that arose first in Britain impelled the mechanization of the textile industry for a start, and the prodigious progress of scientific techniques from the beginning of the nineteenth century brought about the machine age that made it possible to produce a great deal of goods in every branch of industry. As this phenomenon progressed, the influence of the machine civilization became all the more to sway national life. Great Britain, under the reign of Queen Victoria, ran into the period of the highest prosperity so as to take the leadership of the world. Reacting to the current of the times, Samuel Butler published *Erewhon* (1872), in which he severely criticized much of the deception and hypocrisy concealed behind the prosperous Victorian England and satirized its perfunctory and superficial morals; at the same time, he could foretell the perilous phenomenon that the machine would rule over and supplant human beings in the future, and also suggested an anachronistic future world where almost all the modern machines had been destroyed quite contrary to the mechanical tendency of our civilization. Butler's *Erewhon* is a philosophical novel about an imaginary world modelled after the conventional utopian literature that had its beginning in More's *Utopia*, but nothing is found there except the closed future world—a world which returns against the current of the times to the primitive age by destroying all of the modern machines—that indicates “a reversal of every modern trend”.⁴ In this fantastic novel is expressed a pessimistic view of the future world where

machines are active to surpass human beings and where human beings are doomed to be slaves of the machines. Anyhow, *Erewhon* can be said to be a literary work that took lead in the shift from a hopeful 'Utopia' to a despairing 'Anti-Utopia'.

The country of Erewhon had already been highly industrialized and mechanized, but about five hundred years before Mr. Higgs, a hero, arrived at the country, there had happened such a cruel civil war between the machinists and the anti-machinists as to cause half of the Erewhonians to perish; as a result of the war, happily or unhappily the anti-machinists won the victory so as to destroy all of the machines invented within the past 271 years. The Book of the Machines about the particulars of the war still remains; the hero Mr. Higgs who missed his way and wandered into Erewhon happens to get a chance to read the book.

At any rate, it is a long time since Consciousness was created, but if we think of the rapid progress of machines, we can never affirm the time won't come when the machines will have Consciousness:

Assume for the sake of argument that conscious beings have existed for some twenty million years: see what strides machines have made in the past thousand! May not the world last twenty million years longer? If so, what will they not in the end become? Is it not safer to nip the mischief in the bud and to forbid them further progress?⁵

And then it is generally considered that the vegetables do not have Consciousness, but can we say definitely that it is true? If we think of the carnivores which will catch insects and eat them with their own petals, can we still make the assertion that they do not have Consciousness any more than machines? if we can, what on earth is Consciousness? It is also considered that machines have no Reproductive System; is that really the case? Plants of many kinds have insects as agents of their reproduction; and we can say, for example, that a bee is a part of the Reproductive System of clover. If so, how can we say men are not parts of the Reproductive System of the machines? It may be true that the machines have no free will, cannot do their own will, and have not made so much progress as to have life yet. What a thing to say! So do they look, at a glance; but it is just a *camouflage of the machines*. Through the agency of us men, they eat food of energy resources, evacuate poisonous excretions, lead quite an active life, and carry out increase after increase to their hearts' content; they are exactly the same as us men, though quite different in appearance. Think of the surprising progress of the machines, and obvious is the result that we are being degraded into slaves.

How many men at this hour are living in a state of bondage to the machines? How many spend their whole lives, from the cradle to the grave, in tending them by night and day? Is it not plain that the machines are gaining ground upon us, when we reflect on the increasing number of those who are bound down to them as slaves, and of those who devote their whole souls to the advancement of the mechanical kingdom?⁶

In the course of time, men will be reduced to a subsidiary agent of the machines, will have to trace a fatal process of degeneration. In the end, where are they destined to go, what are they destined to be?

Samuel Butler, unfolding his own unique Live-machine theory from the Conscious-machine and Reproductive-machine theories, concluded reasonably that men had to act to check the growth of the machines. Under the surface of his strenuous efforts, there lay both a warning against the optimistic view in the future and a feeling of hatred for the actual almighty mechanical tendency. But in spite of Butler's earnest warning, the machines have made far more rapid progress than he had conceived, just as Lee E. Holt indicated, "What would the Erewhonians say of our atomic bomb—the ultimate of all machines?"⁷

The spirit of the times—the evolutionary materialism—that has lost faith in God as is found in the thought of Samuel Butler was bound to make the restlessness of fin de siècle all the more serious. Out of the antagonism between capitalists and labourers grew such a labour movement as the Fabian Society: H. G. Wells, who was one of the members of the society, published *The Time Machine*—a book "full of the deliberate pessimism of youth"⁸—in 1895, when he was only twenty-nine years old. Already in the world of the novel the Time Machine which can move in the fourth dimension—in Time—has been invented, and with the Time Traveller—the inventor of the machine, we are now going to travel far into the remote future... In an instant we could reach the earth in the year Eight Hundred and Two Thousand Seven Hundred and One A. D., when what we happened to see was:

It seemed to me that I had happened upon humanity upon the wane. The ruddy sunset set me thinking of the sunset of mankind. For the first time I began to realize an odd consequence of the social effort in which we are at present engaged. And yet, come to think, it is a logical consequence enough. Strength is the outcome of need; security sets a premium on feebleness. The work of ameliorating the conditions of life—the true civilizing process that makes life more and more secure—had gone steadily on to a climax. One triumph of a united humanity over Nature had followed another. Things that are now mere dreams had become projects deliberately put in hand and carried forward. And the

harvest was what I saw!⁹

It was already the time of decline and fall of mankind as Wells himself lamented. The world of the remote future was a specimen of the miserable consequence insatiable desires of men had incurred. Still more, it is obvious that the world we live in is doomed to perish tomorrow, or millions of years after, or maybe, billions of years from now.

Human beings who live in the far remote future world of the year Eight Hundred and Two Thousand Seven Hundred and One A. D. have been divided into the Eloi, strict vegetarians who live on fruit only, and the nocturnal Morlocks under the ground who live on meat—the meat of the Eloi after the extinction of all the other animals! The Eloi live a life in grace and quiet, have a beauty of transparent complexion; while the Morlocks, cruel, vicious, discoloured, and like small sly monkeys that give out such a bad smell as to cause nausea, have been degraded into mere mechanical labourers. It was conjectured that the former were the descendants of capitalists or nobles and the latter were the degenerated figures of what labourers were. From the point that there will have remained a vestige of class antagonism—capitalists against labourers—even in the far remote future world, it may well be understood how annoyed Wells was over the problem. The miserable spectacle where mankind have been split into two reminds us of the reasonable Houyhnhnms and the brutal Yahoos in *Gulliver's Travels* only to reveal mysteriously helpless Human Nature, in which will be found the everlasting Thesis and Anti-thesis: the absolute antinomies of men they can never aufheben—Good Inborn Nature against Bad Inborn Nature, Vice against Virtue, Reason against Brutality, Beauty against Ugliness, Love against Hatred... But anyhow there was still a gleam of hope. A hope for human affection was there in the heart of the girl named Weena:

She always seemed to me, I fancy, more human than she was, perhaps because her affection was so human.¹⁰

And a hope for gratitude and a mutual tenderness was there in the two white flowers the girl picked off for the traveller:

And I have by me, for my comfort, two strange white flowers—shrivelled now, and brown and flat and brittle—to witness that even when mind and strength had gone, gratitude and a mutual tenderness still lived on in the heart of man.¹¹

Under the anxiety of the approaching fin de siècle, the gleam of hope Wells

sought for grew up into a thought of scientific social reformation aiming to realize his vision the 'World State' in such works as *A Modern Utopia* (1905) and *The Shape of Things to Come* (1933), but the dream was only an empty dream and the ideal world was quite different from the actual. The opposing world Powers intensified their imperialistic struggle day by day to obtain new colonies, and at last caused the carnage of the First World War by the use of the newest and the most powerful weapons exploited by the modern science and technology now making remarkable progress. In the war-devastated Europe, much effort to seek for peace was made by many people, but it was unsuccessful. As the time went by, dark clouds began to hover over the world; in Germany the power of Nazism, the dictator of which was Adolf Hitler, began to gather strength, while in Italy the dictatorial Fascism established its powerful position. H. G. Wells, despairing at the inestimable dreadfulness of the human Karma when he saw with his own eyes the unprecedented catastrophe of World War II, had to leave this world forever. On the other hand, the great expectations placed in the new communist regime of the Soviet Union led to an unexpected merciless result of totalitarian power for power's sake—Stalinism! In those historical circumstances, George Orwell wrote *Animal Farm, Nineteen Eighty-Four*, and Aldous Huxley published the novel of 'Anti-Utopia' *Brave New World* in 1932 and appealed eagerly to us to pay attention to the danger of the dehumanized totalitarian tendency found in the highest industrial civilization that was nothing but the way to Anti-Utopian Hell. In this way, the faint omen found in *Erewhon* on the way to 'Anti-Utopia' is going to be driven from Wells to Huxley and Orwell, to the core of 'Anti-Utopia' as:

... the Erewhon books may be read as an early counterthrust—virtually the earliest, except for Peacock—to the unwitting process by which science-technology has been hammered into the tightly clutched implement of the power state. Other satiric prophets were to point this out along the way—Mallock, Mark Twain, Wells (though partly a utopian himself) — until in Thomas Henry Huxley's grandson Aldous and in George Orwell the culmination of protest appeared. The mid-twentieth-century utopia is a dirge.¹²

III

On the Probable 'Brave New World' and 'Nineteen Eighty-Four'

In *Brave New World* we find a highly intellectualized and progressive kind of society that

is often cruel and heartless....Seventeen years after the publication of *Brave New World* George Orwell wrote another satirical and negative utopian work, a dysutopia entitled *1984*. In *1984*, like *Brave New World*, we are shown a world in which machines are men's enemies, rather than their friends.... In both of these works, *Brave New World* and *1984*, we are presented with terrifying worlds that men have either desired or let happen to them. The most terrifying of all, perhaps, is that these worlds are now within the range of possibility.

Howard Ozmon: *Utopias and Education*

The Erewhonians could find a means of solution by destroying all of the modern machines for fear of the future days when the machines would have Consciousness and even Life at last and human beings would be degraded to the situation of their slaves; in 'Erewhon,' however, they would have to put up with the inconveniences of the uncivilized society though they could keep up their intrinsic human value and dignity, just as found in the dialogue between the Savage John from the New Mexican Reservation and Mustapha Mond, one of the ten World Controllers of the 'Brave New world':

'But I like the inconveniences.'

'We don't,' said the Controller. 'We prefer to do things comfortably.'

'But I don't want comfort. I want God, I want poetry, I want real danger, I want freedom, I want goodness. I want sin.'

'In fact,' said Mustapha Mond, 'you're claiming the right to be unhappy,'

'All right, then,' said the Savage defiantly, 'I'm claiming the right to be unhappy.'

'Not to mention the right to grow old and ugly and impotent; the right to have syphilis and cancer; the right to have too little to eat; the right to be lousy, the right to live in constant apprehension of what may happen tomorrow; the right to catch typhoid; the right to be tortured by unspeakable pains of every kind.'

There was a long silence.

'I claim them all,' said the Savage at last.¹³

There is nothing left but the alternative of the uncivilized inconvenient society or the comfortable slave state. The former is undoubtedly no other than an unconstructive despairing 'Anti-Utopia.' On the other hand, if we were to seek for

'Utopia' in the progress of machine civilization, it would also have to change into the dreadful 'Anti-Utopia' where human beings would have become slaves of the machines they had invented and improved, and where they would have been sacrificed to the prodigious progress of science and its outcome, machine civilization.

Aldous Huxley tried to portray in his *Brave New World* an infernal caricature of what would be realized on earth if the prodigious progress of modern machine civilization was to be connected with the rise of a totalitarian regime — Nazism, Fascism, or Stalinism — from the twenties to the thirties of this century, and if the totalitarian rulers were to make use of the outcome of modern science only for their own purpose: in the year 632 After Ford, human beings would have been enslaved by the progress of science and the advancement of machine civilization, so Huxley supposed. At the same time, he magniloquently pointed out the dangerous phenomenon that our modern civilization has the antinomious contradiction — Liberty, Equality, Fraternity versus Community, Identity, Stability — and that it contains factors which promote a totalitarian regime as a means to liquidate the contradiction. To sum up, he could no longer endure the present tendency that modern civilization based on modern science, taking the shape of merciless totalitarianism, was about to override the worth of men; he tried to caricaturize modern civilization in the novel by sending out a warning that mankind would have to follow the fate of slaves who had lost every human worth; he tried to portray the conflicts—Material Civilization against Human Worth, Science against God, and Mind against Body.

When volunteered for P. O. U. M. (Partido Obrero de Unificación Marxista) in the Spanish Civil War, George Orwell knew in practice on the battlefield that Communists, especially those of the Soviet Union under the dictatorship of Stalin, wrought out plots, used treacherous measures, tried to suppress anti-Stalinists, and that facts were distorted, hidden and blotted out by their false propaganda maneuvers. After the experience in Spain, he got to harbour distrust of Communism and to have a strong antipathy to it, and at last he came to have a firm belief that Communism was just nothing but Fascism. Orwell's hostile feeling against Communism made him write *Animal Farm* and its sequel *1984*.

What he had in his mind when he wrote *1984* must be the image of Soviet Union under the dictatorship of Joseph V. Stalin and also the work shows not only that the moment the power politics is put into practical policy in any State, whether it may be the rightist or the leftist, there does exist the danger of producing "the worst terror that the human being can face"¹⁴, but also that if the power politics, no matter what ideology it may have, continues long in existence, the men of power will be corrupted at heart in the end. Anyhow, the power politics itself is revealed in this work beyond the attack on Stalinism or Communism. That

is to say, the work elucidates the intrinsic nature of dictatorship that the character or the personality of Big Brother isn't the matter, that no one knows whether the dictator exists really or not, and that his portraits and voices are always brainwashing—watching and instructing—the people at every place and time.

(A) Human Life, or the Problem of Body and Mind

Already in the world of A. F. 632, it has become possible to manipulate human life artificially by the power of science though it is as yet impossible to create it. Ovaries, offered voluntarily in exchange for the bonus of six months' salary, are taken out of the fertile women. (Thirty percent of all the women are made able to be pregnant, and the others are manipulated to be sterile.) The ovaries removed are given various techniques to make them grow vividly; and the ova are detached from the ovaries, ripen into maturity, then they are immersed into spermatozoa. The Alphas and Betas are allowed to increase as they are, but the Gammas, Deltas, and Epsilons are doomed to undergo Bokanovskification — a process to make them put forth from eight to ninety-six buds—to proliferate and to divide; the buds will grow into more than seven identical embryos, and into fewer than ninety-seven identical ones; they are sent, after being socially predestinated, to the Embryo Store, where they are supplied with oxygen more or less according to their class, have to suffer conditionings such as heat conditioning for tropical workers, topsy-turvydom conditioning for pilots-to-be; after decanted, they are trained in various kinds of Neo-Pavlovian conditionings for the aim of making them love their unescapable social destiny; the Alphas and Betas are conditioned to like books, while the Gammas, Deltas and Epsilons are conditioned to hate them; when sleeping, they must receive Hypnopaedia—sleep teaching by irrational words—on moral education in hygiene, sociability, class-consciousness, and the love-life. There is a training in erotic play in their childhood, and when grown up a world of free unrestricted sex life accelerated more by sex-hormone chewing gum under the Motto "Everybody belongs to everybody else." Everybody can maintain youth by a regulation of hormones and a transfusion of fresh blood until he dies suddenly after the lapse of sixty years. Everybody is death-conditioned when a child, not to have such a feeling as fear or sorrow at the death-bed of somebody else; from each corpse more than a kilogram and a half of phosphorus can be reclaimed. In the 'Brave New World', Science has become almighty, and Science has supplanted God.

The story of *1984* develops with the life and death of one Englishman Winston Smith who cannot have any free will and thought in the world of fear—the fear of blood liquidation, the fear as to the historical facts distorted by Ideology, and

the fear of both mental and physical subordination to the power politics. He is one of the Outer Party members, working at the Ministry of Truth; his role is to alter the past news of the Times which are not agreeable to the Party line, and to erase the vapourized persons from the documents. He was only a mediocrity, but at the age of thirty-nine he happens to conceive a distrust for the dictatorship of the Party, and falls in love with Julia working in the Fiction Department of the same Ministry: at the same time, he cherishes a special interest in Emanuel Goldstein the commander of an underground network Brotherhood that is revolting against Big Brother. These are Winston's gallant deeds to seek for permanent truth, but at last he falls into a snare of the Thought Police and is arrested; from the moment he is put to cruel torture by O'Brien, a member of the Inner Party:

The real power, the power we have to fight for night and day, is not power over things, but over men.... Power is in inflicting pain and humiliation. Power is in tearing human minds to pieces and putting them together again in new shapes of your own choosing. Do you begin to see, then, what kind of world we are creating? It is the exact opposite of the stupid hedonistic Utopias that the old reformers imagined. A world of fear and treachery and torment, a world of trampling and being trampled upon, a world which will grow not less but more merciless as it refines itself.¹⁵

In spite of the reign of terror, he barely endures and resists crying, "It is impossible to found a civilization on fear and hatred and cruelty. It would never endure."¹⁶ But at last, he has been defeated, brainwashed, betrays Julia, comes to believe undoubtedly that two and two make five, and has been vapourized.

If the experiment of the test-tube babies as be seen in the 'Brave New World' were to be put to practical use, women would become free from pregnancy; marriage, husband and wife, and family system would be eradicated, and then the free sex life by pill now coming into general use would become complete and absolute. The energy against order sex itself contains by nature would become dangerous no more under the rationalization of a highly controlled society. A male is forbidden to hold intercourse with only one female; the sexual desire is rigidly restricted or even sacrificed by the demand of the highly controlled social order; it is set free completely and at the same time completely controlled. As for the Party members of '1984', their private feelings or thoughts are oppressed under the name of Thought Crime; their movements are always watched closely through telescreens; even microphones are concealed everywhere. There is no free private life for them; especially love affairs are strictly forbidden, quite contrary to those in the 'Brave New World':

The aim of the Party was not merely to prevent men and women from forming loyalties which it might not be able to control. Its real, undeclared purpose was to remove all pleasure from the sexual act... Sexual intercourse was to be looked on as a slightly disgusting minor operation, like having an enema. This again was never put into plain words, but in an indirect way it was rubbed into every Party member from childhood onwards. There were even organizations such as the Junior Anti-Sex League, which advocated complete celibacy for both sexes. All children were to be begotten by artificial insemination (artsem, it was called in Newspeak) and brought up in public institutions.¹⁷

On the one hand, human instincts are manipulated and set free at the same time in the highly controlled society; on the other, they are oppressed and even eradicated in the totalitarian police state. At last, the world of an inane anti-utopian non-paradise has been realized.

Is it really possible to acquire the knowledge of morality subconsciously when sleeping? To think of the fact that experiments in Hypnopaedia have already been attempted, we cannot say it will never be put to actual use in the future as Huxley himself tells us:

Under proper conditions, hypnopaedia actually works—works, it would seem, about as well as hypnosis... Children are better hypnopaedic subjects than adults, and the would-be dictator will take full advantage of the fact. Children of nursery-school and kindergarten age will be treated to hypnopaedic suggestions during their afternoon nap. For older children and particularly the children of party members—the boys and girls who will grow up to be leaders, administrators and teachers—there will be boarding schools, in which an excellent day-time education will be supplemented by nightly sleep-teaching.¹⁸

Once it is misused so as to be profitable to the would-be dictator, the people will become standardized and have no free human will any more.

In the 'Brave New World', the people are obliged to lead their daily life of false happiness based on Social Stability; to keep the society stable, they are compelled to take the golden medicine named "Soma"¹⁹ as their fixed habit. There are even drugs called V. P. S. (Violent Passion Surrogate) that is the complete physiological equivalent of fear and rage; in the evenings they can go to the feely movies which they can see, hear, and even feel the emotion; they go to Fordian church and attend the divine Solidarity Service that is the world of ecstasy and rapture. Absolutely true is this moment when the people are deprived of all uncomfortable feelings such as sorrow, anger, and fear. 'Social Stability' is the

first important motto; it cannot be realized only by the reorganization of the social structure; it can be completed only when both the society and the individual are stabilized. Stability of the individual becomes possible as soon as he has been endowed with the perfect temperament both biologically and psychologically so as to adapt himself completely to his surroundings. For individual stability, most dangerous is the spiritual unrest. For this reason, it is strictly forbidden to feel violent passion in the 'Brave New World'. There is no marriage, no family system, and so there is no affection between men and women, or between parents and their children. In a State based on the principle — "Everybody belongs to everybody else." — all can be released from violent passion. In such a world as there is no passionate feeling, arts and literature are no more than mere sensual comforts of life. At last, the 'Brave New world' — the world of idiots and slaves—where all of human dignity and worth are lost has appeared on the earth.

On the other hand, *1984* contains a scathing satire on the anti-utopian world of the power politics under the dictatorship of Stalin, gives us a warning against the fear and cruelty in the future world where there is no human affection, and against the centralized power in the future time when humanity is lost. The Ministry of Truth reminds us of the over-organized mass communication of today; the philosophy of Goldstein — Oligarchical Collectivism — indicates the thought of Marxism;²⁰ the principle of Newspeak contains the danger as to the abbreviation of the language; one of the fanatic Inner Party members O'Brien is a caricature of the bureaucrat or the technocrat in our political world of today. At any rate, lust for power or the centralization of power is the theme of *1984*.

(B) Stratum, or the Class Stratification

Life after birth or the social status of every human being has already been decided by chemicals before birth, and his vocational aptitude is to be strengthened by various scientific methods according to his fate after birth. There are Neo-Pavlovian Conditioning and Hypnopædia to make him satisfied with his future situation and work; when grown up to be a member in the society, he is quite satisfied with his class, higher or lower, and his work. As the rulers are conditioned by nature to rule and lead the lower classes, they consider it a matter of course to do so; on the other hand, the ruled are trained by nature to be subordinate and ruled, so they cannot have such a dangerous feeling as to rise against the rulers or to supplant them. Both the rulers and the ruled are scientifically destined for their future situation and work at the hereditary stages, besides they are repeatedly conditioned to be satisfied with their own fate after birth; and if those satisfied are to be piled up just like a pyramid, there will be realized a

stable society where there will be no class antagonism, nor social confusion. As for the social structure, it can be found in the idea of Mr. Scogan as the "Rational State"²¹ divided into the Directing Intelligences, the Men of Faith, and the Herd: the Directing Intelligences in the Rational State are the Ten Alpha Double Plus World Controllers in the 'Brave New World', the Men of Faith are Alpha Plus and Minus and Betas who perform technical works, and the Herd are Gammas, Deltas and Epsilons — porters, butlers, sewage workers, liftmen, road labourers, etc. Each class has its own coloured uniform in the 'Brave New World': Alphas wear gray, Betas mulberry, Gammas green, Deltas khaki, Epsilons black, and all classes are even different in skin colour and physique. The population is fixed at two thousand million.

If such a nightmarish class stratification must be rejected, and then is a society composed of both mentally and physically equal human beings to be realized? About the problem, Mustapha Mond, one of the ten world controllers, has offered us an experiment in rebottling:

It began in A. F. 473. The Controllers had the island of Cyprus cleared of all its existing inhabitants and re-colonized with a specially prepared batch of twenty-two thousand Alphas. All agricultural and industrial equipment was handed over to them and they were left to manage their own affairs. The result exactly fulfilled all the theoretical predictions. The land wasn't properly worked; there were strikes in all the factories; the laws were set at naught, orders disobeyed; all the people detailed for a spell of low-grade work were perpetually intriguing for high-grade jobs, and all the people with high-grade jobs were counter-intriguing at all costs to stay where they were. Within six years they were having a first-class civil war. When nineteen out of the twenty-two thousand had been killed, the survivors unanimously petitioned the World Controllers to resume the government of the island.²²

The experiment failed miserably; it was a world of feud and murder as in the case of *Lord of the Flies* by William Golding. Is it impossible to realize the ideal community where every individual as an independent human being acts as he will without any compulsion or restriction under the motto — Liberty, Equality, Fraternity? The ideal community was pursued by Plato, More, Butler, and Wells. Wells was annoyed at the class antagonism — the capitalists against the labourers — even in the far remote future world in the year 802,701 A. D. But the antagonism seemed to be settled by the Russian Revolution, and the ideal world of the labourers seemed to come. On the contrary, there came such a totalitarian bureaucracy as in the world of '1984'.

The world of '1984', or the background of Winston's life and death has

already been divided into three Super States — Oceania, Eurasia, and Eastasia. England where Winston lives is now an area called Airstrip One in Oceania; the State Oceania is governed by a ruler called Big Brother under the dictatorship of only one party, and the social structure is just the same Pyramidal one as we saw in the 'Brave New World':

Big Brother is the guise in which the Party chooses to exhibit itself to the world. His function is to act as a focusing point for love, fear, and reverence, emotions which are more easily felt towards an individual than towards an organization. Below Big Brother comes the Inner Party, its numbers limited to six millions, or something less than 2 per cent of the population of Oceania. Below the Inner Party comes the Outer Party, which, if the Inner Party is described as the brain of the State, may be justly likened to the hands. Below that come the dumb masses whom we habitually refer to as 'the proles', numbering perhaps 85 per cent of the population.²³

Under the three big slogans of the Party — "War is Peace.", "Freedom is Slavery.", and "Ignorance is Strength.", the power of the Party is exercised by the Inner Party, and the Outer Party carries out its policies or practical affairs; the great mass of obscure, suffering, inarticulate humanity are the proles, whose energies are devoted to the sovereign duty of making war with either Eurasia or Eastasia — the aim is not to conquer the enemy, but to avert their eyes from the domestic policy.

The political philosophy of Oceania is called Ingsoc and the official language that makes it possible to carry Ingsoc into action is called Newspeak; the purpose of which is:

Don't you see that the whole aim of Newspeak is to narrow the range of thought? In the end we shall make thoughtcrime literally impossible, because there will be no words in which to express it.... Ultimately it was hoped to make articulate speech issue from the larynx without involving the higher brain centers at all.²⁴

And also Doublethink — "Doublethink means the power of holding two contradictory beliefs in one's mind simultaneously, and accepting both of them."²⁵ — plays an important part to control the thought of the Party members. That is, for example, to have the capacity to believe without doubt that two and two make five if the Party says so, and to have the capacity to forget everything that is contradictory to the present political measures of the Party. The present is everything in the world of '1984'; there is neither the past nor the future; and one of the slogans of the Party is "Who controls the past controls the future: who controls the

present controls the past.”

(C) The Utter Despair of the Future World

Utopian thought, in the different ages and places, had its own characteristic future design; and as an effect of the Industrial Revolution from the end of the eighteenth century, there came the age of the machine civilization through the progress of science and technology under the capitalist regime; as a response to this phenomenon, the writers in the twentieth century such as Huxley and Orwell tried to resist the dehumanizing tendency of the actual social regime (whether capitalism or communism) and the machine civilization. When they saw that the progress of science and technology would never answer for the improvement of social relations or the enhancement of morality, they could not but take an anti-utopian attitude in their writings. The human mind has been debased; the conception that human beings are regulated by biochemistry or psychology has grown into the theme of the strict stratification of a society where the technocratic power elite dictatorially rule over the masses: under direct control by the handful of dictatorial rulers, there are administrators who work mechanically without any doubt; there exists a great mass of the people whose mind and body have been both regulated and oppressed, whose instincts are even more distorted and eradicated. Nobody is allowed to deviate from the strict social framework: that is to say, a colossal machinery has entirely controlled human life; the spontaneous activity of the human mind has been forbidden, and the contemplative faculties of men are concerned only with the present, not with the future nor the past.

However perfectly a society may be controlled, it cannot be wholly perfect; accidents will happen! Bernard Marx is gifted with only the physique of Gammas, seven centimetres shorter than the average Alphas, by a technical error—alcohol was put in his blood surrogate as he was mistaken for a Gamma—at the stage of embryo; so he has a sense of inferiority and a feeling of loneliness: an Alpha-Minus administrator had to die of trypanosomiasis at the age of twenty because he had been given a sleeping-sickness injection: a man named George Edzel has abnormally big ears because he had been given a bit too much parathyroid: and Helmholtz Watson has a sense of isolation from the others because he is far more mentally superior to the other Alpha Plus people. Both Bernard and Helmholtz are too self-conscious contrary to the motto—Community, Identity, Stability—, so they had to be exiled out of the ‘Brave New World’ as a result. (The former to Ireland, and the latter to the Falkland Islands.) Compared with the two heroes, more courageous is the Savage John from the Savage Reservation who tries to defy “the civilization of full happiness”²⁶ with all its pleasant agreeable sensations; he wants to live a diverse free mind-body balanced life—the life of values in the

Shakespearean World. To begin with, he sets out to release the Deltas poisoned by 'soma':

Grief and remorse, compassion and duty — all were forgotten now and, as it were, absorbed into an intense overpowering hatred of these less than human monsters. 'Don't you want to be free and men? Don't you even understand what manhood and freedom are?' Rage was making him fluent; the words came easily, in a rush.²⁷

But the attempt is easily prevented by the policemen still remaining in the world. As soon as human beings get to think and behave intellectually or scientifically, are they obliged to lose intuition or spontaneous feeling? The Savage John hopes not for an inhumanly controlled world where happiness is everything, but for a world of human freedom and dignity even though there may be much pain and sorrow there; he desires for the freedom to inflict bodily pain on himself and to cause a great deal of sorrow to himself; he pined for the blighted but beautiful love of *Romeo and juliet*, for the passion of jealousy of *Othello*. Crying for Freedom, he tried to destroy the stabilized, extremely mechanized 'Brave New World'; how could he win the victory against the Scientific Despotism without having any weapon of modern civilization? At last, he was compelled to kill himself in despair in the world to be brave and new.

How can we evade the nightmarish 'Anti-Utopia'? Is it possible or not? The Savage John had to kill himself in the anti-utopian 'Brave New World'; but Huxley, fifteen years after he wrote *Brave New World*, tried to offer the Savage a third alternative:

In this community economics would be decentralist and Henry Georgian, politics Kropotkinesque and cooperative. Science and technology would be used as though, like the Sabbath, they had been made for man, not (as at present and still more so in the Brave New World) as though man were to be adapted and enslaved to them.²⁸

To realize the ideal community, Huxley emphasized an education based on "the facts of individual diversity and genetic uniqueness and the values of freedom, tolerance and mutual charity"²⁹. On the contrary, he himself came to be indulged in the Oriental Mysticism and wrote his last Anti-Anti-Utopian *Island* in 1962, a year before he died of cancer.

As for Orwell, though he had been disappointed at the proletarian dictatorship from the viewpoint that it would lead to the totalitarian bureaucracy, he tried to seek for his hope in the proles:

If there was hope, it must lie in the proles, because only there, in those swarming disregarded masses, 85 per cent of the population of Oceania, could the force to destroy the Party ever be generated.³⁰

But soon after he wrote *1984*, he had to die without finding any practical means to emancipate the proles. On the other hand, only a year before the publication of *1984*, an American psychologist B. F. Skinner published *Anti-Anti-Utopian Walden II* in which the tyrannical control by behavioral engineering was everything beyond freedom and dignity. Even a gleam of light cannot be seen in the anti-anti-utopian twentieth-century literature, and anyhow we are now approaching the age of meritocratic 'Computopia' on the way to the Anti-Utopian Hell.

(To be continued.)

Notes

1. James Sutherland: *English Satire* (Cambridge University Press, 1958), P. 4.
2. Robert C. Elliott: *The Shape of Utopia* (The University of Chicago Press, 1970), p. 3.
3. Peyton E. Richter (ed.): *Utopias—Social Ideals and Communal Experiments—* (Holbrook Press, Inc., Boston, 1971), p. 223.
4. Leonard Feinberg: *The Satirists, his Temperament, Motivation, and Influence* (Iowa State University Press, 1963), p. 286.
5. Samuel Butler: *Erewhon* (Everyman's Library, 1932), p. 141.
6. *Ibid.*, p. 148.
7. Lee E. Holt: *Samuel Butler* (Twayne Publishers, Inc., New York, 1964), p. 45.
8. J. Kagarlitski: *The Life and Thought of H. G. Wells* (Sidgwick & Jackson, London, 1966), p. 48.
9. H. G. Wells: *The Time Machine* (Everyman's Library, 1935), p. 35.
10. *Ibid.*, p. 73.
11. *Ibid.*, p. 105.
12. Joseph Jones: *The Cradle of Erewhon—Samuel Butler in New Zealand—* (University of Texas Press, 1959). p. 172.
13. Aldous Huxley: *Brave New World* (Penguin Modern Classics, 1950), p. 187.
14. Robert A. Lee: *Orwell's Fiction* (University of Notre Dame Press, Notre Dame, 1969), p. 154.
15. George Orwell: *Nineteen Eighty-Four* (Penguin Modern Classics, 1954), p. 214.
16. *Ibid.*, p. 216.
17. *Ibid.*, p. 56.
18. Aldous Huxley: *Brave New World Revisited* (Harper & Row, Publishers, 1964), pp. 112-113.
19. See *Brave New World Revisited*, pp. 84-85. Huxley explains it in detail:

In the Brave New World of my fable there was no whisky, no tobacco, no illicit heroin, no bootlegged cocaine. People neither smoked, nor drank, nor sniffed nor gave themselves injections. Whenever anyone felt depressed or below par, he would swallow a tablet or two of a chemical compound called soma.... In small doses it brought a sense of bliss, in larger doses it made you see visions and, if you took three tablets, you would sink in a few minutes into refreshing sleep.

20. As for the problem, Robert A. Lee refers to it in his *Orwell's Fiction*, op. cit., p. 175:

I have obviously not treated the matter of *1984's* sources and analogues in full. There are additional affinities with *Brave New World*, with Cyril Connolly's "Year Nine", and, particularly relevant to Goldstein's book, with Trotsky's *The Revolution Betrayed*....

21. Aldous Huxley: *Crome Yellow* (Chatto & Windus, 1921), p. 128.
22. *Brave New World*, op. cit., p. 175.
23. *Nineteen Eighty-Four*, op. cit., p. 167.
24. *Ibid.*, pp. 45-249.
25. *Ibid.*, p. 171.
26. See *Brave New World*, op. cit., p. 173-76. It is found in the theory and practice by Mustapha Mond:

The world's stable now. People are happy; they get what they want, and they never want what they can't get. They're well off; they're safe; they're never ill; they're not afraid of death; they're blissfully ignorant of passion and old age; they're plagued with no mothers or fathers; they've got no wives, or children, or loves to feel strongly about; they're so conditioned that they practically can't help behaving as they ought to behave. And if anything should go wrong, there's soma.... seven and a half hours of mild, unexhausting labour, and then the soma ration and games and unrestricted copulation and the feelies. What more can they ask for?

27. *Ibid.*, p. 168.
28. Forward written in 1946 to the Collected Edition of *Brave New World*, p. 8.
29. *Brave New World Revisited*, op. cit., p. 129.
30. *Nineteen Eighty-Four*, op. cit., p. 56.