

I Excavation of Excrement of Religion in Elton's *Blind Faith*

This research entitled Blind-Spot in Elton's *Blind Faith* examines the problems of extremely worse condition of life due to the deprivation, horror and terror in the future society of London, which is caused by the extreme use of science and technology as a result people turn into religion for its explanation. The disenchantment of people towards science and blind belief in religion ultimately leads towards hellish life by the complete control of religion over freedom. On the surface level the novel appears to be an elaboration of struggle of Trafford to have better, sustain and private life style. But in the deeper level, it is the depiction of the suppression, dehumanization and devastating condition of life of future London. Trafford and the people of the London admire the religious government dreaming better life and discarding and rejecting science completely from there life after the furious Second Flood. But the government turns out to be totalitarian regime controlling the freedom of its people. People like Trafford, Cascious etc. find nothing except for ugliness, horror, terror, disorder, sorrow and pain.

Throughout the centuries people have been dreaming about the ideal society in which all citizens are happy and prosperous. The Biblical paradise or mythical Arcadia is well-known idyllic places which created the image of perfect civilization. In human history several attempts have been made to accumulate the perfection. The current development in the field of science and technology is its consequence, but its effect one day or other will dig its own graves which will U-turn peoples belief and the history may repeat as Elton thought, but to what extent will determine people's fate and bearing. In this case, this novel, *Blind Faith* by Elton may serve a good example. This novel deals with such thoughts. As we have known that the literature has been reflecting the desires

of humanity for centuries and since Thomas Moore's book titled *Utopia* written in 1516 AD. The notion of " utopia" meaning" good place" has been common knowledge. At the same time people started imagining the worst possible societies, which led to the creation of the counter genre to utopia namely dystopia.

This research tends to prove the hypothesis that the extremely bad condition of life, fear, death, terror, sorrow, pain, suppression and the idle and oppressive religious governance of London is a dystopia. People's presupposition that the world ruled by the religion is a paradise in comparison to the scientific ideologies ultimately proves to be wrong. When the epidemic came, people's rejection of science and its process caused mass destruction. People and the agents of government are consoling concerned family describing it as God's will. But, the people find nothing except for sorrow, pain and death.

The so called joy harmony, beauty, peace, orders and happiness shatters when the second epidemic falls with massacre and extreme suffering of people. The fear of losing kiddies made Trafford to search about the solution. At any cost he wants to save his tinny baby Caitlin Happymeal with no regards to the consequences. He has been searching for the solution but remains helpless due to the discourses created by the Temple. When Trafford meets his colleague Cascious he comes to know how the high class people are making them idiot by keeping privacy and curing their babies through scientific process secretly. They allow vaccination to their babies, but disallow to others. Because of which thousands of children are dying of preventable disease. People are suffering the pain of separation with their kiddies; their heart, their breath, their hope but the government and people of power simply take it as God's will, Gods punishment to their forefather's sin of

disobeying religious ethics. People's disenchantment to the science, the greed of autonomy, power and politics becomes the cause of destruction, devastation, massacre and extreme suffering of people. The people of future London early believe that the belief in religion creates the heaven in earth but when the awareness to Trafford arises after the second flood, it becomes entirely wrong.

Peeling the layers of catastrophic consequences of the gruesome outcome of leisured and static, the novel mirrors the contemporary society. This project revolves around; oppressive social control, constant surveillance of government, devolution caused by static life and prediction of the negative consequences of the continuation of the autocracy, the apocalyptic vision of the doom of the world, excrement of religion and lack of the freedom. To explore the extremely pathetic condition of life, this research has made a deliberate choice to view the text from the view point of dystopia. As the main objective of this research is to show dystopian life of future London, it also incorporates utopia as the theoretical model which is latter subverted by dystopia saying that the perfect life with full of joy, happiness and pleasure is not possible in real life. This kind of life is only possible in day dream. In such situation, the dystopian method is the appropriate theoretical model for the better analysis of the text. So, it will incorporate utopian and dystopian ideas put forward by various theorists and critics including Krishna Kumar, Raymond Williams, Patric Parrinder, John Huntington, Huxley and others.

The works of Elton mainly offer a view of the future becoming worse because of the extreme development in science and technology and class conflict. Elton critiques the concept of static utopia which is in reality always changeable. The utopia for science becomes dystopia for religion and vice-versa. Elton indirectly laying the foundation for

the development of his own brand of black satire wants to create his own brand of dystopianism. Being a great writer of novels and short stories, Elton praises the invention of science and technology through his fictions. While praising science he also shows the negative aspects of it. Through the expression of satire and negativity he attempts to make people, the government and the rulers aware of the terrific and hellish consequences of the ongoing trend of development in the future especially of London. He warns people about the outcome of irresponsible and static life.

Popcorn is Elton's satirical take on the shallow inhabitants of Hollywood and the movie-culture of the nineties. Delamitri is a fictional characterization of Oliver Stone and his movie, *Ordinary Americans*. The apathy of the American film industry and the refusal to accept responsibility for one's own actions comes under sharp attack here and Elton asks us what the world has come to when we can blame everything on our upbringing, social circumstances or personal tragedy rather than admit we may be at fault ourselves. It encourages us to examine the motives behind the denial is it as unconscious as we would have others believe? Or is it coldly calculated as a way to defer responsibility onto others?

Elton's brutal honesty and acerbic wit are perfectly suited to the subject matter and although cynical, the dark humor is never far beneath the surface and the reader is left with no doubt as to how the author feels. We are, however, left with questions about the validity of media claims that movies are the cause of wide-spread violence as it champions the free-thinking individual as able to make up their own minds, make their own decisions, and accept responsibility for their own lives.

One of Elton's earlier forays into writing, it remains one of his strongest pieces to date, bested only, in my opinion, by the likes of *Dead Famous* (where he examines the phenomenon of so-called reality TV, in particular, Big Brother), and *Past Mortem* (a murder/mystery for the computer-age). His style, although jarring in places, never holds the reader back from the plot, letting us see the story from all angles as it unfolds.

The story of *Blind Faith* takes place in London approximately 50 years after many parts of the earth have been subjected to rising water due to global warming. The remaining population believes that only perverts do things in private, and obsessively blogs and uploads their lives in a sort of voluntary panoptical society. A wholesale rejection of science (which is blamed for "the second flood") has taken place, and religious faith is compulsory under new Wembley Laws. Trafford doesn't like to share. He doesn't like to expose skin. He doesn't want to know the sex life of his neighbors. He hungers for more feelings, knowledge, proof, and internal life. So when he is approached by a work colleague with an illegal proposition, he is intrigued. George Orwell puts:

Ben Elton used to be funny. This man wrote *The Young Ones!* And *Blackadder!* Even when he was writing his trademark, issue based, satirical fiction, he still managed to be funny. That, I think, was the beauty of Ben Elton. He managed to take an issue, like environmentalism, and bring it in to the reader's consciousness in a funny, eye-opening way. It's what made him so good at issue-based novels. He grabbed the attention and held on, using humor and good characters, and then the reader got engaged with the issues within the story as well. (58)

Basically, *Blind Faith* raises issues to do with religion, science, T. V., technology, internet, music videos, sharing (in the Oprah sense of the world), dressing children in g-strings and then complaining about pedophiles, and so forth. The futuristic world he creates contains all of these elements, taken to an extreme. Zamyatin claims:

As Trafford Sewell struggles to work through the usual crowds of commuters, he is confronted by the intimidating figure of his priest, full of accusatory questions. Why has Trafford not been streaming his every moment of sexual intimacy on to the community website like everybody else? Does he think he is different or special in some way? Does he have something to hide? Imagine a world where everyone knows everything about everybody. Where what a person “feels” and “truly believes” is protected under the law, while what is rational, even provable, is condemned as heresy. (47)

A world where to question ignorance and intolerance is to commit a crime against faith. Ben Elton’s dark, savagely comic novel imagines a post apocalyptic society where religious intolerance combines with a confessional sex-obsessed, self-centric culture to create a world where nakedness is modesty, ignorance is wisdom, and privacy is a dangerous perversion.

Elton basically creates two worlds in his novel *Blind Faith*; one world is of rich and powerful and the other is of powerless, ignorant and poor representing bad and good world respectively. The rich and powerful one is the theocratic regime which is totalitarian and despotic in its nature and behavior too. But the poor and meek one is

humanitarian group; the underground group which believes in science, reason and logic. Not only that, the group is formed for the betterment of the society, to upheaval the despotic regime and stable democratic system. But the despotic law namely 'Whembley Laws' takes it as a great crime not only against the government but also to the religion. As Huxley claims:

It's become a post-apocalyptic world-“not with a bang, but a whimper”.
Global warming and a variety of wars and laws have turned London in
dirty, hot, disease ridden pit-and that's the good bit. "feeling" and
revealing everything about yourself is the law; having privacy isn't.
Trafford and his wife, Chantorria, have a new baby...which has fifty
percent chance of dying young. (45)

Elton secretly gives hints to the readers about his sympathy towards the group of humanitarians. It means though outwardly humanitarians seems bad who disobey the 'Laws' keeping the underground network secretly, by 'Law' to keep privacy is a crime but in reality they are compelled by the government itself. The group of humanitarian is aiming to bring evolution in the human psychic of future London presented in the novel.

Elton wants to put forward an idea that to end a bad social system one has to raise up in order to upside-down it. He wants to suggest that people should be aware about the forth coming problem when they are consuming anything. The group of humanitarian should enlarge their group and access so that they can make people aware about ongoing problems caused by the totalitarian regime to ensue the war against the theocratic totalitarian regime; which is the exploiting group in the novel. Humanitarian should end

the totalitarian discourse which is the sole cause of their suffering. Some people in the novel think that the action of humanitarian is good but they don't dare to show them up. Even the secret surveillance Sandra Dee accepts it as good though she doesn't involve in the group to give hand for the betterment of society. Rather she tries to convince Trafford to join them.

"I mean that it's time for you to grow up. You wanted to be an individual, then *be* an individual. Your child is dead; your wife has denounced you. You're a non-person now, so you can pretend to be anybody we choose. Join us, become a spy. We can change your face, place you in a community and you'll get to keep all your secrets while you ferret out other people. We could even see each other occasionally to swap books or...whatever. It's that or burn, Trafford". (361)

But determinant Trafford is ready to be burn rather than to deceive him." I'd rather burn for ever than before what you are, Sandra Dee" (361). According to Elton only after paying the price of blood we can get justice; only after horror, terror, war and killing there will be peace, harmony and prosperity. But the great irony is that the real revolts, the great mass of undermined remain only till the day after 'Miracle Do Happen' day. There is no victory of poor and humanitarians. They remain dominated and exploited. At last the only hope remains.

Elton ends his story with the execution of Trafford on the pyre of burning books and gruesome killing of his friends. But the war is never ending war because Trafford has already set viral email through which millions of people will able to know why they are

against the Laws. But irony is that the viral email is not sent by any humanitarians it is Sandra Dee who helps Trafford to spread it all over the world. Even Trafford is not sure whether she opens the token of love for her by Trafford or not. When he was sitting on the burning fire he sees the code of mail "Ev-Love" in the crowd only then it is known that she has opened it. He wants to create a good world in his novel but he fails to do so. He believes that to create a perfect world there should be the end of war, horror, disorder and pain. But the war, disorder and pain heading towards perfect world never reach its destination. Instead of being utopia there remains dystopia.

The secret plan and action of Trafford cannot remain long in privacy. As he has planned to enlighten people revealing the cause behind the survival of his daughter which is not by the grace of God but by the very stupid scientific process (vaccination) in the day of Miracle Do Happen campaign. But one day earlier he has to lose her and caught by the police for his crime. He shocked when he has met his wife naked and blooded in the police custody and has known about his friends who are already caught and punished. The humanitarians have to pay a great price for the time immemorial. At this point Elton completely failed to give a safe land to the act of enlightening. The plan has been heading toward its desired destiny but has lost with pain, suffering, horror, terror and death.

The people of future London are living a static and leisured life that is why they do not get any development of their mind and body. They remain blind follower of the discourse created by the religion. Most of them are oblivious to the act of government. Only a few numbers of people are intensely indulged on the way of change. If they got success in their plan of revealing the secrecy behind the survival of Caitlin in the day of miracle do happen campaign the war will no more but they are made to be failure through

act of conspiracy. Before that day the government killed Caitlin. Because of which they cannot move toward evolution rather they move towards devolution. Their own behavior of believing people easily becomes the cause of their denouncement. In this sense people's laziness, lack of intelligence and fear are caused by their leisured life. Their life style becomes the cause of their doom. People's weakness encourages and supports the Temple to stop the evolution. Due to the lack of freedom and constant surveillance of Temple over people arouses the motif of fear in the mind of people. Constant presence in the every wallscreen and compulsion to share every single act in face pages limits the brevity of people. They fear to do anything because everything should transparent to the temple. Freedom of people is drowned by the temple and people are confined within the discourses. So the people are enjoying nothing more than pain and suffering.

Through the overall analysis of all these events it is clear that though Elton wants to create safe, happy, prosperous, harmonious and peaceful life under the religious governance, he is totally failed to do so, rather the world remain under the cloud of pain, sorrow, suffering, horror, terror and control. He wants to show the glittering eyes of people in future London but it turns into mystic in the novel, which mainly caused by the dominant and unhealthy law and policies of the unhealthy governance, despotic rulers, lack of freedom and blind belief in religion. Though Elton persistently attempts to create a better world in *Blind Faith* replacing the destructive science by the dominant religion but he unfortunately creates dystopian world in the text.

II: Blind-Spot of Religion: A Dystopia in *Blind Faith*

Ben Elton's novel *Blind Faith* is set in a speculative future where the world has been wiped out by the disastrous flood brought on by carelessness towards the global warming. People's admiration to the science and its hard and fast development to build up the capitalism and excessive use of minerals result in global warming, which brought second flood and people's rejection of science. In *Blind Faith*, Ben Elton unsuccessfully attempts to create a utopian world where there is perfection, happiness, leisured life and peace by projecting the future society of religion. But, his persistent attempts turn upside down when the story takes another turn. The movement of the plot does not let Elton to create a utopia in blind faith rather it becomes completely reverse. The gruesome picture of the reality hinders Elton to create a utopia. His utopian vision becomes failure as soon as Trafford indulge in the secrete activity with the help of his colleague Cassius and the underground peoples in order to save his daughter, Caitlin Happymeal through vaccination which is taken as a sin by the people of faith.

The story takes place in London approximately 50 years after many parts of the world have been subjected to rising water due to global warming. Global warming results not only destructive in its nature but also disenchanted the people of the London, the setting of the novel. The effects of the global warming can be seen in the novel. Children are dying of preventable diseases like measles, mumps, cholera, tetanus etc. because of which the infant mortality rate is around fifty percent. Only the fifty percent of children may celebrate their sixth birth day in MacDonalls. As a result people happen to take religion for the explanation of disaster. But the Temple (ruling body) turns into despotic ruling institution with its own law namely Whembley Laws.

Blind Faith is essentially a warning. Firstly, it is a warning against the dangers of climate change. In this future, the earth has been abused to such an extent that it has responded with a devastating flood, that has killed a significant proportion of the world's population, changed the geography of the planet and brought with it ravaging diseases. Secondly, it is a warning against what might come as a result of the increasing fascination with sharing our lives and thoughts via social media (blogging for example!). Elton creates a world where people have become so engrossed with them and sharing every minute of their lives that they have come to see themselves as the embodiment of God on earth and therefore deserving of the worship of others.

Human's knowledge and religion both are supposed to be the harbinger of humanity and civilization. The scientific utopia claims science and reason as the ladder towards the Edenic life of human beings. If science and reason provide human beings anything that is nothing other than brutal pain; scientific dystopia regards it as the Satan in the garden of humanity. It only spoils human beings' order and the established peace. It is only the cause of bloodshed, quarrel, disorder and devastation. The suppositions toward the modern technology are frail and weak. So, ultimately science gives us degenerated and barren life as:

[...] it was grotesque to see reason and science as the great deliverers of humanity. If reason and science provided any guide to the future it was in the nightmare form of their perverted use. The urge to look into the future reminded. That was the compliment that anti-utopia paid to utopia. But, it was now a future to be feared. (Kumar 225)

It will be humorous if we see science and technology as the provider of humanity, kinship, fraternity and brotherhood, because science and technology can give us nothing more than

unpleasantness, sufferings and pain. “The technological imperative is so ubiquitous and apparently brings it with so many seemingly inevitable undesirable consequences” (Sibley 272).

Elton in his novel attempts to create utopian world where religion makes people its blind follower through wholesale rejection of science for their betterment with the hope of peace, progress, prosperity, happiness, brotherhood and harmony. But the thrust of power and authority the Temple turns out to be despotic. In fact there is a single world, Religion, in which the entire population participates with blind faith. People are told that they are the embodiment of the God and to worship the God they must worship themselves. So, *Blind Faith* is not a utopia as Elton wants to create rather is an anti-utopia. the domination of the authority to its people in the name of happiness transform the religious utopia into dystopia.

In dystopian world, there is misuse and abuse of power, position, science and technology. Dystopia often explores the concept of technology going ‘too far’. In scientific dystopian works, the creator of dystopia often talks about the technology more advance than that of contemporary society. The advance technology and the sophisticated machinery are controlled by the aristocratic or sophisticated people who are in power. To control their rival class, they first control the sophisticated machinery. To suppress the poor people, they hold the advance science and technology while the oppressed people are compel to use the technology comparably primitive than what we have today. They are compelled to use traditional equipments than the aristocratic. The technological advances in dystopian fictions often enslave human beings. Human beings are very meek and week in front of the monstrous technology. The technology which is supposed to solve all kinds of problems happens to be the cause of all kinds of problems. “The scientific utopia aimed to show how human life becomes easier, healthier, and

happier. Technological inventions eulogized by Bacon as ‘new creation and imitation on divine work’, were to be the single means this end” (Kumar 31).

In a dystopian world utopian dream of improvement are overshadowed by simulating fear of the ugly consequences of present day behavior, people are alienated and individualism is restricted by the government, the government do not usually care for the well-being or safety of their citizens. Dystopias are often filled with pessimistic view of the ruling class or government that is brutal or uncaring ruling with an iron hand or iron fist. Dystopian governments often have protagonists or groups that lead a resistance to enact change within their government.

In *Blind Faith* Christianity-based theocratic regime rules the future London which is not only hostile to motherhood but also irresponsible to its people. The protagonist, Trafford and the group of humanitarians lead the resistance for the betterment of the people in London within the periphery the plot of the novel is developed. The theocratic government rules the people scattering false propagandas and subjugating its people putting them under the constant surveillance.

From the very beginning the domination of religion is noticed when Barbieheart, puts the individual in continuous surveillance of religious education, of which Trafford, the main character of the novel is also of not an exception, but he ignores. Barbieheart is the agent of authority in the wallscreen of Trafford’s apartment as an explicit insurgent. Who not only gives eye to their every activity but also spread the message of authority in the name of people’s happiness. Her appearance in the wallscreen is the evident of the domination of the religion. It is proved when Trafford doesn’t greet Barbieheart deliberately and his wife Chantorria volunteered apologetically waving at wall-screen “sometimes he doesn’t even say good morning to me” (12).

But the fact is that she also does not like her. It is her compulsion to manage the situation as they are happy with their circumstances.

Barbieheart's constant presence in every households and interruption in others private affairs make Trafford angry. She is the moderator of the tenement chat room so she interrupts. Trafford never minds her presence but his desire for privacy is quenched by her constant presence. So, he dislike her and angry with her. As the third person narrator narrates as "She was moderator of the tenement chat room and, having grown too large to leave her apartment, she was scarcely ever absent from her post. A constant presence in every household, Barbieheart was an extra member of the family and one whom Trafford deeply resented (12)".

From the remark of the narrator, it is clear that the ruling institution has the great thrust in power and authority. By making people just follower of the Laws the Temple wants its stability in authority. The Temple only counts its authority and its sustainability neglecting its responsibility towards its people draw the conflict and tension with people. The continuation of despotic ruling makes their utopian world a dystopia. All the suffering, pain, demise, and torture are caused by the continuation of the ruling attitude for the long period of time forgetting its responsibility towards its people. The dream of people living happier life accepting religion in behind every activity is shattered. Their prior belief in rejection of science and acceptance of religion for every activity comes to be doomed. The misuse of science and technology in the past is become the main cause of suffering on the one hand and complete rejection of science blocked the way of their happiness on the other. They can have their happiness if they take science and religion together in parallel. The act of one era is the cause of suffering of another era. As Krishan Kumar argues:

[...] the scientific revolution of seventeenth century and the industrial revolution of nineteenth-century have been the building blocks of the sterile graveyard of twentieth century civilization. Science and Reason, the twin components of practically all progressive and utopian conceptions since the seventeenth century, are only too clearly in the ascendant. But instead of producing the heaven on earth that the utopians confidently predicted, they have succeeded only in creating a hell. (Kumar 242-243)

Though science and technology provide pleasure and a sense of progress at first, but ultimately it is the one which leads human beings towards grave in their youth if they misuse it. The misuse of science and technology in one era is the cause of the doom of another era. The rapid development of advanced machinery in seventeenth, eighteenth and nineteenth century is the cause of hellish life of the twentieth or twenty first century. Similarly, the misuse of science and technology in the past results into despotic, theocratic regime in the novel, the government is so rude and irresponsible to its people's happiness.

The principal activity of the government is finding people something to do. Regarding the government policy every person should indulge in work. Thinking that, if people do not make themselves busy they will know the reality. Following the policy, the main character of the novel Trafford also works for NatDat: the National Data Bank to collect and to store information about the population. Every single recordable fact about every single person in the country is logged at NatDat. NatDat is the authentic machinery informer of the government to watch every activity in minute details. Through the help of NatDat the government is able to have its full control over the population. To have all ears about the people's activity the government has launched a law namely Whembley Laws, declaring every person in the country famous, to which there is mass

hysteria and jubilation-in the name of God's will. And which is the force to force people to upload every possible details of their life on their Face Space Pages including the most potential terrorist and random killers. The act of keeping secrets as privacy is taken as a denial of Faith. The law which aims greater happiness is in reality not other than the restriction of individualism. The law presents as "In a world where a desire for privacy was proscribed as a perversion and a denial of faith, there was little point in government sponsored mass observation (19)".

People of the world must blog daily and place footage of everything from child birth to shaving their bikini line on face page on you tube for everyone else watch. Despite being a worker of NatDat company as a means to the government. Trafford involves in secret web of the skepticism towards religion in alliance with Cassius, Newbury, Taylor, Macallan and the secret agents of underground networks in opposition to the government practicing science and knowledge which is completely banned as illegal activity and as a sin.

The love of newly born daughter Happymeal and the irresponsible activity of the government to its people make Trafford to dare to go against the law, the religion. The typical dystopian convention of "a pyramidal political structure controlled by an exclusive elite" (Rao 17) is clearly visible in the novel. The government is making people busy in religious activity so that they can work but not think independently. Everywhere there is crew of ravaged mother with gloomy faces and misty eyes filled in the pain of untimely demise of their kiddies. To imagine the fate of the future is one of the fundamental characteristic of dystopian literature. Blind Faith has imagined the future of London. In which the future of London is nightmare. The future of London is dystopia, a catastrophic consequence. By its definition; "Dystopia is a very unpleasant imaginary world in which ominous tendencies of our present social, political and technological order are projected in some disastrous future culmination" (Abrams 218). The anti-utopia deals

with the theme of the catastrophic consequences caused by the extreme development of sophisticated and advanced technology. Mostly the concepts of entropy are described much. It predicts fate of the future world and gives the human being a warning as Krishna Kumar says:

The earth doom comes not through the usual kind of cosmic catastrophic – the sun becomes an exploding supernova the earth collides with a gigantic meteor – but as consequence of man’s greatest technological achievement the harnessing of the energy of the sea tides. The through going exploitation of this source of power brings prosperity and happiness to mankind for thousands of years, but at the enforcing cost of slowing down the earth’s rotation through tidal friction....but it was characteristic of the dwellers on earth that they never looked more than a million years ahead and the amount of energy available was ridiculously squandered. (239)

Science and Technology become the cause of the destruction of the world if they are misused and overused. The destruction will not only come in the form of epidemics or any kind of natural disasters. The excessive use of the scientific production will certainly bring the doom of the era.

But, for the pain of people divorced with their kiddies, the government is consoling its people taking it as a just punishment given by the lord for their forefather’s sins: “the pain that the people most bear in repentance for the sins of their faithless forefathers (14)”. The people are helpless under their blind belief on religion. They are habituated in losing their babies and they seem hopeful with the grace of God. They are toughed to console themselves that their babies are safe, happy and secure in the hand of Diana in the heaven. As the agent of government Princess Lovebud says in doing her duty to console the bereaved mothers

“I know absolutely that my little kiddies ain’t dead but with Jesus, safe in love and nestling in the tender arms of Diana. What don’t kill me makes me stronger, every journey begins with a single step and I have been made a more empowered and a better woman through the pain that the love has fit to visit upon my woman’s breasts.”(48)

The religion has its full paw on the people. It is imparting false discourses and the people are following the truth created by the religious discourses that stories are blasphemy and fiction is a sin. Even Trafford having intense desire to have privacy also made to believe that the stories grow their pride and vanity and create the story of earth forgetting God. They made people to believe on only one creator that is God. People are completely hegemonized by the discourses in Gramsci’s sense. This can be taken as the impact of religious doctrine on people. This is clear when Trafford explain Cassius that how the stories are sin with great admiration to regime.

“Because once man had begun inventing stories his pride and vanity grew so great that he thought he could write the story of life itself-and so came about the greatest sin of all, when man wrote the story of the Earth and left out God!”(60)The dystopian theory claims that in the dystopian world whatever the expectation the people have, its destiny is to turn against itself as Krishan Kumar comments:

This is the plains in the early utopian Wells, as in Huxly and Orewll. Not the principal of progress themselves, but there use and practice, was dismayed and outraged them. There seemed no way to make the practice fit the principles. Every attempt indeed in the grotesque inversion of its promise- democracy products despotism, science barbarism and reason unreason (Kumar 110).

The children are dying of preventable diseases. The infant mortality rate is accelerating. The parents are in great despair. People fear to have babies. The happy married life is going to be doomed. But the parents are not ready to have their babies vaccinated although still the science is existed and there is possibility to cure their kiddies. The vaccination is taken as the greatest crime by the law and the people are helplessly looking at their dying kiddies. They cannot dare to go against the authority it is because the “world is ruled by Ostrog, a proto fascist believer in the over man theory of humanity, who has risen to power on the backs of the workers and then betrayed them” (Kumar 186-87).

No one ever dare to challenge the law, which is completely against their betterment. All of them in the name of Faith have internalized the truth created by the Church-man on the one hand and on the other hand the government despite helping the innocent kiddies is standing idly. As the narrator narrates:

A billion cholera-ravaged infidels massed at the gates pleading for a glass of clean water. In more mundane domestic news there had been a number of instances of vigilantism and People’s justice (with which the authorities sympathized but which they could not officially condone) and the government appeared to be standing idly by while a highly organized fifth column of pedophiles infiltrated the community. (35/36)

Despite taking action to control the disaster brought by the epidemics the government stays as blind and dumb. Rather it forces people to change their mind messaging through the health worker and spiritual adviser. They are motivating people to forget about other and

remember them only to make the religious utopia true. But the reality is that utopia and dystopia come together. Krishan Kumar argues:

But just as the formal utopia was extensively prefigured, in classical and Christian thought, so anti-utopia was frequently manifested in the expression of what we might call the anti-utopian temperament. There have always been those who, for reason of individual psychology or social ideology, have been profoundly skeptical of the hopeful claims made on behalf of humanity by social prophets and reformers. They have the dark side of human nature as the preponderant side. Men are sinful fallen creatures. They are weak and in need of authority and guidance. Left to their devices, they will always be the prey of selfish and aggressive impulses. (100)

As the anti-utopia always comments the positive or the illusionary aspiration of so called reformers and prophets, the religious governance is subverting the terrible illusion of utopia. The statue of Sphinx comes as a symbol of god and religion giving the glimpse of Christ's Crucifixion and resurrection. But later the statue becomes image of death, disorder, moral degeneration and sins. Certainly, the religion says man is a sinful creature who have negative impulses and inner core filled with sins and vices. But it claims that sins and vices can be purified and forgiven if he confesses.

First Trafford finds the society perfect as though he is in the Edenic paradise. But the reality comes there as the evil Satan to destroy all the anticipations and appearances. Along with the Trafford's journey, the reality appears gradually and he comes to see that the society is an oppressive and tyrannical slave state. Though the peoples are being victimized by the religious

governments, they themselves are the sole cause of the degradation and disorder of the social order.

This act of government is nothing more than breaking the unity of people which probably are the dangerous unity to break hitherto regime. The people are more frustrated than before when there appears another epidemic. The act of motivating people to think about themselves is spreading more widely by the government despite attempting to control the disastrous epidemic. In every celebration in every gathering the authority appoints a leader. Leaders who motivate and make people believe on God. In Trafford office too there is a lady employ, Princess Lovebud with full authority of Church to spread the discourses made by the religious people. She is the chosen person by the church to spread the false discourses to the people. It is when she chanted in the office ordering people to follow her.

O Lord, O Love, O Lord of Love, grant us the serenity to be ourselves and to love ourselves and to be everything that we want to be. To dream the dream and to live the dream as you want us to do, O Lord. Each day is an open door; let us have the courage to step through it and not to close it behind us that others might step through it also. You made me in your image, Lord, and so it is my duty to love myself as you love me. I believed that the children are the future. Amen. (47)

Princess Lovebud believes in every teaching of the Church. She believes in the Lord, the Love and the Laws of the Church. She is a trained astrologer, a tarot reader, a white witch and a department at slimmer of the year. Using the power of the faith she is the leader of the office for any celebration and any festivals. In every celebration there will be the confession, the confession of their agony and pleasure at a place to be happy. As she is the spoke person of the

temple she has to conclude the festivals. Through the conclusion speech delivered in every occasion, she tries to console the bereaved woman, as the agent of the Church. In this sense she is an explicit insurgent of the Church. She is the agent of the Church to spread the religious doctrine and messages. She does her work rather forcefully in the name of Lord, Love and Church.

The religious authority, in the name of Lord and Love, forces the individuals to upload their every whereabouts in the virtual world. Their motto to diminish the oneness, secrecy and to inspect their people's every activity is made easier by the virtual world in the name of panoptical society so that they can cut the roots of enemy in their nascent state. The collected every possible detail is determining factors of the people whether they are Faith follower or the blasphemy. If they are found blasphemy they should be sentenced to death. So no one can dare to question the authority. To follow what the Church says is mandatory. Politics is the game to show the power to stand superior in the world. For that purpose European countries are ready to hatch the conspiracy of war killing the mass of innocent people. In the history of the world, the destruction of the first and second world wars is the burning example of the misuse of the invention of the modern science and technology. The suffering, pain and unhappiness of innocent people were totally ignored by the so-called ruling government of Europe; likewise the government is showing its dull presence in peoples suffering. This is the example of religious dystopia in the novel. The dystopic vision of Margaret Drabble is not different from that of Abrams. Drabble writes: "Dystopia, a term coined to convey the opposite of Utopia: the dystopian mode, which projects an unpleasant of catastrophic future" (312).

Trafford stuffed his own muted earphones deeper into his ears to try and shut out the noise, along with the sight of people's bodies and the smell. Sweat, perfumed toilet products and

food. The majority of people were eating as they shuffled forward, listening to their communitainers, staring at the video loop and pushing food into their mouths. It seemed that not a single sensory organ was in repose. It would be worse on the train, of course. Trafford was dreading it: A packed baking hot tin can full of people eating pizzas and burgers and chicken and healthy chocolate –and –cereal brunch bars. He took out an extras strong peppermint, the only thing that got him through his journey without being sick. Unfortunately it was becoming increasingly difficult to track down peppermints that were not coated in chocolate. Shop assistants found it inexplicable that he asked for them. What was there not to like about chocolate?

Owing to the extensive use of machinery and to division of labor the work of proletarians has lost all individual character and consequently, all charm for the workman. He becomes an appendage of the machine, and it is only the most simple, most monotonous and most easily acquired knack that is required of him. Hence, the cost of production of a workman is restricted almost entirely to the means of subsistence that he requires for his maintenance, and for the propagation of his race. But the price of a commodity, and also of labor, is equal to its cost of production. In proportion, therefore, as the repulsiveness of the work increases the wage decreases. Naymore, in the same proportion as the use of machinery and division of labor increases, in the proportion the burden of toil increases, whether by prolongation of the working hours, by increase of the work enacted in a given time, or by increased speed of machinery". (Marx 21-22)

Capital is nothing more than the accumulated fruits of the workers sweat and then a countries capitals and revenues grow only when more a\and more of the workers labor are being taken from them. When, his own labor increasingly confronts worker as alien property and the means of his existence and of his activity are increasingly concentrated in the hands of the capitalist. Thus, the capitalist world is dystopic because they snatch the workers freedom alienating them. They are compelled to do hard work in the factory round the clock. Though they work hard in the factory, there is no security of their life so they never see the happy life. Working with machine has been the part of their life like Trafford their hard endeavor has become absurd because they have been exploited by the governing body relay on the capitalism.

Like More, H. L. B. Moody has a similar opinion regarding utopia. He says that it should be perfect place without any lacks and scarcities. People should always be happy. They should not suffer from any kind of diseases they should be healthy and strong:

I enjoy perfect health of body, and tranquility of mind, I did not feel the treachery or neither inconstancy of a friend, nor the injuries of a secret or open enemy. I had no occasion of bribing, flattering or pumping to procure the favor of any great man, or of his minion. I wanted no fence against fraud or oppression; here was neither physician to destroy my body, nor lawyer to ruin my fortune: no informer to watch my words and actions, or forge accusations against me for hire: the here were no givers, censurers, backbiter, pickpocket, highwayman, house breakers, attorneys, bawds, buffoons, gamesters, politicians, witch; no encouragers to vice, by seducement or example: no dungeon, axes, gibbets, whipping-post, no cheating shopkeepers or mechanics: no pride, vanity, no fops, bullies, drunkards, strolling whores, or poxes, no ranting, lewd, expensive wives, no stupid, no scoundrels,

raised from the dust upon the merit of their vices; or nobility thrown into it, on account of their virtues: no lords, fiddlers, judges, or dancing masters. (Moody 125)

The writer is obviously looking back in a time or a place when he does enjoy very ideal life which he has never experienced before. The speaker is in very safe place. There is no mischief, brutality, injustice and inequality. Unlike Trafford's in *Blind Faith*, all people are equally respected. his ideal place is not affected by corruption, exploitation, domination, suppression and any other evil things.

Plato writes in his *Republic* that, people cannot gain knowledge of things through our senses because the objects of the sense perception are fleeting and constantly changing. Plato stated that we can have genuine knowledge only of changeless things, such as truth, beauty and goodness, which are known by the mind. He called such things ideas or forms. According to him, the most important idea is the idea of good knowledge is the object of all inquiry, a goal to which all other things are subordinate. Plato stated that the best life is one of contemplation of eternal truth.

Plato states:

In the world of knowledge, the essential form of good is the limit of our inquires, and can barely be perceived, but when perceived we cannot help concluding that it is in every case the source of all that is bright and beautiful – in the visible world giving birth to light and its masters, and in the intellectual world dispensing, immediately and with full authority, truth and reason; and that whosoever would act wisely, either in private or in public, must set his form of good before his eyes. (Plato 228)

Philosophers, kings, the leaders of ideal state, had souls in which reasons reigned over spirit and appetite, and as a result possessed the foresight and knowledge to rule wisely. In Plato's view, these rulers were not merely elite, intellectual, but moral leaders, in the Just State, each class of citizen had distinct duty to remain faithful to its determined nature and engaged solely in its destined occupation. The proper management of one's soul would yield immediate happiness and well-being, and specific educational methods would cultivate this brand of spiritual and civic harmony. The nature of dystopia is the reversal of supposed happiness. It means dystopia is such a thing which distorts the utopian happiness. Every anti-utopia is a distorted form of a utopia. So dystopia is a negative side of utopia as:

Since the time of Moore's utopia, the anti-utopia a formal reversal of the promised of happiness in utopia- has been a literary and intellectual possibility. But it was not until the nineteenth century that much was made of this possibility. Till then the anti-utopia, though generally recognizable as a distorted reflection of utopia, tended to appear as a variety of the older form of satire. (Kumar 104)

Dystopia, thus in general, is the failure of utopia. As Krishan Kumar argues:

The anti-utopian temperament supplies the terms of perennial philosophy. It can manifest itself in all ages, in all manners of guise.... Its tones are variously satirical, mocking, and imaginary –all of which can be effective foils to human pride and vanity. It presents itself as the sum-ripe old human wisdom, a storehouse of cautionary but essential truths about human nature and striving distilled from the collective experience of mankind. Its principal target is hubris: the insolent presentation of humanity to mimic the gods. (103)

Dystopia explores the innate hubris of human beings. The common hubris is to compare themselves and their scientific advancement to God. Dystopia satirizes the utopian ideals of happy and successful life. It clearly explores the flaws and weakness of the utopian concept. But, the utopian concept attempts to create a perfect world. "Utopian is created in response to man longing for happiness, prosperity and progress on the earth. It proposes to present a more or less detail picture o/f a society significantly better than that in which the writer lives (Elliott 101)".

Analyzing the clear relationship between utopia and dystopia John Huntington argues:

Though opposite on the surface, utopia and dystopia shares a common structure both are exercises in imagining coherent wholes, in making an idea work , either to lure the reader towards an ideal or to drive the reader from a nightmare .Both are expression of a synthetic imagination, a comprehension and expression of deep principles of happiness or unhappiness. (124)

There is similarity between the surface of utopia and dystopia. But, in deep they are two opposite poles. Utopia explores or anticipates happiness, fraternity, prosperity and progress. But dystopia describes unhappiness, torture, pain, suffering, problems, and troubles of human life. "Instead of producing heaven in earth that, the utopians confidently predicted. They have succeeded only in creating a hell, as the fate of utopia is to meet dystopia" (Kumar 243)

The anti-utopia always makes us live in a nightmarish world. It takes us through the journey towards the hell as Krishan Kumar argues:

The formal anti-utopia draws comprehensibly on the varied expression of the anti-utopian temperament. But it is both more and less than this widespread general philosophy. It is more than it, because it makes its objection to utopia not in

generalized reflection about human nature but by taking us on a journey through hell, in all its vivid particulars. It makes us live utopia, as an experience so painful and nightmarish that we lose all desire for it. (103)

When Trafford encounters with his colleague Cassius he becomes able to know his inner thoughts through his suggestions and help, which leads him to the path of reason leaving, imposed religious path, which for him is a mean to dominate the people. Not only is that, through the help of Cassius, Trafford able to save his daughter Happymeal, vaccinating her against the measles and mumps. Trafford has got his daughter vaccinated despite the consent of his wife Chantorria.

Trafford's first defiance of the theology is his thrust to keep privacy. He has not logged his daughters birthing videos on World Tube. When the agent of the Church Confessor Bailey knows that he has not uploaded the video, he asks the reason behind not uploading and sharing the video and forces him to upload it on Tube for everyone else watch. For Church the stages of human developments are beautiful and more special Lord-given event, which is like no other and after which no one, will never be the same with their community. Although Trafford has already described about his happiness in his face page wall, but the Church is not convinced. For the Church description of things or incident is fiction and fiction is taken as sin, sacrilege. They believe and make other to believe on it that the God has created reality and man must worship it that is the way of truth. They believe that man creates only lies. To sustain the authority of the Church the members forcefully make people to do in a way that they want. When Trafford informs Bailey about his description of his happiness on pages Bailey boosts in anger:

You described it! The Lord has blessed us with digital recording equipment with which we can capture, celebrate and worship in diamond detail the exactitude of every nuance of his creation and yet you, you in your vanity, think that your description, the work of your lowly, humble, inadequate imagination, can somehow do the job better! You believe your description, your fiction, to be a better medium for representing God's work than digitized reality! Why didn't you broadcast real reality instead of your own paltry efforts to describe it? (28)

Trafford knows the answer but he could never say it. He cannot possibly confess that his decision to delay putting the birthing video on the net has been the result of strange force deep within him which desires a moment of privacy. His desire to keep privacy is an action against the Religion and betterment of the people. Whenever Trafford creates utopia its doom lies within itself. Everyone is naked inside the clothes, so every utopia is ultimately dystopia. It is the end in the beginning. Utopia has anti-utopia within itself as Krishan Kumar argues:

The conservative and pragmatic critiques of utopias spring from a fundamental pessimism, or at least skepticism, about the capacities of human beings, and the possibility of attaining more than a moderate degree of happiness in human society. Standard anti-utopian figures have been the worm in the bud. The thorn in the rose; the pessimistic counter point to the optimistic visions of history and humanity, like the serpent coiling itself around the apple tree in the garden of Eden. But while this scorns the possibility of achieving utopia, there are those who fear the opposite; the utopia can be attained, and that it will be a nightmare. It is not in this view, that humans are too vicious or too stupid to create the perfect

society, but that such an achievement would violate the restlessness and striving that are an essential part of the human spirit. (101-2)

Every element of utopia is reversed in the blind faith. The blessed happiness and perfect serenity of the world are reversed. So each and every utopian imagination gets revised because, “the anti-utopia was the image of those blighted hopes, a precise reversal of utopian expectation” (Kumar 111). The apparent paradise of the people turns into hell at last. The beautiful scenario, the so-called progress and prosperity turns upside down by the presence of the surveillance. As the apparently Edenic happiness turn by turn shatter and becomes hellish it can be claimed that the world of *Blind Faith* is a true depiction of an anti-utopian society.

But he finds the great unchallengeable obstacle in his path is the government system by which people of Faith are taken as the good one whether they are terrorist or the priests. A person who believes in Faith believes in God, the creator of the world. To worship the creation is to worship the God. “We are the face and the body of the Lord and when people look at us, they are looking at God!”(73). His desire to keep secrets gets empowered when he finds new staff in his office, Sandra De challenging the almighty of the office Princess Lovebud before her no one has dared it. His attraction towards her let him to goog in her face page where he finds her keeping secrets not uploading the real posts. Because of which he is attracted towards her and their relation developed into love relation. Trafford shares everything of his activities with her. But the irony is that she is an implicit police insurgent and she is there to inspect him. He unknowingly falls in clap-trap of the Church. Although the book is set in an unspecified date in the future it exemplifies many features of society today. In similar fashion to George Orwell’s *1984*, Ben Elton uses a description of the present society to mirror the future. Whether the story presents a possible conclusion of the Facebook, YouTube and reality TV fixation of today is

debatable, but nevertheless worth entertaining. Is this in fact a possible reality for the future? i.e. a sex obsessed egocentric culture who have lost the ability and interest to imagine but are instead concerned with fulfilling their own reality TV life? There is merit in promoting a discussion about British society, including parallels with the rest of the globe. Elton makes a reference to America as *the beacon land across the Atlantic sea* (2007:108) suggesting that they are the society in which others follow. How true this could be interesting to discuss.

Everybody knew that before the Flood it was fiction that had been the principal corrupter of men. That was terrible time when society had been colonized by made up people. When the television channels had teemed with people pretending to be people that they were not! The people who were the creation of a third party, fictional characters. Then, thankfully, even before the Flood, a time had come when man slowly began to turn away from stories in favor of reality. A time when, mercifully, a new generation began to celebrate only itself, to watch only itself on television, to read about only itself in books and magazines. In the world where fiction is sin, to have knowledge is sin, individual freedom is completely restricted, Trafford and his friends are trying to reconstruct the society, but it seems almost impossible. The elders of the high council vaccinate their kiddies to save them but they don't allow other to have vaccination. As Cassius narrates; "My personal belief is that the elders of the High Council use vaccination to ensure the survival of their own families. They would not be the first despots in history to secretly enjoy that which they deny to their subjects "(47). From this, it is clear that how the elite class is ruling other exploiting their basic rights. Trafford does not like to share. He does not like exposed skin. He doesn't want to know about the sex life of his neighbors. He hungers for more knowledge, proof, an internal life. So when he is approached by a work colleague with an illegal proposition, he is intrigued.

Trafford discovers a hidden world underneath the world where everything is revealed. Not only does his life become enriched, but he finds a woman even more secretive than himself. As his knowledge grows, so does his belief that the world, as it has become, is terribly wrong. He has dreamed his life with Sandra Dee but she, with deception, is found a police insurgent of the Temple to insurgent the people. Because of the revelation of her identity the dream of Trafford scattered. When he happens to meet people like him in the underground library, he comes up with a plan - a revolutionary plan. He wants to reintroduce evolution, science, and literature to the world, and he thinks he knows just how to do it. But with his secret in danger, his wife becoming more and more unstable, and the very real possibility of betrayal lurking around every corner, it's a race against time. During the second epidemic thousands of children died but Happymeal survives. "Within hours the tenement was filled with the sound of weeping as baby after baby succumbed to despair. Toddlers and little children had more strength to sweat it out but the smallest all quickly became very sick. All, that is, except Caitlin Happymeal"(212).

She survives because Trafford has her vaccinated. The confessors, Bishops and almost all of the people take it as the grace of God. But in reality her survival is due to scientific process. It is the result of the intellectual activity of man. There is no mystery and miracle behind her survival but just cold hard facts. The Church has planned to announce the survival of Happymeal as the grace of god taking her as the symbol of goddess in the day of Miracles Do Happen campaign on the one hand and on the other hand Trafford and the people of Humanist Group has planned to announce the reality of her survival. The celebration and announcement is necessary because the Church has understood its congregation and knows that it needs to act urgently to channel the divested population into the correct emotional reaction. But the group of Humanists has the plan to begin the revolution against the despotic regime. Trafford says, "The temple

wants my daughter to be a beacon. Well, all right, let her be a beacon. I will make her beacon but not a beacon of blind faith. A beacon of reason”(257).

But everything shatters before the day of celebration when Happy meal dies. The cause of her mysterious death is revealed only when Trafford, his wife and his friends are arrested and tortured that she was poisoned and killed by the people of Church when they know Trafford’s plan through Sandra De with whom being blind he has shared his plan. They killed Caitlin mixing the virus of cholera in the drinking water of Trafford’s apartment. This brutal act of religion is the evident of dystopia. This is an example of destruction, exploitation, domination of religion in the name of perfection. Trafford and his wife, Chantoria suffer severe consequences in the public eye when their secrets are revealed. As quickly as your claim to fame makes you an idol your secrets can turn you into an outcast. Perhaps their alienation could have been avoided if they had been a little more private and satisfied with being ordinary. Pupils should become sensitive to this reality and learn to be cautious about the choices they make.

The religious utopian world ultimately turns out against the people’s welfare which is in reality a deception to make people blind. At last the Sewell and the group of humanist have to face burning flame. Thus, the dystopian study to the text gives justice to wholesale rejection of science and humanism, which is based on cause and effect, reason and fact. The novel contains a sad ending when the religion becomes dominant despites its exploitation. Trafford is arrested and punished severely to his dismay. He is shocked when it is uncovered that it was Sandra de, his beloved is revealed in her true character. In his cell, Trafford is visited by Sandra Dee, who turns out to be an undercover police officer, and the reason that the Temple knows all about the Humanists. She tries to recruit Trafford. He refuses and he and Chantorria are taken to the stake to be burned as heretics. On his personal PC, Trafford has set up an email bomb (containing a précis of the Theory of Evolution) which he tricks Sandra Dee into releasing under the pretense that it contains a love-letter from him to

her. When being tied to the stake, Trafford notices a girl waving an Ev Love ("evolve" backwards) banner, showing that she received the e-mail. He goes to his death in hope of a better world, reasoning that a society which promotes ignorance over knowledge and values mediocrity will inevitably die out and "evolve" into one that values knowledge and excellence. Chantorria is punished due to her inability to do something when Trafford was going against religion, for which she accepts the tortured as his just punishment. It becomes clear when she herself says: "I am a sinner! I deserve my punishment" (326). The authority also goes to the extent of severe punishment, torture against Chantorria with the hope of brain washing Trafford. Later it is revealed that the counter measure against religion is being injected by Trafford in the name of e-mail bomb, which contains the information about the destructive aspects of religion.

This novel can be considered as the manifesto of religious dystopia. Dystopia is the community or the situation to present the negative aspects of anything. Dystopic situation results through the domination, violation, destruction, and exploitation. Dystopia can be found everywhere-in science, religion, society, civilization and elsewhere-if the dialectical aspects are presented. Dystopia is used against utopia in its etymology. If utopia presents the world of perfection above than the reality, dystopia unearths the dark sides and sites of reality. This novel excels in the presentation of religious dystopia when religion is presented in its form of devastation.

The surveillance against the citizen with religious education, the forceful law of religion to upload every secret in the name of so called panoptical society, the tendency of authority to spread religion using both explicit and implicit means and the physical, mental, and instrumental torture against the supporter of religious skepticism evidences the blind-spot of religion. However the novel is also reach countering the authority of religion such as; Trafford's ignoring the surveillance of telescreen, his action to be private in some of his affairs, his alliance with the voices of reason, and his acceptance of death rather supporting religion. This action did by Trafford to eradicate the follies of religion in the novel makes the novel a dystopian one.

III. Excrement of Religion: A Disillusioned Fantasy of Religion

After the analysis of *Blind Faith* through the dystopian perspective, the researcher comes to a conclusion that in spite of the endless effect of Elton to create a utopia in the text with the help of the utopian ideas of peace progress, prosperity and harmony, it becomes completely dystopian fiction because of the terror, horror, pain, suffering and fear. Seemingly, the novel is a depiction of a perfect society where there is beauty, peace, harmony, advance scientific technology, social security and order. But with the close analysis of the text through the theoretical insight of dystopia, it is found that the novel is the dramatization of an anti-utopian society. The novel is demonstration of the dystopian society, which is caused by the odd consequences of the progress of the scientific technology and the continuation of the capitalism, which brings the huge contradiction between the government and the group of humanitarian.

Science and technology, the supposed deliverer of happiness and humanity, brings odd consequences because of its excessive use. Instead of delivering peace and happiness, it gives pain and torture to the people of London. By the persistence use of it, the group of humanitarians becomes very weak, frail, and meek. Instead of heading towards evolution, their life move towards devolution. They become almost completely ravaged. Their dependency on the religion becomes the ultimate doom of their supposed Edenic life. The excessive belief on whether it is science or religion leads towards "war, imperialism and eventually cultural disintegration"(Sibley 259).

Ben Elton's *Blind Faith* (2007) recounts the tale of the religion and its dialectical aspects in relation to the humanity, from the vantage point of third person narrative, the fiction accounts the heart-rending situation of the skepticism towards religion from the lens of character portrayal

of Trafford. Trafford undergoes as an underdog of religion and its discursive domination. From the very beginning to the end Trafford and the supporters of reason (Humanist Group) are tortured, brutalized, and finally killed. Hovering around Trafford's miserable condition, the fiction presents the other sides of conservatism and traditionalism in the name of religion.

From the very beginning the domination of religion is noticed when Barbieheart, the agent of the authority, puts the individuals in continuous surveillance of religious education of which, Trafford is also of not an exception, but he ignores. Despite being a worker of NatDat Company he involves in secret web of the skepticism towards religion in alliance with Cassius, Newbury, Taylor, Macallan and the secret agents of underground network. But he falls in clap-trap of Sandra Dee, which later on costs his life.

The infant mortality rate of fifty percent is associated to the defiance of the theology, which Trafford hardly believes. His action to have Happymeal vaccinated with the help and inspiration of Cassius is not due to the fear of religion but because of the fear of losing child once again. He had already lost his baby Phoenix Rising by preventable disease. This is an example of how religion is imparting false discourses and at the same time how the rational counter measures are produced. The religious discourses and peoples blind belief on the discourses brings into an apocalyptic result. In this light the novel is true presentation of an anti-utopian society because "the anti-utopia takes a certain melancholy pleasure in the recital of failed and aborted reforms and revolutions"(Kumar 100). The *Blind Faith* encompasses all the dystopian elements of horror, terror, darkness, cannibalism, disorder and chaotic social structure.

Another dialectical aspect of religion emerges when the religious authority, in the name of panoptical society and Wembley Laws, forces the individual to upload their every

whereabouts in the virtual world. This domination is countered by Trafford though in the lesser extent by not uploading the birthing video of his daughter, Caitlin Happymeal despite the continuous pressure of Confessor Bailey.

Cassius and the secret agent of underground network support the reason in order to counter the religious orthodoxy. Trafford also allies with them at the same time the authority mediates explicit and implicit networks to counter and control the voices against religion. Princes Lovebird openly promotes religious orthodoxy where as Sandra de does so being a police insurgent. She pretends fake love to Trafford in order to probe about his whereabouts, which is known to Trafford at the verge of his death. The apocalyptic vision of the future age adds more evidences of the novel being a dystopian prediction because the anti-utopia attempts "to paint the most negative, the blackest, picture possible of the present and the future to come"(Kumar 125).the most catastrophic vision and the prediction of the total destruction of the earth are the results of the hubris of the mankind which is the futile effort to reform the entire world. The Blind Faith is not only the imagination of the total decay of the earth but also the warning to the contemporary society about the common weakness of human beings.

An epidemic appears in the name of mumps, measles, rubella, and tetanus. Thousands of children died. But, Happymeal survives. The confessors, bishops, and almost all of the people take it as the grace of god. They take her as the symbol of god and are going to announce in Miracle Do Happen Campaign. Miracle Do Happen, a place of religious promotion and celebration. Everything is arranged to celebrate the glory of god because of grace towards human being through Happymeal's survival. But, everything shatters before the day of celebration when Happymeal dies. The cause of her mysterious death is revealed only when Trafford and his friends and his wife are arrested that she was poisoned and killed by the police insurgence.

Through the help of her survival the group of humanists are going to announce the way to save their children by vaccinating as have done to Caitlin in the day of miracles do happen campaign, which is dangerous for the ruling group. She has vaccinated against measles and mumps. It was the virus of cholera that was mixed in the water of their apartment to kill her for which she was not vaccinated. This is the destruction of religion in the name of perfection. The novel depicts the failure of religious ideas of morality, forgiveness and redemption. After turning Church's previous presupposition of Caitlin as the symbol of god into the death image, the world of religion becomes faithless. Elton's futile attempts to impose the ideals of religion into the chaotic world turn into ashes.

The novel contains a sad ending when the religion becomes dominant despites its exploitation. Trafford is arrested and punished severely to his dismay. He is shocked when it is uncovered that it was Sandra de, his beloved is revealed in her true character. Chantorria is punished due to her inability to do something when Trafford was going against religion, for which she accepts the tortured as his just punishment. The authority also goes to the extent of severe punishment, torture against Chantorria with the hope of brain washing Trafford. Later it is revealed that the counter measure against religion is being injected by Trafford in the name of e-mail bomb, which contains the information about the destructive aspects of religion.

This novel can be considered as the manifesto of religious dystopia. Dystopia is the community or the situation to present the negative aspects of anything. Dystopic situation results through the domination, violation, destruction, and exploitation. Dystopia can be found everywhere-in science, religion, society, civilization and elsewhere-if the dialectical aspects are presented. Dystopia is used against utopia in its etymology. If utopia presents the world of perfection above than the reality, dystopia unearths the dark sides and sites of reality. This novel

excels in the presentation of religious dystopia when religion is presented in its form of devastation.

The surveillance against the citizen with religious education, the forceful law of religion to upload every secret in the name of so called panoptical society, the tendency of authority to spread religion using both explicit and implicit means and the physical, mental, and instrumental torture against the supporter of religious skepticism evidences the dystopia of religion. Thus, Elton's *Blind Faith* dramatizes a world where there is nothing more than horror, terror, disaster, immortality etc. The catastrophic consequences of science and technology and Trafford's attempt to reform the entire world clearly indicate the dystopian life. The apocalyptic vision of the decay of the planet shows nightmarish consequences of the group of humanist. Thus, in such a society, to seek perfection and Edenic happiness is nothing more than an illusion. However the novel is also reach countering the authority of religion such as; Trafford's ignoring the surveillance of telescreen, his action to be private in some of his affairs, his alliance with the voices of reason, and his acceptance of death rather supporting religion. The researcher aims to implement the tool of religious dystopia on the back drop of theoretical modality of dystopia in order to trace the blind-spot of religion

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