HUMAN CONTROL: PSYCHOLOGICAL INTERPRETATION OF DYSTOPIAS

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Abstract: The article presents a psychological interpretation of the issue of the control of human as an individual, person, subject and individuality, described in dystopias. The focus is on the specifics of suppression and deformation of the human development in a totalitarian society: needs of the man are regulated, subjectivity manifestation is restricted by the professional activity, personality and individuality are suppressed.

Key words: *human control, individual, person, subject, individuality, dystopia, psychological interpretation.*

Social dystopias of the twentieth century describe the near or distant future - a totalitarian state which controls outer and inner affairs of its citizens. This is works such as "We" by E.I. Zamyatin, "1984" by George Orwell, "Brave New World" by Aldous Huxley and others. State as "Big Brother" or "Benefactor" by a specially created structures monitors and controls the man. Human control described in dystopias can be considered on two levels, based on the following understanding of man and his mind:

- Man as an individual, person, subject and individuality. The man ceases to be a person and individuality, his subjectivity manifestation is restricted by the professional activity, his needs as an individual are controlled and regulated.

- The structure of the human psychic. Basic psychic formations, within the structure of the psychic - affective, motivational, regulatory, reflective and other spheres - are regulated since birth, or even in the prenatal period.

In addition, the manipulation and control of man is manifested in various forms - through fear and pain infliction in the novel by George Orwell or enjoyment and entertainment in the novel by Aldous Huxley.

Analysis of the human control according to the levels or structural components is relative, but it allows to consider in more depth and detail certain characteristics of control as the manipulation and suppression of the man.

Let us start with the control characteristics of the man at the individual level. Man as an individual is controlled through the basic biological needs - need for security (E. Zamyatin, G. Orwell, R. Bradbury), need for food (E. Zamyatin, G. Orwell), sexual need (E. Zamyatin, G. Orwell, A. Huxley). There are two extreme options and one intermediate option of the control:

- Nothing is permitted. Control through the hunger and restriction of the sexual need (G. Orwell). The result of this control is constantly hungry man with unmet sexual need.

- Everything is permitted. Control through the satiety and sexual permissiveness (A. Huxley). As a result we get unthinking, drugged with pleasure consumer.

- Something is permitted, something is not. The need for food is met, but sex life is strictly regulated with the availability of the sexual partners (E. Zamyatin).

The consequence of any form of sexual need control is the lack of the concepts of family and parenthood, love and affection are replaced by the sexual intercourse (E. Zamyatin, A. Huxley). The unrealized sexual energy is sublimated and directed to the state service, love for "Big Brother", hatred for the enemy (G. Orwell).

Thus, human control through the regulation of the basic needs affects not only the individual level, but it is

inevitably reflected on the level of personality and individuality, defining the boundaries of choice and the scope of social roles.

Let us now turn to the human control at the personality level. The formation and development of the man as a person is also under the strict control of the state - an ideological and psychological human control, and to some extent, physiological (brain surgery in the novel by E. Zamyatin, artificial selection and use of drugs - in A. Huxley). It would be better not to talk about the person, but the anonymity and, above all, about the "I", which is replaced by the "we" (E. Zamyatin, G. Orwell) and belonging to a certain social class or caste (A. Huxley, K. Vonnegut).

An important condition that prevents the personal development is the lack of privacy - people live in houses made of transparent glass (E. Zamyatin), or live under the around-the-clock surveillance (G. Orwell). That is, a man is constantly monitored and therefore has to follow the certain rituals, maintain a certain lifestyle.

All manifestations of personality are limited to a small set of social roles - citizen, party member, professional specialist, number, caste representative. In this case, to each of the roles is prescribed a certain behavior as a reflection of the inner world of man, also specified by the state. So at A. Huxley's novel, man in the hatchery at the embryo stage is genetically programmed as a particular caste representative, and then is taught an appropriate social role with the classical formula of behaviorism "stimulus - response".

Violation of the strictly regulated behavior - not following the stereotypes of the given behavior - results in that man becomes an outcast or falls into the category of criminals. Whatever the state is, for the violation of the rules and regulations, it will sentence the man to -

physical destruction (premature death, vaporizing), brainwashing, exile.

Deformation and underdevelopment of the inner world of person, failure to adopt one's own attitude lead to the lack of independence, dependency on the state. Such person has no personal values, it includes within its structure the social values and beliefs without judgment. Person does not fulfill its function:

- Identification of oneself from the outside world - not the "I" but the "we" (E. Zamyatin), representative of the particular caste (A. Huxley), member of the party (G. Orwell).

- Regulation of the interactions with the world - any social interaction is regulated by the laws and regulations, which are not subject to the critical reflection and accepted by the citizens.

The man is not left alone with oneself, does not enter into the internal discourse, and, moreover, this need is deliberately not formed in him. When the need to be alone with oneself arises, the person begins to make diary entries, which can be considered as an awakening of self-consciousness (E. Zamyatin, G. Orwell).

Thus, the control of the man as a person with a repressed self-consciousness comes down to the development of the stereotypes and social roles.

Let us now analyze the human control at the subject level. In psychology, two understandings of the subject are adopted - in a broad sense as a subject of the life activity and in a narrow sense as a subject of the specific, and, above all, professional activity.

Man in principle, is not the subject of the life activity. Everything in advance, even before his birth is defined for him by the state - the mathematical ordering of life (E. Zamyatin), artificial selection and raising of people with a given program, when a man in an embryonic state is already prepared for a

certain way of living, genetically grow representatives of different castes (A. Huxley), systematic brainwashing. The state regulates the lives of its citizens through the schedule, where the time for walks, to wake up and sleep, to work and so on is defined (E. Zamyatin, G. Orwell).

Even the revolutionaries and dissidents, one can hardly call the subjects of their life to the full, as they are guided by the negation and destruction of the present order, but can not imagine what kind of society they would build if they win (E. Zamyatin).

The man ceases to be a subject, when he ceases to be responsible for his words and deeds. The state takes the responsibility, and the man only needs to follow the rules and regulations, without hesitation and thinking. And, in addition, one does not have the free time to think - he works, eats, sleeps (G. Orwell), or works and amuses oneself (A. Huxley). Man is limited externally and internally, and he is satisfied with such limitations, and freedom is a misfortune for him (E. Zamyatin, A. Huxley).

Thus, a man is not a subject of his life, because he is not free, he can not choose lifestyle, thoughts, family, profession and is not responsible for oneself.

But is the man a subject of the professional activity? If he is, then conditionally, one-sidedly. Man appears to be a function (E. Zamyatin), the whole potential of which is aimed at solving the production task, whether the construction of the integral (E. Zamyatin), or the revising of the historical records in the newspaper (G. Orwell). This man performs a rooted program (A. Huxley), or acts strictly according to the instruction (E. Zamyatin, G. Orwell).

Targeted depersonalization, regulation of the individual vitality, subjectivity limitation deprive a person of individuality. A necessary condition for the existence of any totalitarian state is

the identity of its citizens. For example, the motto of the World State in Huxley's novel is "Community, Identity, Stability." Identity, as the lack of individuality, extends to the outer and inner life of the citizens. Any man becomes an "arithmetic mean" (E. Zamyatin). People wear the same clothes or the clothes of their caste. People live in the same, similar houses and apartments, furnished with the same furniture. Any manifestation of individuality is not allowed in the state, and, in fact, the citizens themselves do not want to stand apart from the representatives of their caste (E. Zamyatin, A. Huxley). The main difference, which is obvious - it is the difference in the constitution, in the shape and proportions of the body.

Thus, any individuality is suppressed, for a man it becomes normal and natural to be like others.

So, summing up, we can conclude:

1. Human control in analyzed dystopias affects all levels of the man - individual, person, subject, individuality.

2. Man as an individual is controlled through the regulation of the vital needs, and above all, the need for food and sexual need.

3. Man as a person is controlled through the impersonalization, by making him "non-person", denying the personal origin. Self-awareness and self-reflection are not developed in man, personal manifestation is limited by the set of social roles.

4. Man as a subject is controlled through the deprivation of independence, activity and responsibility, first of all, as the subject of his life. Man as a subject is partly realized only in the professional field.

5. Man as an individuality, which integrates the individual, person and subject, does not develop, any manifestations of individuality are leveled - both in appearance and in the thoughts and feelings.

6. As a result of such control, the man becomes a convenient target for the manipulation, without thinking about the deformations that occur to him.

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