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Utopian Vision in Wells' *The World Set Free*

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Utopian Vision in Wells' *The World Set Free*

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Letter of Recommendation

Birendra Gautam has completed his thesis entitled "Utopian Vision in Wells' *The World Set Free*" under my supervision. He carried out his research from 2069/11/20 B.S. to 2070/03/15 B.S. I hereby recommend his thesis be submitted for viva voce.

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Approval Letter

This thesis entitled "Utopian Vision in Wells' *The World Set Free*" submitted to the Central Department of English, Tribhuvan University by Mr. Birendra Gautam has been approved by the undersigned members of the Research Committee.

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Abstract

H. G. Wells' *The World Set Free* captures human beings' perpetual quest for euphoric and ecstatic utopian life in different stages of history. Due to excessive development of science and technology, the historical process takes another turn towards the end of the twentieth century – people become selfish, narrow-minded and power hunters, which results in all-engulfing and all-destroying warfare throughout the world. As the war is managed successfully with the help of willingness and consensus of the world leaders and world government is formed supported by an effective council, the utopian world is regained but with more maturity, more strength and more stability. Reconstruction, renovation and restoration of infrastructures and other foundations of utopian world show that utopian world after the war is not fragile and delicate. Death and destruction dramatized in *The World Set Free* are undermined by the ensuing cooperation and coordination among people. Wells' concept of 'war to end war' is justified in *The World Set Free* because the war mentioned in the novel is the final war needed to end enmity, doubt and hostility among human beings and to foster fraternity, friendship and fellow-feeling thereby inviting utopian blissful life.

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I. Victorian Era and People's Longing for Utopian Life

This project entitled "Utopian Vision in Wells' *The World Set Free*" endeavours to excavate the utopian life by the people of Britain in particular and throughout the world in general with the help of scientific and technological inventions. Science and technology are presented as the vehicles of peace, progress and prosperity though they are abused and misused in order to gain selfish motives of certain people. *The World Set Free* projects the wide use of nuclear weapons, atomic bombs, harmful radioactive rays and so on. Wells discusses the world war that destroys human civilization and even questions human existence but the war ends with the establishment of World Republic and World Government. In this situation, this project examines the hopes, aspirations and constant hankering of people to achieve perfection and excellence, and avoid dangers and disasters. The idea of World State which can be established from the ruins and ashes of the dead and decayed old civilization gets primary focus. Moreover, it analyzes Wellsian concepts of 'war to end war' and 'war to initiate new progressive civilization' and seeks humanity in the wilderness of death and destruction.

This research ventures to prove the hypothesis that the search for and achievement of euphoric, ecstatic and exhilarated life of people throughout the world both before and after the world war waged due to extreme human pride and hubris of superiority complex, and excessive development of advanced and sophisticated scientific and technological inventions and their misuse undermine the wide-spreading death, destruction and devastation throughout the world is dramatized in *The World Set Free* since the war is presented as the 'war to end war'. The proposal of the World Republic and World Government by Marcus Karenin and acceptance of it by the rulers of the world justifies the fact.

The imaginative world war is going on. Human beings and their civilization are in problematic situation. There is everywhere death, destruction, devastation and demolition in the world. The annihilation and extermination of human beings is caused due to the extreme development of science and technology and its abuse and human beings' excessive pride and hubris to think themselves superior to others. Before the initiation of this great and all-destroying war, the world was at peace, human history was running like the flowing river and human civilization was flourishing. The short term disturbance and interference to human beings caused due to world war is needed like 'poking firewood is needed to ignite fire' and it is needed even to warn human beings about the possible dangers and threats and to question their safety and security. At the advent of near destruction of human beings and their civilization, the surviving rulers of the world meet on a mountain-side above the town of Brissago in Switzerland, where Marcus Karenin Proposes "World Republic" which is governed dictatorially by a self-appointed committee. The tumult, turmoil, confusion and chaos are ended and new life and new civilization are initiated learning the lesson from the mistakes, loopholes and weaknesses of the past.

H. G. Wells in *The World Set Free* incorporates Platonic idea that 'necessity is the mother of invention' as the world government and world state is the product of necessity and obligation. It is inevitable for the world leaders to compromise and to be together to save themselves, their property and the whole world. The war awakens them from their long and deep sleep and compels them to do something for the sake of the world. The collapse of national boundaries makes the world peaceful, calm and serene. In this sense, *The World Set Free* is a full-fledged utopian fiction. To explore happy, serene, cheerful, euphoric and ecstasy life of people, the research has made a deliberate choice to analyze the text from the perspective of utopia as a critical

apparatus. As the main objective of the research is to search elated and exhilarated life of people, the theoretical modality called utopia is, perhaps, the best one for the better analysis of the text to pay due and sincere tribute to it. So, it will incorporate utopian ideas put forward by Langdon Winner, Krishan Kumar, Robert C. Elliott and other critics, theories and scholars to excavate happiness, joy, cheerfulness and pleasure of people.

Born in England in 1866, H. G. Wells is best regarded as the father of modern Science Fiction – a combination of imaginative and philosophical ideas, in which the hero undergoes a life-in-death struggle resulting from some unforeseen scientific and technological developments. The writings of Wells offer a highly dialectical vision of science and technology as a great vehicle of progress as well as cause of degeneration. Therefore, he praised science and technology for their tremendous benefits to human beings and condemned them for the dangers and threats posed to human beings. Together with Jules Verne and Hugo Gernsback, Wells has been referred to as "The Father of Science Fiction" – a combination of imaginative and philosophical ideas, in which the hero undergoes a life-in-death struggle resulting from some unforeseen scientific developments (Robert 48). The credit to popularize Science Fiction all over the world goes to H. G. Wells. In his almost all Science Fictions, he shows the vanity and pride of human beings due to the feigned power gifted by scientific and technological inventions.

As an ardent advocate of utopia, H. G. Wells fused rational utopia of Plato and scientific utopia of Bacon. Production of utopia, for Wells, is almost akin to a formula following series of stages. In the first stage, he envisioned a world of discontent, disorder, waste and injustice. In this stage, the world is full of restlessness and anxiety. The second stage is what he called the cleansing disillusionment. In this

stage, the cosmic disasters, alien invasions, world wars etc. are caused. According to Wells, the total breakdown is the necessary purgatory for bringing people to their senses. So, for Wells there war is necessary to end war.

The third stage is the period of transition. In this stage, the world prostrated by war suffers from diseases and plagues. There is the reversal of the primitive forms of life. Cities decay and central authority collapses. The final stage is salvation. This is the stage of the reconstruction of the world in which the world recovers economically and new world arises like the phoenix from the ashes of the old world. The period of reconstruction culminates in the inauguration of the world-state. Wells utopia moves from injustice to disasters to transition and at last to salvation. Thus, Wells created a utopian place where "he could take wing, and dream of a world free from the crippling constraints of his own childhood and youth" (Kumar 222). It is the outcome of frustrated and thwarted life.

Wells' first major novel, *The Time Machine* (1895), launched his career as a writer, and he began to produce a steady stream of science-fiction tales, short stories, realistic novels, and books of sociology, history, science, and biography, producing one or more books a year. Much of Wells' work is forward-looking, peering into the future of prophesy social and scientific developments, sometimes with amazing accuracy. Along with French writer Jules Verne, Wells is credited with popularizing science fiction, and such novels as *The Time Machine* and *The War of the Worlds* (1898) are still widely read. Many of Wells' stories are based on his own experiences. *The History of Mr. Polly* (1910) draws on the life of Wells' father. *Kipps* (1905) uses Wells' experience as an apprentice, and *Love and Mr. Lewisham* (1900) draws on Wells' experiences as a school teacher. Wells also wrote stories showing how the world could be a better place. One such story is *A Modern Utopia* (1905). As a writer,

Wells' range was exceptionally wide and his imagination extremely fertile. While time may have caught up with him many of the things he predicted have already come to pass, he remains an interesting writer because of his ability to tell a lively tale.

In most of his writing, Wells was either a prophet or a crackpot, depending on the point of view. While continuing to write fiction, he increasingly invested his formidable energy into social and political speculations, exhortations, projects, and manifestoes. He praises the wonders of science and technology mostly in his non-fiction but also sketched out potential horrors in his science-fiction writings. Together with Jules Verne and Hugo Gernsback, Wells has been referred to as "The Father of Science Fiction" – a combination of imaginative and philosophical ideas, in which the hero undergoes a life-in-death struggle resulting from some unforeseen scientific developments (Robert 48). He foresaw the problem of proliferation, warning that a global government was the only way of preventing nation states from destroying themselves with nuclear weapons.

The Time Machine (1895) is a parody of English class division. The narrator is Hillyer, who discusses with his friends about theories of time travel. A week later their host has an incredible story to tell - he has returned from the year 802701. The Time Traveler had found two people: the Eloi, weak and little, who live above ground in a seemingly Edenic paradise, and the Morlocks, bestial creatures that live below ground, who eat the Eloi. In the year 30,000,000 he finds lichens, blood-red sea and a creature with tentacles. He returns horrified back to the present. Much of the realistic atmosphere of the story was achieved by carefully studied technical details.

The Time Machine was followed by *The Island of Dr. Moreau* (1896), in which a mad scientist transforms animals into human creatures. The story is told in flashback by a man named Prendick. He travels with a biologist to a remote island,

which is controlled by Dr. Moreau. In his laboratory he experiments with animals, and has created Beast People. Moreau is killed by Puma-Woman. Prendick escapes from the island, and returns to London. He concludes the tale: "Even then it seemed that I, too, was not a reasonable creature, but only an animal tormented with some strange disorder in its brain, that sent it to wander alone, like as sheep stricken with the gid" (113). Wells, who was a Darwinist, did not reject the evolutionary theory but attacked optimists and warned that human progress is not inevitable. In film versions the character of Dr. Moreau has inspired such factors as Charles Laughton, Burt Lancaster, and Marlon Brando.

The Invisible Man (1897) was a Faustian story of a scientist who has tampered with nature in pursuit of superhuman powers, and *The War of the Worlds* (1898), a novel of an invasion of Martians. The narrator is an unnamed philosophical writer who tells about events that happened six years earlier. Martian cylinders land on earth outside London and the invaders, who have a roundish bulk with tentacles, start to vaporize humans. The Martians build walking tripods which ruin towns. Panic spreads, London is evacuated. The situation in England is depressing, distressing, dehumanizing and disheartening due to the arrival and interference of the Martians.

The First Men on the Moon (1901) was prophetic description of the methodology of space flight, and *The War in the Air* (1908) foresaw the importance of air forces in combat. Although Wells' novels were highly entertaining, he also tried to arise debate about the future of the mankind. His novel, *In the Days of the Comet* (1906), was about a giant comet, that nearly hits Earth, but its tail gases cause changes in human behaviour. In *The Outline of History* (1920) Wells writes "Human history becomes more and more a race between education and catastrophe" (504). His

last book, *Mind at the End of Its Tether* (1945), was about mankind's future prospects, which he had always viewed with pessimism.

In this thought-provoking masterpiece, *The World Set Free* H.G. Wells predicts the inventions that will inadvertently lead to mass destruction, forcing the world to start over. The technology is extended to war and big and small countries are able to obtain powerful atomic weapons out of all proportion to their traditional military capabilities. The larger countries are able to manage their relations through diplomacy but a sort of nuclear terrorism or rogue state situation develops, precipitated by a smaller actor and a serious widespread nuclear war takes place.

The mode of explosion of the atomic bombs suggested by Wells is somewhat different to subsequent real life developments. Instead of the now familiar sudden release of explosive power, heat, light and radiation, the bombs in Well's novel explode continuously, slowly releasing their power, heat and radiation over a long period of time. They are however fearful weapons and cause considerable damage and loss of life. Well's main point in the novel is that such powerful technologies change the very basis of society and that unless we have some kind of world government to control such technologies we face a grim future or extinction.

The World Set Free was published amidst a cultural milieu when the Victorian faith in progress, religious orthodoxy and popularity of science and technology. Upon its publication in 1914, *The World Set Free* was received very favourably by both readers and critics thereby enriching and broadening its literary opulence. It has been interpreted variously as dystopian fiction, excess of scientific and technological advances, and generally as Victorian fears and prejudices. It has influenced literature and Medias and has been adopted as films, radio dramas, comic books, television series and parallel stories by other authors. Patrick A. McCarthy describes it as a

speculative fiction imagining about the development of atomic bomb and other destructive weapons:

The World Set Free is known today primarily as the first work in which the term "atomic bomb" was used. It deserves attention, however, not just for its speculation on atomic warfare and the ensuing world government . . . Not one of Wells' most compelling or coherent fictions (for example, the late scene in which the role of women is debated seems oddly out of place), it is, nonetheless, a novel worth reading—under one title or another—as an installment in the intellectual history of one of the twentieth century's most engaging writers. (McCarthy 35)

The novel is praised for its projection of atomic bombs and other destructive weapons like nuclear power, radioactive rays and others. It provides secrets of explosives, combustion and nuclear power. Comparing with Bernard Shaw's *Men like Gods*, Christopher D. Innes says, "It [*The World Set Free*] encapsulates the extremes of the turn-of-the century revolutionary movement in which they were both involved, as well as throwing the nature of Shaw's beliefs into high relief by the contrast" (27). Wells envisaged illuminating and even distressing future. There is ecstatic hope for change, modification and revolution in human civilization.

The descriptions of warfare are surprisingly horrifying and poignant, even more so when one realizes that World War I started the same year as the book's publication. In the fact of self-annihilation, mankind is forced to change its ways.

Wells seems to anticipate the League of Nations, and eventually the United Nations, in viewing a world united to solve its problems; though he envisions unity so strong it would terrify the black helicopter crowd. The deadly element Carolinum is gathered

up and carefully controlled, reminiscent of various arms control treaties still being implemented today:

The World Set Free was one of those future visions. Written and published upon the cusp of World War I, the novel proves that Wells had a gift for prophecy, although many of the details played out in a different way. In the novel the World War would not occur till 1956 . . . Wells' portrait of a World War would lead to numerous atomic bombs destroying civilization . . . He portrays the World War in a horrific way. (Hurst 28)

Wells had hoped from the ashes of a World War that nationalism would dissolve and a new world state would evolve. He portrays the World War in a horrific way. For one who saw the war as a way to a new world order, he does not handle the horrors of war with kid gloves. It tells of the dark days of the war and then of the end of countries and the beginning of the world state.

The World Set Free best proves H. G. Wells' power of prophetic power of the future. In most of his science fiction Wells foretells the events of the future which come to true later. He surprises his readers by predicting such marvellous things which seem to be impossible and too impractical but the forthcoming events prove the same. Adam Charles Robert praises his prophetic power as:

This chilling, futuristic novel, written in 1913 and first published the following year, was incredibly prophetic on a major scale. He predicts nuclear warfare years before research began and describes the chain reactions involved and the resulting radiation. He describes a weapon of enormous destructive power, used from the air that would wipe out everything for miles, and actually used the term "atomic bombs." This

book may have been at least part of the original inspiration for the development of atomic weapons, as well as presenting many other ideas that would ultimately come to pass. (115)

In fact the word “atomic bomb” was used by H. G. Wells for the first time in this novel. His prediction of atomic bomb comes true later as these bombs were used massively in the Second World War increased death toll all over the world.

Radioactive decay plays a much larger role in *The World Set Free*. This book contains what is surely his biggest prophetic hit. Scientists of the day were well aware that the natural decay of radium releases energy at a slow rate over thousands of years. The rate of release is too slow to have practical utility, but the total amount released is huge. Wells’ novel revolves around an unspecified invention that accelerates the process of radioactive decay, producing bombs that explode with no more than the force of ordinary high explosive—but which continue to explode for days on end. "Nothing could have been more obvious to the people of the earlier twentieth century than the rapidity with which war was becoming impossible... [but] they did not see it until the atomic bombs burst in their fumbling hands" and “the power to destroy was continually increasing” (67). There is widespread misuse and abuse of scientific and technological inventions.

The World Set Free is the epitome of Wellsian concept of world government and world state. As per Wells, there should be war to end war. He is in favour of great world wars and cosmic wars to reestablish and reorganize the world. *The World Set Free* is thought to be “the first novel to deal with the issue of nuclear weapon technology and the existential threat that it poses to human beings” (Parrinder 123). The novel predicts the production of many millions of small nuclear power units that replace electric motors, steam engines, gas boilers, and internal combustion engines.

Utopia is an ideally perfect place, especially in its social, political, and moral aspects. The word Utopia was first coined by Sir Thomas More in 1516 from Greek 'ou' meaning 'no' and 'topos' meaning 'place'. It means utopia refers to impractically perfect place because no place can be completely flawless and faultless in practical. Utopian fictions avoid the miseries, sufferings, pains, and other vices and present a highly-organized and systematic society. "Utopia has traditionally been concerned with happiness and the good life" (Elliott 97). Similarly, "Utopia is a healthy society" (117). It exclusively embraces the idea of progress and prosperity ignoring the prevalent absurdities and adversities. Projecting into the future events, utopia optimistically depicts the development of humanity and human civilization as "it is a description of the best society" (Kumar 25). Utopian fictions openly advocate the everlasting happy and satisfied life. In this sense, utopia is the portrayal of imaginary happy, exuberant and enthusiastic world which may not be possible in practical life. It can be further defined as:

Utopias are fantasies, morally inspired designs for a humane world of peace and harmony unconstrained by realistic considerations of human psychology and social feasibility The idea of the project was to focus on specific proposals for the fundamental redesign of different arenas of social institutions rather than on either general, abstract formulations of grand designs, or on small immediately attainable reforms of existing practices. (Wright 4)

Utopia is the imagination of a perfect and better world. It is created in response to man is longing for happiness, prosperity and progress on earth. "It purports to present a more or less detailed picture of a society significantly better than that in which the writer lives" (Elliott 110). Similarly, John Huntington castigates utopia as

impracticable and impossible as “What is commonly called Utopian is something too good to be practicable; but what they appear to favour is too bad to be practicable” (132). Utopia is thus impracticable, unachievable, unfeasible, inaccessible and impossible concept which is possible only in dream and imagination.

Wells himself in the “Preface” claims that *The World Set Free* was written “under the immediate shadow of the Great War. Every intelligent person in the world felt that disaster was impending and knew no way of averting it, but few of us realized in the earlier half of 1914 how near the crash was to us” (2). As the world is about to destroy and ruined completely, the world leaders have meeting and decide to settle the issue and stop war. They are ready to reconstruct the world. The world now is completely safe and secured. Due to reconciliation and resolution, the existing problems of the worlds are solved and as a result, the world becomes heaven for people to live. In this way, Great War caused due to extreme development of scientific and technological inventions and their misuse by the world leaders to hoard power and authority, and death toll caused due to this is undermined in *The World Set Free*. The war in this sense is taken positively as it encourages the leaders to be united and unified to search common ground of understanding. World state and world government is presented as the panacea of all the problems of the world. Creation or establishment of such state and government ensures and guarantees life, liberty and happiness of people thereby brings utopian ecstatic, euphoric and exuberant life.

The World Set Free analyzes search for the euphoric and ecstatic life of people in the midst of chaos, commotion and confusion in the Victorian England. Due to abuse and misuse of scientific and technological inventions the world is inflicted with great war but such war can be ended with the help of common understanding among the world leaders who, learning the lesson from the wars, become ready to establish

world state and world government. World state and world government, for Wells, are common grounds of reconciliation and agreement and means of peace, progress and prosperity; fraternity, fellow-feeling, mutuality and unity. To excavate such concept of Wells, the research depends on the theoretical concept of utopia. It divides the research in three chapters. The first chapter is the overall introduction of the research including hypothesis, objectives, literature review and limitation of the study. The second chapter is the textual analysis merging with theoretical modality of utopia. Similarly, the third chapter is the conclusion of the research which briefly recapitulates the overall venture.

II. Utopian Vision in Wells' *The World Set Free*

The present research endeavours to excavate utopian happiness, pleasure and blissful life of people amid death, destruction and devastation caused due to Great War in the world because of misunderstanding, egotistic and selfish feeling of different countries. Despite some problems and troubles at present, the overall situation is optimistic and positive. The achievement of human beings is highly praised. Due to development of science and technology, narrow domestic and national boundaries are blurred as the world leaders are ready to establish world state and world government. The short term death and destruction are undermined. In order to obtain greater peace, security and establishment, certain sacrifice has been made by the people. Highlighting Wellsian concept of the need of world state and world government, *The World Set Free* makes people aware of the abuse and misuse of scientific and technological inventions. The reconciliation and agreement of the leaders for the reconstruction, restoration, renovation and recovery of the world after the Great War indicate long lasting utopian euphoric and ecstatic life in the world in the days to come.

The World Set Free is an impressively-imagined prophetic science fiction. It highlights the fact that when atomic bombs are developed and the world is threatened with universal devastation, its leaders are forced to rethink war, government, and society. Highlighting death, destruction, devastation, annihilation, obliteration and demolition caused due to wars, H. G. Wells searches the possibility of utopian life in such situation. As human beings are rational creature, they learn the lesson from difficult situation and prepare for the future. They manage universal peace and security. Strict rules and regulations are managed in order to strengthen and systematized the mechanisms of the government.

Written and published upon the cusp of World War I, *The World Set Free* proves that Wells had a gift for prophecy, although many of the details played out in a different way. In the novel the World War would not occur till 1956. The main impetus of the novel is the advent of atomic power, both as a bomb and as a power source. The atomic bomb has many similarities to the actual bombs, including decaying radiation. Wells' portrait of a World War would lead to numerous atomic bombs destroying civilization. He describes different advanced and sophisticated weapons used in the wars to destroy human beings and their property. These weapons even put the existence of human into question.

Wells had hoped from the ashes of a World War that nationalism would dissolve and a new world state would evolve. He portrays the World War in a horrific way. For one who saw the war as a way to a new world order, he does not handle the horrors of war with kid gloves. In this novel, he describes the salvage, reconstruction, restoration and renovation of the world after the Great War as the members of the world government "dined together and talked at their ease and grew accustomed to each other and sharpened each other's ideas" (101). They have "realization of the vital necessity for reconstruction" (145). So the world after the war becomes even safer and suitable for living which erase doubt, suspicion and distrust.

Shelly Frasier, the narrator of the story narrates the pathetic and problematic situation of the war and the destruction of the world it causes. He presents the condition of people who are involved in wars as well who are not involved in wars. Such encyclopedic presentation of war and its consequences makes the mood of the story gloomy, depressing and disheartening. But, it has positive stance as the world is not left deserted and discarded after the war, it is made even more suitable and appropriate for living removing all the problems and troubles.

The World Set Free famously predicted the devastating power of an atomic bomb. It also gave a correct decade for the first splitting of the atom, and in one of the pieces of serendipity common in his fiction; Wells forecast a war in which the major fighting would take place in Belgium and northern France. Contrary to the realities of the Enola Gay, though, in *The World Set Free* cities are devastated by a series of suitcase-sized atomic bombs, dropped by hand from aircraft. People are afraid and traumatized by “the image of these devastations” (124). Equally wrongly, Wells assumes that many countries would have the bomb so soon after its invention.

The World Set Free becomes one of those utopias - after the destruction of the cities of the world, a small group of world leaders gather at Brassago in the Italian Alps and take control of affairs into their hands. Being aware of such destruction again in the upcoming days, people are “ready to follow any confident leadership” and they are “easy to control” (131). Democracy gets short shrift, but everyone soon is happy. It must have been this section of the book that convinced Szilard to pass his secrets to the American government; he cannot have wanted to inflict the devastation. Presumably, Szilard shared Wells' optimism about how easily the world could be converted to a new utopia. The world government develops ‘power and apparatus’ to conduct each and every thing, it abolishes “slavery system” from its root, manages “essential food stuffs” for the people thereby guaranteeing “housing, feeding, and clothing” and thus “quite insensibly the council drifted into a complete reorganization of urban” (132). The entire social system is changed is becomes what people need and hope. The existing problems, troubles, pains and sufferings of people are erased completely from the world.

Utopia is a place of perfection where people get happiness and satisfaction suppressing the pains, agonies and sufferings. It is an imaginatively idealistic place,

which is often fictional and non-existent: "Utopia has traditionally been concerned with happiness and the good life" (Elliott 97). Similarly, "utopia is a healthy society" (117). It exclusively embraces the idea of progress and prosperity ignoring the prevalent absurdities and adversities. Projecting into the future events, utopia optimistically depicts the development of humanity and human civilization as "it is a description of the best society" (Kumar 25). Utopian fiction openly advocates the everlasting happy and satisfied life which is untouched by narrow concepts of selfishness and egotism.

Utopia presents a world full of happiness, felicity prosperity and progress. It assumes that, "the best society would be the society ruled by the best, those most fitted by training and temperament for the most difficult of all arts, the arts of government" (Kumar 5). The government should be public friendly and it should address the pain and suffering of people because utopian vision is "more truly a vision of a world where unnecessary bodily and mental sufferings have been eliminated and where individuals are allowed to grow to their full human stature in mind and body" (208). In utopian society individuals can easily develop their personality, capability and good relationship among themselves. So, "all restraints are undesirable" in such society (15). There is complete freedom for people. Moreover, people can control their own destiny (Alexander 584). Utopia is a place of wealth, which complete the essential and primary requirements of people. If there is no insufficiency and deficiency, there is no question of disagreement, tension and anxiety as:

Utopia is a place of abundance which fulfills the basic and fundamental necessities of people systematically attempts to eliminate social conflict, accident, tragedy . . . utopian thought is profoundly inherent in human nature, man wounded by the evil of the world,

inevitably evokes an image of a perfect, harmonious social order where he will be happy. . . full opportunity to develop intimate and satisfying personal relationship. (Elliott 89-104)

Utopia is a place where there is no need of anything and there is no any kind of pains and sufferings. Utopia is an imaginary place people often imagine in their fiction and story book. It is place where there is a lot of property and prosperity. It is a perfect and harmonious world without any physical and mental pains and sufferings. It is full of opportunities and good social order.

The main idea of *The World Set Free*, is that due to “the development of scientific knowledge, separate sovereign states and separate sovereign empires are no longer possible in the world, that to attempt to keep on with the old system is to heap disaster upon disaster for mankind and perhaps to destroy our race altogether” (Preface 3-4). The dream of *The World Set Free* is a dream of highly educated and highly favored leading and ruling men voluntarily setting themselves to the task of reshaping the world. Human beings use their mind and become able to develop science and technology thereby leading towards more prosperous and affluent life. So, “Contrivance followed contrivance, each making it possible for a man to do more” (6). Human “science is getting the power for to end the old dispute forever” (175). Human progress and development has no end. It keeps on going on and on.

Although utopian visions are most often set in the future, imaginations of a future state draw strongly on past utopian visions, “elements of utopian ideology born in one age and context are known to persist and may be pursued by future generations in a completely different context” (Mohawk 1). “The idea of envisioning real utopias, therefore, must ultimately include an account of institutional arrangements for robust

egalitarianism on all of these dimensions” (21). Utopia present happy and serene life in the past, present as well as future.

H. G. Wells gives the detailed description of human beings, their ancestors and present progress. He presents the saga of overall human civilization from the very beginning to the present. Human beings are evolved from the beastly creature like that of animals – having no culture, no civilization, no manner and no socialization at all to the present privileged status. The history of human beings is the history of seeking perfection, happiness and development:

A quarter of a million years ago the utmost man was a savage, a being scarcely articulate, sheltering in holes in the rocks, armed with a rough-hewn flint or a fire-pointed stick, naked, living in small family groups, killed by some younger man so soon as his first virile activity declined . . . Yet he changed. That keen chisel of necessity which sharpened the tiger's claw age by age and fined down the clumsy Orchippus to the swift grace of the horse, was at work upon him—is at work upon him still. (6-7)

Using their sharp mind and curiosity, human beings become able to develop themselves in the present condition. They invent fire to cook food and prepare different things. And now “instead of caves came huts and hovels” (7). The development process goes on slowly and gradually. They develop social taboos in order to control the activities of people. Harmful activities of people are restricted in the societies and the age of compromise is started. In order to ensure the safety and security of people, they sacrifice some of their basic needs. They respect the feelings and sentiments of other people. Thus, “fears were all appeased” helping human beings live in peace and tranquil (7). Almost all human problems are solved and they start to

life utopian life of ecstasy and happiness. The present stage of human beings is achieved through their venture of seeking better life. The perpetual hankering of the development and progress by human beings indicate their utopian quest.

As a utopian fiction *The World Set Free* presents the world of “incalculable abundance” but the life of people is full of “hardship, famine, anger, confusion, conflict and incoherent suffering” which are undermined or neglected in the text (33). It is marked by “security, plenty, the solution of riddles, the key of the bravest adventures” (33). The development of science and technology leads to the establishment of “the 'Modern State' movement . . . in America, Europe, and the East, stirred up the world to the thought of bolder rearrangements of social interaction, property, employment, education, and government, than had ever been contemplated before” (37). These arrangements have revolutionized the life and status of people. In previous age, man is “occupied with the problem of his own individual necessities” in the Modern State, he should be “able to stand there and generalize about the needs of the race” (46). In this sense, people lose their selfish motives and vested interests. They also think about the common interests and common grounds. The thoughts, concepts, feelings and sentiments of other people are respected and given high value in utopia. There is feeling of freedom and sense of devotion to others in utopia.

Human beings prove themselves as superior to other creatures. Using their innate mental, physical and intellectual capacity, they create their hegemony and authority over other living organisms. The whole world is centered on them. They learn the lesson even from the capacities of other creatures and develop different things like from the birds they learn how to fly, from the fish how to swim and so on. They learn how utilize other animals in their favour and get maximum benefits. They

leave no stone unturned in order to make their life easier, better, more suitable and more comfortable. In this sense, these beginning lines of the book are remarkable:

The history of mankind is the history of the attainment of external power. Man is the tool-using, fire-making animal. From the outset of his terrestrial career we find him supplementing the natural strength and bodily weapons of a beast by the heat of burning and the rough implement of stone. So he passed beyond the ape. From that he expands. Presently he added to himself the power of the horse and the ox, he borrowed the carrying strength of water and the driving force of the wind, he quickened his fire by blowing and his simple tools, pointed first with copper and then with iron, increased and varied and became more elaborate and efficient. (6)

Human beings try to grasp power and authority by hook or by crook. Their struggle in the past is the straggle of attaining power. The novel was originally published as a serial in three parts as *A Trap to Catch the Sun*, *The Last War in the World* and *The World Set Free*. It is presented as a history of the important events of the 20th century, jumping back and forth amongst narratives of different eyewitnesses and major players in those events. It is the prophetic story of mankind's harnessing of the newly-discovered power of the atom, and how this power nearly destroys civilization in a catastrophic war.

The mode of attaining power and authority is changed but the target of human beings is same. In the past, they want to show their superiority over other creatures but in the present time they even want to prove themselves more powerful than other human beings. Science and technology is developed for the same purpose. Though science and technology is helpful in solving their existing problems and marching

their life forward, it is dangerous and detrimental if it is misused and abused by the power holders in order to perpetuate their rule and control over people. In the age of science and technology, human selfishness crosses every limitation and boundary but at last human beings have no option than to learn the lesson from their mistakes and improve them to be social, helpful and cooperative.

Civilization moves ahead experiencing ups and downs crossing different stages. It is always in the process of development. Different bad concepts and systems are emerged with the process of civilization. They should be solved and solution is provided by only war. In this sense, H. G. Wells attempts to justify his concept of 'war to end war' and for him every war has silver lining. It comes with certain objects. War is not fought without any reason. *The World Set Free* is journey from barbarism to civilization. This process is clear:

Destruction was becoming so facile that any little body of malcontents could use it; it was revolutionizing the problems of police and internal rule. Before the last war began it was a matter of common knowledge, which a man could carry about in a handbag an amount of latent energy sufficient to wreck half a city. These facts were before the minds of everybody . . . Social organization was still in the barbaric stage. There were already great numbers of actively intelligent men and much private and commercial civilization . . . Collective civilization the 'Modern State,' was still in the womb of the future. (67)

From the destruction and devastation of the war, a 'Modern State' is developed, which is universal, worldwide and utopian. This state has world government and world religion where there is equilibrium for children, women and other members. Common people do not like wars, "hundreds of thousands, whose spirits were in rebellion

against all these ancient traditions of flag and empire” and they join together to end “the darkest moment of a nightmare's horror” as a result the sleepers become awake for the reconciliation and to end war (71). After war for long time, “the waters came at last, an advancing cascade” (79). Here rainfall symbolizes the ensuing truce and armistice among the people of the world. In this sense, *The World Set Free* is a perfect form of utopia.

Utopia is a place where people can get every kind of pleasure and happiness. It is a pace of perfection and excellence where people are out of problems. People get their ambitions achieved and their each and every kind of desires fulfilled. Utopian fictions are also the fictions which meet the standard of utopian world. Utopian fictions avoid the miseries, sufferings, pains, and other vices and present a highly-organized and systematic society. "Utopia has traditionally been concerned with happiness and the good life” (Elliott 97). Similarly, “utopia is a healthy society” (117). It exclusively embraces the idea of progress and prosperity ignoring the prevalent absurdities and adversities. Projecting into the future events, utopia optimistically depicts the development of humanity and human civilization as “it is a description of the best society” (Kumar 25). Utopian fiction openly advocates the everlasting happy and satisfied life. *The World Set Free* meets the requirements of utopian fiction. It presents the imaginary war of the late twentieth century. The war and ups downs for some time in the life of people do not justify that it is not about utopia. These short term problems are solved by human beings through their joint efforts and as a result a mature and perfect world is emerged out of the ashes of the damaged and ruined civilization.

The World Set Free gives a beautiful whirlwind history of humanity’s intellectual development from a quarter million years ago to the present. Men start

with crude tools and fire, eventually learn the secrets of explosives and combustion, to electricity, and then to nuclear power, their rate of knowledge acquisition always accelerating. The descriptions give simultaneously a sense of wonder and foreshadow doom and destruction - mankind's quest for knowledge will inevitably give it the power to destroy itself as:

For scores and hundreds of centuries, for myriads of generations, that life of our fathers went on. From the beginning to the ripening of that phase of human life, from the first clumsy eoliths of rudely chipped flint to the first implements of polished stone, was two or three thousand centuries, ten or fifteen thousand generations. So slowly, by human standards, did humanity gather itself together out of the dim intimations of the beast? And that first glimmering of speculation, that first story of achievement, that story-teller, bright-eyed and flushed under his matted hair, gesticulating to his gaping, incredulous listener, gripping his wrist to keep him attentive, was the most marvelous beginning this world has ever seen. It doomed the mammoths, and it began the setting of that snare that shall catch the sun. (8)

It shows that life in the earth goes on as usual from the time immemorial. People are confident of their security. But towards the end of the twentieth century the path of civilization takes another turn as the leaders of the world are guided by selfishness and narrow-mindedness not by reason and logic.

Utopia is a theoretically perfect realm, in which everyone is content, where things get done well by people who are happy to do them, and where all the problems which have plagued our world for millennia no longer apply. Krishan Kumar always claims that the synonym of utopia is perfection. Pains and sufferings are alien in

utopian world. It is like the world before Adam has eaten the fruit of knowledge from the Garden of Eden. Utopia is always flawless without poverty, class and hierarchy. Utopian perfection is like our ambition of getting heavenly pleasure. It is dreamland full of happiness, contentment and success. As Krishan Kumar argues utopia is:

The dream of a just society which seems to haunt the human imagination ineradicably and in all ages, whether it is called the kingdom of heaven or the classless society, or whether it is thought of as a golden age which once existed in the past and from which we have degenerated . . . in utopia there is the elevation of public over private life, and the pervasive control and regulation of daily life. (Kumar 2)

Heavenly world is presented in utopia. Utopia may not be possible in reality and in practical life as no world is completely flawless and faultless. It is an imaginary place, which guarantees prosperity and affluence in each and every field of life. In this sense, utopia leads us towards the zenith of success. In *The World Set Free*, we can observe such possibility of happiness and contentment. As the world leaders form world state, the narrow national boundaries and causes of rivalry and conflict are erased; there is no or less chance of quarrel and conflict among the people. Moreover, the self-appointed members of councils are there to remove doubt, suspicion and misunderstanding among people.

For Wells complete destruction of old civilization is needed for the reconstruction renovation and restoration of the world. That is why war is needed for this purpose. Wells viewed war as the inevitable result of the Modern State; the introduction of atomic energy in a world divided resulted in the collapse of society. War is the solution of the problems as the negative aspects of the society are managed through war. The book ends with a passionate yet melancholy vision in the

chapter *The Last Days of Marcus Karenin*. Set years after the new society has been established, its aging chief educator Karenin arrives at a mountain retreat for a surgery he believes will take his life. In the days leading up to it, he muses on the direction society must go to the equalization of the sexes and the ultimate destiny of humanity in space. After war, world state, world government and world religion are established and thus it brings permanent solution. Wells' theme of world government is presented as a solution to the threat of nuclear weapons as:

The council was gathered together with the haste of a salvage expedition, and it was confronted with wreckage; but the wreckage was irreparable wreckage, and the only possibilities of the case were either the relapse of mankind to the agricultural barbarism from which it had emerged so painfully or the acceptance of achieved science as the basis of a new social order The equilibrium could be restored only by civilization destroying itself down to a level at which modern apparatus could no longer be produced, or by human nature adapting itself in its institutions to the new conditions. (118)

The self-appointed members of council manage destruction, wreckage and other disorder of the society. *The World Set Free* gives Wells' complete view of utopia. The formula like process can be observed in this novel. The first stage of misunderstanding, second stage of epidemics or war, third stage of transition and final stage of salvation or solution can be all found in this single text. Moreover, the final establishment of world state void of misunderstanding and with controlling mechanism is utopian thrust envisaged by Wells. Utopia is "an ideal place that does not exist in reality" yet (Mohawk 48). The theoretical and literary genres of Utopianism that came in the wake of More's *Utopia*, seek to promote a vision of the

good life. This good life is often a vision that “transcends normal idealism” and “is inevitably at variance with the imperfections of existing society” (Wright 21).

The meaning of utopia varies from person to person based on their background, religious beliefs, personal ideals, and so on. Though the concept of utopia is developed by Thomas More, the original idea of utopianism can be traced back to Plato’s *Republic*, written in 380 B.C. In *The Republic* Plato records a discussion on justice where Socrates describes an ideal society run by philosophers. While Socrates described a utopian society he acknowledged that such a society did not exist and would be difficult to institute. H. G. Wells is in favour of scientific utopianism and as per him development of science and technology brings change in the traditional way of life. The destruction and devastation caused by science and technology are also acceptable to Wells. Certainly many scientists of Wells era saw the remarkable potential for radioactivity, but Wells used the freedom of science fiction to imagine bigger than any scientist dared speculate. A professor, lecturing in the novel, proclaims:

This — this is the dawn of a new day in human living. At the climax of that civilization which had its beginning in the hammered flint and the fire-stick of the savage, just when it is becoming apparent that our ever-increasing needs cannot be borne indefinitely by our present sources of energy, we discover suddenly the possibility of an entirely new civilization. The energy we need for our very existence, and with which Nature supplies us still so grudgingly, is in reality locked up in inconceivable quantities all about us. (22)

The descriptions of warfare are surprisingly horrifying and poignant, even more so when one realizes that World War I started the same year as the book’s publication.

In the fact of self-annihilation, mankind is forced to change its ways. In the third section of the book, we get to the heart of Wells' message, and his vision of a utopian world government. Wells seems to anticipate the League of Nations, and eventually the United Nations, in viewing a world united to solve its problems; though he envisions unity so strong it would terrify the black helicopter crowd. The deadly element Carolinum is gathered up and carefully controlled, reminiscent of various arms control treaties still being implemented today.

Human beings have achieved great success. They managed all of their essential things as "food is abundant and life very easy" (9). Their happiness knows no boundary. Success in every aspect of life is to be counted for the attainment of utopia. "The idea of envisioning real utopias, therefore, must ultimately include an account of institutional arrangements for robust egalitarianism on all of these dimensions" (Wright 21). People in *The World Set Free* taste the success of all aspects of life, which is out of problems and difficulties and become mature from the negative aspects of war. "They flourished unrecorded; ignoring the past and unsuspecting of the future, for as yet writing had still to begin" (9). Human beings uplifted a lot from their ancestors erasing their pains and sufferings. They become most powerful creature of the earth. In this sense, they are marched many steps ahead in comparison to their ancestors as:

The history of man is not simply the conquest of external power; it is first the conquest of those distrusts and fiercenesses, that self-concentration and intensity of animalism, that tie his hands from taking his inheritance. From the dawn of the age of polished stone to the achievement of the Peace of the World, man's dealings were chiefly

with himself and his fellow man, trading, bargaining, law-making, propitiating, enslaving, conquering, exterminating, and every little increment in Power, he turned at once and always turns to the purposes of this confused elaborate struggle to socialize. (9)

The world is connected tightly together with fellowship, fraternity, brotherhood and humanity in general. The world peace is achieved through understanding and cooperation of people. Everyday activities of people are guided by law and order. Human beings not only become powerful but also civilized and cultured. Human beings “struggle against the limitations imposed upon [them] by his social ineptitude” (142). Thus, they develop a wide view of humanity and fellow feeling. They become victorious from their adversary forces as “The history of Europe [and other places as well] is the history of the victory” (10). They do not have fears and worries as they have no place in the advanced civilization of human beings. So, “there were inventions and changes, but there were also retrogressions; things were found out and then forgotten again; it was, on the whole, a progress” (10). Despite some facts, people achieved a lot and reach the summit of success.

The term “utopia” in and of itself is a very subjective matter. What is considered perfect or flawless to one may be riddled with problems to another. For a utopia to occur requires a near perfect compliance of its citizens and depends deeply on the virtues of men. Utopia believes that “the world is technologically driven but its trajectory leads to favourable destinations” (Winner 1000). Moreover, “Technological advances are the best way to improve the human condition including permitting greater individual freedom” (Lewis 163). In a way, they are supposed to lead a barbarous humanity into the Promised Land. Science and technology are generally hoped to lead us and our civilization towards perfection and completion. Technology

is generally considered as panacea for almost all problems. Science and technology are generally considered as harbingers to progress, change and improvement. They are supposed to lead human civilization a step forward. They are solution to all problems as:

We will drive robust and sustainable economic progress, strong democracies, better solutions to global and local environmental challenges, improved health care, and – ultimately – a greater sense of shared stewardship of our small planet. . . (It) will help educated our children . . . it will be a means by which families and friends will transcend the barriers of time and distance . . . In a sense, technology will be a metaphor for democracy itself. Representative democracy does not work with an all powerful central government, arrogating all decisions to itself. (Gore 95)

Technological inventions, eulogized by Bacon as 'new creations and imitations of divine works' are to be signal means to this end" (Kumar 31). Science and technology are taken as the foundation stones of modern civilization as they are falsely thought that there is “no barrier to human growth: humanity could re-fashion the whole universe and becomes joint-creature with the creator himself” (47). Though science and technology are the causative agents of utopia but their misuse brings opposite of utopia. Science and technology as described in *The World Set Free* bring conflict among human beings and become the cause of war. As war is needed for Wells to bring change and utopia in the world, their misuse is taken critically by Wells.

The World Set Free excavates the ways human beings search for power and authority. It highlights human power to match themselves to the environmental as well as external conditions. Human thoughts are adaptable as per the external

conditions which helped them to get utopian life full of happiness and success as “progressive adaptations of mankind to material conditions that must have seemed fixed forever” (11). Human mind and “the idea of revolutionary changes” are proved boon to achieve present status (11). Any problem people meet in course of development are easily tackled and resolved through mental and rational power. Though people get power and authority a lot, their greed increases because of their power and they try to gain more and more as:

Hitherto Power had come to men by chance, but now there were these seekers seeking, seeking among rare and curious and perplexing objects, sometimes finding some odd utilizable thing, sometimes deceiving themselves with fancied discovery, sometimes pretending to find. The world of every day laughed at these eccentric beings, or found them annoying and ill-treated them, or was seized with fear and made saints and sorcerers and warlocks of them, or with covetousness and entertained them hopefully. Yet they were of the blood of him who had first dreamt of attacking the mammoth; every one of them was of his blood and descent; and the thing they sought, all unwittingly, was the snare that will someday catch the sun. (11)

Human beings are able to exploit natural resources and use them as per their needs and demands. To achieve greater progress and success, they use the power of steam and run different machines. Due to use of power for achieving the selfishness of people, conflict and rivalry among the people is increasing and as a result a final war is needed or Wells to end enmity and misunderstanding among people as war has such power to wash bad things from people. In this sense, war has purgatory value for

Wells. It is the solution of all the problems of the world as people forget enmity and ill-feeling after the war learning lesson.

Though Wells presents all-engulfing and all-encompassing warfare throughout the world, it brings happiness at last. It is the preparation for a coming utopia. The tested utopia has more value and importance for people. The fight and hardship are needed for the utopian perfection. As Krishan Kumar argues “it [humanity] might have to go through generations of misery and pain, but eventually it would come to its senses and construct the World-State” (Kumar 219). In addition, he spotlights on “the inevitability and necessity of war as the precipitant and catalyst of the coming changes” (189). The war presented in *The World Set Free* is the last and final war and after this wars are not needed as misunderstanding does not remain among the people.

The invention of different instruments the backbone of human civilization. These inventions make human life easier, comfortable and better. When steam engine is invented for the first time, the course of human history is changed and it made everything easier, faster and more comfortable. It adds bricks to human success and perfection as:

It is the most interesting and instructive chapter in the history of the human intelligence, the history of steam from its beginning as a fact in human consciousness to the perfection of the great turbine engines that preceded the utilization of intra-molecular power . . . the whole human record through, letters, books, inscriptions, pictures, for any glimmer of a realization that here was force, here was strength to borrow and use. (13)

The history of human beings is the history of success and achievement. Human beings always engage themselves in experiments and inventions. They always try to get

victory over natural forces. The invention of steam engine and others prove to be very important to human beings. They mark the “beginning of the Age of Energy” (13). The invention of different machines helps in “revolutionizing the conditions of industrial production” (14). Scientific curiosities of human beings further lead them to invent electricity thereby further helping to invent telephone and the telephotograph and other advanced and sophisticated scientific and technological inventions (15). Thus, slowly and gradually, step by step and one after another human invent and develop machines to perform the things easily and comfortably.

Utopia is the place of perfection and excellence fulfilling needs and demands of people. With the inventions of different things, things can be done easily and as a result “man had at last had successful and profitable dealings with the steam that scalded him and the electricity that flashed and banged about the sky at him, was an amazing and perhaps a culminating exercise of his intelligence and his intellectual courage” (18). As per Gerald Brown, “the great things are discovered” (18). Human beings are never skeptic towards the misuse and abuse of science and technology as “no one seems to have been afraid of science and its possibilities” and in reality too it may lead to “vast stride that was to revolutionize the whole life of man from top to bottom” (18). In this sense, it is both helpful as well as detrimental to human beings and their civilization. Human civilization thus moves from simplicity to very complicity with the experiments of natural as well as non-natural phenomenon and it heads towards the zenith of advancement:

At the climax of that civilization which had its beginning in the hammered flint and the fire-stick of the savage, just when it is becoming apparent that our ever-increasing needs cannot be borne indefinitely by our present sources of energy, we discover suddenly the

possibility of an entirely new civilization. The energy we need for our very existence, and with which Nature supplies us still so grudgingly, is in reality locked up in inconceivable quantities all about us. (21-22)

Nature is generous enough to provide essential things to people. It supplies the basic and most fundamental things to human beings. But, unsatisfied with these limited things, human beings exploit other things from the nature either as they are found or converting them as per their needs and demands. Although “into his mind came a strange echo of that ancestral fancy that fancy of a Stone Age savage, dead and scattered bones among the drift two hundred thousand years ago” mankind reaches “the pinnacle of this civilization” (23). Excluding all of problems and troubles, human beings develop great utopian civilization. Always their search was, is and will be to improve the existing condition i.e. to move towards the path of success, progress, advancement and achievement.

From the innocent past to modern present, human beings have cross different ups and downs and become able to grasp the opportunities to march forward. They change their system which they think are bad or hinder their progress and adopt the newer one which are supportive their civilization. There is hopeful situation. Human beings become optimistic and hopeful from their activities and they learn to enjoy even in the adversary conditions. The development of their civilization is beautifully presented as:

The remoter past of wandering savagery, the inevitable changes of tomorrow were veiled, and he saw only day and night, seed-time and harvest, loving and begetting, births and deaths, walks in the summer sunlight and tales by the winter fireside, the ancient sequence of hope and acts and age perennially renewed, eddying on forever and ever,

save that now the impious hand of research was raised to overthrow his drowsy, gently humming, habitual, sunlit spinning-top of man's existence. (28)

With the scientific and technological inventions and experiments, “inevitable changes” have been brought to human life. The “wandering savagery” of the past is wonderfully and surprisingly changed and altered to advanced civilization. Human achievements are saved and new things are added new and modern things in it thereby removing the ills and evils that are found in the existing civilization.

Realizing their mistake to wage war, the world leaders agree to end war “announcing a truce, and giving the welcome information” to others for open and intense discussion (81). They decide to gather at Brissago in Switzerland, a place “out of the crowding tragedies of that year of disaster, away from burning cities and starving multitudes, bracing and tranquillizing and hidden” where “the chief Powers of the world were to meet in a last desperate conference to save humanity” (84). In this conference, Marcus Karenin proposes world state and world government breaking the narrow national boundaries as the solution of the present problem and all the leaders accept the proposal as the narrator says:

War must end, and that the only way to end war was to have but one government for mankind . . . He won over the American president and the American government to his general ideas; at any rate they supported him sufficiently to give him a standing with the more skeptical European governments, and with this backing he set to work—it seemed the most fantastic of enterprises—to bring together all the rulers of the world and unify them. He wrote innumerable letters, he sent messages, he went desperate journeys, he enlisted

whatever support he could find; no one was too humble for an ally or too obstinate for his advances. (85)

The conference of world leaders end war and start reconciliation. Karenin “declared the World Republic, supreme and indivisible” which is not run by laws but by consent and conscience (95). With the end of war, “monstrous phase of destruction” is finished and a new world of cooperation and coordination is started (85). The world enters into the phase of regeneration and renovation as the “forces of preservation and construction” are managed by the leaders (86). The world leaders realize that they are “the heart of the mischief” and separation means the threat of war and the threat of war means the accumulation of more and more atomic bombs” (89). They are “going to lay down [their] differences and take over government. Without any election at all. Without any sanction. The governed will show their consent by silence” and for them it is a good “way of democracy” (94). The realization that they “have to get every atom of Carolinum and all the plant for making it, into [their] control” indicates the permanence of utopian state (97). King Egbert, the most venerable king of Europe is appointed as the president of the new state and he “proclaims the unity of the world”, calls meeting every day for ‘sharpening each other's ideas” and for “inventing a new government for the world” (101). As “a devotee to simplicity” Egbert declares that “the ultimate aim of art, religion, philosophy, and science alike is to simplify” (101). He sees simplicity in utopia.

Through hard toil and practice from the past to the present, human beings become able to get “salvation from the bitter intensities of self, which had been a conscious religious end for thousands of years, which men had sought in mortification” as a result of such success they achieve “the broad horizons and the magic possibilities” and they are aware of the “threat of hell and torment to fail” (46).

In this way, human beings and their civilization move in the path towards perfection and excellence i.e. towards utopia. After war for long time, ‘the establishment of the new order’ has been started and there is “rapid progress” and “atmosphere of moral renaissance” (103). “The king and the ex-kings talk very pleasantly of a number of subjects” keep on “planning and re-planning” and talk about the formation of constitution. (112). The council is gathered together with the “a salvage expedition to confront with wreckage” to end “old tendencies of human nature, suspicion, jealousy, particularism, and belligerency” and to restore civilization destroying itself down to a level at which modern apparatus could no longer be produced” (118). The problems of the old civilization are solved. Cracks and holes are maintained. New form of civilization is developed from the ash of the old ruined civilization as:

Civilization was the agricultural surplus. It appeared as trade and tracks and roads, it pushed boats out upon the rivers and presently invaded the seas, and within its primitive courts, within temples grown rich and leisurely and amidst the gathering medley of the seaport towns rose speculation and philosophy and science, and the beginning of the new order that has at last established itself as human life. (119)

At last after long time civilization comes to right track. Life runs as usual as the daily activities of people are accomplished in logical order. Now the world is mature enough to solve the minor problems. From the experience of devastating war and its threatening consequences, the world gets good lesson to be aware of the future warfare and conflicts. The world leaders launch “deliberate intention of a rearrangement of population” in order to solve the problems permanently and to restore “complete economic collapse” thereby improving the “tragic plight” of people from the wars and other problems (124). In this sense, the world gets peaceful

solution through collaborative efforts of world leaders and politicians. A single person cannot maintain peace and security in the world. The major leaders of the world are equally responsible in the peace keeping process. So, they should bear their responsibility and should be sincere towards their responsibility.

People in the world perform “the intricate treaties, the secret agreements” and develop “disordered thoughts and violent impulses” due to their selfishness and narrow-mindedness as a result final war is needed to make a new world (52). As the war is fought “the bomb flashed blinding scarlet in mid-air and fell, a descending column of blaze eddying spirally in the midst of a whirlwind and the aeroplanes were tossed like shuttlecocks” (64). As human beings become powerful due to science and technology “the power to destroy, was continually increasing” (66). There is danger every as “Every sort of passive defense, armour, fortifications, and so forth, was being out-mastered by this tremendous increase on the destructive side” (66). In comparison to the past of human beings, present has become happy, satisfied, and powerful and commanding from every perspective. In this sense, science and technology has become synonymous to utopian life. From the foundation of science and technology, after the war, people can develop a lot. The controlling mechanism is developed throughout the world and as a result nothing goes out of order. When the new government is form, it effectively starts to work and brings order in the world as:

The orders of the new government came with the best of all credentials, rations. The people everywhere were as easy to control . . . And now it was that the social possibilities of the atomic energy began to appear. The new machinery that had come into existence before the last wars increased and multiplied, and the council found itself not only with millions of hands at its disposal but with power and apparatus that

made its first conceptions of the work it had to do seem pitifully timid . . . the cultivations of foodstuffs that were to have supplied emergency rations, were presently, with synthesizers, fertilizers, actinic light, and scientific direction, in excess of every human need. (131-32)

The new government is established from the consensus of all countries. So it is all powerful and can enforce its rules and regulations effectively and vigorously and can punish in case of disobedience and defiance. It is the best way of “planning a new common social order for the entire population of the earth” and to avoid the possible future problems (132). The systematic way of reformation has been started and the government has a lot burden to bring the situation in the right track.

At the beginning of the modern world, the idea of utopia was more of a theologically-based critique of politics than a political theory, even if it defined the organization of a perfect state with maniacal attention to detail because the idea of utopia is politically tainted and it is political issue to be established by the government. Utopia is place of perfect as, “utopia contains abundance of modern association, communion, progress and economic philosophy. Utopia has contain and in accordance with need, and there is no fear that anyone will ask for more than he need” (Kumar 34). There is not restriction and limitation of human hopes and aspirations in utopian world. After the formation of world government and after the end of final war, people in the world get perfection and make mechanism and system everywhere and in all aspects of life so that they can maintain their utopia that they have got after huge sacrifice and contribution. *The World Set Free* starts with misunderstanding then proceeds towards war and at last reconciliation thereby showing the possible way of attaining utopian life of perfection and happiness. So, it is a manifested utopia in the modern time.

The conference of world leaders with King Egbert as their president have modified different things of the world civilization and as a result, “the new civilization came as a simplification of ancient complications” and “the year was divided into thirteen months of four weeks each, and New Year's Day and Leap Year's Day were made holidays” and “the idea of a common understanding and a general simplification” is accepted as “universal establishment” (134). The education system of the country is reformed so as to stop the upcoming wars and to bring eternal peace and utopian life as:

The new government early discovered the need of a universal education to fit men to the great conceptions of its universal rule. It made no wrangling attacks on the local, racial, and sectarian forms of religious profession that at that time divided the earth into a patchwork of hatreds and distrusts; it left these organizations to make their peace with God in their own time . . . these schools taught the history of war and the consequences and moral of the Last War; everywhere it was taught not as a sentiment but as a matter of fact that the salvation of the world from waste and contention was the common duty and occupation of all men and women. (145)

Human beings are always in search of utopian life. It is their natural temperaments to hanker behind peaceful and happy life. It is clear from the remarks of Karenin, “For endless generations man has struggled upward against the indignities of his body—and the indignities of his soul. Pains, incapacities, vile fears, black moods, despairs” (156). Problems are disturbances are accidental and they occur in order to make people more mature and more responsible. In this sense, Wells is positive to the momentary problems of human beings. The fact is that human beings should learn the

lesson from the problems and should not repeat in the future so that future becomes perfect and void of problems – a utopia Wells imagines. Moreover, “the politics and dignities and wars of the nineteenth and twentieth century’s were only the last phoenix blaze of the former civilization flaring up about the beginnings of the new . . . Man lives in the dawn forever. Life is beginning and nothing else but beginning. It begins everlastingly. Each step seems vaster than the last” (165). Human civilization touches another leap and another stage of advancement and moves towards

Thus, *The World Set Free* encompasses the overall process of bringing and maintaining utopian life of people. The war is fought throughout the world among different countries due to misunderstanding and selfishness of people but the war has awakened them and they agree to establish world government through world conference. To run the government successful, a council involving self-appointed leaders is formed and they hold regular meetings in order to settle the disputed issues of the world and even to make suitable constitution. Though the world is disturbed by war for short time, the search for utopian life by human beings continues and utopian world after the war becomes even more mature and strong. Disturbance and interference for short time in utopian life of people cannot underestimate human beings perpetual hankering for utopian life of happiness, satisfaction and freedom.

III. Utopia: A Search for Imaginary, Perfect and Exuberant World

After deep and thorough analysis and interpretation of the text, the researcher comes to conclusion that *The World Set Free* by H. G. Wells is a full-fledged utopian fiction as it incorporates the overall process of acquiring utopia. The world war presented in the novel is a means to end enmity, rivalry and hostility among people because it brings the world leaders together in the same table and forces them to form World Republic and world government thereby ending the war forever. Human beings' perpetual quest for euphoric and ecstatic utopian life is interfered and disturbed due to selfishness, narrow-mindedness and power seeking tendency of the political leaders of the world which lead towards destructive war but the world leaders' capacity to settle the problems and end the war learning the lesson from the destruction and devastation caused by the war make the foundation of the utopian world strong and reliable.

Utopian world presented in *The World Set Free* is characterized by both virtues and vices. Highlighting the positive aspects of human life, negative aspects are undermined and in this sense, it is more realistic than other utopian fictions. Despite some problems and troubles at present, the overall situation is optimistic and positive. The scientific and technological achievement of human beings is highly praised. The short term death and destruction caused by of misunderstanding, egotistic and selfish feeling of different countries are undermined as happiness and satisfaction are ensued. *The World Set Free* dramatizes causes and consequences of world war waged to prove superiority and power by the so-called developed countries. But the war has meaning and significance. It is very important for people as it is the last war and bears "possibility of [developing] an entirely new civilization" (22). It does not end without any achievement but bring "the dawn of a new day in human living" (21). The utopian

life achieved again after the war is tested and made strong. In this sense, ordeals and trials in the form of war are needed to make utopian world flawless, faultless and matured.

In *The World Set Free*, war is glorified as the means to end the problems and weaknesses of the old civilization and to make people mature and perfect to handle the situation. After Last War, we “enter upon an entirely new phase in history in which contention as distinguished from rivalry is ceased to be the usual occupation” (141). Misunderstanding among the individuals and nations is removed. As “the peace between nations is also a peace between individuals,” international peace is maintained by the council formed out of the world leaders after the devastating war. The creative and productive genius men “come forward, to replace the barbaric aspects of existence by a less ignoble adventure” (141). The war caused due to conflict, rivalry and misunderstanding among human beings, results in the beginning of golden age of peace, progress and prosperity. In this sense, the war does not remain fruitless rather it carries great possibilities and positive consequences. Well’s idea of ‘war to end war’ is justified as the war ends enmity and rivalry among human beings and brings the utopian age of happiness and satisfaction.

The council formed to run the world government sets some rules and regulations in order to stabilize peace, progress and prosperity in the world. The world is integrated by moral laws and awaits new social order and system rupturing old and damaged one because “utopia saw its function as the reintegration of society around a new moral and social order. . . For utopians too it followed that the new order must be stable and unchanging” (Kumar 36). *The World Set Free* imagines a heavenly world – a world full of pleasure, contentment and gratification because “utopias are like heavens in nature” (Warner 115). Liberty, freedom and rights of people are

respected in the utopian world. Human pains, sufferings and agonies are removed or at least minimized. Hopes, aspirations and attempts of people to achieve perfection and excellence are highly regarded. Similarly, dangers and disasters are absent and there is guarantee of good life. Moreover, in *The World Set Free* new utopian world is established from the ruins and ashes of the dead and decayed old civilization.

Thus, *The World Set Free* is the exploration and examination of utopian life of people in different stages and modes of history. The perpetual quest of people for the attainment of euphoric and ecstatic life throughout the world both before and after the world war as dramatized in the novel undermine the wide-spreading death, destruction and devastation. Marcus Karenin's proposal of the World Republic and World Government and acceptance of it by the rulers of the world justifies the fact. The government and council with the world leaders start reconstruction and restoration of everything that the war ravaged and make mechanism to avoid war in the future. Wellsian concept of war as a means to end war is highlighted as the war brings world leaders together ending enmity and hostility prevalent among them. The short term disturbance in life of people does not end their utopian world as they become even more mature and perfect to maintain happy, satisfied and prosperous life.

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