A Comparison Study Of Our Society
And Those In Utopian Literature

An Honors Thesis (HONRS 499)

by

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Purpose of Thesis

This discussion on our society in comparison with those of utopias will present the political, economic, military, and social structures of the societies of Orwell, Huxley, More, and others in literature. Along with discussion of these societies, there will be discussion on our own society in the United States and whether our society compares favorably with those presented by the previously mentioned. There will also be proposals for reform and discussion on my own personal beliefs about our society.

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Since Benjamin Franklin said, "It is not perfect, but it is the closest I have ever seen," in reference to the Constitution, the statement has been often and over-used. Many believe that theoretically our political, economic, military, and social systems are the greatest in the world. If they are, how would our form of democracy, capitalism, and equality for all compare with an utopian society, a society with no unemployment, no political upheaval, and equal rights for everyone?

The first of these systems I will look at is the political system. There are as many political systems as there are countries in the world. There are authoritarian, monarchal, and democratic systems, and many combinations in various degrees. The most fundamentally perfect form is the democracy, which is the political system of choice of the United States. I will discuss the structures of the relative political systems, the powers of those "in office," and how they reach these "offices."

Next, I will discuss the economic systems employed by these literary utopias. Most economic systems are of three types: communism, socialism, and capitalism; and like political systems there is a plethora of combinations of these systems. I will compare the advantages and disadvantages of the economic systems of the utopias with that of a capitalistic United States. Another area of discussion will be the tie between industry and the military, this was referred to by Dwight D. Eisenhower as the "military-
One more area I will touch upon is the military structures of these utopias. The topic of discussion will involve the actual military structures, the successes of these militaries and how they interact with their societies. Finally, I will discuss the social structures of these utopias as compared to "the land of the free." This will be the most complex of the comparisons. I will discuss their adult relationships, education systems, religious practices and their social classes. These topics, along with how their daily society runs, will be compared with similar aspects of our society. After discussing these aspects of our society, I will close with a discussion of my beliefs and possible recommendations for the future.

When discussing political systems, perhaps the best place to begin is with the structure of a government, to see how it works. To begin with, I will discuss the familiar United States form of government. This democratic form of government has three branches: the executive, legislative and judicial. The executive branch deals mostly with the President, who delegates his powers to members of a cabinet who specialize in certain areas. The legislative branch is made up of two houses of legislators, the Senate and House of Representatives. The two houses are composed of Senators and Representatives. The judicial branch is composed of the federal courts and the supreme court, which is composed of
nine justices. Forty-nine of the fifty state governments are all based upon the same premise, the only exception is Nebraska, which has an unicameral legislature. The only difference in the executive branch is that the state’s executive is called a governor.

Two utopian political structures which compare favorably with our own appear in More’s *Utopia* and Campagnella’s *City of the Sun*. Let’s start with More’s depiction. His government contains fifty-four cities. Each city contains approximately ninety families, with one syphogrant over thirty families. Therefore, each city sends three syphograts to Amaurot, their capital city. The next level of representative is a tranibor who is over ten syphograts. Therefore, because there are 200 syphograts, there are twenty tranibors. The ruling power in the government is the Prince, who rules for life unless he is removed upon suspicion of some design to enslave the people. They all meet in a place called the Supreme Council located in Amaurot.\(^1\) Campagnella’s form of government is based more on a religious basis, as shown through the ruler’s name. The supreme ruler is named Hoh, but we would call him Metaphysic. He has three princes of equal power who advise him, they are named Power, Wisdom, and Love. Power handles all matters relating to war and peace, military affairs, and next to Hoh, is the ruler of any warlike affair. Wisdom is the ruler of

\(^1\) *Ideal Commonwealths: Comprising More’s Utopia, Bacon’s New Atlantis, Campagnella’s City of the Sun, and Harrington’s Oceana*, (P. P. Collier & Son, New York City, 1901), p. 39.
the liberal arts, of mechanics, and all sciences. There are also thirteen assistants which are called doctors for their thirteen sciences. All these sciences are listed and described in a book called Wisdom, and all these doctors are like the cabinet members in our government. They consult with Wisdom repeatedly. The last of these princes is Love. He is foremost in attending to the charge of the race. There are also as many magistrates as there are names of virtues among us. Metaphysic, then with these three rulers, manages all the above-named matters, and even by himself nothing is done.²

On the opposite side of the political spectrum are the authoritative governments of Huxley's Brave New World and Orwell's 1984. Huxley's utopian society, as is Orwell's, is based in England. His political system, however, is centered around a man named Mustapha Mond, also called his Fordship. Mond has many directors of facilities under him, which handle many of the smaller areas of the government. Orwell's novel centers its political structure around a man named "Big Brother." This government has four ministries which handle everything. The Ministry of Truth deals with news, entertainment, education, and fine arts. The Ministry of Love deals with law and order. The Ministry of Peace deals with war and the Ministry of Plenty with economic affairs.³

² Ideal Commonwealths, p. 144-147.
Orwell's government is based on INGSOC, which, as the government's language of newspeak calls it, is English Socialism. It is a one party system much like the former Soviet Union. As described in Orwell's novel, "The Party seeks power entirely for its own sake. We are not interested in the good of others; we are interested solely in power. Not wealth or luxury or long life or happiness; only power, pure power."⁴

The powers of Huxley's and Orwell's governmental figures are easy enough to figure out. They have the power to do anything they want. The powers of our government, however, are more elaborate and also more limited. The executive branch has powers to enact laws, while the President also has a check to balance the power of the legislative branch. This check is the power to veto a bill. The legislative branch creates laws and also has the ability to check the president's power by overriding his veto. Another powerful check is the ability to control funding to executive agencies.

More's utopian structure of government operates on many of the same principles as our own. They propose laws to the Prince and he approves them. There is one major difference in how new laws are debated. The syphogrants never debate the law on the same day it is proposed. Also, the magistrates cannot consult out of Council or assembly; if they do, the

⁴ Orwell, p. 217.
penalty is death.  

The authoritative structures of Huxley and Orwell are truly anti-democratic. Huxley points this out when Mustapha Mond says, "There was something called democracy. As though men were more than physico-chemically equal." Orwell uses his character O'Brien to explain the powers of his utopian government. "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." One of the main forces of control is the Thought Police. This was one of the main ways of eliminating insurrectionists. "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," as O'Brien told Winston during his interrogation.

The question of how anyone could get into a position to exert this much control over a society is easily answered. In our United States, our officials are elected through general

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5 Ideal Commonwealths, p. 40.


7 Orwell, p. 220.

8 Orwell, p. 220.
public elections. Every four years we have a Presidential election. Our Senatorial elections are every six years, with approximately one-third of the one hundred seats up for appointment by the people every two years. The Representatives are elected every two years, when every seat is to be voted upon. However, more important than the popular vote in the Presidential race, is the electoral college. This is a system providing that when a candidate wins a plurality of the votes in a state he receives all of the electoral votes in that state. These electoral votes equal the number of representatives and senators a state has. The President-elect then must win a majority of these electoral votes, which is any number greater than 269.

More's Utopia has the candidates chosen annually, through the same premise as our government. However, after the syphogrants are chosen they, the syphogrants, select four people from which to elect their Prince. This Prince is then in power for life. In Huxley's and Orwell's novels, the people have no influence on who runs the government. People move up through success or devotion to the power that be. These differences I feel make our form of government superior to those presented in the utopias mentioned. The only thing I disagree with is the continued use of the electoral college. Although in its current form it may have been practical in times before radio and television, it should either be

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9 Ideal Commonwealths, p. 39.
completely abandoned or reformed. One way to reform it is to divide the electoral votes among the candidates who receive 10% or more of the popular vote in a state. This 10% contingency would also eliminate any third party candidates who have little or no support.

The differences between our government and those presented in the utopias are many. Our form of government is probably the best of those discussed so far. It shares the advantages of Campagnella's *City of the Sun* and More's *Utopia*. The one major difference is our President can be removed from office through a general election every four years, whereas More's Prince and Campagnella's Hoh are rulers for life. As explained by Krishan Kumar, "More's Utopia may share with Inca civilization the absence of money and of private property in land but in almost every other way it is as different from it as the Earth from the Moon." Our form of government is far more advanced, but Kumar goes on about Orwell. "Orwell in 1984 certainly drew on the practices of Stalinism and Naziism, but what he portrayed in his novel was a totalitarian world of such relentless brutality and terror that many have doubted whether he really intended at all to offer a realistic portrait of a functioning society."¹⁰ Our government is also far removed from those in Huxley's and Orwell's novels. E. D. S. Sullivan points out what may happen when a government

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becomes too powerful when he speaks of. Orwell's novel: "1984 is a forceful indictment of power and a warning against a police state where the past is continuously being rewritten to accommodate the present and where 'Newspeak,' the official language, is employed to limit intellectual concerns and eliminate independent thought." This alone shows that any government can survive in an utopia or any other nation, if you control their minds.

The economic system of choice for our country is the free enterprise system, or capitalism, whichever you prefer. This system, I feel, is one of the great attractions of our country. It supplies us with our "American Dream." This "Dream" is to do as well financially as possible so that our children can live better and easier than we did as children. This sounds great as a concept and looks just as good on paper. The truth is, we do not have a true capitalistic system. It is more of a refined version of a socialistic system, where the government either owns or controls the industrial base of its country. Our system is not that drastic, however, our government does control a large margin of our economy, if not directly, then indirectly. This is done mainly through "red tape" and regulatory controls. These controls do help protect the consumers and the environment,

11 Sullivan, E. D. S., Place in No Place: Examples of the Ordered Society in Literature, part of the compilation of essays titled The Utopian Vision, (San Diego State University Press, San Diego, CA, 1983), p. 44.
but they are mainly there to protect huge industries, which are often used for production of government products. As Dwight Eisenhower called it, this is the "military-industrial complex." And now that the so-called "Cold War" is over, our country's economy is stumbling. Because of the loss of demand for weapons, vehicles, and other defense-oriented paraphernalia, the huge production companies are laying off workers, reporting huge financial losses, and firing chief executives. Perhaps, if our government had forgotten about defending their land, maybe they would have remembered about protecting our country and world.

The utopias of More and Campagnella, as well as Francis Bacon's *New Atlantis*, have economic systems based on something entirely different—self-sufficiency. Bacon's *New Atlantis* describes, maybe, what we should be using international trade to achieve. He writes, "You see we maintain trade, not for gold, silver, or jewels, nor for silks, nor for spices, nor any other commodity of matter; but only for God's first creature, which was light; to have light, I say, of the growth of all parts of the world."\(^{12}\) This goal, "to have light," is the basis for Atlantis' only form of commerce. Every twelve years they send out ships to gain any knowledge they can from all corners of the globe.\(^{13}\) Campagnella's *City of the Sun*

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\(^{12}\) *Ideal Commonwealths*, p. 120.

\(^{13}\) *Ideal Commonwealths*, p. 136.
has an economy very similar to Bacon’s utopia. It is based on agriculture and the people are basically craftsmen or farmers. It is ironic that their only contact with the outside world is their single use of currency of any type. Campagnella described it best when he wrote, "Commerce is of little use to them, but they know the value of money, so that with it they may have the means of living. They receive merchants into their States from the different countries of the world, and these buy the superfluous goods of the city. The people of the City of the Sun refuse to take money, but in importing they accept in exchange those things of which they are in need, and sometimes they buy with money."¹⁴

More’s Utopia is quite similar in form: not only is agriculture a prominent aspect, but their crafts and trades are very prominent as well. In their system, every person works in one trade and also knows about agriculture. Each child is raised in his father’s trade, unless his genius lies in another trade, then he is adopted by that family which deals in this trade. If the child wants in more than one trade, the second trade is handled in the same manner. Even the syphigrants, though excused by law, do not excuse themselves from work. They hope that by their examples they may excite the industry of the rest of the people.¹⁵ This economic philosophy calls for everyone to do their fair share

¹⁴ Ideal Commonwealths, p. 166.
¹⁵ Ideal Commonwealths, p. 40-44.
and contribute. This society actually shuns idleness, which means many United States corporate executives would be outsiders in this society. "Then consider how few of those that work are employed in labors that are of real service; for we who measure all things by money; give rise to many trades that are both vain and superfluous, and serve on to support rest and luxury."\(^{16}\) In our society where the legislators are more concerned about whether or not to tax the higher-ups in society or allow them to just sit back and earn money without worrying about how much the government wants, maybe they should follow the example of More's syphogrants: "The chief, and almost the only business of the syphogrants, is to take care that no man may live idle, but that every one may follow his trade diligently."\(^{17}\) Perhaps the greatest lesson our society can learn from Utopus is that we should enjoy life more. They only work six hours a day; the rest of their time besides that taken up in work is left to every man's discretion. This way they concentrate on their work and are more productive. I think this is what any economy would desire.

All these utopian examples are dependent upon a concept of order which derives from function: the performance of a certain work, the knowledge and doing of one's job. Such social order has stemmed from an assent to the rational idea

\(^{16}\) *Ideal Commonwealths*, p. 42.

\(^{17}\) *Ideal Commonwealths*, p. 41.
that everyone should perform useful labor contributing to the
general good in More's, Campagnella's, and Bacon's societies.
But the full impact of the Industrial Revolution made a
division in viewpoint in the economic and literary utopias of
the nineteenth century.

Although the group of examples were troubled by exploited
industrial workers, their hope was for a future of production
and progress of technology with all doing the work for which
they were best qualified and in which they were happiest.\(^\text{18}\)
All of these self-sufficient societies, as well as those of
Orwell and Huxley, contain some basic aspects of Marx's basic
Communist system. This system is not the one often portrayed
by the former Soviet Union or modern day China. It is more
basic, yet more sophisticated, with its content. The basic
premise of the Communists is the abolition of private
property. "In our society, private property is already done
away with for nine-tenths of the population. Its existence
for the few is solely due to its non-existence in the hands of
those nine-tenths."\(^\text{19}\) In our society of mass production,
division of labor, and automation, everything looks identical
and loses all individuality. The idea of doing the same thing
for eight hours for five days a week is not a motivational
factor for the worker. The added emphasis on productivity

\(^{18}\) Sullivan, p. 30.

\(^{19}\) Engels, Friedrich and Marx, Karl, The Communist Manifesto,
also increases the repulsiveness of the job. Marx discusses this when he writes, "In proportion, therefore, as the repulsiveness of the work increases, the wage decreases. Nay more, in proportion as the use of machinery and division of labor increases, in the same proportion the burden of toil also increases, whether by prolongation of the working hours, by increase of the work exacted in a given time or by increased speed of the machinery."\textsuperscript{20} This is the main reason I believe that Marx feels that community property is for the best. It eliminates all of the incentive for huge incomes and high social status, because no one would have more than anyone else. Everyone has the same needs and wants. Everyone cares about how the community does, because how the community does determines how well they do. This also would be very wise for environmental reasons as well. We would no longer have huge excesses, but would produce exactly what we need for us and everyone else. This would help bring together all countries of the world. This might be idealistic, but Marx writes, "In place of the old national seclusion and self-sufficing, we have intercourse in every direction, universal interdependence of nations. The intellectual creation of individual nations become common property."\textsuperscript{21}

\textsuperscript{20} Engels and Marx, p. 87.

\textsuperscript{21} Engels and Marx, p. 84.
Aldous Huxley and George Orwell developed economic systems that are more similar, not only to Communism as we know it, but to our form of capitalism. Huxley's *Brave New World* is very similar to ours in the fact that everything must be mass produced so the state can keep producing items and so everyone has a job. All the industries are nationalized, to the advantage of the state. In a very curious show of devotion, the state also benefits from the death of a person, as explained by this excerpt from Huxley's novel, "'Phosphorus recovery,' explained Henry telegraphically. 'On their way up the chimney the gases go through four separate treatments. The phosphorus gas used to go right out of circulation every time they cremated someone. Now they recover over ninety-eight percent of it. More than a kilo and a half per adult corpse."22 Both utopian and dystopian books are a response to their times, More wrote his general reproof to sixteenth century Christian Europe; Huxley's novel is a 1932 protest against the impersonality of the mass production mentality and the encouragement to consumerism.23 Orwell's economy is entirely controlled by the government. Everyone has a job, but the government doesn't produce what it should. It produces what it wants and tells everyone what the government wants them to believe. This is almost Hitler-Nazism or Stalin-Communism to the last detail. But it also sounds

22 Huxley, p. 73.

23 Sullivan, p. 42.
hauntingly familiar to what our own government has been doing to us. These are the type of socialistic governments Orwell was trying to warn us about. Huxley's targets aren't quite as obvious; but it is clear it is his projection for the future of the United States. The United States was seen as the most developed example of mass production, mechanical technology, and commerciality.²⁴

"The nation-state, and later industrialism, reduced the city to a part of a larger social organism. Industrial society is definitely an urban, national, and increasingly international society. The industrial city becomes a specialized segment within a highly differentiated division of labor on a national plane. The specialization within the nation-state may be replicated on a global scale."²⁵ I tend to agree with Kumar when he says this, and I also agree with Huxley's projection about our society and the path we are taking. Unless some major changes are made, our society will end up resembling that of Orwell's or Huxley's. Perhaps the idea of More's Utopia is the best situation to be in economically--in a Communistic style society. I agree with Marx when he wrote, "The development of Modern Industry, therefore, cuts from under its feet the very foundation on which the bourgeoisie produces and appropriates products. What the bourgeoisie, therefore, produces, above all, is its

²⁴ Kumar, p.66.
²⁵ Kumar, p.15.
grave-diggers. Its fall and the victory of the proletariat are equally inevitable. To be more blunt, this means Capitalism will destroy itself from within. Or perhaps, the best system to have is that of Bacon's New Atlantis, to have no actual economic system whatsoever.

Very often one of the most powerful influences on a society is the military. Some of the greatest and most tragic events in our world's history have involved armed forces, from the Romans to the Mongols, from Napoleon's forces to Stalin's Red Army. These are just a few examples of strong military forces in our past. In our world today, the United States is recognized as having the greatest military might in the world. Our military structure has many levels and many are interdependent. The best place to start is probably with our Commander-in-Chief, otherwise known as the President. Through the War Powers Act of the late 1973, the President has power to send our armed forces to war almost any time he wants. Perhaps just as, if not more, powerful are the Pentagon and the Central Intelligence Agency, commonly referred to as the CIA. They use and process secret information they get through satellite and special agents in other countries. Next, are the people who actually do the fighting. They are divided into five branches: The Army, the Navy, the Air Force, the Marine Corps, and the Coast Guard. They all specialize in certain areas of combat and

26 Engels and Marx, p. 94.
reconnaissance. These forces often interact very well and perform their tasks very well; however, sometimes they do fail to meet their objective. One such incident involved the attempted rescue of American hostages in Iran in 1979.

Although they do not have the high-tech equipment of our armed forces today, Campagnella’s Solarians and More’s Utopians are very effective and often victorious in the act of war. The Solarians allow Power to handle all their military affairs, but he does consult with other leaders at great moments of conflict. Because they are surrounded by many envious states, they are very often attacked. The process of war for the Solarians begins with a priest going to demand restitution from the attacking state. Upon rejection of this offer, they commence the attack upon their enemies. They provide great incentive to those protecting their state. Those who die in battle are honored. Those who first infiltrate the enemy’s walls or kill the tyrant also are heavily honored. Lastly, if the tyrant lives, he is deposed.27 The Utopians conduct their matters of warfare in very similar ways to that of the Solarians. They are very organized and try to defeat the enemy as quickly and as painlessly as possible.

The military situation of Orwell’s 1984 is quite different. This society is always at war with the province of Eurasia or Eastasia. Whether they actually are or this is

27 Ideal Commonwealths, p. 161-165.
propaganda by the government is irrelevant because it is all we have to go on in this situation. Orwell comments on the purpose of war in this society: "The primary aim of modern warfare is to use up the products of the machine without raising the general standard of living. Ever since the end of the nineteenth century, the problem of what to do with the surplus of consumption goods has been latent in industrial society."\(^{28}\) There is not only an economical but a political reason to have war, it manipulates the morale of the masses.

Military forces not only carry great influence but can affect the world for generations to come. If I were to choose a state that is ahead of the others in this area, I would choose the structure of the Solarians or the Utopians. This is because they seldom participate in, do not perpetuate, or actively pursue warfare. Orwell put it as well as anyone can: "To understand the nature of war--for in spite of the regrouping which occurs every few years, it is always the same war--one must realize in the first place that it is impossible for it to be decisive."\(^{29}\) This makes you wonder why any country, let alone ours, would experiment with and create weapons of mass destruction, when there are no winners in war.

All of the previous areas of discussion are easily compared and contrasted, because you can write down the structures on paper and figure out what goes where and how it

\(^{28}\) Orwell, p. 155.

\(^{29}\) Orwell, p. 154.
gets there. This is not the case with many social structures, if any at all. A government cannot predict how a social structure is going to form, but they can influence it deeply with laws and policies.

In discussing the social culture of any society, the best place to start is the crux of any society, the family. In many societies, as well as our own for a long stretch of time, the family was composed of a father, mother, and many children. Our society was very similar to this concept, but since the 1950s the divorce rate in the United States has increased every year. In this past election, President Bush used the concept of family values as a large portion of his campaign. The image of the family in our society can be anything from a mother, father, and 2.3 children, to a father raising 2 children. Even though you may have a "normal" family, the father or mother may be having an affair or abusing their children, which is definitely abnormal behavior. Perhaps if our society encouraged the "normal" family through social influence, our society would be more "normal."

A system of matchmaking is used, almost exclusively, in Bacon's *New Atlantis*. The whole process takes place in a very short amount of time. It begins with an interview involving the future bride and groom and within one month a contract is made for the marriage. Should the man and woman get married before or without consent of the parents, they automatically lose a large portion of any possible inheritance. They do not
intermarry within families and do not believe in polygamy. Bacon also discusses perhaps the most unusual part of this process, "I have read in a book of one of (their) men, of a feigned commonwealth, where the married couple are permitted, before they contract, to see one another naked...for they think it a scorn to give a refusal after so familiar knowledge; but because of many hidden defects in men and women's bodies, they have a more civil way; for they have near every town a couple of pools, where it is permitted for one of the friends of the man, and another of the friends of the woman, to see them naked." Campagnella's Solarians, however, adopt a more common form of matching. They use an idea that sounds very similar to Hitler's idea for the Aryan race. They breed only the best with the best, so they can make their race stronger and more prosperous for the future.

This feeling of marrying to make the family proud is a prominent feeling in More's *Utopia* as well. The women are not allowed to be married before the age of 18, the men 22. There can be no pre-marital sex, or they will never be allowed to marry. If this should happen, it makes the family look as if they did not do their duty. Before marriage, both parties see each other naked. After marriage, they are confined to one person, and are obliged to endure all the inconveniences with

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30 *Ideal Commonwealths*, p. 126-127.

which this is accompanied. There are no divorces in Utopus, except in the case of adultery or perverseness. The Senate dissolves the marriage and the injured party is given leave to marry again. The guilty party is sentenced to slavery, while the second offense is penalized with death.\textsuperscript{32}

Although these three societies encourage marriage, Huxley's \textit{Brave New World} and Orwell's \textit{1984}, do not. They do, however, go about it in two very different ways. Huxley's society encourages sexual feelings and wants, to the degree that many people are addicted to sex. Paul Bloomfield described it this way: "It is true that almost the only aspiration known to the Alphas themselves is towards orgasms of the senses. Other than purely functional emotion is regarded as indecent. Birth control drill has paved the way for universal and practically impersonal promiscuity. Just as to love is indecent, to be happy is to be antisocial. Community, Identity, Stability: now we can see what the alternative to individualism is like when carried to the lengths that security demands and science makes possible. Plentiful drugging with soma keeps away anxiety, and there are 'feelies' to stimulate the senses, and games like Escalator-Squash and Obstacle Golf to help one employ one's leisure. Life is merry--while it lasts."\textsuperscript{33} Orwell's \textit{1984} treated

\textsuperscript{32} \textit{Ideal Commonwealths}, p. 67-75.

relationships almost exactly opposite from how Huxley treated them in his novel. They encouraged people to get married for only one purpose, to beget children for the party. "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. Not love so much as eroticism was the enemy, inside marriage as well as outside it." The approaches are on opposite sides of the spectrum, but both achieve the main purpose of the governments. This goal is to keep the center of society, the family, from forming. This eliminates passion and feelings, which are practically abolished in Orwell's society.

One last note about Huxley's world in reference to sexual activity: the frequency of sexual activity is hauntingly familiar to our society. With the HIV virus and AIDS spreading at unbelievable rates, you wonder why people are behaving like the people in *Brave New World*, without using the protection they have available to them. It is hard to understand why our society does not become like that in Orwell's novel to avoid this plague.

After consideration of how to handle adult relationships, you should realize the next step is how to handle the children in the social structure. The main objective is to educate the youngsters to help your society as best they can. In the

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34 Orwell, p. 57.
United States, the education system is very primitive. The actual structure is set up in this way. There are normally twelve grade levels, with the children beginning school at approximately the age of six. However, as we know, not all people learn at the same rate. so that they don’t leave any pupils behind in their studies, almost all classes are catered toward the slower students and therefore hold back the better students. There have been many documented cases where people are illiterate when they graduate. In a recent documented survey, the United States was rated thirteenth among the industrialized nations in the categories of mathematics, science, history, geography, and reading comprehension testing. I feel this is something that obviously needs changed. Perhaps the schools should have standardized tests to determine whether or not someone should advance to the next grade. Another area of concern should be the teachers of our children. The teachers, as well, should be tested and earn certification before they can teach. These two things along with more support from the child’s home and funding from the state can only help this abysmal situation.

Campagnella’s Solarians have a very different approach to educating their children. They are first taught in the alphabet and languages, knowledge of pictures and drawings, and physical activities. After six years they are taught in the natural and mathematical sciences. The men who are weak in school are sent to help on the farms, while the better
students go into the State and become magistrates.\textsuperscript{35} This is a very subtle form of elitism, by eliminating the weaker and promoting the stronger. However, they do not forget about the weaker. They help them become very productive members of their society by working on farms and working in trades or as craftsmen.

Orwell's society does an excellent job of educating the children to become devoted members of their societies. The main emphasis of their education is through social programs. All of these programs emphasize a very critical aspect of the political goals of the state. Two of these programs are the Spies, and the Junior Anti-Sex League. The Spies are used as a training ground for the Thought Police, they are taught how to spot people who are possible thought criminals. The Junior Anti-Sex League is used to promote the philosophy of eliminating any pleasure. It is obvious the society is being shaped for the future.\textsuperscript{36}

Perhaps the most in-depth training is used by Huxley's utopia. They start the training right after life begins for the children. One of the earliest methods is a Neo-Pavlovian treatment. Here is an example of these methods: "The swiftest crawlers were already at their goal. Small hands reached out uncertainly, touched, grasped, unpetaling, the transfigured rose, crumbling the illuminated pages of the books...There was

\textsuperscript{35} Ideal Commonwealths, p. 155.

\textsuperscript{36} Orwell, p. 21-27.

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a violent explosion, shrieking sirens, and alarm bells. Now we proceed to rub in the lesson with a mild electric shock. Another one of the main ways of training the children is through hypnopædia. This is the process of putting thoughts into the child’s subconscious while they are sleeping. To encourage sexual activity later in life, the children are encouraged to participate in erotic play.

As you look at these systems and those in the world that are ahead of ours, they all look as if they are more difficult and more demanding than ours. Perhaps our educational system needs to be more like those ahead of us. Perhaps we need to cut loose those that are holding us back and help them to adjust to society separately.

After the family is formed, the next most prominent bonding factor of a society is religion. In our society, in the United States, we have a multitude of religions. There are the Jewish, the Catholics, the Muslims, the Methodists, etc. Aside from a few certain groups, such as the Ku Klux Klan, religious persecution is a very subtle problem in our nation. The religion issue, however, was very prominent in the 1960 election, when John F. Kennedy ran against Richard Nixon. This issue though, is much more prominent in other parts of the world. Consider the problems in Northern Ireland between the Catholics and the Protestants. Or if you think

38 Huxley, p. 84-85.
about Israel where the threat of war between the Palestinians and Israelites hangs over their heads every day. It really makes our religious problems seem minute.

Now that I have touched upon some of the larger problems in our world in relation to religious issues, I will discuss the religious practices of certain utopian societies. Campagnella's Solarians are very interesting to examine. As mentioned earlier, Hoh is the chief priest of the community. They have many things that resemble the Catholic religion. They have confessionals through a chain of command, much like the church. They also make in-depth studies on the menstrual process and use this so they may time their breeding.39 The most interesting aspect of their religion, however, is their concept of human sacrifice. Campagnella describes the process this way: "Hoh asks the people who wishes to give himself as a sacrifice to God for his fellows. He is placed upon the table: the table is hung up in a wonderful manner by means of four ropes into the small dome of the temple. This done they cry to the God for mercy, that she may accept the offering of a human being...Food is given it by priests through a window, but is allowed little to eat, until it has atoned for the sins of the state. After twenty or thirty days, the anger of God being appeased, the sacrifice becomes a priest. Ever after, this man is treated with great benevolence and much honor, for the reason that he offered himself unto death for the sake of

39 Ideal Commonwealths, p. 174-179.
his country. Utopus has several religions in every part of the island. They worship the sun, the moon, the stars. Some even worship certain people as deities. A large margin, however, worship one eternal and infinite deity. They all agree in one principle that the this Supreme Being is also the Great Essence of all nations. Krishan Kumar commented on the religious practices of Utopus: "More's Utopians are pagans, as are Campagnella's Solarians. More's Utopia is a pagan state founded on reason and philosophy." If the Utopians were Christians, theirs could not be a utopian society, because their utopian society would not be of this world. Christian thinkers would believe it is beyond this existence and therefore transcends this given reality.

Huxley presents a society that has no real religion. However, he does present Henry Ford as a veritable God in this society. In one scene he presents what appears to be a combination of televangelist's show and a seance. Everybody was wearing "T" necklaces and singing hymns. They were passing around soma tablets in a communion-like fashion. Everybody was chanting things, such as, "I drink to his coming...I drink to my annihilation...I drink to his coming." With all the advantages of that society, John the

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40 *Ideal Commonwealths*, p. 175.
41 *Ideal Commonwealths*, p. 83-84.
42 Kumar, p. 36.
43 Huxley, p. 81-84.
Savage asks why they do not have religion in the society and Mond replies, "Call it the fault of civilization. God isn't compatible with machinery and scientific medicine and universal happiness. 'The religious sentiment will compensate us for all our losses.' But there aren't any losses for us to compensate; religious sentiment is superfluous."44 They even started recounting the years, an example of this is A. F. 632, as opposed to A. D. The A. F. stands for After Ford. They do not have an organized form of religion. So, like many people in our society, they become brainwashed by a "corporation" to think they must be loyal and devoted. An example of this would be only buying General Motors cars, because the father works there. The children will only buy General Motors cars because that is all their father bought. They have developed a "religion" based on mass production, of which Ford was the father.

As a society progresses, it is natural for it to develop into classes. Our society is a classic example. We have three major classes in our society: the wealthy, middle class, and the poor. The rift between the classes has been getting wider as the years have gone by, with each class having misconceptions about the others, such as the poor are lazy and do not want to work, the rich are snobs who do not care about the larger portion of society, and the working class are people who are lucky they have what they have but do not have

44 Huxley, p. 240.
what it takes to be high society. More recently this rift has

gotten even wider between the rich and the middle class, so

much so, that the middle class and the poor have formed one
class. This is leading toward an inevitable conflict between
the classes. Marx talked about this when he wrote, "Our
epoch, the epoch of the bourgeoisie, possesses, however, this
distinctive feature: it has simplified the class antagonisms.
Society as a whole is more and more splitting into two great
hostile groups, into two great groups directly facing each
other."45

The society that most resembles ours is that society in
Orwell's 1984. There are three classes: the wealthy and
powerful, the workers, and the proles. In their society
though, the proles are almost happy about their situation and
it seems are not doing anything to change their situation.
Winston wrote of this when he wrote in his diary, "Until they
become conscious they will never rebel, and until after they
have rebelled they cannot become conscious. If there is hope
it lies with the proles."46 Orwell speaks of what the
classes want when he wrote the following lines, "The aim of
the High is to remain where they are, the aim of the Middle is
to change places with the High. The aim of the Low, when they
have an aim--for it is an abiding characteristic of the Low
that they are too much crushed by drudgery to be more than

45 Engels and Marx, p. 80.
46 Orwell, p. 60-61.
intermittently conscious of anything outside their daily lives—is to abolish all distinctions and create a society in which all men shall be equal." 47

The most elaborate class system is in Huxley's novel. There are six classes: Alphas, Betas, Gammas, Deltas, Epsilons, and savages. As you would imagine the Alphas are the highest ranking officials in the government and the businesses. The powers of the Epsilons in the society are the least of all the groups. Every class is marked by the color of clothing they wear. What class you are in is determined through the Bokanovskkey process. This is the process of decantation in the society. To determine the class, they either expose or deny certain chemicals to the embryo as it is maturing. The Fordship defends this by saying, "...an Epsilon embryo must have an Epsilon environment as well as an Epsilon heredity." 48 The savages are the most unique of the bunch; they are similar to our Native Americans. There are approximately 6000 savages. The one main difference in the savages is they are born and not decanted.

Compared to the grimness of 1984, Huxley's Brave New World, oddly enough, seems almost lighthearted. Nevertheless, from the standpoint of a controlled society and the apportionment of functions, Huxley outdoes Orwell. 1984 had essentially only three levels in it hierarchy. Huxley's world

47 Orwell, p. 166.
48 Huxley, p. 13.
state, on the other hand, owes it social stability to a scientific caste system: human beings, graded from highest intellectuals to lowest manual workers, hatched from incubators and brought up in nurseries, and learn by conditioning to accept their destiny.\textsuperscript{49}

Marx wrote the following remarks about classes in society: "Hitherto, every form of society has been based, as we have already seen, on the antagonism of oppressing and oppressed classes. But in order to oppress a class, certain conditions must be assured to it under which it can, at least, continue its slavish existence... It is unfit to rule because it is incompetent to assure an existence to a slave within his slavery, because it cannot help letting him sink into such a state, that it has fed him, instead of being fed by him."\textsuperscript{50}

In comparing the utopian societies that I have discussed, the societies that are the most similar to our own are Huxley’s \textit{Brave New World} and Orwell’s \textit{1984}. A basic review of the society of Huxley shows he delineated a society of the future in which science and technology had been applied to the solution of all natural and human problems, God was dead, but in his place reigned the spirit of Our Ford, who as the father of mass production, had been the chief inspiration for the new order. People were no longer conceived; they were hatched in test tubes. From childhood everyone was conditioned to stay

\textsuperscript{49} Sullivan, p. 45.

\textsuperscript{50} Engels and Marx, p. 93.
happily in his place. Sexual promiscuity had replaced love; soma had removed frustrations and boredom along with personal and political restlessness; old age had been made beautiful; even death had lost its sting.51 Everything is set up for total pleasure every minute of one’s life. The only one of these generalities, discussed by Richter, that does not resemble anything in our society is the fact that we are still conceived and born naturally. Aside from this, all of the other factors exist in our society in one degree or another.

Orwell’s 1984 resembles our society politically. In 1984, the numbers of the Party are compelled to conform to a sexual ethic of more than Puritan severity. The society described by Orwell, is a society always at war, and the aim of its rulers is first, to exercise power for its own delightful sake, and, second, to keep their subjects in that state of constant tension which a state of constant war demands of those who wage it. By crusading against sexuality the bosses are able to maintain the tension and their lust for power.52 They also help preserve the power by educating the children to think the same way or to eliminate those that do not, for instance, when the State Department can pull the passport record on someone and try to depict them as being against the country’s belief. It sounds very similar to a


52 Richter, p. 201.
Stalinist society, and it makes one wonder what the next step would be—perhaps kidnapping them and shipping them to Butte, Montana and "disposing" of them so they aren’t seen again.

All utopias derive from their societies and the society is reflected by the author. George Kateb described it very well when he wrote, "Utopianism must honor some of the values of the real world; it deprives itself of some of the values of the real world; it tend to be relentless in the pursuit of some of its own values; it may not be able to see all its values coexist. Any anti-utopian thinkers and thinkers who are not explicitly anti-utopian but whose writing can be employed in attacking utopianism, are always there, ready to sound their warning; and from these warnings, utopian thinkers have much to take to heart." It is important to keep in mind that utopias are a warning of what society might become, not anti-social messages.

George Kateb continues in comparing Huxley’s and Orwell’s societies this way: "Huxley’s book is clearly an example of a benevolent opposition to a benevolent Utopia. But the society of 1984 is one in which complete benevolence reigns, a society existing consciously to prevent the consummation of a utopian order. If Brave New World is a hell of pleasure, 1984 is a hell of pain, if Brave New World is a false heaven, 1984 is a

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real hell."\textsuperscript{54} Orwell makes his point on this idea when he says, "Perhaps, however, whether desirable or not, the Earthly Paradise isn’t possible. Perhaps, some degree of suffering is ineradicable from human life, perhaps the choice before man is always a choice of evils, perhaps even the aim of socialism is not to make the world perfect but to make it better, perhaps men can only be happy when they do not assume that the object of life is happiness."\textsuperscript{55}

In utopian societies, the problems are easily solved. They are either solved by the people in the society or the governing body in the state, and the result takes effect immediately. The problems of our society very often take generations to solve and usually by the time this takes place the solution becomes a problem. When there are problems in our nation, the first place that people put the blame is on the government. On paper, our governmental system is almost ideal. Should the government stick to the ideas and principles set forth by the founding fathers, it would be an excellent political structure. The biggest struggle for our own government is just worrying about our country. The one fundamental thing I would change is the electoral college. It should either be eliminated or reformed. As I said earlier, if it is reformed, the electoral votes should be divided by

\textsuperscript{54} Kateb, p. 235.

\textsuperscript{55} Kateb, p. 236, This quote was taken from one of Orwell’s essays on Arthur Koestler.
percentage between the presidential candidates. The votes should only go to candidates who receive ten percent or more of the popular votes. This way eliminates the possibility of a candidate winning the election without getting the largest percentage of the popular vote.

Perhaps the greatest influence on our lives today is the economy. This is the main reason Bill Clinton is going to be our forty-second President. Our economy is just a time bomb waiting to explode. Our capitalistic system is too complex to run smoothly for an extended time without problems arising. I believe an answer to the problem is to adopt a more self-sufficient system similar to that proposed by Marx in his Communist Manifesto. The basis of this is to make everyone commit to giving their fair share. It would eliminate a large portion of the wealthy class in our nation, and this would eliminate the "American Dream." If there was a global system of self-sufficiency, overconsumption would be eliminated as would national seclusion, trade deficits, and tariffs. Environmentally this is also very sound. We would not use our resources as fast and, with our current technology, we could use alternative energy sources, and therefore would eliminate a large portion of the pollution of the air, water, or ground with the use of oil, coal, or nuclear power. We could use natural gas for automobiles, solar power for electricity and heat, and geothermal power for many other energy uses.
In an ideal world, a military would not be needed. This world, though, is very far from perfect. I feel that our military should be cut back. The main reason is because the "Cold War" is over and there is no military threat in Europe. I feel that we should only have our military forces in our country. Our military is designed to protect us, not to be an international police force and intervening in affairs that are of no concern to us. Examples of such intervention would be Nicaragua, Honduras, Yugoslavia, and great military force of Grenada. I feel we need to cut back on defense and find cures for diseases like diabetes, cancer, and AIDS. We should quit worrying about mass destruction weapons and save a life or two for once.

The greatest problems today lie in our social structure. One of these is the education of our children. We should reform our current system of education to make it a requirement of everyone to graduate from high school. We should have standardized tests for every grade, to measure if a child has learned enough to advance to the next grade. We should also be more stringent on the educators. We should require them to pass a certification test every two years, to be eligible to teach. To make the system work we would need support in the home, with the parents taking an interest in their children's education. We also need the federal government and state governments to provide the necessary funding.
To quote Malcolm X, "We have crises on top of crises. We have troubles on top of troubles. We have problems on top of problems. We have economic problems. We have political problems. We have moral problems. Even more so, we have race problems." Problems and solutions, and in our society today these solutions will take time to affect us. No matter how many problems we solve there will always be more problems. Utopias and our society have one thing in common: they are based on dreams. Our biggest problem is in keeping our dreams and those of our founding fathers, including Benjamin Franklin, alive.
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