


5-1-1994

# Utopian and Dystopian Theories on Property

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## Recommended Citation

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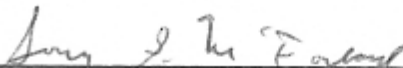
UTOPIAN AND DYSTOPIAN THEORIES ON PROPERTY

THESIS FOR HONORS PROGRAM

Cheryl Cowles Poe

Spring 1994  
approved by:





Abstract

The purpose of this paper is to conduct an inquiry into the selected works of Plato, Thomas More, Francis Bacon, Aldous Huxley and George Orwell revealed intriguing political theories on property (liberty) from a utopian and dystopian point of view. The theorists formed new social orders by abolishing various kinds of property. For the most part, their arguments for destroying property were defended by presenting a cure for an existing problem and then sustained through education, psychological conditioning, social and genetic engineering and so on. Common themes and differences were found between the utopian and dystopian theories and among the individual societies as well.

and changes that occur from society to society and for explicit differences between utopian and dystopian governments.

The property rights of human beings for the purpose of this paper is defined as legal self-ownership and the right to legally acquire and hold property, which results in fundamental freedoms, human dignity and external and internal possessions. John Locke expressed this idea eloquently when he wrote:

Men's Lives, Liberties and Estates, which I call by the general Name, Property. By Property I must be understood here, as in the other places, to mean that Property which Men have in their Persons as well as Goods (MacPherson 198).

## Utopian and Dystopian Theories on Property

The purpose of this paper is to conduct an inquiry into selected works of utopian and dystopian political theorists: Plato's Republic, Thomas More's Utopia, Francis Bacon's New Atlantis, Aldous Huxley's Brave New World and George Orwell's Nineteen Eighty-Four.

This paper will look chronologically at each society and show, sometimes critically, how each one dealt with property, including the property rights of human beings, and how each government affected the lives of its people with an occasional comparison pertaining usually to a particular point or argument. The summary will consider the objective for each social order and will look for common themes and changes that occur from society to society and for explicit differences between utopian and dystopian governments.

The property rights of human beings for the purpose of this paper is defined as legal self-ownership and the right to legally acquire and hold property, which results in fundamental freedoms, human dignity and external and internal possessions. John Locke expressed this idea eloquently when he wrote:

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## The Republic

Four centuries before the Christian era (around 379 B.C.), Plato wrote the Republic as a design to remove politics from government and to extirpate corruption from those who ruled to offer the people justice. Plato viewed Athenian politics as being contaminated, and he never forgave Athens for the death of Socrates, his friend and teacher to whom he was devoted. "Plato responded to what he saw as the challenge to design a social order in which man would be public-spirited, not hell-bent on private gain" (Ryan 9). Plato's ideal republic rested upon the principle that a virtuous and incorruptible ruling class must govern the city-state. Through the abolition of property and personal liberty, Plato contrived a society of utopian communism that was under the absolute rule of a philosopher-king. Socrates, the questioning sage, was the champion speaker in the dialogue of the Republic.

Plato's perfect polis contained three distinct classes of people: "Rulers (legislative and deliberative), Auxiliaries (executive), and Craftsmen (productive)" (102). The nature of each person was determined at a young age, and each person was placed in a class accordingly (105+). The farmers were among those skilled workers placed into the class of Craftsmen, and "those naturally fitted to watch over a commonwealth" are trained to be guardians; "They must have the right sort of intelligence and ability" (103). The guardians must be zealous "to do whatever they believe is for the good of the commonwealth and never willing to act against its interest"

(103). The rulers and auxiliaries were placed in the guardian rank, and their division was made according to their abilities. The auxiliaries protected the city from harm and enforced the laws of the rulers (104-05).

The guardians were meticulously monitored "at every age" checking to see if

they are capable of preserving this conviction that they must do what is best for the community, never forgetting it or allowing themselves to be forced or bewitched into throwing it over (104).

It appears that Plato was securing his polis from deceit and brainwashing by rigidly subjecting the guardians to trials that would test their convictions (105). Socrates called it "theft when one" was "persuaded out of one's belief or forgets it" (104). However, it must be pointed out that the guardians' beliefs were formed by the state and that they were not individual thinkers as will be documented later. Socrates added that men could be robbed of their possession of truth without knowing what was happening (104). He revealed his method to find those guardians who are delusion proof:

We must also subject them to ordeals of toil and pain and watch for the same qualities there. And we must observe them when exposed to the test of yet a third kind of bewitchment. As people lead colts up to alarming noises to see whether they are timid, so these young men must be brought into terrifying situations and then into scenes of pleasure, which will put them to severer proof than gold tried in the

furnace. If we find one bearing himself well in all these trials and resisting every enchantment, a true guardian of himself, preserving always that perfect rhythm and harmony of being which he has acquired from his training . . . such a one will be of the greatest service to the commonwealth as well as to himself. Whenever we find one who has come unscathed through every test in childhood, youth, and manhood, we shall set him as a Ruler to watch over the commonwealth (105).

Those who were selected for the ruling class were selected because of their natural ability. It was not one's birthright to become a member of a certain class. Occasionally a child that was born into a certain class would display the nature of another. That child had to be raised according to his nature (107+). Although the craftsmen (the largest class) were allowed to have personal possessions, some property and were not as affected by communism as the other two classes, they were required to surrender their children to the commonwealth if the state so judged. The craftsmen were the workers in the polis that provided the needed services and products necessary for the society to exist (56+). Although this class was in the majority, they were powerless and under the subjection of the rulers.

Plato contrived a scheme of government that removed power from those with property and removed property from those with power. Plato reasoned that rulers should be servants instead of self-serving. Socrates explained that a true craft had no

defect when it sought the object of its concern--it was pure and without fault. He further added that true craftsmen or rulers seek what is advantageous to their subjects and not to them (23-24). Yet Socrates said that when money enters the picture, an expert of any kind cannot be useful to seek what is advantageous to their subjects, because the desire of obtaining money blinds the desire to render truth. In an argument with Polemarchus, Socrates said that "the same doctor that can keep us from disease would also be clever at producing it by stealth" (11). Therefore, seeking to destroy the need for money or wealth, Plato brought property to an end for the guardians: None of them must possess any private property and that beyond the barest necessities, Next, no one is to have any dwelling . . . that is not open for all to enter at will. Their food . . . they will receive from the other citizens as the wages of their guardianship . . . and they will have meals in common and all live together like soldiers in a camp. Gold and silver . . . they will not need. . . . They alone of all the citizens are forbidden to touch and handle silver or gold, or to come under the same roof with them, or wear them as ornaments, or drink from vessels made of them. This manner of life will be their salvation and make them the saviors of the government commonwealth (108-09).

How will this be accomplished? Socrates said: "They must have the right education" (108). Plato arranged an educational program that would produce the attributes necessary for the



making of a guardian. He planned to cultivate both the mind and the body but felt that the earliest training should deal with the mind:

The beginning . . . is always the most important part, especially in dealing with anything young and tender. That is the time when the character is being moulded and easily takes any impress one may wish to stamp on it (68).

Plato, therefore, decided to censor the traditional stories used to educate the young, because he thought the stories misrepresented "the nature of gods and heroes" (69). Socrates said that "most of the stories now in use must be discarded," and that even the nurses and mothers at home will be prompted "to tell their children only those" stories which have been approved (69). Socrates complained further about the established stories of the poets:

A child cannot distinguish the allegorical sense from the literal, and the ideas he takes in at that age are likely to become indelibly fixed; hence the great importance of seeing that the first stories he hears shall be designed to produce the best possible effect on his character (70).

Not only did Plato think the poets misrepresented the truth, but he also thought "such doctrine would be . . . disastrous" to the government (72). Plato's aim in education was to create an order in the soul by training children in rhythm and harmony (88). This training created a mastery of temperance, which was the key to the perfect polis. "Temperance surely means a kind

of orderliness, a control of certain pleasures and appetites" (124).

In short, the educational system was a strategy designed to prepare the citizens to obediently and willingly give up their most fundamental and personal property rights in exchange for the abolition of corruption (greed) in the rulers. And what a price to pay to cure the greed of politicians. Plato wrote:

If a sound education has made them reasonable men, they will easily see their way through all these matters as well as others . . . such as the possession of wives, marriage, and child-bearing, and the principle that here we should follow, as far as possible, the proverb which says that friends have all things in common (114).

It appears that Plato's idea of a "reasonable man" was an indoctrinated man who would actually be forbidden to reason freely.

Property was a significant problem for Plato--a problem that he did not hesitate to abolish on any domain. Plato ended the family. He reasoned that the sharing of wives and children would unify the state to produce a common interest in which each person would "have all their feelings of pleasure or pain in common" (165). Consequently, the rulers would set festivals at which the brides and bridegrooms would come together in a sacred physical union that would include sacrifices and songs to celebrate the wedlock of all male guardians to all female guardians of a given age (159).

Sexual relations were permitted during the marriage

celebrations, and sexual intercourse was controlled so that the highest quality guardians would breed the most and therefore produce the highest quality of offsprings. The number of marriages during a festival was limited so that the city would not become overpopulated. However, the war heroes were given permission to have sexual intercourse with many women because their offspring would likely be the most valuable (159-60).

All the women of a given generation would be wives in common to all the men of a corresponding generation. Also all children would be held in common. Socrates said that "no parent is to know his own child, nor any child his parent" (156). If a defective child was born into the guardian class, the child was to be removed. In a translation of the Republic by G. M. A. Grube, the footnotes stated that "Plato is . . . recommending infanticide by exposure" (122). Plato worded it as such: "Children . . . born defective will be hidden away, in some appropriate manner that must be kept secret" (160). Even the right to live was a government prerogative.

Women and men received the same education and shared equally in the types of duties (144). Therefore appointed guardians of both sexes tended to the children from birth. Socrates said that "no mother shall know her own child." So all the children of a given generation shared mothers, fathers, siblings and so on (160). This policy created a unity for the state and, at the same time, severed nature's most common bond.

Next consider the subject of the philosopher-king--the quintessence of the perfect polis and the most perfect

manifestation of the guardian class. The philosopher-king had to be "flawless, like gold tried in the fire" (213) and able to "detach the mind from appearances and individuals and to carry it across the boundary . . . to the vision of the Good" (221). What was the Good? Socrates said that virtue was knowledge (175), but Plato's philosophical discovery went beyond knowledge to the cause of knowledge. Plato avowed that while the Good provides knowledge, the Good is far superior to knowledge; "it is the cause of knowledge and truth" (220). The Good illuminates the soul and manifests the truth to the few people who will ascertain to its height (219-20). And those who ascertained the Good could serve the polis as its philosopher-king--a platonic god of flesh--uncorruptible and all-powerful.

Has the world ever known a philosopher-king? Arthur E. Adams wrote that Vladimir Lenin "was Plato's 'philosopher king' in the flesh" (2). Adams said that Lenin "dreamed of bringing peace, social justice, and prosperity to Russia" (1). Adams described Lenin as such:

Lenin, with the kind of arrogance marking the fanatic "true believer" as often as the ferocious conqueror, was convinced that he knew better than the people themselves what they needed for the improvement of their lives. . . . Personally he was authoritarian, monstrously impatient with the world as he found it, and totally dedicated to reshaping it to fit his own ideals. . . . Lenin, the philosopher king never seemed aware that he and his colleagues,

though dedicating themselves to the "good" of the Russian people, had chosen autocratic methods. One can force men to be saved against their will only by breaking their spirits and depriving them of the right to think independently (2).

Was Plato depriving the people from thinking independently by conquering, controlling and perhaps starving or even abolishing a part of the spirit? Consider Plato's presentation of the human soul, which was divided into three distinct parts: reason, spirit and appetite. Plato felt that reason should control the spirit from ceding to the appetite. He hated passion and belittled those who were passionate. He united passion to ignorance--an ignorance that manifested itself in the likes of animals, children and Homer (138). The emotional literature of the poets was censored from the educational system, yet training for the mind and body were in the curriculum. The adult guardians were provided with food, sexual relations, physical training and higher education (231) to sustain their appetite and reason, yet their spirit was suffocated.

It certainly appeared as though Plato attempted to abolish emotions. Be it comedy or tragedy, laughter or sorrow, Plato sought to tame and control the spirit of the guardians (63). Socrates said: "Our Guardians ought not to be overmuch given to laughter" (78). Plato thought of the dramatic poets as the enemy and castigated them throughout the Republic. Socrates further indicted the poets with a rhetorical question that stimulates agreement yet leaves one in a state of Orwellian

doublethink. It reads like this:

When we listen to some hero in Homer or on the tragic stage moaning over his sorrows in a long tirade, or to a chorus beating their breasts as they chant a lament, you know how the best of us enjoy giving ourselves up to follow the performance with eager sympathy. The more a poet can move our feelings in this way, the better we think him. And yet when the sorrow is our own, we pride ourselves on being able to bear it quietly like a man, condemning the behaviour we admired in the theatre as womanish. Can it be right that the spectacle of a man behaving as one would scorn and blush to behave oneself should be admired and enjoyed, instead of filling us with disgust (338)?

Plato's philosophic paradise aimed to abolish any conceivable property right a person could hold and still be a living entity and, at the same time, instilled a state of mind into humanity in which an individual emotion would not be felt much less answered. Plato settled the problem of property by destroying human individuality and amalgamating all souls into one.

### Utopia

More situated his ideal commonwealth on a man-made island that was protected naturally and artificially from visitors of any sorts--enemies, intruders or friends (42-43). Like Plato's small city-state, More saw a need to keep his ideal state, not

only small, but isolated from the world. The land of Utopia was also well safeguarded. Instead of a monument welcoming people to the Utopian shores, the inhabitants built a tower in its main harbor to further fortify the island (42).

Corresponding to Plato's Socrates was More's Raphael Hythloday, an experienced philosopher whose character revealed the ways of the Utopians (3+). Plato and More agreed that the institution of private property should be abolished to offer everyone a happy life. In speaking of private ownership, Raphael presented a humanitarian argument for equality:

So I think over the wise and holy customs of the Utopians, who need so few laws for government so successful that virtue has its reward, and yet with equality of wealth all men have everything in abundance. Then I compare and contrast with their ways so many other nations, always making laws, but none of them all ever well enough governed, in which what each man gets he calls his own private possession. Their countless laws, passed every day, are not enough to help each man to obtain that which everyone calls his own, nor to protect it, nor distinguish it from another's. This is clearly shown by those innumerable lawsuits which spring up all the time, but never come to an end. . . . For where each man by fixed titles appropriates as much as he can, a few share out all the wealth and leave poverty for the rest. It usually happens that the one class of men deserves the lot of the other. For

the rich are greedy, wicked and useless, while the poor are modest and simple men, and by their daily labor contribute to the public good rather than their own (37-38).

Raphael's argument for an equal distribution of goods disclosed his disdain for the wealthy. And furthermore, he blamed the the wealthy for the institution of private property, claiming that private property was "a conspiracy of the rich" (124). He further stated that if private property were abolished, there would be no need for the use of money, and without a need for money, a great "harvest of crimes" and anxieties would cease:

For who does not realize that fraud, theft, plunder, quarrels, brawls, discord, sedition, murder, treachery, poisoning--all these are avenged by daily punishment, not checked; but if money is killed, they will die with it? Also fear, worry, care, toil and sleepless nights will also perish at the same moment as money (124).

Unfair distribution of property also produced paupers, beggars and thieves, according to Raphael (16-17+). He said that poverty forces people to become thieves through lack of necessities during their childhood. He lashed out at those who perpetuated property: "I ask you, what are you doing than making man thieves and then punishing them" (17)?

Raphael continued to blame the wealthy for all the temptations of vice, sports and entertainment that drained the poor of what little money they had:



Now places of ill repute, brothels, whorehouses and  
 stews, winehouses, alehouses, so many wicked games,  
 dice, cards, the tables, tennis, bowls, quoits--these  
 all quickly exhaust their money and send their  
 devotees straight off somewhere to steal (16).

Consequently, More blamed the temptor and not those who  
 were led into temptation. In other words, the poor are not  
 responsible for their actions; they are innocent by reason of  
 poverty, and the rich are guilty by reason of private property.  
 More's abhorrence of the rich was merciless: "Cast out those  
 pernicious pests. . . .Check the rich from buying everything up  
 and put an end to their freedom in monopoly" (16). Why would  
 the rich want to buy up everything? More wrote: "A man is made  
 greedy and grasping either by the fear of need (a fear common  
 to all creatures) or else (in man alone) by pride" (59).

More wrote that pride was the "parent of all plagues" and  
 a "serpent of hell" (125), and that it was the institution of  
 private property that bred pride. From the evidence presented,  
 More's theory of unfair distribution of goods presents five  
 stages of propagation erupting from private property: private  
 property begets pride; pride begets money; money begets poverty;  
 poverty begets crime, and crime begets worry and fear. Raphael  
 said that "this kind of vice has no place at all in the ways of  
 the Utopians" (59). Evidently, More believed that an equal  
 distribution of wealth would destroy pride. I have found only  
 one area (other than war) in which Utopians were permitted and  
 encouraged to compete with others and to have pride. They were  
 allowed to take pride in their gardens. They competed, not as

individuals, but as groups at creating beautiful gardens. Raphael said the Utopians were "inspired to take this interest not merely because of the pleasure it gives, but by the rivalry between the streets for the excellence of their gardens" (48). It is strange that the Utopians, who were as restricted as if they were governed by an evil totalitarian ruler, were granted this one small source of pride and competition.

Clearly, in Utopia there was no private property, but there also was no privacy. More wrote that "In Utopia, where nothing is private they really do public business" (122). There was even no privacy to be found in the homes of the Utopians. The houses were all identical. Their doors are made of two leaves; they need only a slight push to open them, and close automatically. They let anyone enter and nothing is private anywhere (47-48).

A personal stroll in one's own town was not permissible without obtaining the consent of one's father or one's spouse (63). Travel into another town was more restrictive. Raphael said:

If anyone wanders beyond his territory on his own authority without written permission from the President, he is treated with much abuse and dragged back as a runaway and punished severely. If he dares to do it a second time, the penalty is slavery (63-64).

Slavery was the penalty for what Utopians considered to be the most serious of crimes. However, some crimes invoked

capital punishment. "Adulterers are punished with the severest slavery" (91). Yet the adulterer could be granted freedom by the Utopian president, but only once--recidivism meant death (91). Each household had at least two permanent slaves (44), and they were assigned to the chores that the Utopians avoided. For instance, the slaves killed the animals for food preparation.

For they do not allow their own citizens to grow accustomed to the slaughter of animals, as they think that constant practice in this gradually destroys the kindness and gentle feeling of our souls (59-60).

Plato strictly forbid the use of money, but More devised another strategy; he cursed money's image by altering its usage. More adorned the Utopian slaves with gold and silver in the form of chains, fetters, earrings, necklaces, headbands and rings for their fingers. They also made chamberpots and other lowly items from these precious metals. "So they ensure in every way that in their country gold and silver are in disgrace" (67). Consequently, the Utopians were trained to ridicule and despise what other nations treasured--money. Thinking it to be a place of eternal damnation for slaves, the Utopians would have surely scoffed at the biblical description of heaven (a city of pure gold).

But Utopia was More's "heaven on earth." Through Utopian communism, poverty had been conquered, and a near state of perfection had been created. It was so perfect that the constitution was unamendable. The constitution guaranteed that it would never change, for any attempt to change it was

punishable by death. Even a mere discussion "on public affairs outside the Senate" was "an offense punishable by death" (50). With these laws in mind, an opinionated Utopian could best preserve his longevity by submitting to the gold bonds of slavery.

Utopia erased pain and imperfection by controlling the lives of people. When an individual life could not be controlled, then slavery or death ensued. This was made evident in the aforementioned laws. The pain and ugliness of poverty was conquered by controlling the lives of Utopians. Likewise, the pain and ugliness of illness was conquered by a death advisory plan. Although euthanasia was not mandatory, it was "considered honorable to yield to persuasion and die like this" (88).

More's persuasion for a better life continued. Although he did not abolish the family nor the wife, it appears that More did applaud communism for the abolition of a nagging wife. Consider the following passage:

In Utopia, where all possessions are in common, everyone is certain that . . . everyone will have whatever he wants for his private use. For there is no unfair distribution of property . . . and though no one has anything, yet all are rich. What greater riches can there be than a life in happiness and peace, with all cares removed, without being worried about one's own food, or being harassed by one's wife's complaints and demands (122)?

With no unfair distribution of property in Utopia, most

everything was uniform. The Utopian island had fifty-four carefully constructed cities.

Their language, customs, institutions and laws are all the same. The layout of all the cities is the same, and, as far as the terrain allows, their appearance is the same everywhere (43).

"Whoever knows one of their cities knows them all" (46). Each house was the same, and the occupants of all houses were required to move after a ten-year period of residency (47-48). The sameness continued in their mode of dress. The Utopians, of the same sex, dressed the same, and their wardrobe remained constant throughout life--forever (51).

In such an impersonal, equal and uniform world, would it be possible to give an individual gift or to express love or generosity in a special way? What could stop the human spirit from yearning for personal freedom and make one willing to cede one's soul to communism? Education. Josef Stalin said: "Education is a weapon whose effect depends on the person who holds it in his hand" (Kulski 326). Like Plato, More set out to educate the children at a young and tender age. More wrote:

For they are very careful to instill immediately into the tender and obedient minds of the children good beliefs which are useful for preserving the republic. When these beliefs have settled in them as children, they follow them throughout life and prove extremely useful for maintaining the condition of the republic. (116).

In the above example, the educators were the government priests.

However appealing or unappealing one might view Utopian communism, More embraced controlled, communal life as the best for humankind. Written about 1,895 years after the Republic, Utopia, like the Republic, still advocated denying to the individual the basic freedoms that separate humankind from machines and animals.

#### New Atlantis

On the island of Bensalem, human nature had a new birth of freedom. Although Bacon was, like his counterparts, trying to remake human nature, his utopia did not smother the spirit of the human personality but, instead, embellished and promoted it. Bacon's unfinished story (35) was written about 100 years after Utopia and about 2000 years after the Republic--at the dawning of the historical age of the Enlightenment. This island was a scientist's paradise. Scientific research was booming, but the unfinished work leaves many unanswered questions pertaining to property.

The island of Bensalem was mainly a Christian republic. It differed from Utopia and the Republic where many gods were worshipped, yet the gods did not present a problem to Plato and More. Socrates decided not to legislate religious matters saying that those concerns must "be left to the Delphian Apollo" (Plato 118). Although, as previously mentioned, Plato did censor the poets who presented notions about the gods (67). Raphael said the Utopians had "different religions not merely on the island but even in single cities" (More 108). However,

a problem did arise in Utopia after Raphael taught the Utopians about Christ. A converted Utopian was exiled after preaching about Christ and was charged with "stirring up discord among the people" (More 110). In Bensalem, it was different. The few remaining Jews were free to practice their faith (65) and were full of praise for the Christian nation. The Jewish merchant said:

You shall understand that there is not under the heavens so chaste a nation as this of Bensalem; nor so free from all pollution or foulness. It is the virgin of the world" (66).

Even though the Christians did not allow polygamy for those of their faith, they permitted the Jews to have several wives (66).

The marriage laws of Bensalem provided for a great deal of parental authority over the adult lives of their children. Although children were allowed the freedom to rebel, it was not without sacrifice:

Marriage without consent of parents they do not make void but they mulet it in the inheritors; for the children of such marriages are not admitted to inherit above a third part of their parents' inheritance (68).

Apparently defective children were allowed to live in Bensalem and Utopia, and, as a consequence, Bacon and More saw a need to provide a system of discovering any hidden abnormalities of the body before a marriage ceremony took place. However, Bacon sharply criticized the method used in Utopia and arranged a more courteous practice. Bacon wrote:

I have read in a book of one of your men, of a Feigned Commonwealth, where the married couple are permitted, before they contract, to see one another naked. This they dislike; 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, (which they call Adam and Eve's pools,) where it is permitted to one of the friends of the man, and another of the friends of the woman, to see them severally bathe naked (68).

Evidently More did not want to depend on the eyes of a friend. Raphael said that "so foul a deformity can lie concealed under those clothes" that it could alienate the man from his wife (More 90). After all, one could only see "the whole woman from a space of a few inches (for only her face is visible)" (More 89). More's greatest concern, however, was discovering a deformed woman.

But in Bensalem, once the man and woman found desirable mates and married, the state enticed the family to quickly procreate. This could pose an unhealthy burden on the wife whose body would likely degenerate from overproduction. It's quite probable one female could not live to create the demand needed to gain the government reward. However, the benefits are promised to the male and not the female, so, if necessary, a widower could remarry to obtain the family reward. Once the requirements of birth were met, the rewards were ceremoniously noted through a grandiose ritual called the Feast of the Family:



A most natural, pious, and reverend custom it is. . . . It is granted to any man that shall live to see thirty persons descended of his body alive together, and all above three years old, to make this feast; which is done at the cost of the state (60).

Any problems whatsoever troubling any family member were taken care of by the state prior to the ceremony. Even financial distress was alleviated (61). In Bensalem the state did not tax the enlarged family but actually provided all manners of relief once the family met the state requirements.

Bacon took a complete departure from More by using excessive finery in clothing and various decors. The use of adornment was evident in the esteemed as well as in the citizen's Feast of the Family. One example was the "cluster of grapes of gold" that symbolized each family member and was presented to the family gloriously (62-63). The ostentatious descriptions of flaunting luxury were perhaps overdone by Bacon, and, in doing so, it was possible that Bacon was rebuking More for creating a drab life for his Utopians. To illustrate this point, consider this partial description about the arrival of an esteemed father from salomon's House:

He was carried in a rich chariot without wheels . . . with two horses at either end, richly trapped in blue velvet embroidered; and two footmen on each side in the like attire. The chariot was all of cedar, gilt, and adorned with crystal; save that the fore-end had pannels of sapphires, set in borders of gold, and the hinder-end the like of emeralds of the Peru colour.

There was also a sun of gold, radiant, upon the top, in the midst, and on the top before, a small cherub of gold, with wings displayed. The chariot was covered with cloth of gold tissued upon blue. He had therefore before fifty attendants, young men all in white satin loose coats (69-70).

Unheard of and unbelievable wealth, happiness, goodness, kindness and knowledge were recounted on this island: "His noble free offers left us nothing to ask" (45), ". . . a land of angels . . ." (46), "Happy are the people of Bensalem" (63), ". . . as was enough to make us forget all that was dear to us in our own countries" (60), ". . . instruments of music . . . sweeter than any you have" (78-79), ". . . engines . . . stronger and more violent than yours are" (79), and ". . . excellent works . . . you have not seen" (82).

Knowledge extraordinaire abounded in Bensalem through advanced scientific experimentations conducted by a foundation that (although not clearly stated), evidently, was supported by the state (or was the state) but was free to operate as the foundation wished. It was explained as such:

It was the erection and institution of an Order or Society which we call Salomon's House; the noblest foundation (as we think) that ever was upon earth; and the lanthorn of this kingdom. It is dedicated to the study of the Works and Creatures of God (58).

One of the fathers of Salomon's House explained it further:

We have consultations, which of the inventions and experiences which we have discovered shall be

published, and which not: and take all on oath of secrecy, for the concealing of those which we think fit to keep secret: though some of those we do reveal sometimes to the state, and some not.

Therefore Bensalem had unrestricted scientific testing to search for new knowledge. The powerful foundation was called "the lanthorn" (meaning light) of the kingdom.

Bacon's entire utopian nation was based on light--light that illuminated knowledge. It appears that he was influenced by Plato's Good, which Plato said was the cause of knowledge and illumination in the soul (Plato 219-20). Bacon said that Bensalem's aim was to find the knowledge of causes (11).

Even their foreign trade was done to obtain only knowledge (light)--the "land was to maintain itself without any aid at all of the foreigner" (56). The Bensalem officer explained why they sent out ships every twelve years:

But thus you see we maintain a 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 (59). Aboard the ships that searched for knowledge were the Merchants of Light. The light seekers concealed the location of Bensalem to keep their island secure (59+).

The citizens of Bensalem had the best of everything in all facets of life--in sounds, in smells, in health, in medicine, in food, in parks, in fun houses, in museums, in zoos and so on (71+). Their genetic engineering was extremely advanced--

so much so, that they made life out of decay:

We find means to make commixtures and copulations of different kinds; which have produced many new kinds. . . .We make a number of kinds of serpents, worms, flies, fishes, of putrefaction, whereof some are advanced (in effect) to be perfect creatures, like beasts or birds, and have sexes, and do propagate (75).

Bacon was a scientific prophet; he saw many technological advancements before they were invented. For instance, he described our modern-day telephone as such:

We have also divers strange and artificial echos, reflecting the voice many times, and as it were tossing it: and some that give back the voice louder than it came; some shriller, and some deeper; yea, some rendering the voice differing in the letters or articulate sound from that they receive. We have also means to convey sounds in trunks and pipes, in strange lines and distances (79).

Bacon also foresaw robots when he wrote: "We imitate also motions of living creatures, by images of men, beasts, birds, fishes, and serpents" (80).

"The End of our Foundation is the knowledge of Causes, and secret motions of things; and the enlarging of the bounds of Human Empire, to the effecting of all things possible" (71).

From Utopia to Dystopia

To find the knowledge of all causes (which Plato said was the Good), curious men and women experiment with and study all things, including the human body, human behavior and the human mind. Studies and experiments result in statistics, ideas, inventions, discoveries and so on brought forth by experts in various fields of knowledge. Are the experts simply carpetbaggers, toting disguised carrion, or are they (as Plato said) true craftsmen, eager to dispense the truth? Perhaps some could fit somewhere between the two descriptions. However, the question is--do they want to control, or do they want to set free?

Is it wisdom, arrogance, ignorance or a diabolical desire for power that has spawned the philosophic belief that has caused some human beings to profess that they know what's best for others and then create schemes to enslave human beings to become game pieces for their plans? The wise philosopher and the tyrannical dictator tend to parallel upon careful inquiry.

Communism has progressed scientifically from Plato to Huxley, but communism is communism with or without technology; individual property rights are eternally abolished. But with scientific progress, the methods of attaining and sustaining the control change and the human empire enlarges.

From Plato's small city-state, we move into a one-world government with Huxley. Published about 2,311 years after the Republic and about 305 years after New Atlantis, Huxley's Brave New World holds to Plato and More's communism and to Bacon's

sciences to present a dystopian view of a worldwide totalitarian government and its dramatic effect on the people.

Brave New World

In Huxley's dystopian fiction, a contemplation of the distant future, the programmed people frequently said that "every one belongs to every one else" (26), but the truth was that all the people were the property of the state--a one-world government (1+). Strategic, global planning designed a plan to provide order and stability for the entire world. In the year of 2495 (632 years after Henry Ford) (2+), civilization had reversed itself to obtain world order.

Human beings were not born; they were decanted by the state. At this point in time, women had obtained reproductive freedom. Children were not the offspring of a mother and father; they were grown in government laboratories (1+). The type of person needed was created and all were not created equal. While in the fertilized ova stage, an embryo was predestined to become a member of a particular class (3+). There were five classes of people--Alphas, Betas, Gammas, Deltas and Epsilons (3)--all of whom had a particular function to perform in society (8+). Although this was a highly technical system, it was analogous to Plato's classification system in the era of antiquity.

The Alphas were intellectual and attractive, and the Epsilons were of low intelligence with an unappealing appearance. Why were some embryos kept below par? "In Epsilons. . . .We don't need human intelligence" replied

the scientist (9). Epsilons performed menial chores of subservient duty and were called semi-morons by the Alphas (129). Why were the Alphas the smallest class? Why did the government not make most embryos into an "Alpha Double Plus?" The World Controller explained: "Because we have no wish to have our throats cut. We believe in happiness and stability. A society of Alphas couldn't fail to be unstable and miserable. . . .An Alpha-decanted, Alpha-conditioned man would go mad if he had to do Epsilon Semi-Moron work. . . . Only an Epsilon can be expected to make Epsilon sacrifices, for the good reason that for him they aren't sacrifices; they're the line of least resistance. His conditioning has laid down rails along which he's got to run. He can't help himself; he's foredoomed (151)."

A special process was used to manufacture the dumbdowned robots of human flesh. The method was technically called the Bokanovsky's Process. While the fertilized ovum of the Alphas and Betas remained in incubators, the ovum that were to become the Gammas, Deltas and Epsilons were Bokanovskyized. This procedure was a budding process that cloned an egg into "becoming anything from eight to ninety six embryos. . . . Identical twins--but not in piddling twos and threes" (3). Chemicals controlled the mental and physical outcome of an embryo. There was "nothing like" an "oxygen-shortage for keeping an embryo below par. . . .The first organ affected was the brain. After that the skeleton" (9). Various other methods

were used after the embryos were decanted (put into bottles). They could be conditioned to become a miner, a steel worker, to emigrate to the tropics and so on (10). And whatever their predestination was, they would be taught to "love it" (10). The Director of Hatcheries and Conditioning said that this was "the secret of happiness and virtue--liking what you've got to do" (10). Now virtue is no longer knowledge but enjoyable ignorance. "All conditioning aims at that: making people like their unescapable social destiny" (10).

Conditioning continued after the infants were removed from their bottled wombs and was used recurrently (almost continually) throughout their lives--a process of lifelong learning. They were indoctrinated in school, at play, in their sleep, during social activities and so forth.

Neo-Pavlovian conditioning (a type of learning) (Weiten 222) was used on the infants in the nurseries (12). A group of "eight-month-old babies, all exactly alike (a Bokanovsky Group)" were subjected to a Pavlovian conditioning procedure (12). The babies were placed on the floor. Across the room from the infants were shiny, colorful books and roses. The babies crawled toward the tempting objects, and all were happily playing with the books and flowers. Then:

There was a violent explosion. Shriller and ever shriller, a siren shrieked. Alarm bells maddeningly sounded. The children . . . screamed; their faces were distorted with terror. "And now . . . we proceed to rub in the lesson with a mild electric shock." . . . The screaming of the babies suddenly changed its tone.



There was something desperate, almost insane, about the sharp spasmodic yelps. . . .Their little bodies twitched and stiffened, their limbs moved jerkily as if to the tug of unseen wires (13).

Once the scene settled down, the babies refused to play with the books and flowers again. The Director told the students that the babies would grow up with "An instinctive hatred of books and flowers." The lower-caste people would not waste "the Community's time over books" nor desire nature over laboring inside a factory (14).

Elementary Sex and Class Consciousness were two of the subjects taught at school (17). Evidently the children lived at school. In the "dormitory. . . .Eighty cots stood in a row" (17) full of sleeping children. Elementary Class Consciousness was being taught by hypnopaedia (sleep teaching). A recorded message of prejudice filled the room:

I'm really awfully glad I'm a Beta, because I don't work so hard. And then we are much better than the Gammas and Deltas. Gammas are stupid. . . .Oh no, I don't want to play with Delta children. And Epsilons are still worse (18).

Messages of suggestion were repeated often--until the "child's mind is these suggestions. . . .Suggestions from the State" (19). And there were no parents to object.

The Bureaux of Propaganda and the College of Emotional Engineering were two institutions that kept the propaganda rolling: "By Television, by Feeling Picture, and by Synthetic Voice Music" (44). Add to this newspapers, sound track writers

and synthetic composers (44).

Although the people in this society were educated, their knowledge was not only warped by indoctrination, but it was limited because history had been abolished. Even God had been erased and, in a since, replaced; Henry Ford was the people's apotheosis. Ford mass produced Model T's like this society produced people, and this society was inspired by his famous quote: "History is bunk" (22). All history was swept away:

Whisk--and where was Odysseus, where was Job, where were Jupiter and Gotama and Jesus? Whisk--and those specks of antique dirt called Athens and Rome, Jerusalem and the Middle Kingdom--all were gone. Whisk--the place where Italy had been was empty. Whisk, the cathedrals; whisk, whisk, King Lear and the Thoughts of Pascal. Whisk Passion (23).

The campaign against the past included "the blowing up of historical monuments" and "the suppression of all books published before A.F. 150" (34). The World Controller had hidden the Holy Bible and many other works of literature in his safe. He called them "a whole collection of pornographic old books. God in the safe and Ford on the shelves" (157). There was a move from truth to happiness:

In the time of Our Ford. . . knowledge was the highest good, truth the supreme value. Our Ford himself did a great deal to shift the emphasis from truth and beauty to comfort and happiness" (155).

God, history, the family and literature were all abolished. So was individuality. "Every one belongs to every one else"

(46). "Friends have all things in common" (Plato 114). "Twin after twin, twin after twin, they came a nightmare. Their faces, their repeated face--for there was only one between the lot of them" (137). Not only was individuality stomped out, but the individual also was not of value. The Director taught that "murder kills only the individual--and, after all, what is an individual. We can make a new one with the greatest ease--as many as we like" (99).

How could human beings be so heartless? Because love and emotions were also abolished. The propaganda was strong:

And home was. . . reeking with emotion. What suffocating intimacies, what dangerous, insane, obscene relationships between the members of the family group! Maniacally, the mother brooded over her children (her children) . . . , brooded over them like a cat over its kittens; but a cat that could talk (24).

Society was told that the "pre-moderns" were unstable because things such as poverty, prohibitions, uncertainties, mothers and lovers forced them to "feel strongly" (27). They taught the new world that their ancestors were stupid and resisted deliverance "from those horrible emotions" (30). But the Controller assured his students that "no pains have been spared to make your lives emotionally easy--to preserve you, so far as that is possible, from having no emotion at all" (29). Here, in the new world, existed the specter of Plato--a very platonic atmosphere. "The Voice of Reason" spoke out for peace "straight from the depths of a non-existent heart" (146).

Many rights were abolished, but the global planners decided that some freedom must exist to placate the people. The inherent right in this new world was sex. Sex was taught and promoted as early as possible. Hypnopaedic lessons were piped into the dormitories about the "toddler's love life" (99). It was considered indecent to have a steady sex partner. The decent people were promiscuous, after all, "every one belongs to every one else" (28-29). Even the cinema Feelies promoted sex and not art. The sexual images on the screen could be sensed through the body by holding "metal knobs on the arms" of the theatre seats (113). If someone needed further stimulation, there was "sex-hormone chewing-gum" (40). And every female who was not a freemartin (sterile), always, always wore her contraceptives around her waist on a malthusian belt to be prepared (34). *they're not afraid of death; they're blissfully*

However, if one was still not satisfied with a life of free sex and yearned for passion or some other abolishment, then one could take soma--the dope of the new world--"there is always soma, delicious soma (37). Soma had no unpleasant side effects (103), and it was rationed at the end of the workday--a daily benefit package (110). Soma soothed any feeling or any frustration; it was called "Christianity without tears" (162).

Recognizing soma's blinding power, one partially sane (no one was fully sane) freedom lover cried out:

It's poison, it's poison. . . .Poison to soul as well as body. Do you like being slaves? . . .Don't you want to be free? Don't you even understand what freedom is" (143-45)?

Like the other utopias, this new world attempted to rid itself of imperfection and pain. The freedom lover told the Controller: "Yes, that's just like you. Getting rid of everything unpleasant instead of learning to put up with it" (162). The freedom lover continued: "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." The Controller said: "You're claiming the right to be unhappy." He replied: "I claim them all" (163).

The new world contained carefree and happy worldclass people:

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 lovers 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 (149).

"Virtue is knowledge" (Plato 175).

"That is the secret of happiness and virtue--liking what you've got to do" (Huxley 10).

"Only the just man is happy" (Plato 39).

"Happy are the people of Bensalem" (Bacon 63).

Nineteen Eighty-Four

Happiness had disappeared in Oceania, the province where Orwell's prophetic novel took place. Predicting that the hedonistic societies of the past, whether metaphysical or natural, would give way to a dreadful ascetic social order, Orwell wrote Nineteen Eighty-Four. It was published seventeen years after Huxley's Brave New World and about 2,328 years after Plato's Republic. It is not always weapons, bloodshed or the killing of its people that causes a nation to surrender its freedom to the enemy--especially a clandestine enemy. In Oceania human beings became devoted participants to their own demise.

Big Brother was the ultimate totalitarian--the figurehead (139) for an omnipotent form of government that has never existed (to my knowledge) yet remains a frightening possibility. Orwell wrote that even though his book was a satire, he believed "that totalitarian ideas have taken root in the minds of intellectuals" (287).

In Oceania posters of Big Brother were splattered on walls everywhere with a caption below Big Brother's face that read: "Big Brother Is Watching You" (4). The name of Big Brother was chosen because it had "a direct appeal to the sentiment of family loyalty," and the name also "undermines the solidarity of the family" (144). Big Brother commanded obedience, but obedience was not enough--one also had to love him--truly love him. Big Brother was deified. He was "infallible and all-powerful," and though no one had ever seen him, one knew that he would "never die" (138-39). His purpose was "to act as a

focusing point for love, fear, and reverence, emotions which are more easily felt toward an individual than toward an organization" (139). He was the ultimate--the final Hegelian synthesis and Plato's final Good, because in Oceania "the lie became truth" (51).

The power of the dialectic had achieved its final stage of exhaustion. There had been enough political theories, enough conflict, enough revolutions, enough resolutions, enough change, enough data, enough progress, enough education, enough science and enough historical experiences to provide "the knowledge of Causes . . . to the effecting of all things possible" (Bacon 71).

Who was the powerful force behind Big Brother? The Inner Party members of Oceania, one of the three existing world governments (123+). Orwell described Big Brother's architects as follows:

The new aristocracy was made up for the most part of bureaucrats, scientists, technicians, trade-union organizers, publicity experts, sociologists, teachers, journalists, and professional politicians. These people . . . had been shaped and brought together by the . . . world of monopoly industry and centralized government. As compared with their opposite numbers in past ages, they were avaricious, less tempted by luxury, hungrier for pure power, and above all, more conscious of what they were doing and more intent on crushing opposition (137).

This small ruling group (an oligarchy) came into power in

"almost unopposed" by "an act of collectivization" (137). The oligarchic group owned everything; therefore, it controlled everything.

The capitalists had been expropriated. Factories, mines, land, houses, transport--everything had been taken away from them; and since these things were no longer private property, it followed that they must be public property (137).

Orwell suggested that the collectivization was a conspiracy.

The socialism that resulted from the expropriation of the capitalist was "foreseen and intended beforehand" so that "economic inequality" would be "permanent" (138).

How did they do it? They got "rid of those nineteenth-century ideas about the laws of nature" (176). Changing people's beliefs required a repetitive system of propaganda. Keep in mind that Plato said that men could be robbed of their possession of truth without knowing what was happening (Plato 104), and that was well over 2,000 years ago when science was asleep. But in Oceania:

The invention of print, however, made it easier to manipulate public opinion, and the film and the radio carried the process further. With the development of television, and the technical advance which made it possible to receive and transmit simultaneously on the same instrument, private life came to an end. Every citizen, or at least every citizen important enough to be worth watching, could be kept for twenty-four hours a day under the eyes of the police and in



the sound of official propaganda, with all other channels of communication closed. The possibility of enforcing not only complete obedience to the will of the State, but complete uniformity of opinion on all subjects, now existed for the first time (137).

Education began early, and it was a head start intervention system of conditioning. Through the use of "games and cold water, by the rubbish that was dinned into them at school" and various other ways, "the natural feeling had been driven out of" the children (46). History textbooks painted a horrible and false picture of the past so the present would seem better (49). But soon textbooks would not be needed or even read if they were available. Soon the children would not be able to read. Newspeak, the official language of Oceania, was in a constant state of reduction. Loving his job, a dictionary writer said:

We're destroying words . . . hundreds of them, every day. We're cutting language down to the bone. . . .

It's a beautiful thing the destruction of words

(35).

A goal of Newspeak was to teach people how to Doublethink. Once Newspeak was properly learned, a person would be "unwilling and unable to think too deeply on any subject" (141). The first discipline to master on the road to Doublethink was called Crimestop, which, "in short, means protective stupidity" (141). The next step in this "elaborate mental training" was Blackwhite, which has two definitions. One of them means "the ability to believe that black is white, and

more, to know that black is white, and to forget that one has ever believed the contrary" (141). The final step in this "mental cheating" process was termed Doublethink:

To know and not to know, to be conscious of complete truthfulness while telling carefully constructed lies, to hold simultaneously two opinions . . . knowing them to be contradictory and believing in both of them, to use logic against logic, to repudiate morality while laying claim to it, to believe that democracy was impossible and that the Party was the guardian of democracy, to forget whatever it was necessary to forget, then to draw it back into memory again at the moment when it was needed, and then promptly to forget it again, and above all, to apply the same process to the process itself--that was the ultimate subtlety: Consciously to induce unconscious, and then, once again, to become unconscious of the act of hypnosis you had just performed (25).

To achieve the ability to Doublethink, one had to detach the mind from reality and truth. Compare Doublethink to Plato's vision of the Good. The philosopher-king had to "detach the mind from appearances and individuals and to carry it across the boundary between the two worlds and all the way beyond to the vision of the Good" (Plato 221). Now consider the fact that the rulers in the Republic and in Nineteen Eighty-Four both devised a plan to divorce children from their families, to abolish the family, to censor books, and to destroy

emotions. Is it possible that Doublethinking and visioning of the Good are one? Also keep in mind that while Plato's government appealed to truth and justice, Orwell's rulers applauded pain and power.

"And if all others accepted the lie which the Party imposed--if all records told the same tale--then the lie passed into history and became truth" (25). Orwell rejected the dialectic method of change toward pure reason. He passionately wrote: "Whatever was true now was true from everlasting to everlasting" (25). Orwell was ironfisted about truth. He declared: "There was truth and there was untruth, and if you clung to the truth even against the whole world, you were not mad" (145). And he was a crusader for the truth. He proclaimed:

Truisms are true, hold on to that! The solid world exists, its laws do not change. Stones are hard, water is wet, objects unsupported fall toward the earth's center (55).

Orwell was evangelizing for the truth because words, facts, history and the not-so-distant past were being skillfully swept away from an unsuspecting and sleeping populace. Orwell wrote: "History is continuously rewritten" (142) and destroyed (28). He warned:

The claim of the Party to have improved the conditions of human life had got to be accepted because there did exist, any standard against which it could be tested (63).

However, to be totally secure in the destruction of the past, Big Brother had to destroy memory. Winston, the

protagonist of the plot, did not know for sure what year it was because his memory was failing him (7), and there were no calendars in Oceania. The erasure of the past left no "record outside your memory" (25), and that was attacked almost constantly with Doublethink, change and propaganda. Yet Winston's memory did allow him to think about his parted wife and how devoted she was to the Party.

She had not a thought in her head that was not a slogan, and there was no imbecility, absolutely none, that she was not capable of swallowing if the Party handed it out to her (46).

But recalling the more distant past was somewhat difficult.

Winston, at times, had trouble remembering clearly about his father, mother and sister.

Even though he could not remember how it happened, Winston did recall that "the lives of his mother and sister had been sacrificed for his own" (21). "His mother's memory tore at his heart because she had died loving him" (22). "Today there were fear, hatred, and pain, but no dignity of emotion, no deep or complex sorrows (22). The Inner Party explained the plight of the family and love as such:

We have cut the links between child and parent, and between man and man, and between man and woman. No one dares trust a wife or child any longer. But in the future there will be no wives and no friends.

Children will be taken from their mothers at birth, as one takes eggs from a hen. The sex instinct will be eradicated. . . . We shall abolish the orgasm (177).

To aid in removing "all pleasure from the sexual act," there was formed an association, the Junior Anti-Sex League (45). This group "advocated complete celibacy for both sexes. All children were to be begotten by artificial insemination (Artsem, it was called in Newspeak)" (45).

To aid in removing the pleasures of children, there were youth organizations formed by the government. One such group was called Spies. Spies advocated spying on anyone who might be an enemy to Big Brother--particularly parents. "Nearly all children nowadays were horrible. It was normal for people over thirty to be frightened of their own children" (18). Child heroes would turn their parents in to the Thought Police (18). For instance, Winston's neighbor, Mr. Parsons, was arrested after Parson's young daughter reported to the proper authorities that her father was an enemy. His daughter accused him of saying "Down with Big Brother" in his sleep (155). She was listening through the door with earphones supplied by the Spies (43). Mr. Parsons was extremely proud of his young daughter's patriotism and wholeheartedly pled guilty (155).

The children were smothered with Big Brother. They adored the Party's war games: "The songs, the processions, the banners, the hiking, the drilling with dummy rifles, the yelling of slogans" (19). These events increased the children's adoration of Big Brother and provided the Party with a secure base of future loyalists.

The war games never ceased. There was a continuous and nonexistent war in Oceania and a fabricated enemy. An "occasional crash of a rocket bomb" would cause "a few scores

of deaths" to make the war seem real (124). "Warfare helps to preserve the special mental atmosphere that a hierarchical society needs" (132). The fictitious enemy was Goldstein, "the Enemy of the People" (9). He appeared daily on the telescreen with a dramatic attack upon the Party--"An attack so exaggerated and perverse that a child should have been able to see through it" (10). It was rumored that there was a conspiracy hatched by Goldstein that was "dedicated to the overthrow" of Big Brother (11). There was a book (it was said) "which circulated clandestinely," and reportedly the author was the enemy Goldstein (11). Winston desperately longed to read the book and become a member of Goldstein's army. Winston loved freedom and hated even the thought of Big Brother (187).

Thought, however, was a privilege reserved for only Big Brother. For the people of Oceania, thought was a crime--a serious crime. That was the reason for destroying words. "Thoughtcrime will be literally impossible" in the future "because there will be no words in which to express it" (36). "Never show dismay! Never show resentment! A single flicker of the eyes could give you away" (26). Everyone was a spy, and spying gadgets were far and near. "It was terribly dangerous to let your thoughts wonder when you were in any public place or within range of a telescreen" (43). The telescreens were everywhere: in homes, in parks, in bars, on monuments and even in the restroom stalls (71+). People were arrested for Thoughtcrime by the Thought Police. "It was always at night--the arrests invariably happened at night. . . . There was no trial, no report of arrest" (14). The people

simply disappeared. Orwell said they were "vaporized" (15).

"DOWN WITH BIG BROTHER," Winston wrote again and again, while hidden from the view of his home telescreen. Winston was frightened.

To wear an improper expression on your face (to look incredulous when a victory was announced, for example) was itself a punishable offense. There was even a word for it in Newspeak: "facecrime," it was called (43).

But Winston had committed a written crime--documented it was. Winston knew that the Thought Police would get him. "Thoughtcrime was not a thing that could be concealed forever" (14).

Neither could desire for the opposite sex. Winston's desire for another Outer Party member, Julia, quickly transformed into love after several secretive rendezvous (81+). "The unforgivable crime was promiscuity between Party members" (45).

Winston now had two desires--to overthrow the Party and to marry Julia. The Outer Party was constantly watched (140), which made Winston envy the lower class of proletarians.

"Proles and animals are free" (49). The proletariat "were granted intellectual liberty because they" had "no intellect" (140). Winston felt the only hope to overthrow Big Brother was with the proles. The proles were, however, content with their sports, the lottery and their special literature (30+). When there was discontent, it "led nowhere, because being without general ideas, they could only focus it on petty . . .

grievances. The larger evils . . . escaped their notice" (49). Winston even contemplated seeking a new identity among the proletariat, so he and Julia could live and love in freedom.

Instead, Winston and Julia applied to become members of Goldstein's Brotherhood through O'Brien, an Inner Party member that spied for Goldstein, or, so they thought (116+). O'Brien had the Goldstein book delivered to Winston in a cloaked manner (118). O'Brien, simply posing as one of the Brotherhood, had actually collaborated in writing the book for Big Brother. At this idea Orwell sarcastically wrote: "No book is produced, individually, as you know" (174).

Winston knew very well that he was committing crimes against the state, but his life was maneuvered by the powerful force of love--for Julia and for freedom. But in Oceania, "there will be no love, except the love of Big Brother" (177). The government controlled everything and sought 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 (175).

The powerful Thought Police arrested Winston and Julia for their multiple crimes committed against the state. They were separately imprisoned without knowledge of what was happening to the other (148). The prison, the Ministry of Love, was a torture chamber that employed scientific methods of inflicting pain and horror upon a human being. Much to Winston's surprise, O'Brien was his pervertedly compassionate torturer. The pain in



Winston's body was magnificent, yet he still wanted "to die hating them, that was freedom" (187). O'Brien denied Winston that freedom saying:

We do not destroy the heretic. . . .We convert him, we capture his inner mind, we reshape him, we burn all evil and all illusion out of him; we bring him over to our side, not in appearance, but genuinely, heart and soul. . . .It is intolerable to us that an erroneous thought should exist. . . .Even in the instant of death we cannot permit any deviation. . . . We make the brain perfect before we blow it out (169).

Winston wrote in his diary that "freedom is the freedom to say that two plus two make four" (165), but here in this torture house of love, finally, "a healing warmth spread all through his body" (167). This change was produced by machines, medications and techniques. Now Winston loved Big Brother from the bottom of his hollowed-out heart, betrayed Julia and knew that two plus two made five. Winston once classed as "mentally deranged" now was sane. O'Brien truthfully said:

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. . . .Progress in our world will be progress toward more pain. The old civilizations claimed that they were founded in love or justice. Ours is founded upon hatred. (177).

Freed from prison and sitting alone in the Chestnut Tree Cafe full of love for Big Brother, Winston unconsciously marked "in the dust on the table: 2+2=5" (192).

Without property the lie became truth without recourse.

#### Summary

Plato's perfect polis synthesized into Orwell's dreadful society with some significant changes in the social order which further reduced the property rights of people.

One of the most noticeable differences between the utopian and dystopian governments were the territories of the governments. Plato, More and Bacon intentionally kept their commonwealths small and secluded in a city-state and on islands. In contrast, Huxley and Orwell's governments reached out to encompass the entire world. Another major change occurred in the forms of government. While the dystopian theorists set up a collectivist-oligarchic rule, Plato and More instituted a communistic-autocratic type of government.

Bacon's work was unfinished, and, therefore, it left many unanswered questions that lead to speculation. At first glance, Bensalem's splendor, pomp and luxury may be appealing. I found only one standard freedom abolished, and that was travel, both off and on the island. At a further glance, one might imagine that diabolical scientists, who ruled the island, were tempting the people to reproduce at alarming rates to supply their laboratories with human specimens for their genetic engineering.

At any rate, Bacon's utopia presented a juncture in fictional history during the factual period of the Enlightenment

that set the stage for a leap forward in scientific knowledge, which was necessary for the dystopian theories to be formed.

It is interesting to note that Bacon, Huxley and Orwell permitted the use of money--Bacon even flaunted it, yet its use was strictly forbidden by Plato and More. Also Bacon, Huxley and Orwell all three made use of technology, yet it was only advancing in Bacon's utopia where the people appeared to have property.

Indebted to modern technology, Huxley and Orwell were able to abolish more property rights than Plato or More. There was a distinction though that was particular only to Plato. In his society there were infanticide and the communal sharing of wives and children. But modern technology rendered those ideas obsolete. In Huxley's society, life was destroyed in the hatchery before it became an infant, and if a female became pregnant, there were abortion centers. Orwell's government also had plans to fully control human reproduction, to abolish marriages and to separate children from their parents. Likewise, Huxley presented to his world a marriageless society. In short, the Utopian and dystopian theorists were working toward the same ends using the best methods available to them.

Some of the dramatic changes that took place in the dystopian governments were the direct result of utilizing the media for purposes of conditioning the people. This technological advantage was unavailable to Plato and More. Both of the dystopian governments offered to their people a substitute for God, and the people accepted it (Orwell would have said: "They swallowed it"). After Henry Ford and Big

Brother were apotheosized, it was easier to abolish truth and history. Then Huxley went on to abolish art and beauty. He even predestined life in the embryonic stage, and to ensure tranquility when all else failed, there was soma, the potent narcotic-like drug. On the other hand, Orwell used technology, not as a means to pacify, but to terrify. Oceania had pseudo-war, a pseudo-enemy, chaos and confusion, extreme torture and an omnipresent and omniscient surveillance system. Orwell even designed a policy to abolish trust, friends, sex and the orgasm, but his most successful policy abolished memory, words and, therefore, thought.

There were several common themes recurring in both the utopias and dystopias. All the societies were hedonistic, erased hunger, poverty and pain and sought perfection except Orwell's. All the governments took control of the activities of the people with the exception of Bacon's government, which was ambiguous. The policies of Plato, More, Huxley and Orwell abolished private property, stripped people of their individuality and established an educational system that implemented social engineering and indoctrination into the curriculum. And particularly in Orwell's society, the aim was not academic knowledge, but rather, academic suicide. More came nearer to creating a classless society than all the rest, but distinct class structures were evident in Plato, Huxley and Orwell's states.

Plato, Huxley and Orwell stripped their people of further property rights. They abolished the family and set out to psychologically destroy love and emotions. They all were

involved with genetic engineering, offered little, if any, personal liberty and censored books, literature, stories and so on from the public. *Press, Inc., 1976.*

Plato, More and Orwell again agreed that it was necessary to abolish privacy to accomplish their goals, and their goals were the purpose for structuring their governments in the first place. *From the Book: 1977. New York: Harper & Row.*

What were the goals of these five societies? It appears that Plato's was for justice, More's was for equality of wealth, Bacon's was for the advancement of science, Huxley's was for peace and Orwell's was for power. *Theory of Government.*

Orwell made no excuse for seeking power; he was seeking power as a means to be powerful. The other theorists said they sought power as a means to obtain loftier goals than the goal of power. The loftier goal, in all cases (except Bacon), was more important than liberty. As a matter of fact, liberty of the people was their enemy--an evil to abolish. Property had to be destroyed to the end that they could all possess power, and, between liberty and power, power corrupts. *Harvard.*

Every property right lost strengthens power, and every property right gained weakens power. From Plato to Orwell, the archenemies were property and power. *University of Minnesota Press, 1977.*

*From: "The Theory of Government: Themes and Variations." Pacific Press Culturalists: Brooks/Cole Publishing Company, 1972.*

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