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Tribhuvan University,  
Ratna Rajyalaxmi Campus,  
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## Quest for social harmony in Huxley's *Island*

**Suresh Achhami**

Independent Researcher and Lecturer in English at Buddhodaya Technical College

Email: [idealnepal1990@gmail.com](mailto:idealnepal1990@gmail.com)

<https://orcid.org/0009-0002-6294-3314>

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### Abstract

This paper examines how Aldous Huxley's *Island* (1962) appeals to modern society by strongly emphasizing collective responsibility, thereby establishing an essential philosophical blueprint for a critical understanding of both individual and communal coherence. The study utilizes utopian and dystopian studies as its central analytical framework. The essay illustrates how the fictional utopian practices of Palanese society serve as an ideal model that integrates spiritual self-awareness, moral responsibility, eco-critical consciousness, and balanced technological advancements to counter political corruption, financial greed, and unrestrained scientific growth. This article primarily focuses on addressing the crucial question of whether Huxley's efforts to sustain social integrity and collective responsibility can thoughtfully reconcile the uncontrolled technological progress with the increasing greed of imperial global capitalism in the pursuit of an ideal society. The study finds that utopia is not just a fictional fantasy, but also a result of an artistic approach that balances technology, ecological necessity, and the trends of modern capitalist practice, while rethinking and critically assessing *Island's* possible contribution to fostering social harmony in response to contemporary sociopolitical and economic challenges.

**Keywords:** Utopian and dystopian studies; social harmony; spiritual self-awareness; collective responsibility



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## Introduction

Despite the compelling political and economic greed of Western society and dystopian threats to their modern scientific and technological advancements, it is possible to establish social harmony. Standing on the references of Aldous Huxley's *Island* (1962) this essay aims to examine how social harmony can be established by bearing collective responsibility among people in the society evolving through inner change by bringing self-reflection, building ideal community, that balance technology along-with ecology, and building spiritual awareness. That helps in rising critical consciousness as key component to intensify social coherence as vividly seen in the island of Pala.

This essay tries to examine modern technological advancement as a means of restraining the economic greed and political ambitions of imperialists, whereas Huxley argues for balanced use of technology through the protection of ecological purity, and spiritual self-awareness as essential foundation for fostering collective responsibility and social harmony. The objective of this paper is to foster critical consciousness among ordinary people about the norms and ethics of a harmonious society, while regulating the economic imperialists driven by materialistic greed and mitigation of corruption in political institutions requires judicious use of technological advancements and effective formulation of public policy, drawing utopian insights—particularly from Huxley's *Island*—and the researcher's own arguments as an analytical tool. This paper aims to address the urgent question of how ordinary people must demonstrate both individual and collective responsibility in building a harmonious society, framed as a utopian ideal. It also examines the need to combat social and political rivalries, and the potential disasters posed by technological advancements, which is not a strongly raised issue in the current literary and intellectual products as intensively as in Huxley's *Island*.

## Analysis

### Utopian Foundations and Theoretical Framework of Social Harmony

The quest for social harmony and communal solidarity in Huxley's *Island* (1962) reverberates the underlying principles of Thomas More's *Utopia* (1516), where social equality, collective responsibility, and rational governance—guided by certain constraints but public welfare-oriented—are central. More advocates for communal welfare and harmonious social shaping as core components of implicit political and social arrangement (Logan, 2018). As Beauchamp (1990) notes, *Island* consolidates the core principles that have engaged Huxley's polymathic interests across a wide array of areas, from sex and science to education and religion. Huxley reconfigures this utopian framework by balancing spiritual self-awareness, ecological mindfulness, and judicious use of technological advancements, thereby accounting for tensions unforeseen in More's era. By drawing on More's formative utopian ideals with Huxley's modern renovation, the societal shaping of Pala evolves as a sophisticated version of consistent social harmony in the contemporary scenario, thereby questioning "the whole system of thoughts, values (Sion, 2014) that seeks to enhance the "possibility of a better world" (Sion, 2014, pp. 10-11). Thus, Beauchamp and Sion both critics collectively emphasize utopia as a critical framework for reimagining ideal order through Huxley's *Island*.

As Huxley's primary motive is to eliminate individuals' suffocation—by removing the psycho-social and emotional trauma—he tries to make them free from all kinds of pains and sufferings so that every individual can serve with their fearless agencies, which would help to enhance full-fledged social harmony within Pala and beyond. Karaeva (2020) claims, “In the novel *Island*, Huxley created a model of an ideal society built on the principles of Zen Buddhism” (para. 1). This assertion substantiates Huxley's intention to maintain peaceful harmony by enriching people and society through Buddhism. Jaeger (2001) asserts that in the dystopian context—where emotional and spiritual peace and harmony is dismantled by the western society— Huxley proposes an imaginary island of Pala, that functions as an ideal model to balance both technology and ethics in the evolving pace of technological invention and innovation. Thus, Huxley resonates his island of Pala with Bloch's concept of consciousness and potentiality, underlining that utopia is an endless and evolving concept intended to broaden the potential force which drives individuals to foster social and ethical transformation (Bloch, 1986). Thus, Huxley's communal institutions such as the Mutual Adoption Club (MAC), and ecological initiatives, and meditation practices accelerate positive hope and aspirations, contributing to the achievement of transformed social cohesion and harmony.

### **Ecological Socialism and Spiritual-Scientific Integration**

Here, Huxley's philosophy of integrated operation of both Eastern spiritual self-awareness, sharpened with modern scientific knowledge, and committed moral self-awareness play a significant role in the existence of the fictional island of Pala. In regard to social harmony, Huxley (1962) accepts moksha-medicine as everything else (p. 209), which makes a strong bond between ordinary people and governing bodies, removing their inner guilt and negative thought. This is reflected in the view that they regenerate a peaceful and sober disposition characterized by moral sensitivity and intellectual insight, and appreciation of scientific apprehension (Warchał 2015). Which leads individuals beyond their individual boundaries by enriching a strong bond and selfless spiritual connection that demonstrates how harmony among people of Palanes society and ordinary people evolve welfare oriented harmony, delving into real-world situations. For this process, Huxley approaches a variety of approaches in fostering a complex harmony and enrichment utilizing human potential in the island of Pala. Focusing this concern, Poller (2019) articulates a vision of living a full spectrum of balanced life with harmony in the island, which enables one to fully realize and benefit from those human potentials . Thus, the island of Pala is a perfect example of an ideal place where harmony among ordinary people and governing bodies and aliens are well maintained by combining both Eastern philosophy of spiritual self-awareness through moksha-medicine and Western philosophy of modern science and technological advancement.

Bookchin (1982) argues that ecological crises and hierarchical disparity in social structures are interwoven with each other; therefore, critical ecological consciousness and social cooperation are the esteemed components of a prolonged and affirmative society, emphasizes the need for a simultaneously evolved social system and ecological awareness as part of each other. Huxley assimilates Bookchin's vision of social ecology to a great extent. Huxley (1962) argues that "Elementary ecology leads straight to elementary Buddhism" (p. 261). Which indicates that Huxley's primary effort for promoting ecological alertness is

expected by enhancing Eastern Buddhist philosophy of spiritual self-awareness, thus he adopts the concept of moksha-medicine throughout his novel. Here, both his concept of elementary ecology and spiritual awareness combined to evolve by creating critical ecological alertness, which affirms Bookchin's concept. This is further embodied in Pala's utopian model, where all forms of harm—including environmental degradation—are encountered in the utopian vision of Pala (Woodcock 2007). Incorporating this idea, Huxley illustrates evidence: "Lawes and Gilbert started their work on fertilizers in 1843" (p. 23), which supports Bookchin's idea of social cooperation aimed at enhancing social harmony while accelerating ecological consciousness. Besides this, Huxley's use of collective responsibility further reinforces a substantive understanding of Bookchin's concept of social cooperation as a need to promote social harmony.

Campanella (1623) envisions a concept of a society rooted in collective responsibility and ethical governance that gives a strong value on communal property, shared labour, and education as core components for social harmony. This idea is minutely assimilated by Huxley, which is demonstrated through spiritually driven ecological sustainability and controlled technological commencement. Huxley illustrates "Vijaya and I work together at the Agricultural Experimental Station" (p. 20), where he balances modern science through spiritual awareness. That enriches controlled uses of technological inventions for enhancing human benefits. Here, Huxley's idea of the Agricultural Experiment Station demonstrates a conscious adoption of modern science driven by spiritual awareness, where he investigates whether there is any flaw in modern agricultural technology. This alerts a critical view of using such modern technology on its negative impacts on human and ecological sustainability. Integrating this critical viewpoint, Huxley, further explores use of preventive health care system—such as Alpha Plus for recovering from diseases and Delta Minus for keeping people healthy—along with moksha-medicine, where he argues that "The moksha-medicine can take you to heaven; but it can also take you to hell. Or else to both, together or alternately" (p. 324). Here, he commingles the concept of the scientifically invented Western medication system with religious and culturally evolved Eastern spiritual philosophy. Where modern scientific medical system functions as worldly medicine for healing physical fitness whereas the eastern traditional spiritualism drives the modern physical world towards heavenly human society, where everybody evolves collective force for ecological sustenance thereby creating alertness of both hell and heaven, which makes people do only virtuous things and choose only rational things which does not hamper either of the human and the ecology.

To respond to the concern, it's is necessary to acknowledge the concepts of Rigby about inter-relationship between modern ecological thoughts during the Romantic period. Rigby (2024) highlights the evolving insights of modern ecology during the romantic era, which germinated new ways of thinking about both dangers and hopes for the future. Assessing this notion, he further argues that Huxley warns us to be aware of ourselves and wake the world up for a better future, along with the emergence of technological advancements. Thus, the concern of modern ecological protection and meaningful preservation for the future is a sharp issue today. For the meaningful resolution of this anxiety, Huxley has mindfully raised a role of Palanese including governing leaders and ordinary

people in the *Island*, where the oil resources are aimed to be extracted by the foreigners for industrial exploitation and material profit but Rani is quite consciously defending such a resources including oil by increasing a good combination of moral and spiritual ideals within her the territory. Here is evidence from *Island*, “No oil concessions to anyone. It's their fixed policy. But the Rani doesn't agree with it. She wants to see the oil doing some good in the world. Financing the Crusade of the Spirit, for example” (Huxley, 1962, p. 25). Which gives a clear vision of how the Palanese are well aware of their decision-making level for maintaining national security and harmony. Furthermore, Huxley (1962) insists that “the development of a flourishing life and a harmonious society is an ongoing process, that requires consistent and persistent effort” (p. 63). But on the other hand, Macdonald (2001) contends that *Island* is not pessimistic but also optimistic novel which is essential for individual awakening and transcending a true utopian hope in society (p. 103). When the researcher see the concrete evidence of this idea from Huxley's *Island*, in which MacPhail and Vijaya work together for agricultural experimentation, and they are also working together for the study of soil science and plant breeding (Huxley, 1962, p. 20). This study emphasizes the need for an emergent solution in agriculture and science for reducing threats on ecological sustainability and preserving nature for the modern era. Along with this notion, the necessity of matured relationship between individuals and social institutions also possess a crucial role in strengthening a harmonious social bond in the present dystopian epoch that demands a bit more concentration.

When the issue of a harmonious society for ensuring a better future is raised, one should concentrate on the necessity of self-awareness and be equipped with knowledge of emerging technological skills, as it poses a main threat to the future if a noble future is a major concern. Incorporating this idea, in reference to Huxley's *Island*, Regazzi (2012) underscores that: for fostering a better future, individuals' awareness about the world, along with the scientific and technological skills, necessitate consistent effort by cultivating individual's life and nurturing the evolving journey of a harmonious society. Such understanding can further elaborates other dimensions of a society which leads towards more prepared social formation. Incorporating this assumption, Schmithausen (2001) further frames society and existence as arranged through separate yet interwoven domains: economic, moral, spiritual, and ecological. In contrast to the dominant narratives of modernity, the utopian theorist Szokolczai (2012) turns back to the distant past to question the degree to which so-called modern societies can truly be considered civilized or evolved in terms of harmonious human relations, he argues that Palaeolithic cave art presented a genuine golden age, through its images and symbols, integrating the contemporary experiences which could reinforce us to rethink a world we want to live in. This idea integrates spiritual self-awareness with how it has been evolved through the arts in the past as a culture. Because the Palaeolithic period reveals a subtlety of artistic practices—with their resources devoted to the organized social life—that play a key role in promoting social harmony, binding the community together through shared knowledge, collective labour, and common values (Garate, 2025), which are almost totally forgotten by the commercially driven society. Crystallizing both of these contrasting notions, it comes to the point that there are always different ways to reach the dreams of a harmonious society as our destinations, but the major

hurdle is to identify what primary necessity is. From Szakolczai's notion it's clear that the Palaeolithic cave art could be one of the ways to identify or know the scientific skills for that period, but now, as a result of a paradigm shift, the advanced scientific skill is the concern that brings challenges. To tackle these challenges, one should get prepared to undertake possible outcomes—it might be either harsh or humane or ideal—because only those can survive who have been equally equipped with both old arts and modern scientific skills. But this does not guarantee a complete and perfect existence in the future era. Thus, in this situation spiritual self-awareness can function as a guiding principle to balance technological proliferation, ethics, ecological consciousness, and human life.

The novel explores full of evidence to prove that the Palanese society is focused on creating social harmony by supporting each person, whether they are members of Pala itself or aliens. When Will Farnaby is shipwrecked, people come and rescue him immediately. In Huxley's *Island*, a young lady, Mary Sarojini, helps the protagonist, Will Farnaby, heal himself with Pala's healing culture when he is shipwrecked near the island. An excerpt from *Island*, "So he only had a fright, which was why he was shivering so hard, so I gave him some bananas and I made him go through it a million times. And that made him laugh" (Huxley, 1962). This underscores a strong commitment of Pala to evolve through utopianism rejecting all sorts of external threats and dystopian attempts applied by westerners. For that he adopts eastern philosophy of spiritual awareness, which helps to purify all kinds of moral flaws.

Sargisson (2007) argues that utopian blueprint becomes inherently repressive because "there can be no space for dissent...there is a conservative view of the possibility of change, which again has its roots in an limits of human knowledge" (p. 28). Consciously assimilating this concept, Huxley uses spiritual self-awareness as a means of shifting individuals' ego-centred subjectivity by cultivating an ethical disposition through which one becomes oriented to empathy, responsibility and care, which rejects the repressive model of utopianism identified by Sargisson, but instead Huxley envisions social transformation through ethical and spiritual self-cultivation rather than authoritarian control, to which Sargisson claims as human knowledge. By functioning as an spiritually emerged ontological and ethical being rather than defining utopianism as an autonomous subject, Huxley tries to establish idealism as his core principle within his imaginative land of Pala, which is against coercive utopianism driven by repressive model. This disposition encourages social interaction, which transforms logics of domination, exclusion and competition in society. Social harmony, therefore, arises as a shared condition rooted in transformed subjectivity, in which ethical relations foreground a constitutive social order. Incorporating the concept of spiritual self-awareness within Huxley's *Island*, Paudyal (2025) argues that Huxley engages with neo-Advaita, Zen, and Mahayana Buddhism, favoring tantra as a means to march for liberation and enlightenment, which underpins Pala's commitment to pacifism and self-governance (p. 51). This position is reflected throughout the *Island*. Huxley underscores spirituality, balancing Eastern philosophy with Western science into a harmonious whole (Erkoc, 2017, p. 68), which helps resolve the problem of "embodiment of ignorance, the manifestation of greedy, possessive self-hood" (Huxley, 1962, p. 208). Thus, Huxley strengthens the idea of selflessness while balancing western science with eastern spiritual philosophy, especially the Buddhist notion of

liberation, to promote harmonious social order, which is an inevitable component of utopianism. Furthermore, Huxley insists on “moksha-medicine” (p. 209) and identification of “Nirvana” with “samsara” (p. 208) frames spiritual awakening as an individual and communal process, which encourages collective coexistence rather than eliminating dissent. Thus, Huxley is quite conscious about Sargisson's concern of inclusion of dissent, possibility of change and need of human knowledge for a better social construction, to which he responds with Buddhist philosophy as a primary mechanism.

### **Social Institutions, Education, and Communal Governance**

Furthermore, Huxley's concern for enriching social cohesion and critical social consciousness aligns with Rousseau's (1762) idea of individual uprightness and collective well-being. He argues that social harmony is maintained by aligning with the determination of political institutions and protecting individual property. Huxley embodies such a principle while enriching educational programmes and communal healing to address various community problems, such as family disintegration. Huxley (1962) illustrates that, “If a child feels unhappy in his first home, we do our best for him in fifteen or twenty second homes. Meanwhile, the father and mother get some tactful therapy from the other members of their Mutual Adoption Club” (p. 110). Here, Huxley's idea of enhancing social well-being through MAC demonstrates a strong form of communal bonding on the island of Pala, which suggests that Pala is driven by a determined political commitment—collective healing, co-operation and sharing—as a core guiding principle of its governing institution. Huxley (1964) further stresses such a principle in relation to enriching educational programmes and communal healing, noting that “The relationship between culture and the individual has always been deeply ambivalent, as people are both shaped and constrained by cultural systems” (p. 38). Reading through both of these critics, Rousseau's proposal of a constricting ideal society and Huxley's vision of enriching cultural-conscious society through individual reform are clearly evident in Huxley's *Island*, where the way people rear children along with family, in a system of care with spiritual therapy, is a demonstrated implication of how society evolves, exemplifying cohesive strength and complex social bonds. This enables each family to grow in well-being and experience reduced stress, and such families help to construct peaceful social coherence while building an ideal social institution, as Rousseau introduces.

Rousseau (1755) further argues that social disparity is not automatic but its created by human society, predominantly through the development of private property and discrimination between individuals as a component of social structures. Huxley (1962) addresses such a gap—identified by Rousseau—through his concept of MAC, where he emphasizes equal importance and necessities of multiple components of social institution such as an individual himself or herself, his or her mother, teacher or any grown-up who are the member of MAC, which appears as a social institution as argues by Rousseau and aforementioned members represent the different components of such a social institution. Huxley, by equally prioritizing to all of them, attempts to create equal and harmonious cohesion that functions as an effort to reduce such social inequality and individuals' private greed and pride, which Rousseau introduces as a private entity. Hereby calling all these social bodies, Huxley tries to eradicate discrimination between individuals. Huxley (1962) illustrates:

But never forget: pain always means that something is wrong. You've learned to shut pain off, but don't do it thoughtlessly, don't do it without asking yourselves the question: What's the reason for this pain? And if it's bad, or if there's no obvious reason for it, tell your mother about it, or your teacher, or any grown-up in your Mutual Adoption Club. Then shut off the pain (p. 276).

Critics such as Jamison (2012) insist that social movement influences a long term direction of society and politics through transformation in humanity and culture (p. 162), that necessitates ability to address social crisis. As Van Dermijnsbrugge and Chatelier (2022) argue that, real crisis is not learning but logic (p. 6). Embracing this sentiment, Huxley fosters Educational reform in his ideal island of Pala to develop critical thinking, bearing collective responsibility by engaging people with eastern community based psychological practices like meditation. Additionally every child of nuclear family are members of (Mutual Adoption Club) "MAC" (Huxley, 1962, p. 90) in the island of Pala—where children are collectively raised by providing excessive emotional dependence—and "Internal Co-ordination and Co-operation" (Huxley, 1962, p. 69) is intensively embraced, which are some of the efforts seen as social movements in *Island*, which makes Pala a strong and vibrant to maintain its identity till the end of the novel.

### **Utopian-Dystopian Conflict and Ideological Struggle in Pala**

Huxley explores how society and people of Pala are well aware about their social responsibility not only to support people in need, and also to demonstrate their deep-rooted cultural norms, values and traditions. Which is seen as fully dedicated to establishing utopian norms in their blood. Rothstein (2003) asserts that the quest for utopia requires moving further away from an individual's ordinary life. Therefore, the excerpt from the novel, and the rescue operations performed by the people, like Mary Sarojini, prove that helping those who are in need by inner compassion is one of the ways to maintain harmony within the island of Pala, and such a harmonious society leads its existence to utopian ideals despite any kind of barriers. On the other hand, Farnaby's search for his own utopia leads to a disaster in his journey to Pala, as he is ready to abandon his personal life for the sake of attaining his goal. Thus, there are a lot of ups and downs to reach the destination of utopia and also to penetrate social harmony as one of the core complementary metrics of utopia. It necessitates clarifying further hurdles needed to face while aspiring ideal utopia.

Huxley's *Island* underscores Mannheim's (1929) notion of ideology and utopia, where Joe Aldehyde and other Western corporate bodies strive to exploit resources by imposing ideological pressure over Pala. The Palanese substantiate utopian consciousness by strongly confirming social norms, ethical values and self initiative modernization through peace. Here, on one hand, Westerners, including Joe Aldehyde, demonstrate the opposite political ideology trying to extract resources and exploit Palanese, on the other hand Pala's efforts to maintain its independent identity shows its commitment to sustain utopianism within its control. Huxley illustrates this ideological conflict through Joe Aldehyde, whose "real love is oil" (p. 50), therefore he tries to impose his ill intended interest in Pala to manipulate Murugan, the crown prince of Pala by offering fifty percent of the profits—earned by extracting oil from Pala—to spend in "the Crusade of the Spirit" (p. 50) and the remainder fifty percent "into an intensive program of industrialization" (p. 50). However, Murugan

rejects such efforts because he is determined to "build insecticide plant" (p. 51) as his first project when he is crowned as legitimate king of Pala. Murugan confirms that "No, industrialization for the country's sake. Industrialization to make Pala strong. To make other people respect us" (p. 50). Here, Joe's intention to invest for industrialization and crusade of the spirit demonstrates one of the external forces' efforts to impose their hidden ideology to exploit Pala's resources by manipulating the people and governors, which demonstrates a degree of how the external forces used their force to destroy Pala through economic, political and ideological exploitation. Despite these ideological manipulations Pala itself proved as an independent political body run through its own utopian driving principles. On the other hand Murugan's rejection to all of those efforts and his own determinations to strengthen Pala by enhancing agricultural reform—such as an insecticide plant—industrialization by their own efforts, and also by strengthening their social and political ethics by fostering disarmament as "Pala doesn't have an army" (p. 50), and the Palanese, "they're all pacifists" (p. 51). These efforts demonstrate a comprehensive implication of how social and political ethics are maintained in Pala and its stakeholders by cultivating spiritual awareness, ecological consciousness, and independent and self-motivated industrial modernization to sustain transformative utopian ideals by maintaining peaceful harmony.

Both utopia and dystopia come hand in hand, which means what Critics like Gordin et al (2010) believe that without destruction there is no reformation, as every utopia innately comes with dystopia. This notion is meaningfully presented in the *Island*, in which Lord Aldehyde's greed to take profit from the island is revealed as he is owner of Southeast Asian Petroleum Company, additionally Will Farnaby, who had sent to Rendang to detect the death of its militarization air, further more Will was "commissioned to find out what the dictator felt about foreign capital, what tax rebates he was prepared to offer, what guarantees against nationalization" (Huxley, 1962, p. 24). Here, it is evident that Pala is full of natural resources and it's trying to maintain its beauty and property with its consciously evolved cultural and social harmony; therefore, the neighbouring leaders like Joe Aldehyde and westerners are trying to take these resources away from the island despite Pala's harmonized social-cultural unity and well-established national pride. Here, the efforts applied by Pala is quite consciously aimed at maturing its utopian ideals, but other neighbouring nations' ill-intended desires are seen to be obstacles to the race of Pala, which are contrasting to each other, as one try to control its own national identity but the others try to snatch them. Despite all these external forces' pressures, Pala is quite successful to protect its identity until the end of the novel. Martin (2020) insists that *Island* must be considered as a utopian warfare, prescribed to dismantle capitalism, militarism, and technological greed seen as a fatal evasion of the entire human race during the 1950s. Although the external financial greed and military threat are increasing, the Palanese maintain their sovereignty and national security through their collective efforts combined with national and community level awareness, which helps island of Pala maintain as a utopian land. Dr Robert in *Island* claims, "So far as the Peter Pans are concerned. They're never given a chance to work up an appetite for power. We cure them of their delinquency before it's had time to develop" (Huxley, 1962, p. 188). Thus, both external greed and Pala's resistance balance to keep Pala as capable enough to maintain its utopian dreams, which can be a model to follow to maintain harmony and balance in the international

level too. But a question of the roles of utopian and dystopian motion for emerging modern ecological existence is still unanswered in this scenario.

In the present context, both metrics of utopia and dystopia play a significant role in fostering social harmony in both familial and socioeconomic structures. This parameter aligns with Zigler's (2002) assertion that humans should create a strongly enhancing institution for nurturing our competing nature to integrate outcomes of individuals' creations and disparate social environments—familial, political, vocational, and economic—in which we are compelled to live. Huxley (1962) illustrates a similar dynamic in *Island*, where he delineates the complexity of human behaviour and social relationships: “The dictator had smiled indulgently and nodded his sleek black head. And that was another reason for thinking that more than mere friendliness was involved in that curious relationship. At the wheel of the Colonel's sports car Murugan was a maniac”(Huxley, 1962, p. 22). In this excerpt, Huxley demonstrates how personal greed and ostensibly comprehensive relational formation coexist with disruptive and destabilising tendencies. This reflects Zigler's idea that human behaviours reflect both utopian and dystopian outcomes. Here, “friendliness” depicts the utopian visions, whereas Murugan's manic attitude over Colonel's sports car shows a dystopian picture of individual greed and uncontrolled mercantile desires. Based on a close observation of Huxley's utterance and Zigler's analysis, it's clear that friendliness to strengthen relationships, Colonel's craziness to get benefit from his corporal greed, and Murugan's uncontrolled attraction towards sports car suggest that reaching a utopian ideal requires a careful and visionary journey, balancing friendly social harmony with a society oriented towards consumerism.

Apart from that, the society itself should be alert to maintain and to continue its utopian vision for as long as Huxley (1962) asserts, “Does Interisland Co-ordination and Co-operation mean that Standard has to be granted a monopoly?” (p. 68-69). The Palanese seem to be very aware and alert to protect their resources from external threats. This kind of consciousness can broaden national integrity and mutual recognition towards their own heritages, which will play a pivotal role in developing a strong bond among people. This bond can lead to perfect harmony in societies like Pala. But the high-level decision makers also should be aware of any kind of corruption and greed, because it can ruin the national bond and destroy the social harmony. Assimilating this proposition, Huxley presents a concern that how external forces can play a role for taking negative advantage for their profit: “But all the same he wrote for the unspeakable creature's vile papers and was ready, for a bribe, to do the vile creature's dirty work. And now, incredibly, here he was on Palanese soil” (Huxley, 1962, p. 25). Therefore, either ordinary people or government agents or the government itself should be sensitive to mitigate such a weakness in time. These actions completely deny Zigler's conceptual model of institutional enhancement for nurturing nature because of the increased trend of bribery in the land of Pala by the foreigners. Therefore, Huxley (1962) tirelessly tries to resolve this critical issue by strengthening social and political bonds, enriching awareness and sensitiveness among ordinary people so that they can enjoy stress-free family life and face no imposed social or political domination. Huxley (1962) elucidates how Zigler's assumption about individuals' creations of disparate social environments through the following lines in *Island*:

*So why don't they turn into Stalins or Dipas, or at least into domestic tyrants? First of all, our social arrangements offer them very few opportunities for bullying their families, and our political arrangements make it practically impossible for them to domineer on any larger scale. Second, we train the Muscle Men to be aware and sensitive, we teach them to enjoy the commonplaces of everyday existence. This means that they always have an alternative—innumerable alternatives—to the pleasure of being the boss. And finally, we work directly on the love of power and domination that goes with this kind of physique in almost all its variations (p. 188).*

This excerpt clarifies that the Palanese are well prepared for conserving their identity and property by all means, therefore the island of Pala is successful to maintain itself as a utopian land. Which evolves Pala towards a more civilized human empire for that the state mechanism and every individuals of Pala enjoy in solving their community problems. It's because Palanese maintain their social and political arrangements minutely by protecting from the bossmanship of Muscle Men and also applying all means of possible alternatives that fosters mutual share of social ownership.

Erkoc (2017) clarifies that the Pala demonstrates the highest degree of utopian exercise commingled with both Eastern spiritual philosophy and Western science into a harmonious whole, which shapes both spiritual and physical dimensions. Additionally, he emphasizes the need of a clear demarcation line between real and imaginary views about materialistic greed by removing all sorts of false consciousness of an individual's self ego. Erkoc indicates that both the metrics of Western “monopoly” (p. 70) regarding the extraction of natural resources from Pala and the “Standard of California” (p. 69) function as the climax of dystopian threats to Pala and the future of the world. For resolving these problems, Huxley (1962) announces that “There are only voluntary associations of men and women on the road to full humanity” (p. 211). As there is always a fear of crusade war because “Lord Aldehyde has promised to back the Crusade with all his resources. And since God wants the Crusade to succeed, Our Cause cannot fail to triumph” (Huxley, 1962, p. 215). Thus, the tension between eastern philosophy of self-spiritual awareness western consumer-oriented exploitation, and ideological 'false consciousness' demonstrates how idealism such as Pala are not only visionary fantasy but also scope of critical engagement. As Mathisen (2001) argues that the political theories “contribute to gain a critical perspective on predominant trends in the green utopian discourse” (p. 56), integrating both possibilities and limitations established in Huxley's visionary *Island*. Here, such a threat of crusade war is guided by “false consciousness” of the materialistic greed that can be mitigated through Erkoc's idea of psychological, physical and spiritual changes, and Mathisen's position of political guidelines, are assimilated as a driving principles in Huxley's *Island* while evolving its harmony as a utopian ideal. However, the question of whether our existence is justified remains unresolved.

### **Governance, Ethics, and Sustainable Social Utopian Order**

Langergaard and Eschweiler (2024) argue that, “social innovation (SI) and utopia both refer to change in the future, imply an intent to bring about or envision a better state of affairs and therefore offer some critique of the present” (p. 1039). In contrast, critics like Gordin et al. (2010) contend that a true dystopia is the result of an approach that is either unplanned or planned to let a society ruin awfully; dystopia is a utopia that has gone wrong or

failed to cover comprehensive domains of society. Huxley's *Island* (1962) strategically negotiates with this contrasting social visions by intending to reinforce idealized social principles within the society of Pala through systematic framework of governance and judicial accountability. In Pala, judicial expert panel is designed to ensure fullfledged implication of a fair judicial control. During the judicial hearing guiltiness of the accused people is heard and then recommended to the MAC, and a local expert panel of medicine for further investigation, and if the reports from those investigations and expert panels are found fair and satisfactory, the case is closed. This is one of the systems that Pala has adopted in its governance systems for promoting fair and independent judicial practice, which is expected to prevent society from going wrong.

Assimilating these parameters—used to maintain social-political arrangements within Pala—Watt (1968) affirms that Huxley's *Island* is the master piece, which describes the fundamental assumptions of Pala as an ultimate instrument that identifies major problems and explores solutions within and beyond Pala to sustain an ideal community in the modern era (p. 149). Thus the query of whether the social harmony of Pala exists or not will be quenched through Huxley's approaching mission to sustain utopian ideals for a long, because, without maintaining both domestic harmony and continuing the existing foreign policy along with it's more refined form, the concern of further existence will dim. It's because both domestic harmony and efficient maintenance of balanced relationships with the foreign powers are seen as the fundamental basement to sustain utopian ideals, on top of that, this assumption is evidently seen in Huxley's *Island* and its also supported by critics and scholars.

Overall, humanity must remain alert and attentive in the present to its ethical responsibilities by critically assessing all the past experiments and actions, and also by thoughtfully considering their human applications if a better future is truly desired. In this concern, Rigby (2002) expresses his fear:

*In the absence of a divinely guaranteed world order, providentially designed for human benefit, the recognition of the enmeshment of human existence in an unstable and potentially unruly more-than-human world disclosed our vulnerability to forces beyond our control and prompted visions of global catastrophethatwere devoid of the redemptive new beginnings promised by earlier millenarian imaginings (p. 142).*

Huxley underscores social harmony as an indicator to uncertain world order—guided by unethical growth of technological advancements—which generates utopian hope rationally situating either of the Eastern philosophy and Western science. Where Eastern traditions embrace ethical consciousness, affective solidarity, renunciation, and critical consciousness of human sensitivity about rational ontology of natural and environmental balance, while Western science, psychology, and community based civic governance are morally driven rather than coercive. Such a fusion empowers Pala balance uncertain apocalyptic disparity, possible dystopian threats of neighbouring lands, and address internal discontents and frustrations, while maintaining communal harmony and leading to utopian ideals.

Such an unsettled tension invites a reconsideration of utopian vision, which positions social harmony as an essential foundation for establishing ethical coherence, collective responsibility, and balanced existence; in this regard, Huxley's *Island* is quite successful in

some respects. Which builds a an appropriate foundation of human existence in the ideal island of Pala, where the queen's efforts to promote MAC, the Mutual Adoption Club, which encourages in bearing collective responsibility for nurturing children. This action demonstrates how Pala's critical awareness about nourishing and advocating the children that prepares the desired future human efficiency. In addition, the focus on preparing such a human society builds up an ability to evaluate what lies beyond current reality and to challenge the prevailing assumptions about comprehensive humanitarian cooperation and mutual understanding—both of them are necessary for meaningful existence and the continuation of a sustainable future . Thus, the concerned bodies and interested civic society must be aware of the possible dangers and take meaningful steps for establishing a harmonized social institution, just like Pala, which is constructed and evolved through collective efforts, either by the ground level initiations and thoughtful management and the execution of state level institutions.

Huxley emphasizes social harmony that promotes people's welfare, which emerges through limitations of a common understanding between ideal harmonization, cultural sympathy and solidarity (Reis, 2012). Furthermore, Jaeger (2001) asserts that the *Island* serves as a reference that underscores harmonized social relations and affirms the ideally restructured truth of the contemporary era. Through such a fictional imagination within the island of Pala, Huxley tries to explore an equitable human empire by presenting existing illustrations and portraying the possibility of unanticipated human disasters and threats from external political institutions. He also presents a certain set of solutions that can meaningfully handle those dangers if a country wisely manages all those problems, as Pala demonstrates a strong and powerful form of human solidarity and communal harmony to manage such problems by wisely building strategic preparedness in advance within its territory and also balancing his dreams and consciousness for his mission to sustain utopian dreams.

Precisely addressing the concept of such dreams and consciousness, Huxley tries to maintain critical awareness while integrating his religious thought for mitigating his peoples' consumer-oriented greed. As Levitas (2007) argues, "Human agency is critical" (p. 56). Thus, despite various types of natural catastrophes, geopolitical threats from external forces, and technological advancements in Western science, Huxley's fictional island of Pala succeeds in maintaining its original identity as Huxley solved those issues "by good social arrangements, supplemented, of course, by sound morality and a spot of revealed religion" (Huxley, 1962, p. 189). Therefore, Huxley appears successful in sustaining visionary utopia in his imaginary island of Pala through his strategic pedagogy, which aligns with Levitas's concept of critical agency, in terms of maintaining social harmony. Affirming this notion Crane (2022) projects a positive hope that the lessons given by Huxley's *Island* is remembered for shaping a better future too. In building harmonized Pala, Huxley wisely maintains an ideal harmony through Eastern religious philosophy guided by ethics, political law driven by critical consciousness. This attempt succeeds in leveraging both the growing scientific advancements and spiritual self-awareness, while evolving utopian impulses in the race of harmonious structuring of Pala. In this process, Huxley is quite successful in assimilating and adopting Regazzi's notion of endless efforts to sustain a harmonious society, along side Zigler's vision of civilized social environment affirmed by the strong bond of fair cultural, economic and political atmosphere.

That is possible by fostering a strong foundation of educational development among youths as a means to strengthen the interdependent socializing force from the ground level. This attempt helps us maintain the balance between disruptive materialistic capitalism guided by advanced technology and spiritual self-awareness, which functions as a force to eliminate the fatality to the human race while fostering mutual human solidarity and harmony among people. Huxley, in his *Island*, seems to be quite progressive to justify his mission of creating a sustainable future by currently strengthening the fundamental components of social harmony.

Thus, in this sense, *Island* is a counter-model to dystopian modernity, which is driving the current world and human civilization towards destruction. By introducing utopian ideals, Huxley foregrounds a continuous organized social effort to sustain Pala's principles, rejecting violent revolution, tyranny and physical intimidation for social transformation. Combining both dystopian present and utopian future projection, Crane (2022) claims that though the ending of *Island* is bleak, the land of Pala is seized, Pala in substantive form is not destroyed, and the ideal vision of the novel will be realized in the future. Therefore, Huxley (1962) succeeded in maintaining "human physiology in relation to ethics, religion, politics and law" (p. 190). Additionally, most of the crimes are handled by the community, and the offenders are helped through group therapy instead of punishment, so that the offenders would get healed in a positive way (Huxley, 1962). Thus, Huxley's attempts to prioritize social movements alongside moral responsibility strongly adheres to the maintenance of social harmony and identity. Huxley resolves the 'power problem' by supplement of sound religious morality and social arrangements mandatorily preventing individuals' emotions. Therefore, Huxley's idea of social movements—combined with moral values—is justifiable to sustain social harmony, reducing possible social perversions. Thus, the concern of social harmony must necessarily address the present while also projecting a better future, which should be one of the core issues to discuss here.

## Conclusion

Aldous Huxley, through his *Island* (1962), reveals not merely a fictional utopia but also an intense philosophical blueprint for expanding the scope of communal harmony and sustainable evolution of humanity despite significant political threats, economic greed, and unchecked technological proliferation. Huxley presents a more idealized society of Pala, which depicts harmony among people and between people and the government, which adopts optimum measures of social-political strategies, collective responsibility, ethical awareness and spiritual intensity. Such a Palanese model of social stability exemplifies how a human civilization moves forward to perfection by cultivating self-reflection in ecological purification and expanding technological advancement, thereby developing strong moral commitment among individuals. Huxley depicts that utopia is not only a fictional fantasy but also a thoughtful plan for managing an existing socio-political strategy for fostering communal bond, and tactical adoption of modern scientific technology for enhancing human potential.

Huxley's deep insight for the creation of harmonised human society reinforces every individual and stakeholder to be more alert while formulating contemporary political strategy, state policy, and governance systems. He emphasizes the need of cautious integration of

spiritual self-awareness and social harmony that can foster collective responsibility in resolving various dimensions of social conflicts, ecological destruction, possible threats to political stability, ethical failure in adopting technological advancement, and drawbacks of global capitalism. Such an approach can establish a stable society in the future, ensuring both retrospective and proactive justice for all.

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