

I. Repression of Human Psyche

The present study carves out a picture of the world that shows binary poles of ideology: capitalism and spiritualism. Ben Elton in his *Blind Faith* demonstrates the beliefs of different characters having distinct ideologies that contradict with each other. People are commonly held in the grip of the rigid social norms and values that confine them to certain limits. The research moves around the protagonist, Trafford who has undergone different ups and downs in his life and finally reaches the conclusion that one should have high respect for humanism rather than other oppressive social systems. He challenges the existing norms and values that embedded in the both capitalism and spiritualism as both of them do not serve human values and decency. Rather they cruelly engross human beings and make their selves divided.

In this particular novel *Blind Faith*, characters' selves are divided because of modern capitalism and existing social spiritualism which are deeply rooted in the society. And the despotic rulers of the country are exploiting their civilian in the name of God. Protagonist Trafford Sewell is a governmental employee, who works as a computer operator, loves to gain knowledge more than believing in blind faith but under the religious rules and regulation to practice humanism and disbelief towards faith is serious crime. His practice of humanism under the religious society where privacy is also a perversion leads him to fragmentary self.

How modern life has pushed humanism to the periphery by curtailing human freedom and dignity is the crux of the study. The research moves ahead with the severe criticism to the binary poles of spiritualism and capitalism which are corrupt and repressive in nature. The repression and oppression among individuals due to their dependency upon these poles and systems are the causes of human suffering and

pain in the modern world. In this regard Karl Marx asserts: “Human beings have forgotten their selves and now are in pace of getting it on the whole but fragmented due to capitalism in every respect of humanity” (5). Hence it gets pretty clear that individuals basically laborers are the victims in the capitalistic social system as it respects and protects the rights of the rich.

In Ben Elton’s *Blind Faith*, Trafford Sewell struggles to work through the usual crowds of commuters. He is confronted by the unapproachable figure of his priest, full of accusatory questions. 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. Trafford wanted privacy, or even just a bit of peace. Every day he wanted to shout, 'here's an idea: why don't we all just shut up for five minutes?' But it was a serious crime to have no faith. It had not always been a crime... Trafford knew this because the change in the law had come about in his own lifetime. The statutory obligation to have faith was the very first of the Wembley Laws...'

Trafford Sewell contends an existence with wife Chantorria and newborn, Caitlin Happymeal, in a horrible, crowded, postdiluvian London which has been consumed by religious fundamentalism, shocking culture and a violently zealous culture of egocentric self-involvement. Privacy is viewed as a peculiarity, fiction has been outlawed and the majority of the populace is largely unable to communicate in anything beyond the clichéd wooden spoon platitudes of scandalous newspapers and inane reality television shows. But Trafford nurses a secret and in a world in which the keeping of secrets is viewed as disrespect to God-the-love himself and it is a

serious crime in a religious society, this will set him on a collision course with the corrupt orthodoxies. *Blind Faith* is something of a reintroduction.

Blind Faith is an act of punishment for past sins: age, living through ten years of disastrous new labour government and bearing witness to the encroaching "dumping-down" of popular culture has clearly removed the scales from his eyes and invested his writing with a righteous indignation and affront at the increasingly bovine nature of modern life. *Blind Faith* is a very apt title as most characters in this book are following faith blindly, just because someone says this is the way something is then it is believed and accepted and we have a lot of sheep living life aimlessly. Elton exaggerates what can happen if we lose ourselves and become one of the mob, if we keep nothing private and showcase our lives to everyone and if we disregard reason and follow blindly the faith.

The novel harks back to Orwell's 1984, but with a lighter touch and emphasis on religion rather than politics. In place of Big Brother and The Party we have The Temple, the authority that never fails, one that through the power of The Love controls cyberspace and individual thinking. Reason is subordinated to faith, science merely a manifestation of the Lord's power; democracy is the will of the people, but a people brainwashed, threatened and in terror of non-conformity. Despite the parallels with Orwell-developing paranoia when indulging in *Own Life* for example-*Blind Faith's* totalitarianism encourages, nay, demands, self exposure. There is no Puritanism here: nakedness and sexual activity at all times, especially in public, are required as the fashion. In fact, abstinence or reticence in these matters suggests a dearth of respect for The Love and is a serious concern of the local Confessor or the apartment censors Barbieheart, `the principle eyes and ears of the building, an enormous, globular, housebound sentinel who, although too big to leave her

apartment, occupied every room.' Like Winston Smith, Trafford falls secretly in love with a dissident, but ultimately with wider consequences when his viral email causes millions to receive their first Humanist mail shot.

Blind Faith is an energetic and fascinating novel that denounces the American system of spreading the Christianity and political correctness, delighting in exposing People Power and the cant and hypocrisy at the heart of belief. From obligatory local Hug-ins to massive pop-style congregations at the New Wembley Stadium, where The Love rules and you'd better not only believe it, but say it loud, shout it Big Time, and never betray a scruple of doubt. For heretics the torture chamber and the stake await! Books are out and wall screens are in. Birthing videos must be posted, as must one's private sex life.

At the end of the book, when Trafford's daughter, Caitlin Happymeal, is the sole infant survivor in the latest smallpox epidemic he is ordered to stand on that stage at Wembley and credit divine intervention to give thanks to a stupid, vicious, capricious, illogical, immoral, maniacal deity who clearly exists only in the imaginations of idiots and bullies. In this context, the present research intends to picture the society that imbues people with its normative and redundant laws and binds them strictly so that they remain obliged to abide by even at the cost of personal freedom and thoughts. To subdue one's thoughts for the sake of social harmony and solidarity leads people to suffer schizophrenia.

Thus the society in which the characters in *Blind Faith* grow is much oppressive in the sense that there are unlimited number of rules and regulations of repressive nature. They suffer paranoia of torture and punishment in case they fail to remain obliged to abide by any of the dictations. Thus these characters in Ben Elton's *Blind Faith* are suffering from the neurosis. They are obsessed with the repressive

lifestyle. How they are controlled by the society is the primary issue. But the neurosis in them is not the outcome of the repressed sexual desires, rather they contribute a lot to the social, political and cultural factors in the society that make them schizophrenic in nature. Indeed the repression that they suffer is of desires and freedom to expression of views and thoughts.

Religion is a great antagonistic force that compels people to tolerate its dictations and normative virtues. The religious devotees are responsible to create the traumatic psychology of the characters. They cultivate milieu for making people in common get traumatized and consequently they suffer psychological depression. This depression leads them to lose confidence and self-reliance. There is a terrible tussle between religion that is normative and repressive and politics that is directed by modern thoughts and rationality. Generally people who are guided by freethinking and logics do seek into any social practices critically and skeptically. In contrary to them, the religious devotees blindly have faith in the existing norms and values and never think of questioning any of the social practices. When the free thinkers are forced to have blind faith in the normative pattern of society, they suffer self-repression.

The study aims at carving a clear picture of the society projected in Ben Elton's *Blind Faith* in which the modern socio-political crisis is studied through the lens of schizoanalysis. Elton's *Blind Faith* posits that schizoanalysis is the way to address the socio-political crisis faced by the modern individuals in the repressive society. Indeed the society that is ruled and guided by religion which by virtue is terribly obligatory and oppressive imposes its dictations in extremely normative manner to control the mind of the people in general. But those who are rational and

respect the principle of logic feel suffocated in the dominating milieu and ultimately become the victims of schizophrenia.

As the study dramatizes the logic of Schizoic-self in Ben Elton's *Blind Faith* due to the socio-political and socio-cultural practice and guidance over the individuals' psyche in the modern society, the thinkers of schizoanalysis claim about the modern people in the novella. According to Deleuze and Guattari modern people are suffer due to the society, culture and political fragmentation. Their desire is repressed by the forces and drives of the modern capitalistic society and social-cultural situation. In *Anti-Oedipus: Capitalism and Psychoanalysis* by Deleuze and Guattari claim: "It is the age of capitalism which represses the desires and wants of the common people" (8). The study makes a case study for recognizing socio-political factors determining the psyche of the individuals in *Blind Faith* and modern individual characters are in schizoic-self due to spiritualism and capitalism.

Likewise individuals with schizophrenia may show impairments in remembering personal facts and memories, but they are still able to accurately and reliably assess their own personality traits, according to new research published in *Clinical Psychological Science*, a journal of the Association for Psychological Science, "Self-knowledge consists of a collection of personal facts, beliefs, and valuations-it includes, for example, memories from our past, and knowledge about our relationships with others and our personality traits" (23). This research shows that most aspects of self-knowledge can be disrupted by disease and injury, whether physical and psychological. But trait self-knowledge-knowledge of our own personality traits-seems to be impervious to cognitive and neurological insults.

Schizophrenia's uncertain distinction is that it is the most chronic, debilitating, and costly of all mental illnesses. Narratives supplied by people with schizophrenia

paint pictures of the extent of suffering brought on by the illness. Geanellos, “captures many elements of this in her narrative study that describes the distressing losses: feeling fragmented, desperately trying to appear normal, the anguish of suffering alone, stigmatization, slowly deteriorating relationships, feeling afraid, confused and bewildered, feeling overwhelmed by daily life, feeling disconnected from self, others, and the world of reality” (6). Patients report fighting for their survival, going it alone, getting control of their stories, making a narrow escape, and battling a corrupt system (Thornhill, Clare, & May, 2004). Their hospitalization experiences are described as damaging, dehumanizing, and oppressive (Bassman, 1997, 2000). France and Uhlin (2006) refer to narratives that describe “frightening psychotic symptoms” (60). In a personal narrative, Pfeifer (1970) eloquently illustrates the agony suffered from her hallucinations: “taut, cutting pain, frustrating, incapacitating, vastly frightening and devastating, disturbing guilt, panic stricken, stupor, bizarre, tormenting, discomfort, sadness and aura of evil” (57-60).

The characters portrayed in the text are repressed and thus they suffer schizophrenia. They cannot think properly. Moreover, they lack order and logic in their beliefs. Thus their plights can be observed through Deleuze and Guattari’s views to schizophrenia.

Schizophrenia can be seen as an extreme mental state which co-exists with the capitalist system of society for capitalism enforces neurosis in effort to maintain an appearance of normalcy. Mental disorder is always second to something else.

Schizophrenia is a mental disorder invariably characterized by a condition called psychosis. In fact, psychosis often forebodes the onset of schizophrenia disorders (Canadian Mental Health Association, 2004). Psychosis embodies gross impairments in reality testing and severe disturbances in perception, cognition, behaviour, and

feeling. It has multiple causal factors, including substance abuse and/or withdrawal, exposure to severe stress, medical conditions, and mood disturbances. Usually presenting in early adult life, schizophrenia's one-year and lifetime prevalence rates are estimated at 0.34 per 100 and 0.55 per 100 respectively (Goldner, Hsu, Waraich, & Somers, 2002) and represents about 1% of the global burden of disease (World Health Organization, 1996). Although a chronic condition, bouts of acuity account for 22% to 25% of all mental health costs in the United States (Thieda, Beard, Richter, & Kane, 2003). Moreover, the diminished work capacity and inability to sustain employment (Ruscinova, Wewiorski, Lyass, Rogers, & Massaro, 2002) create a substantial poverty risk for people with the illness (Ruesch, Graf, Meyer, Rossler, & Hell, 2004).

Schizophrenia is a long-term mental disorder of a type involving a breakdown in the relation between thought, emotion, and behaviour leading to faulty perception, inappropriate actions and feelings, withdrawal from reality and personal relationships into fantasy and delusion, and a sense of mental fragmentation.

Psychological scientist Stanley Klein of the University of California, Santa Barbara and colleagues hypothesizes, "because self-knowledge is split into several distinct but interacting domains, schizophrenic patients may retain abilities in some areas while exhibiting deficits in others" (2). Participants with and without schizophrenia have been assessed for positive and negative effect. The participants have been also asked to rate the degree to which 60 personality trait adjectives described them.

Results indicate no reliable differences in trait self-knowledge between participants with schizophrenia and those without schizophrenia. These findings suggest that, despite impairments in autobiographical memories and facts, individuals

with schizophrenia retain both reasonably accurate and reliable understanding of the self.

Review of the literature that traces a reliable path for what needs to be studied in the context of the proposed thesis plays a noteworthy role. Ben Elton's *Blind Faith*, which is an update of and homage to George Orwell's *Nineteen Eighty-Four*, pulls together a number of trends and shows where they could go which include the surveillance society that Britain has become, with CCTV and mobile phones allowing the authorities to follow and trace your movements; omnipresent use of social media including compulsory and always-on video chat rooms; global warming that has flooded London; the attacks on science represented by those who believe in faith alone as the answer; and the dumping-down of entertainment and social intercourse that Elton has charted so brilliantly, especially in *Dead Famous* and *Chart Throb*.

Ben Elton's *Blind Faith* seems to have been a crucial subject of criticism and research. It has been studied from different perspectives. The novel particularly moves round Trafford who does find a way to think for himself and to learn about ideas and science, and he believes that people who are suffering in the modern world due to different plagues are exit out when they are vaccinated against the diseases. Trafford practice of above all about is reason. Trafford sees that reason and the theory of evolution are the way the world will be saved-perhaps not soon enough for him, but the tyranny of the Temple will certainly be overcome. In this context, it has been read through multiple lenses.

Robby Pope expresses his views regarding the association between Ben Elton and his creation, *Blind Faith*:

Ben Elton was bleak, but what reinforces the bleakness is that the awful world of *Blind Faith* is already happening, in parts, and it is easy

to see us going there. Elton shows us that the trends he works on are related and interconnected, and come down to the importance of ensuring that individual thought can be maintained; that privacy, whether physical, mental or spiritual is essential to us; and that blind faith should not trump reason and science. There are lessons for how we use technology to support society, and importantly there are unforeseen (but perhaps inevitable) consequences that will arise whenever new ways of communicating and sharing become universal, and subject to human behavior. (12)

Blind Faith is set in a future where the world as we know it has been wiped out by a disastrous flood brought on by mankind's carelessness toward the environment. In its place is a world ravaged by plagues like measles, mumps, rubella, etc where only 50% of children survive past their 5th birthday and vaccinations are illegal because they contravene God's Will. In fact, there is now a single world religion in which the entire population participates with blind faith. In this religion, people are told that they are the embodiment of God and that to respect God they must worship themselves. Privacy is seen as a dangerous perversion and everything one does is recorded and shared with everyone else via all forms of social media. It is set 56 years ATF, or "After the Flood", and its hero, Trafford Sewell, is struggling to conform while being bombarded with a wall of supremely banal religious fawning, in a society which thinks only perverts do things in private. Screens are everywhere, and whether eating, sleeping or having sex, people are compelled to record every detail of their futile lives in vast virtual chat rooms.

Trafford, a conservative man who wears shorts as long as half way down his thigh, secretly despises the world in which he lives and desires the ability to reason

for himself. *Blind Faith* is the story of Trafford's attempt to reason for himself and share his knowledge with the rest of the population. *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, and what struck a nerve with me, it is a warning against what might come as a result of the increasing fascination with sharing our lives and thoughts via social media. Similarly Elton creates a world where people have become so engaged with themselves 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.

The story 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 panoptic on 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. 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 into dirty, hot, disease ridden pit-and that's the good bit. "Feeling" and revealing everything yourself about you is the law; having privacy isn't. Trafford and his wife, Chantorria, have a new baby. . . which has fifty percent chance of dying. (45)

Trafford love secrets and always doesn't like to share it with public. He doesn't like to exposed skin. He doesn't share his personal sex life with others and also he does not

want to know about the sex life of his neighbours. He hungers for more than feelings- he hungers for knowledge, proof an 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 into the reader's consciousness in funny, eye-opening way. It's what made him so good at issue-based novel. He grabbed the attention and held on, using humor and then the reader got engaged with the issues within the story as well. (58)

Basically, *Blind Faith* raises issues to do with the religion, science, TV, technology, the internet, music videos, sharing (in the Oprah sense of the word), dressing children in G-strings and then complaining pedophiles, and so forth. The futuristic world he wants to create 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 onto the community website like everybody else? Does he think he's different or special in some way? Imagine a world where everyone knows everything about everybody. Where what a person 'feels' '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. Different critics have analyzed the novel from multiple perspectives but the issue of schizoanalysis has been yet untouched which proves the innovation of the research. This study is planned to revolve the theme of human psyche which is traumatized due to repression in the normative social pattern. The conservative socio-political milieu forces people to surrender before the dictations even at the cost of self-repression and oppression.

The aforementioned studies do not seem to have touched the issue of schizophrenia that is the core point of the present research. How the characters that represent the people from different walks of life in Ben Elton's *Blind Faith* are to be analytically studied in relation to their traumatized desires which are the byproducts of the repressive society overruled by the normative dictations of religion.

Hence Schizoanalysis is a concept created by philosopher Gilles Deleuze and psychoanalyst Félix Guattari and first expounded in their book *Anti-Oedipus* (1972). Its formulation is continued in their follow-up work, *A Thousand Plateaus*. Schizoanalysis acquires many different definitions during the course of its development in their collaborative work and individually in the work of Guattari.

In *Chaosmosis*, Guattari explains, “rather than moving in the direction of reductionist modifications which simplify the complex, “schizoanalysis” will work towards its complexification, its processual enrichment, towards the consistency of its virtual lines of junction and differentiation, in short towards its ontological heterogeneity” (31). Schizoanalysis was developed over a long period of time as a response to the perceived shortcomings in the basic premises of psychoanalytic practice. Guattari is the theorist who was directly confronted with such problems in

the work of Sigmund Freud-namely, the use of the Oedipus Complex as a starting point for the analysis, and the authoritarian role of the psychoanalyst in relationship to the patient. Guattari is interested in a practice that can derive from given systems of accent and preexisting subjective structures new “assemblages of enunciation” capable of forging new coordinates of analysis and to bring into existence unforeseen propositions and representations.

The objective of the present research is to show how the psychology of the individuals of modern world becomes affected by the religious and socio-economic factors that keep people cut off the social welfare. The human beings in a particular society can develop as long as they are free enough to work on their own and keep thinking of the society welfare and betterment. But once they are forced to rely on the mysticism that does not have any tangible existence, the faculty of rationality gets interrupted and the holistic progress of the society stops. The religious leaders for their vested interests keep planting the seed of conflicts in the society so that there is always a fertile ground for them to unnecessarily rule the people. For the success of such motto they indeed make the socio-cultural structure oppressive and regressive which by virtue imposes the normative dictations over the people. The despotic rulers are exploiting their civilians in the name of religion. Thus the primary concern of the research is to disclose the characters whose desires and wants are repressed.

The current research revolves the debate of schizophrenia. How human psychology affects the entire social system is the intense issue of the study. There are different perspectives and different issues in Ben Elton’s *Blind Faith* but this research aims at revealing the condition of the traumatized and psychologically repressed characters that typically stand for the people of the society wherein there is a conflict between the modern social system and religion. The incidents Ben Elton’s *Blind*

Faith mirrors the strong ideal belief to undercut what reality is in reality that conform the feature of schizophrenia. Since the major objective of the study is to demonstrate the bad aspects and harsh reality of such idealized society, other aspects in the novel remain outside the scope of the present research. The first chapter of the research is the introduction of the whole research work. Critical analysis of the text has been discussed in the second chapter and finally, thesis has been summarized and concluded with findings in the third chapter.

II: Trafford Sewell as a schizophrenic character.

This research projects the characters in Ben Elton's *Blind Faith* that seek for freedom in the world hanged between the spiritualism and modernist technology-oriented poles. These two polarities entrap people in a sort of social imprisonment. Repression causes human beings to lose their freedom and notion of human identity. In a conventional society mostly peoples are compromise with injustice at the cost of their dignity and freedom for the sake of their temporary benefits. This is a customary practice in a traditional society. The social hierarchy pushes people to encounter such normativity almost every day. Ben Elton expresses the protagonist's repressive plight: "Trafford's wife looked at him angrily. He knew that Chantorria suspected him of deliberately not greeting Barbieheart, as some kind of protest, some bizarre bid for independence. She was right of course."(11). How Trafford is suspected by his wife regarding his social rapport is the crucial aspect of the text in the sense that normally people greet their elders and seniors for the sake of preserving and respecting social norms and values but Trafford does not do so. Not greeting refers to the protest and resentment as posed by Trafford who does not feel good to abide by the laws of the society he resides in.

Elton's novel *Blind Faith* deals with exactly that. Set in a post-apocalyptic world where privacy is actually illegal, citizens are imprisoned because they fail to immediately upload on the Internet video footage of the birth of their children. In true Elton style he takes a steal at the right-wing Americanized evangelical religion, controlling the Blind Faith society. It is an uneasy combination of power, technology and fundamentalism. When the society is heterogeneously ideology-driven, problems and conflicts emerge and do take strong positions in such a way that individuals find complicated to have a normal life within. Rather different layers of tussles arise and

compel people to fight for their distinct ideology and the type of life they are obsessed with.

A nation represents a territory with certain abstract symbols. Almost every nation pays attention to remain oppressive to drive her citizens to the customary direction. When something new and innovative emerges, individuals get ready to insist their stance and ideology. In this regard, Ben Elton says:

Child mortality was the burning cross that branded the souls of the nation, the pain that the people must bear in repentance for the sins of their faithless forefathers. No child was safe: the plagues which swept through the community affected rich and poor alike, although without doubt the more crowded the district, the more severe were the epidemics that afflicted it. (14)

In the projected text to make the thesis justified, the society suffers different fatal diseases due to people's blind faith in religion in the sense that all people do not seem ready to use the medicine for preventing child mortality. Rather they think that death is a sort of sacrifice. Moreover, it is a means of getting salvation from the sins committed by their fore parents. This faith binds them not to take advantage of modern medicine. People are lost in the pool of blind faith in the spiritual world they have never seen and there is no evidence and guarantee that they will get to experience the very world after this life. How people are suspended in the static society that does not invite the progress and development in any of the human respects.

Indeed there is a kind of debate between the world of reason and that of emotion. The spiritually-driven people have full-fledged faith and eye in the hereafter and with the very hope they are living in the present. They do not seem much

concerned with the presentness of the present. Besides, they oppose the growing trend that to them has changed many people such the Temple and the government in Elton's *Blind Faith*. Hence Elton asserts: "But the growing trend towards social dysfunction had altered both the Temple and the government to the human need for Face Time. Care workers and spiritual counselors had concluded that people who dealt exclusively with virtual individuals tended to be at an emotional disadvantage when confronted with the real people"(16). Care workers and spiritual counselors reach the conclusion that the people dealing with the virtual individuals are on the verge of getting emotional disadvantages. They thus do not value such individuals. Rather they are associated with the unreal people.

The social system is oppressive and repressive that does not open the door for people to progress and prosper materially. Hence it is clear Elton presents the opposite world known as a modern one that pushes people to the binary pole:

It had also become clear that it was impossible to meet a series of sexual partners while sitting alone in a tiny flat in front of a computer screen surrounded by pizza boxes. This had of course brought the Temple into the debate. With one in two children dying in infancy, the first and foremost spiritual duty of the people was to produce more children and you cannot produce children without sexual partners. (16-7)

Even in the modern world people are so busy with the gifts of booming technology and do attempt to derive all sorts of pleasure from the technology-driven items and means. The modern people are so obsessed with the tools and items by computers that they even want to have sexual partners in front of computer screen in their own residence. Just opposite that world, the spiritual pole leads people to bear as many

children as they can. Despite the high rate of child mortality, the spiritually guided people do not seek for any way to protect such innocent children and reduce the child mortality rate. In addition, their priority is to produce children by consummating with opposite partners. Sex is here not the way to derive pleasure and satisfy human urges but just as a means of producing children.

The research poses the questions to both of the worlds: the world of science and the world of religion have never respects the human dignity and freedom. Instead of giving dignity and freedom to human beings they pushed human beings in the state of suffering and pain. In a result human beings are squeezed to the oppressive and repressive binary poles that do not help enhance human prosperity and esteem.

Similarly human beings are massively controlled by information and technology in the sense that people totally depend upon the machines for each and every sort of work. Hence human beings have become slaves to the machines and technology-driven tools. No having adequate access to the world of technology indicates that people are poor and incapable. Their position and capacity is questioned provided that they do not use the machines and computer to reduce human efforts in course of doing any type of work. Elton mentions such dependency in *Blind Faith*:

Every financial transaction, every appearance on a CCTV camera, every click on every computer, every quick of every retina, every filling in every tooth was capture and entombed in the mainframes of NatDat and subsequently encrypted on to the little black strips on the back of peoples' Temple membership cards. (18-9)

No doubt there has been a high advancement and progress in the world of technology that assists people to reduce their efforts while accomplishing the jobs. However, the

very boon has turned into a sort of curse to people in the sense people seem to have been obliged to lead their life in completely mechanical and artificial manner.

In the same vein, the spiritual world does seem to curtail the freedom of people and make them live almost slavishly as well. Elton in the concern opines:

Rigid social convention demanded that fervent, near-hysterical joy be professed at the endless laughs and intense sharing of emotions that the next relationship promised, and any individual's lack of enthusiasm was seen as damaging the positivity of the whole group and deeply resented. The entire office therefore crowded round, hovering with arms stretched wide, awaiting their chance to prove their emotional openness and eagerness to big up the whole crew in the name of the Love. (69-70)

Change is the right way to add development and progress in a society. Social dynamism is a requirement for human prosperity. The protests for social change and human desires and emotions are not respected in the rigid society. Hereby Elton indirectly states that society should be flexible and should remain dynamic for the enhancement of human values and emotions. Philosopher Deleuze and psychoanalyst Guattari mentions that spiritualism and capitalism are factor that repressed the states of human mind. Thus they define: "schizophrenia can be seen as an extreme mental state which co-exists with the capitalist system of society for capitalism enforces neurosis in effort to maintain an appearance of normalcy. Mental disorders are always second to something else"(3). The mental disorders invite rigid position of people affected by either of the extremes. Individuals cannot have freedom to the extent of their expectation.

Similarly they further discuss production and consumptions which are seen to be continuous and thus, there will be a constant need for labourers who can live only as long as they find work and will be given work only as long as their labour increases capital and so the labourers themselves are a type of commodity. They mention: “Capitalism reduces all human relations to a monetary bargain and so as Freud noted, most mental disorders are rooted in economic situations” (3). Capitalistic system of economy oppresses the people of poor social strata and they are victimized in different ways. They are tempted towards glamorous world which is beyond their capacity and resources. Thus they have to repress their desires aroused by the booming luxurious life-style. Due to the terrible impact of the capitalism, human beings have become self-centred and to a larger extent selfish as well. Hence human relations become mere commercial relationships and can be plugged and unplugged at will depending on the flow of capital. Therefore, for a bourgeoisie man; his wife is merely a machine that produces children.

In this bourgeoisie society women are indeed considered and treated as machines. They are used and consumed in order for satisfying the male ego and desires. The males represent the capitalists who control the economy. Hence the males control the women’s lives and thus suppose their properties for consumptions. Elton highlights the very point in *Blind Faith*: “They’ve really empowered me as a woman,’ Cresta Fiesta said, ‘and taught me to love myself and to grow and believe in myself and my Creator even more and give him big respect” (73). Women are forced to pay the contribution men have made in their lives. But men do not have to pay back. Rather they are glorified and valorized provided that they extend any hand to help the counterparts. Besides, women become more spiritual and trust their fate and respect their Creator more than men do.

How women are exploited and oppressed by their counterparts can be reflected in the lines presented by Elton in *Blind Faith*: “Young women would be drugged by their brothers, father, uncles and cousins and then taken, while unconscious, to hospital where they would later wake up with enormously increased breasts, as befitted them as modest women. These were called ‘honour enlargements’” (74). Men attempt to control the women’s lives and deal with in accordance with their vested interests. As it is said that young women would be drugged by their male relatives while they are unconscious and their bodily sensual organs are modified, it makes clear that women are dealt with as commodities in the capitalistic world.

Psychoanalysis is guilty of a capitalist coding when it deals with Oedipus in the society as a social formation. Oedipus is first enforced by the family and then by social institutions. The Oedipus in itself forms a double blind detailing how an individual is supposed to act and feel.

The characters portrayed in Elton’s *Blind Faith* undergo the psychological disorders as well in the sense that they are forced by the binary extremes: spiritualism and capitalism to repress their desires. The former makes individuals subdue their emotional urges and bodily desires and the latter compel them to fall victims at the hands of the modern technology-driven world. After all, both of the ideologies are the oppressive factors in human lives. They do not respect human dignity and freedom. There are so many social institutions that curtail inborn rights of individuals and push them to suffer every moment of their life.

The protagonist, Trafford, in Elton’s *Blind Faith* is a beautiful example of the type. He suffers, for he protests the customary trend prevalent in the society. Elton thus presents:

Trafford did not believe her. He knew that she was intelligent that she had an enquiring mind. He did not believe that she accepted without question the orthodox teaching of the Temple any more than he did. Nonetheless, faced with the fear of being accused of heresy, she had become as pious as any Princess Lovebud or Barbieheart. (103)

He is a distinct personality and does whatever his conscience commands him. He does not believe in anything blindly. Rather he seeks for reasons to justify the statement. He is against the orthodox teachings and sermons of the religious leaders. After all, he protests the rigid social institutions as they do not promote human values. People while doing something extraordinary feel frightened by being accused of heresy. But the case of Trafford is different in this concern.

Trafford doesn't like to share. He doesn't like exposed skin. He doesn't want to know about the sex life of his neighbors. He hungers for more than feelings-he hungers for 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-who is even more secretive than himself. As his knowledge grows, so does his belief that the world, as it has become, is terribly wrong. Trafford 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 is creeping around every corner.

Karl Marx discusses the nature of capitalism that determines almost all respects of human life. Hence Marx says:

Capitalism does not confront the situation from the outside, since it experiences it as the very fabric of its existence, as both, its primary determinant and its fundamental raw material, its form and its function, and deliberately perpetuates it, in all its violence, with all the powers at its command. Its sovereign production and repression can be achieved in no other way. (24)

Capitalism is in fact born of the encounter of two sorts of flows: the decoded flows of production in the form of money-capital, and the decoded flows of labor in the form of the free worker. Hence, the capitalist machine is incapable of providing a code that will apply to the whole of the social field. By substituting money for the very notion of a code, it has created an axiomatic of abstract quantities that keeps moving further and further in the direction of the de territorialization of the socius. Capitalism tends toward a threshold of decoding that will destroy the socius in order to make it a body without organs and unleash the flows of desire on this body as a deterritorialized field. In this sense schizophrenia is the product of the capitalist machine, as panic depression and paranoia is the product of the despotic machine, and hysteria the product of the territorial machine.

Connecting the theme of schizophrenia that is repression among individuals in the capitalistic social system, Elton focuses on the protagonist's character especially his mental status in *Blind Faith*:

Trafford had been well enough educated and knew that, in the years BTF; including the chemical rejection of a pre-foetal cellular formation had been seen as a different matter to aborting a foetus. The Temple made no such distinction. Abortion was abortion from the first second of conception and it was murder. The so-called morning-after pill' had

been a not insignificant factor in causing the Love in his anger to bring forth the flood. (82)

The capitalist world seems to have been contributing a lot to the human sphere in the sense that people can now have the type of life and size of family they prefer. In this regard abortion is perceived in two different ways: it is just as a way to stop the rapid growth of population and the second the killing of innocent infants. Those having close attachment with the world of spiritualism do not agree with the practice of abortion. In contrary to this the modern people do not mind having the foetus aborted. This polarization at the ideological levels demonstrates the conflict among the characters portrayed in Elton's *Blind Faith*.

In fact, there is now a single world religion in which the entire population participates with blind faith. In this religion, people are told that they are the embodiment of God and that to respect God they must worship themselves. Privacy is seen as a perversion and everything one does is recorded and shared with everyone else via all forms of social media. People must blog daily and place footage of everything from childbirth to sex to shaving their bikini line on You Tube for everyone else watch. This is a world where it is sinful for women to have natural breasts, g-strings are every day dress and McDonalds is the fanciest restaurant around. How the capitalist world has been oppressing human beings in the guise of distinct amenities and comforts is the principal concern of the novel as well. Hence Elton details the modern concept and perception to life in the lines as mentioned:

The Sandra Dee having sex in the video diary was not the same person as the Sandra Dee shown having her appendix out. Trafford pulled out further to bring the girl's face into view. Except that it did not come

into view: there were glimpses of it but the hair was in the way and the wild movement of the head made a clear view impossible. (117)

The Sandra Dee is terribly affected by the modern notion of life that she is having sex in the video diary. On one hand technology has comforted people in various and on the other it is pushing human beings to the primitive state of human civilization. The artificiality is so high that people tend to forget their natural status as the case of the Sandra Dee in Elton's *Blind Faith*.

In the same way religion does seem to be oppressing women in the sense that it compels them not to use contraceptives in order for releasing themselves from bearing unwanted children. Therefore, before recovery from the first child they get pregnant and thus do suffer physical hazards. Elton hence poses the oppressive nature of religious institutions through the evidence from the text, *Blind Faith*:

Most women would be pregnant again before they had had the chance to get their figures back anyway. Nonetheless it was important to be seen to be making a personal commitment to self-improvement. Pretending to exercise was an important part of the ritual of self-love and self-love was of course the love of God. (106)

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 towards the science with sharing our lives and thoughts via social media (blogging). Elton creates a world where people have become so engrossed with themselves 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. Elton says:

Trafford was astonished at the audacity of it. What cool! What sangfroid! Everybody was expected to commit their thoughts and emotions to a blog at least once a day. It was an act of faith, a reaffirmation of pride in oneself and in one's significance as an individual (which was, of course, a reflection of the significance of the Creator). It was only through constant openness and sharing that the duty of man, which was to represent God on Earth, could be celebrated. (113-4)

How human beings and their potentials are narrowed to the certain limits is crucial in the sense that people believe that the Almighty is the generator, operator and lover to humanity. Therefore, it is the first and foremost duty of every human being to accomplish the jobs assigned by the God. To please the God is the primary duty of humanity. Hence again human beings are suppressed and their fundamental rights are violated in the guise of religion and spiritual sermons.

Human beings' psychology is influenced by the external forces wherein human beings reside. Deleuze and Guattari aim to develop a materialistically and experientially based analysis of the breakdowns and the breakthroughs that characterize some of those labeled schizophrenic by psychiatry. Rather than view the creations and productions of desire-all of desiring-production-from the point of view of the norm and the normal, they force their analysis into the sphere of extremes. From paranoia to schizophrenia, from fascism to revolution, from breakdowns to breakthroughs, what is investigated is the process of life flows as they oscillate from

one extreme to the other, on a scale of intensity that goes from the body without organs, to the power, the schizophrenic process of desire.

In the psychological context, schizophrenia is viewed to be a disorder in extremes and runs in families –the propounded myth is that at least one parent tests positive for it and if the parents aren't the cause it is the grandparents. Modeling from parental behavior, conflicts where each parent tries to win the child over to his/her side or passively submitting to a spouse's bizarre behavior is seen to be causes that lead to this illness.

Trafford believes in human potentials and thus is sure about the fact that human beings can do anything in the course of responding the demands of time. He makes sure that conditions can change through human efforts. His strong trust in dynamic nature of society is the indicator that he does not like to confine himself to any rigid social institutions either religious or political. Elton thus stresses on his untiring and open thought: "Each individual can make a difference! Poverty, war, crime, drugs and intolerance can change! They will change if we want them to! Every one of us is important! Every journey starts with a single step".(126) His perceptive to life and human world contradicts to that of the spiritual one in which people believe that everything happens in accordance with the command and choice of the Almighty, God.

Likewise the author mentions modern people are fragmented and are busy in different types of work from which they derive momentary pleasure. They are living very hectic life. They are carefree and their self is deteriorated in such a way that they cannot have the sense of oneness as well. In the regard, Elton presents evidence from his text, *Blind Faith*:

Most of the occupants were asleep. There were a few fights, one or two couples still having sex, a few others watching them having sex, or watching porn or reality TV. Barbieheart was at her post of course, but snoring loudly, slumped forward over a bucket of fried chicken which was still clasped between her vast arms. (133-4)

The characters like Barbieheart are portrayed in the novel whose life is machine-driven and luxury-oriented. They do not have control over their desires and wills. That is why they become the victims at the hands of machines and technology in the modern world.

While putting characters of Elton's *Blind Faith* in the judging scale, we find them suffering psychological depression in the oppressive social system led by both capitalism and spiritualism. Deleuze and Guattari states:

Freed from a psychoanalytic framework, the political group or collective cannot, however, push aside the problem of desire. Nor can it leave desire in the hands of new experts. It must analyze the function of desire, in itself and in the groups with which it is involved. What is the function of desire, Anti-Oedipus asks, if not one of making connections? (15)

For to be bogged down in arrangements from which escape is possible is to be neurotic, seeing an irresolvable crisis where alternatives in fact exist. Thus Deleuze and Guattari comment: "perhaps it will be discovered that the only incurable is the neurotic" (9). Neurotic depression is incurable in the sense that the root cause remains even if different therapeutic methods applied for cure. Similarly the characters suffering neurosis must be perceived in the line of the external factors that impact their lives.

While mentioning about the root cause of people's neurosis, depression and repression, that schizophrenia, its concept should be made clear. What the schizophrenic experiences, both as an individual and as a member of the human species, is not at all anyone specific aspect of nature, but nature as a process of production. D. H. Lawrence in his essay "Psychoanalysis and the Unconscious," mentions: "What do we mean here by process? It is probable that at a certain level nature and industry are two separate and distinct things: from one point of view, industry is the opposite of nature; from another, industry extracts its raw materials from nature; from yet another, it returns its refuse to nature; and so on" (3). Even within society, this characteristic man-nature, industry-nature, society-nature relationship is responsible for the distinction of relatively autonomous spheres that are called production, distribution, consumption. But in general this entire level of distinctions, examined from the point of view of its formal developed structures, presupposes not only the existence of capital and the division of labour but also the false consciousness that the capitalist being necessarily acquires. Both of itself and of the supposedly fixed elements within an over-all process.

The division of labour indicates the fragmentation of individuality. Human beings do not feel the sense of ownership in the capitalist system. They are valued in terms of money as long as they work. The moment they stop working they are kicked out or thrown away as squeezed lemons are. Karl Marx even highlights this point:

Everything has to do with how things and people and desires actually flow will be kept, and added to the infernal machine evoked above.

This political analysis of desire, this schizoanalysis, becomes a mighty tool where schizophrenia as a process-the schiz-serves as a point of departure as well as a point of destination. (36)

Marx encourages humankind to take a journey, the journey through ego-loss. He goes much further on this point. He urges humankind to strip itself of all anthropomorphic and anthropological armoring, all myth and tragedy, and all existentialism, in order to perceive what is nonhuman in man, his will and his forces, his transformations and mutations.

Let's see the religious intervention in the human world. How human beings are deprived of their rights to the natural and human resources for the betterment of their lives are the prominent aspects of the research. Hence people in Elton's *Blind Faith* do not use different modern medicine such as vaccine to cure the fatal diseases like measles, mumps, chickenpox, etc. Vaccination is banned under the "Wembley Laws" as interference in "God's will" and as a result, half of all children born die of preventable diseases such as measles, mumps, rubella and tetanus. When a measles epidemic comes to London, thousands of children die, including all the children in the Trafford's apartment building, but Caitlin Happymeal survives. Chantorria is aware of the fact that Caitlin Happymeal has been vaccinated, but rather than accepting this cause and effect, she sees Caitlin Happymeal's survival as God's will. The Sewells become stars in their parish and Chantorria becomes the centre of attention, which she relishes. She gradually becomes convinced that she is one of God's chosen few and begins an affair with Confessor Bailey.

How blind and irrational people are the point of departure in the present thesis. They take coincidence for granted. They reach the conclusion on the basis of sudden haps and mishaps. They do not have the power to differentiate between what is right and what is wrong. Hence Elton explains this situation:

‘It’s a simple straightforward question, people! I want a simple straightforward answer. No half-truths. No wishy-washy demi-faith.

Only the Devil procrastinates. Only Satan drags his feet. People of the Lord BELIEVE! Do you believe? Do you believe that you have enough love, enough beauty, enough FAITH to be famous?'Then you ARE famous! The Bishop Confessor replied. 'It's the law and you can't argue with the law. You'd be a fool to try. Each one of you is famous. Every person of faith in this city, in this country, is famous! Does it feel good?' (128)

The religious leader, the Bishop Confessor controls the reality. What he says to them is taken for granted. Confessor sounds as if he knows everything. He declares that everyone having faith in the law of the Almighty is famous. He is selling cheap popularity and glory to the innocent people who do not dare to defy any dictations of the Bishop. He frightens them by hypothesizing the implications of their deeds. Therefore, nobody dares to questions further.

In contrary to these common people, the protagonist, Trafford stands against any laws that sound illogical and seems groundless. He defies and enjoys the life in accordance with his choice. Trafford has fallen in love with Sandra Dee, another "Fizzy Coff" colleague. He has been "Goog'ing" her and discovers that the videos that she "tubes" are not of her and her blog entries have been lifted wholesale from other people's blogs. This fascinates Trafford as he sees a kindred spirit in her: someone else who values privacy in a world where everything is made public. Trafford introduces Sandra Dee to the books that Cassius has lent him from the Humanist group's library. The relationship between the pair develops. Thus he is having every independent and carefree life in his own way.

The people in the modern world are self-centered and do not manage time to show any sort of concerns in the others' life. Elton demonstrates how people are

negligent towards each other in this busy world driven and led by the capitalists. Thus Elton in *Blind Faith* says: “Chantorria, nobody is interested in anybody but themselves. Besides which, who cares if your mother’s friends look at a fake video” (122)? This shows that people are detached and unconcerned with each other. They are cooperative and mutually connected with each other. This is the feature of the modern world. People are divided and their sentiments are eroded. Nobody sympathizes with the sufferable condition of others.

Trafford differs from the rest of the people in the society in the sense that he embodies or represents such soul and spirit which does not harm and does not get threatened by minor ups and downs in his life. Everybody says yes when the Bishop asks whether everyone wants to be famous. But Trafford expresses his resentment. He does not follow the customary path. Rather he crosses the boundary of commonality and sameness. Elton mentions:

I said DO YOU WANT TO BE FAMOUS?’ the Bishop Confessor roared back at them. ‘Yes! Yes! Yes!’ the answer came in solid walls of sound.

But there was a second reason for Trafford’s uncustomary sense of anticipation and elation that morning and it had nothing to do with saving his daughter. He was in love. He had been in love before, of course. He had loved his first crush, he had loved his first wife, and he had definitely loved Chantorria. He had loved her utterly, in the days when she had laughed, when she had owned her own spirit and when her dark eyes had flashed with private passion and inner merriment. He still did love her, in a dull, dutiful kind of way, as the mother of his

daughter and for the woman she had been before fear corrupted her.

(141)

There is consistency in Trafford's character and beliefs. He is a strong man who holds power to challenge the entire traditional social system that is corrupt and oppressive. The person he was in with is still with him at the emotional level. He sounds as if he never betrayed her. He copes with the situation very brilliantly. He is not afraid of the world around. He loves his daughter too much. Therefore, he likes her to get rid of any possible diseases by being vaccinated against.

There is a conflict between the world of science and that of faith. This tussle divides people into two factions; world of science which is under the human being that can prove and it is real and world is the world of faith which is out of human courage and not prove yet. Some fall under the former faction and the rest in the latter one. The vaccinators believe that their efforts can help human beings get free from the fatal diseases but the religious devotees do state that the god will cure all His children. Therefore there is no need to depend upon the modern contributions of the science and technology. Regarding Elton states:

I would vaccinate a child against the wishes of both parents if I could, just as I would attempt to rescue a child from a father who held a knife to its throat. It is not about the parents, it is about the children. I have a duty to save them. I've told you, it's my faith.' 'Do vaccinators believe in God?' 'Some do. Many don't. It is not required. Certainly none are followers of the God that the Temple imagines: a vengeful, murderous, insufferably quixotic and illogical God who apparently has the time and inclination to know each individual's heart and hear their prayers and yet kills and maims utterly indiscriminately.' (150-1)

The religious social system is so oppressive that even some of vaccinators do believe in the grandeur of the Almighty and thus they do have faith in the healing power of the God. Commonly people believe that prayers and hymns to the God will sort out all sorts of human suffering and pain which is indeed groundless. There is no such healing supernatural power that humanity can depend upon. God is somehow only a peoples' believe and imagination that never exists universe. People are blindly following the supernatural thing under the great world of imagination about the God. Therefore, blind faith of the people is under question. People need to come out of the pool of repression for contentment.

In contrary to Trafford, there is another character, the Temple who advocates the supremacy of the God and His power regarding healing the human suffering and pains. Human beings by virtue have got certain limit of expression and thus they do have both fear and courage. The Temple has strong faith in the God and thus he cannot keep him away from the impact of the God and His power. Elton in this regard says:

‘The problem for the Temple and its lackey the government,’ Cassius went on, ‘is that they need science. They may claim to despise all that was known and discovered in the time Before The Flood but in fact they rely on that learning absolutely. The surgery they force upon women; the physics that keeps the remaining aero-planes aloft and guides the missiles that they fire at migrant infidels; the chemicals which grow and preserve this foul mess we’re eating; above all, the micro technology that delivers what they call information to everybody’ everywhere, every second of every day. All this was work

of that same intellectual community which once developed vaccines and put a man on the moon- (156)

Hence the religious people are in mood of following the path of science. They realize now that they have to take shelter in the gifts of science. They cannot remain aloof as there is the high need and demand of scientific advancement in almost every respect of life. Before The Flood, the situation was different. But now things have changed and they are bound to go ahead accordingly.

Likewise the major contributions of science and medical technology are highly praiseworthy since people depend upon them so massively. Human beings are controlled and their personal choice and decisions are greatly affected by these technological forces. Therefore, their dependency and slavery persist as long as the modern capitalism functions. Hence Elton states in *Blind Faith*:

He had come to the conclusion that it was the latter. Based on no real evidence at all, he had decided that Sandra Dee did not want children. Was she therefore a user of contraception? Condoms and Dutch caps were illegal but readily available, as was the pill for those who were rich enough. The Temple tended to turn a blind eye to this particular vice, especially in the case of women who were already raising large families. But for a childless sore from stitching the thick plastic. We are all trying to do our bit for Tinkerbell.' (171)

What tools and technological items are made illegal by the oppressive government; people seem to tremendously depend upon them. They cannot stop using condoms and Dutch caps for the sake of human decency. To make human life decent and prosperous, everybody is bound to consume the capitalist products. Thus their slavery persists. Finally they suffer repression and suppression.

Nobody seems to be away from sex. First it is natural and secondly it is provoked much in different sectors of human life. The modern world highly focuses the glamour of sex. Thus there is social pressure on the part of individuals to practice the social norms. Elton highlights the significance and pervasiveness of sex in *Blind Faith*:

The social pressure to be an obsessively sexual being was all-encompassing. Every advert, every song, every reality show seemed to be about almost nothing but sex. Sometimes it seemed to Trafford as if, with the exception of some of the news, nothing was broadcast at all that was not about sex. All comment, all discussion, all marketing appeared to be based on the assumption that there were only two proper states for a person to be in, either 'up for it' or 'at it,' and if they weren't one of those two things then something was very wrong. (179)

Even the radio stations do not keep even single item of the programs unconcerned with the theme and discussion of sex. Similarly to upload their recent lives videos, birthing videos daily activities and watching others sex videos is their daily work. How sex has become so vital in the modern world is the principal theory of the study as well. People are so sexualized and do take sex as a means of entertainment. For sake of entertainment girls are taken to the hospital and enlarge their breast by their parents, uncle for the purpose only to emote the mass people. The positivity of sex thus erodes gradually due to over emphasis upon it from all forms of social media as well as all other sides. Those not taking and showing interest in this domain seem to be alienated. In this capitalism seems to have enslaved people.

Trafford as being distinct in temperament has special choices and perspectives towards life. He does not believe in the existing world. Rather he attempts to

understand the things around. He is so practical and reasonable that he seeks evidence in almost everything. He wants prove in everything that he wants to do. Elton adds flavor to his thought:

‘I don’t! Not anymore. I’ll believe it. I believe it now!’

‘We Humanists are not interested in what you believe.

We are interested in what you *understand*.’

‘Help me to understand. I want to understand. I want to be a . . . a . . .’

Humanist.’(158)

The common people believe in spiritualism and capitalism. They follow rules and regulation of the New Wembley law. Similarly they pray the God which is beyond their existence. But Trafford has got strong affiliation to humanism. To become a humanist is his motto of life. His fascination towards humanism is clear when he is ready to divorce his wife. To a larger extent, the author does love humanism rather than spiritualism and capitalism as the latter ones are oppressive and repressive. Trafford’s inclination towards humanism heightens his position in the eyes of the rest in his surroundings. He thus proves a true humanist who gets prepared to go ahead for change and progress.

Confessor Bailey thinks that faith cannot be faith provided that it is ordinary. It should be special and extraordinary. In this regard, Elton in *Blind Faith* asserts:

‘Faith is no faith at all if it is mundane and workaday,’ Confessor Bailey explained. ‘What use has the Lord for a love which has grown so tired that it must be nurtured even to survive? That’s not love! That’s habit! Don’t stumble through life accepting second best. Life is not a rehearsal. You get no second shot! Go for it! Grab it. Take what you want. You deserve more! More of everything! More fervor! More

rapture! More ecstasy. More food, more drink! More worldly goods!
 More sex! Take them, they're yours! Grab them in the name of the
 Love. (161)

The author through Confessor Bailey expresses his philosophy about life. Hence love should be cultivated and nurtured so that it remains refreshing and energetic. There is no value in love that is tired. Choice and chance matters a lot in one's life and one should not wait for the second chance. What people are supposed to do, they should go ahead for. Life does not come and go frequently. It is not cyclic. Therefore, one should take advantages and satisfaction out of it as much as one can. Of course life is not a rehearsal that performance is still to come. Every moment of life is consumed forever and there is not even single ray of hope that it will come next. There is no chance of improvement.

It becomes clear that freedom and human dignity count in this precious life. Capitalism and spiritualism should be sidelined in the sense that both of the social binary poles curtail human freedom and self-esteem. Protest and revolt are greatly required provided that the rigidity crosses the limit of tolerance. Hereby, the author presents Trafford who delivers the information about the human freedom, decency and life comfort in this way:

Well, I reject that thesis. I do not believe that there is anything in the universe that passes all understanding. It is merely that there is much that we do not understand yet.

Some people, most people, fill that gap with God. I and my friends wish to fill it with knowledge.' (186)

Knowledge is made crucial in the sense it provides power. Human beings can prove their potentials and capacity if they have information about different aspects of life.

But nobody can know everything that exists in universe. There are varieties of people: some believe in the God and some others in the supremacy of the political system generally the capitalism. The only way to understand the whole universe is through the power of knowledge which we gain through the different sources. Trafford rejects when people claim that they know everything. He knows knowledge is boundless as the universe is. Therefore, one should continue to know the world around without having any sort of ego.

Trafford is zealous and diligent in the matter of studying and knowing the world in the capacity of his access to the resources and means. He has great passion for knowledge. And for the sake of knowledge he studies different humanist books that find in a humanist library and he join as a humanist library member without caring the rule and regulation of religious government. Trafford Sewell is humanist he practices the keeping secrets. The author says about his willingness and reaction to the fleeting situations:

It is urgent,' Trafford pleaded. 'Every second counts. I had to wait thirty bloody years to find you. To find this library. That's almost half a lifetime wasted! Wasted in ignorance and, more to the point, in utter stupefying *boredom*. The boredom of living in a world where the only idea is faith and the only diversions are sex and gossip. You know very well that before I met you, the best I could manage to maintain some sense of individuality was keeping a few paltry secrets! How fucking pointless is that? Hoarding feelings like a rat hoards rubbish. Always looking inwards, when I could have been expanding my mind. The day I became a Humanist was the day I was born. (230)

Time and tide wait for none. The importance of every moment is of great value. Trafford loves time and finds many years to have wasted in seeking for the library. It indicates how curious he has been to gain knowledge. Indeed library is good source of knowledge. Trafford realizes that he has been blessed with the rebirth in the sense that he has become a humanist. He becomes happy when he found friends who are the active member of the library. Finally Trafford thought that to grow as a humanist is a great achievement on his life and for all who love humanity.

Trafford Sewell is fascinated by science and technology that is completely against the spiritual world. It deserves the value of reason and mind. In the scientific world the knowledge is most powerful than the God. Ben Elton clears that:

'Yes words with completely different meanings. Wisdom is subjective. Science is objective. Don't you see how important that is? Science is nothing to do with faith or feelings. Science is about what can be established through observation and deduction, what can be proved.'(156)

Spiritualism is known as subjective where is science is based on objective. Science is objective in the sense that it is reason oriented and need to be proved. Science is knowledge based and to gain more knowledge is modern individuals' objective.

Trafford Sewell is confronted by the numerous maudlin tributes to dead kiddies, massive overcrowding, and oppressive heat that are typical of his world. His Confessor Bailey confronts him about his lateness in posting an explicit video of Caitlin Happymeal being born on the World Tube. Trafford's given excuse is forgetfulness, rather than the illegal desire for privacy that is his true reason.

Moreover, Trafford is not happy because he craves and longs for privacy a word he dare not even speak for fear of reproach or censure of religious government.

So he tries to hold on to a tiny piece of privacy by keeping his thoughts to himself. He thinks that the Temple is wrong and imposed their rules and regulations upon civilians but cannot voice his hatred of it and 'The Love', the God of all. Faith is a legal requirement, but Trafford feels alone in his belief that having faith in the Temple, The Love is not something one should have faith in.

Every woman is encouraged to have as many children as possible as the survival rate is so low; Children mortality is only 50 percent in the city due to plagues. They are killed by measles, mumps, rubella, etc. But vaccination is prohibited in the religious society. Trafford has himself lost his first child and knows deeply how painful the loss is. Trafford's mistrust in the God is perhaps because of this great loss. His bitter experience has led to be different from the common people in the world. Therefore he rejects the established social institutions and has stopped having faith in the power of the God. A critic from Scotland quotes few lines from Elton's *Blind Faith* in order for making the reaction and attitude of Trafford crystal clear:

'Be careful, Trafford,' she said. 'You shouldn't talk like that.'

'I don't care. I mean it. They're stupid, superstitious fools.'

'You don't believe that your child was protected by divine intervention?'

'There are millions and millions of babies on earth. Abroad, in the Other World, more die even than in the countries of faith. How could any God consider the fate of single individuals? And why would he bother? Kill most but save that one, for a *purpose*?

It defies logic.' (250-1)

This interaction makes sure that Trafford treat all the blind believers as stupid, superstitious fools on the ground they are the people who do not seek for logic in any of the established beliefs and they are only believers of blind faith which are groundless, illogical and only exists in human imagination. As it has been already mentioned capitalism and spiritualism are the two binary poles of belief. Trafford rejects both of them simply because they are oppressive and repressive. They only spread the disease like schizophrenia and paranoia in human psyche. Furthermore, either spiritualism or capitalism respects the human values and decency. Rather they keep individuals obliged and unquestioning to the rigid social institutions.

In the modern world spiritualism and capitalism are the means to repress the human psyche, as in the existing society protagonist Trafford is struggling against the established norms and values in the religious society. The author says in the *Blind Faith* clear:

"Trafford was placed on the bonfire and the fire was lit. But as the flames from the burning books began to lick about his feet, he found one last moment to smile, for he knew in his heart of hearts that one day the Temple would be defeated.

Reason dictated it. Reason and the theory of evolution. For no society based on nothing more constructive then fear and brutish ignorance could survive for ever.

No people who raised up the least inventive, the least challenging, the least interesting of their number while crushing individual curiosity and endeavour could prosper for long.'(367).

Above mention quotation makes clear that the blind faith believer are going to be defeated soon in the hand of humanism and they should have to respect humanism

because reason is theory of prove and cure all non humanity that appear in the society. For the sake of freedom and decency the religion which is against the humanity should be defeated. People are growing with the full of curiosity towards the humanism and furthermore towards evolution and particularly they are growing in the opposition of spiritualism which are repressive in nature.

To sum up the capitalism and spiritualism as corrupt and illogical in the human life nurses the human psyche in the direction of repression and oppression which create a suffering and they guide modern human selves towards the path of fragmentation and divided. So both of them should be rejected and instead humanism should be invited that respects human decency and freedom. The study critiques the modern capitalism and illogical spiritualism that push people away from real development and progress.

III: Trafford Sewell's Revolt against Establishment

The present study deals with the protagonist's reaction to the binary established social systems: capitalism and spiritualism. The research looks into the issue of capitalism, that is to say, how it has been oppressive and corrupt that does not respect human beings of labor class. Rather it divides the self/individuality for the sake of the rich. Capitalism serves certain class of people who hold economic power that impacts the production and consumption relationship. Trafford does reject this system as he finds it anti-social and inhuman. With the advancement of science and technology, people have been capable of getting things done which were almost beyond human efforts. In contrary to this the items and tools driven by technology have enslaved individuals as well. Consequently people do not see any hope in the future of the machine-led life. The hopelessness and fragmentation are the implications of capitalism which is severely criticized by Deleuze and Guattari in their writing.

Similarly the world of faith that believes in the supernatural power is also questioned in the study simply because spiritualism leads people to grow dependent upon the invisible power of the God whose existence is itself not sure and justified in the modern world. Losing life untimely due to being dependent upon the prayers and sermons is the indicator of how weak and groundless the world of spiritualism is. Trafford challenges this world by rejecting its existence. Trafford tries to understand the world in its true sense. This understanding is the ground for getting things in true versions. To him information is power and therefore he has always been in the pursuit of knowledge. To get the library is one of the great achievements on his part. He serves humanism and is committed to spending every moment in understanding the

world in a logical manner by serving humanity. He does not trust in the presence of the God as he has lost his daughter untimely.

In this way Elton's *Blind Faith* deals with the world where privacy is actually illegal, citizens are imprisoned because they have failed to immediately upload on the Internet video footage of the birth of their children. In true Elton style he takes a swipe at the right-wing Americanized evangelical religion, controlling the Blind Faith society. It is an uneasy combination of power, technology and fundamentalism.

The present study thus reads how characters are portrayed having different faiths and values. The illogical world is questioned in much crystal manner. The reading to the text by Elton's *Blind Faith* is through the theoretical tool, schizophrenia as presented by Deleuze and Guattari in their joint venture, *Anti-Oedipus: Capitalism and Schizophrenia*.

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