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DUNY FRANKA HERBERTA**

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Bachelor Thesis
**A GUIDE TO LIVING ON ANOTHER PLANET:
USING CULTURAL INTELLIGENCE TO
UNDERSTAND FRANK HERBERT'S DUNE**

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Prohlašuji, že jsem bakalářskou práci vypracoval samostatně
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.....
vlastnoruční podpis

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ABSTRACT

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This bachelor thesis focuses on the science fiction novel *Dune* by Frank Herbert. A large part of the novel's story is set on the planet Arrakis, where the protagonist, Paul Atreides, has to undergo the process of acculturation into a foreign culture. The thesis deals mainly with the comparison of different important aspects of the novel. First of the aspects examined is the question of cultural dimensions. The thesis explains what they are and afterwards uses them to compare the two cultures present in the novel. Furthermore, the thesis looks into the systems of social organization typical for each of the aforementioned cultures, analyzes them and compares them to their counterparts from the real world. The final part of the thesis deals with factors, which might potentially influence a culture. This thesis chooses two main factors, environment and religion, and explores their possibilities of meddling with a culture.

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1 INTRODUCTION

Dune is a science fiction novel written by Frank Herbert, and it was first published in 1965. Herbert is an American science fiction writer whose magnum opus, *Dune*, was successful enough to justify five sequels to expand the story of the first novel and to spawn several film adaptations.

In *Dune*, Herbert manages to craft a science fiction epic filled with memorable characters, intriguing plot and a fascinating vision of the future, which focuses less on the technological advancement but rather on its consequences of a universe suspicious of AI or “thinking machines”. On the other hand, Herbert also manages through this novel to comment on many topics we should pay attention to now or should have done so centuries ago. One of these topics would be economy and ecology. Herbert criticizes here the greed for power, capitalism and the problematic process of acquiring oil in the Middle East without regard for the environment and the native people. He does so by presenting the ruthlessness a man is capable of in his pursuit of wealth and power. This type of man is in this novel represented most notably by Baron Harkonnen and even by the Padishah Emperor himself. The actions of these characters show that even invasion of foreign worlds, oppression of the native inhabitants, slow destruction and draining of an entire planet, even murder of their allies, who might potentially endanger their position of power, and similar actions are completely acceptable for them as long as there is some profit to be made off of them.

Herbert also probes into the topic of faith and comments on how religious organizations used to work and manipulate people, and even though today church holds nowhere close to the amount of power it had hundreds of years ago, the importance of being aware of the dangers that these organizations may pose to ordinary people should not be understated. He of course does not stop there as he provides commentary even on the topics of dangers of artificial intelligence or on the possibility of genetic engineering. The same kind of treatment as religion Herbert provides even to the topic of politics, which is never outdated. A notable fact is that Herbert uses many terms from Arabic or of Islamic origin when naming things tied to the topic of religion, however, their use is not limited to religion only as they are quite commonly used by the Fremen even in other contexts. These influences can also frequently be observed in the speech of the Fremen, the native inhabitants of the planet Arrakis, and sometimes even elsewhere. The fact that these terms form a part of the Fremen culture makes Herbert’s choice to include them quite fitting as it

provides a deeper connection between the spice, which serves as an analogy for oil in the Middle East, and the Fremen and their culture.

The Fremen culture, however, differs in many ways from the culture in which Paul Atreides, the protagonist of *Dune*, was born and raised. These differences set a stage for a clash of cultures, which the reader experiences through the eyes of Paul. His process of acculturation begins already with his arrival to Arrakis as the change in environment triggers it. However, this process becomes much more urgent after he is forced to escape into the desert after losing his cultural safety net in the form of his father, the Duke Leto Atreides, and his loyal subjects, all of whom represented the culture Paul was familiar with. As a result of this loss, Paul is forced to live with the Fremen and adapt to their culture in order to hopefully forge an alliance with them so that he could survive and reach his goals.

In order to properly understand and analyze the process of acculturation Paul undergoes throughout this novel, it is necessary to use one's cultural intelligence. This concept was defined by David Livermore, who has written many works that explore this topic. In one of them, he defines cultural intelligence as "the capability to function effectively across various culture contexts, including national, ethnic, organizational, and even generational cultures" (Livermore, 2013, p. 1).

One of the pillars of cultural intelligence is the knowledge of the cultural dimensions theory defined by Geert Hofstede. The Hofstede model of national culture consists of six dimensions. The cultural dimensions represent independent preferences for one state of affairs over another that distinguish countries (rather than individuals) from each other. (Hofstede Insights, n.d., Dimensions of national culture section, para. 1) These six cultural dimensions, also known as cultural values, include high and low power distance, individualism versus collectivism, masculinity versus femininity, high and low uncertainty avoidance, long- and short-term orientation and indulgence versus restraint.

The aforementioned theories and concepts allow the analysis of the culture clash happening in *Dune*, however, from broader point of view, Herbert's novel presents another contrast between communities for the reader to observe – the contrast between the tribal structure of the Fremen and the aristocratic structure, which is own to the rest of the universe, at least as far the worldbuilding of *Dune* suggests. These structures of societies are one of the many things that connect the *Dune* universe to our own world, however, they

were prevalent at different times in our history, so it is necessary to use historical lens to properly analyze the differences between these structures. Concerning these two types of societies, it is also possible in this context to associate the tribal structure with local culture and the aristocratic structure with global culture.

The aim of this thesis is to first of all make use of cultural intelligence and also several of Hofstede's cultural dimensions, namely power distance and individualism/collectivism, to analyze the differences between the culture of the Fremen and the culture of Paul Atreides's world, as well as the process of acculturation that Paul Atreides and Lady Jessica went through when they joined up with the Fremen and started living among them. The thesis also focuses on the comparison of feudal and tribal societies presented in *Dune* and analyzes the aspects that either differentiate them, such as the global and local nature of their respective cultures, or on the other hand connect them. Finally, this thesis also explores the topics of religion and environment and analyzes the ways in which these two aspects influence a culture.

2 CULTURAL VALUES IN DUNE

2.1 CULTURAL DIMENSIONS

Geert Hofstede was born in 1928 and he died in 2020. He was a Dutch social psychologist and his arguably most important legacy is the cultural dimensions theory and all the studies and works he dedicated to it. The first book of his that brought this theory to the public was *Culture's Consequences*, which was published in the 1980. This work described the first four of the cultural dimensions – individualism/collectivism, high and low power distance, high and low uncertainty avoidance and masculinity/femininity. Through further studies and collaborations with other people, Hofstede later refined defined two more cultural dimensions, namely long term/short term orientation and indulgence/restraint.

The first dimension of the six defined by Hofstede, individualism versus collectivism, is defined as such:

The high side of this dimension, called individualism, can be defined as a preference for a loosely-knit social framework in which individuals are expected to take care of only themselves and their immediate families. Its opposite, collectivism, represents a preference for a tightly-knit framework in society in which individuals can expect their relatives or members of a particular ingroup to look after them in exchange for unquestioning loyalty. A society's position on this dimension is reflected in whether people's self-image is defined in terms of "I" or "we". (Hofstede Insights, n.d., Individualism versus collectivism (IDV) section, para. 1-2)

Another one of Hofstede's cultural dimensions is power distance. It is described as follows:

This dimension expresses the degree to which the less powerful members of a society accept and expect that power is distributed unequally. The fundamental issue here is how a society handles inequalities among people. (Hofstede Insights, n.d., Power distance index (PDI) section, para. 1)

This dimension is thought to date from the advent of agriculture, and with it, of large-scale societies. Until that time, a person would know their group members and leaders personally. This is not possible where tens of thousands and more have

to coordinate their lives. Without acceptance of leadership by powerful entities, none of today's societies could run. (Hofstede G. & Hofstede G. J., n.d., para. 2)

People in societies exhibiting a large degree of power distance accept a hierarchical order in which everybody has a place and which needs no further justification. In societies with low power distance, people strive to equalise the distribution of power and demand justification for inequalities in power. (Hofstede Insights, n.d., Power distance index (PDI) section, para. 2)

Further on is the dimension of masculinity versus femininity. Hofstede describes it as such:

The masculinity side of this dimension represents a preference in society for achievement, heroism assertiveness, and material rewards for success. Society at large is more competitive. Its opposite, femininity, stands for a preference for cooperation, modesty, caring for the weak and quality of life. Society at large is more consensus-oriented. (Hofstede Insights, n.d., Masculinity versus femininity (MAS) section, para. 1)

Hofstede also defined the cultural dimension of uncertainty avoidance. Its definition is as follows:

The uncertainty avoidance dimension deals with a society's tolerance for uncertainty and ambiguity. Uncertainty avoidance has nothing to do with risk avoidance, nor with following rules. It has to do with anxiety and distrust in the face of the unknown, and conversely, with a wish to have fixed habits and rituals, and to know the truth. (Hofstede G. & Hofstede G. J., n.d., para. 1-2)

Another one of Hofstede's cultural dimensions is defined as such:

Long-term orientation deals with change. In a long-time-oriented culture, the basic notion about the world is that it is in flux, and preparing for the future is always needed. In a short-time-oriented culture the world is essentially as it was created, so that the past provides a moral compass, and adhering to it is morally good. This dimension predicts life philosophies, religiosity, and educational achievement. (Hofstede G. & Hofstede G. J., n.d., para. 1-2)

The sixth and final of Hofstede's cultural dimensions is indulgence versus restraint, which he defines like this:

Indulgence stands for a society that allows relatively free gratification of basic and natural human drives related to enjoying life and having fun. Restraint stands for a society that suppresses gratification of needs and regulates it by means of strict social norms. (Hofstede Insights, n.d., Indulgence versus restraint (IVR) section, para. 1)

These are all the cultural dimensions defined by Geert Hofstede, however, that does not mean that they are the only cultural dimensions. As Hofstede G. & Hofstede G. J. (n.d.) mention on their website, any study can result in many more cultural dimensions as they are only ideas, abstract concepts, rather than facts set in stone. One of the examples proving this claim to be true can be David Livermore's book *Customs of the World: Using Cultural Intelligence to Adapt, Wherever You Are*. Upon examining this book, one will notice that while Livermore writes about three out of the six Hofstede's dimensions, he also writes about seven completely different ones.

Out of these different cultural dimensions/cultural values, there are a few which might prove useful when analyzing the culture clash in *Dune*. One of them would be the cultural dimension known as low versus high context. Livermore writes about it:

In the cultural dimension known as low versus high context, a low-context culture takes very little for granted in communication. Things are explained explicitly and directly, and little is left to subjective interpretation. Very little emphasis is placed on using context to interpret the meaning. In a high-context culture, communication presumes an understanding of unwritten rules and a shared narrative that informs a person of what is going on. It is not necessarily assumed that people mean what they say and say what they mean. (Livermore, 2013, p. 50)

The second cultural dimension from Livermore's work relevant to fully understanding *Dune* is cooperative versus competitive. "Cultures that are more oriented around being cooperative place a priority on nurturing, supportive relationships. On the other hand, cultures that are more oriented around being competitive are more focused on achievement, success, and results" (Livermore, 2013, p. 36).

2.2 UNDERSTANDING DUNE THROUGH CULTURAL VALUES

When reading *Dune*, it is important to employ one's own cultural intelligence in order to properly analyze the cultures portrayed in the novel, to recognize which cultural values are closer to one of the cultures and to understand what that says about the culture in

question. To dissect the cultures in *Dune*, namely the culture of the Fremen and Paul Atreides's culture, and properly compare them, some of the aforementioned cultural values will serve as the perfect lens to examine these cultures through.

2.2.1 POWER DISTANCE

One of the cultural dimensions that provides a great insight not only into the culture Paul Atreides is familiar with from his homeworld Caladan, is the low versus high power distance dimension. While reading the novel with this cultural value in mind, one quickly notices that Paul's culture is definitely one of the cultures with high power distance. The novel provides evidence for this right from the start with the interactions between the Lady Jessica and the Reverend Mother Gaius Helen Mohiam. This interaction takes place during the Reverend Mother's visit to Caladan, where she came to put Paul Atreides through the gom jabbar test. Their interactions are viewed from Paul's point of view and during one of them, Paul's internal monologue informs the reader that something is wrong because the Reverend Mother orders the Lady Jessica around as if she was just a servant, despite the fact that she is the mother of Duke Leto Atreides's son, Paul, and also a member of the Bene Gesserit. The fact that Paul's consideration of these positions belonging to his mother led him to the expectation that she would be treated and talked to with respect already proves the existence of power distance in this culture. However, despite being a member of this culture, the reader can identify with Paul's surprise at this interaction because despite the fact that his mother is a Bene Gesserit Lady, he is unaware of the past relationship between the Lady Jessica and the Reverend Mother. The fact is that the Lady Jessica used to be the Reverend Mother's servant and apprentice. This information adds another layer to the high power distance in this culture as it informs the reader that despite Lady Jessica's high social standing, which would seemingly put her on the top of the social hierarchy, there is still great power distance even between a person of her renown and someone else.

The argument that Paul's culture has high power distance is further supported by other examples. One of them would be the subservience that Feyd-Rautha shows to his uncle, Baron Harkonnen during one of their early exchanges in the novel. It could be argued that it is normal for younger members of the family to be obedient when an older member of the family asks for something, however, here it is only an uncle, not parents, who is addressing Feyd-Rautha, yet he shows obedience and also a sign of fear when replying even though the Baron's question was not explicitly threatening. This detail

makes it seem like the main influence of Feyd-Rautha's response are not his family ties to the Baron, but rather the Baron's social standing.

There is also other evidence of high power distance in Paul's culture. One of them occurs in the moments before Liet Kynes dies. While fatally wounded, he starts hallucinating his father giving him lectures. During these moments, Kynes has one particular vision of his father telling him that "Arrakis is a one-crop planet. It supports a ruling class that lives as ruling classes have lived in all times while, beneath them, a semihuman mass of semislaves exists on the leavings" (Herbert, 2011, p. 443). This quote clearly illustrates the class divide, the high power distance that is a part of the wide-spread culture that Paul grew up in. This culture, however, is not own to Arrakis, it is brought there by the members of the Great Houses appointed by the Padishah Emperor to oversee the planet and the spice mining there. While it may be argued that the Duke Leto Atrides was much more humane and trying to change things at least a little, it is still a fact that him and Paul were a part of the same culture, the same hierarchy, as the previous rulers described in the quote.

Concerning power distance, Livermore (2013) speaks about the fact that in low power distance cultures, children are free to live their lives as they see fit, they are free to make their own choices. However, in high power distance cultures, children, even the adult ones, are not free to make important choices themselves, instead, they are supposed to respect their parents' wishes and act upon them rather than following their own will. The perfect example of this happening in *Dune* are marriages. Exactly as in the medieval times, the marriages of the noble-born people are decided for them by their parents. What perfectly encapsulates the function of these marriages is Lady Jessica's thought that "royal marriages had other reasons than love" (Herbert, 2011, p. 642). Marriages were in fact used to forge alliances or to end disputes between the Great Houses. They were also used for the breeding program, the secret project of the Bene Gesserit started for the reason of creating the Kwisatz Haderach. In order to achieve that goal, the Bene Gesserit strategically arranged marriages to mix the blood of the Great Houses so that one day the Kwisatz Haderach would be born.

Regarding power distance, the Fremen culture is in stark contrast to the culture of Caladan and other planets sharing their culture because the Fremen culture is a low power distance one. The first sign pointing towards this conclusion is the fact that the Fremen society is mostly equal compared to the society Paul Atrides is from, where there are clear

divisions between classes. While that is true, Livermore (2013) notes that despite the fact that people of different ranks can treat each other as equals, the lower-ranked people will never have as much influence or power as those ranked higher than them. This implies that even in low power distance cultures, there will always exist at least a simple kind of hierarchy. That is also true for the Fremen society, which still has its leader. That leader in this novel is originally the planetologist Liet Kynes, who eventually gets replaced by Paul Atreides himself. However, as the Fremen are divided into individual sietches (communities), there also needs to be a leader for each sietch, who is ranked lower in the hierarchy than the main leader of the whole Fremen society. A leader of a sietch is called Naib. That is an Arabic word that means “deputy”. (Khalid, 2004) The choice of this word is quite fitting as a Naib is supposed to look after the safety of the sietch. The only other person who could be viewed as slightly higher ranked in the hierarchy than the normal people would be the Fremen’s own Reverend Mothers. These Fremen Reverend Mothers usually had no official Bene Gesserit training and their creation is also different from their official counterparts as the Sayyadina chosen for the post of a Fremen Reverend Mother have to consume Water of Life, which comes from the sandworms and is not used by the Bene Gesserit, in order to fully become a Reverend Mother. This woman is usually well-respected by the people and viewed as a pillar of the community. However, despite the fact that this structure exists, the Fremen are, as their name alludes, mostly free and equal.

One piece of evidence that the Fremen actually are a low power distance culture is a tradition which Paul finds out about early after joining the Fremen and later he is also forced to find a way to avoid it in order to keep his friend Stilgar by his side while still claiming command of the Fremen. The tradition in question is the right for anyone brave enough to challenge a leader of a sietch to combat to the death. As the Fremen follow the strongest one of them all, the winner of the duel becomes the new leader of the sietch. The fact that anyone has the right to challenge a Naib proves that there is no class discrimination to be observed. Among Fremen, there is also a right to invoke the *amtal* rule. Paul experiences this rule first-hand right at the start of his stay with the Fremen thanks to Jamis, who invokes this rule to challenge Lady Jessica, arguably out of jealousy of her fighting capabilities or just out of anger, to a fight to the death. However, after she reveals that she commands the Voice, she is forbidden to fight and Paul has to duel Jamis as her surrogate. The fact that these tests or challenges serving to settle conflicts or to

claim power are available to anyone strong enough paints a picture of an equal and low power distance society.

To further compare the two cultures, the Fremen children have slightly more freedom than their counterparts from a high power distance culture. Contrary to what is common practice in Paul's culture, the children of the Fremen are not forced into arranged marriages against their will for their parents to receive a political advantage or a claim to more wealth. The Fremen are free to choose their partner of their own volition. The proof of this fact is the relationship between Paul, also known as Muad'Dib or Usul among the Fremen, and Chani, the daughter of Liet Kynes. In this regard, Paul later demonstrates that he is a part of both his original and the Fremen culture by entering a purely political marriage at the end of the novel, while keeping Chani by his side as his concubine and the only love interest.

Despite all of that, "the dimensions of cultural value rarely show up as complete extremes" (Livermore, 2013, p. 17). This is also true for the power distance dimension in Fremen culture as while Fremen are free to pick their partner, they might not have that big of a say about other things during their early childhood or after they get married. What is supposedly true about the Fremen is "that their children fought as ferociously as the adults" (Herbert, 2011, p. 564). That means that the Fremen train their children not only to live in the desert but also to be warriors and expert fighters. Further on, while picking a partner or even a spouse eventually is an option for the Fremen, after the marriage, the power distance between a man and a woman changes significantly. While this does not bother the married man, through the means of marriage, the woman becomes tied to the man to the extent that in the event of his death by the hand of another Fremen, the man responsible for taking her husband's life is now forced to either take her up as his wife or as a servant. The men in this way always take care of the ones left behind, however, the woman has no say in the topic of her future, her desires become irrelevant at that moment and all the freedom of decision, while tainted by the responsibility placed upon him, goes to the man.

Taking into consideration how common the sentiment about Fremen children being ferocious fighters is, it might point to the existence of a certain amount of power distance in Fremen culture after all, despite its overall low power distance character. This sentiment is also supported by the fact that despite having the freedom to choose a partner and the overall low power distance character of the Fremen culture, after marriage, women lose

control over their fate in the event of their husband's potential death. This reality signifies that there are still some power dynamics to be found in the Fremen society.

2.2.2 COLLECTIVISM VERSUS INDIVIDUALISM

Another cultural dimension which can provide deeper insight into the two cultures in question, into their structure, similarities and differences, is the cultural dimension of collectivism versus individualism. A thing worth noting here is that the cultural dimension of collectivism versus individualism is not entirely isolated. On the other hand, it could almost be viewed as a dual dimension because its interconnection with the cultural value known as cooperative versus competitive is as follows:

Thinking about the implications of these differences in self-definition suggests that variations in individualism-collectivism should influence personal tendencies to cooperate in group situations. For individualists, whose self-definitions arouse interest in the pursuit of personal gains, cooperation should prove attractive only if working with others leads to the attainment of personal benefits that cannot be obtained by working alone. In all other instances, cooperative contributions to group performance and well-being have the effect of diminishing personal resources that can be directed toward more personally satisfying pursuits. Under these circumstances, individualists are likely to prefer to avoid cooperation and instead devote their attention to the pursuit of personal gains. In contrast, cooperation is consistent with the self-definitions of collectivists who favor the pursuit of group interests. In attending to group performance and well-being, collectivists are likely to seek out and contribute to cooperative endeavors that benefit their groups, irrespective of the immediate personal implications of these endeavors (Spence, 1985; Wagner, 1982). (Wagner, 1995, p. 154-155)

This means that there is a correlation between the two aforementioned cultural dimensions as collectivists should by definition have the tendency to be cooperative, while individualists are likely to avoid cooperation and focus on themselves, outside of rare occurrences that allow them to gain something through cooperation that they otherwise could not gain.

When talking about the previous cultural dimension it was easily possible to distinguish to which side of the spectrum both of these cultures were closer. However, the choice here is not as easy.

Taking a closer look at the Fremen culture first, there are a few signs pointing to the possibility that the Fremen might be a society of collectivists. One of the instances pointing towards this conclusion is the moment before Kynes's death, when his father gives him this speech:

Religion and law among our masses must be one and the same. An act of disobedience must be a sin and require religious penalties. This will have the dual benefit of bringing both greater obedience and greater bravery. We must depend not so much on the bravery of individuals, you see, as upon the bravery of a whole population. (Herbert, 2011, p. 444)

In the speech, Kynes's father talks about a way to bring bravery to the whole population, rather than to individuals, since the whole population is what they need to remain strong and united.

The collectivist nature of the Fremen can also be seen in the way they evaluate people. A perfect demonstration of this is the first encounter of Paul and Lady Jessica with the Fremen in the desert. During this encounter, Stilgar contemplates whether either one of them could be of value to the sietch. After he comes to the conclusion that Paul can still be taught the ways of the desert but Jessica is too old for that and therefore has nothing to contribute with to the community, he decides that they should take Paul with them and kill Jessica in order to retrieve her body's water, which would otherwise be wasted in the desert (Herbert, 2011). He came to this decision because of his collectivist way of thinking. While he wanted to help them, he could not compromise the safety of his community, which would be endangered by the lack of Lady Jessica's training to live in the desert. However, after attacking her, he learns of the fact that she is trained in the Weiriding Way, a style of hand-to-hand combat training taught to the Bene Gesserit, after she easily defeats him. At the same time, by watching the fight in front of him, Stilgar notices that Lady Jessica even taught the Weiriding Way to her son, Paul. With this newfound knowledge, Stilgar changes his original decision and decides to take in Lady Jessica as well because now he knows that she is an incredibly skilled fighter and he is also aware of the fact that she taught Paul her way of fighting, so she can also pass it on to his warriors. The fact that Stilgar decided to take Jessica in only after finding out that she has a value for his community which, in his opinion, outweighed the dangers incorporated with her presence near the sietch definitely points to a collectivist way of thinking.

However, despite these displays of collectivism, the Fremen seem to show regard for individualism as well. Such a case appears when Stilgar is talking to Lady Jessica and he tells her: “A leader, you see, is one of the things that distinguishes a mob from a people. He maintains the level of individuals. Too few individuals, and a people reverts to a mob” (Herbert, 2011, p. 473). How this could be interpreted is that individualism and collectivism are two sides of the same coin, and while one may overshadow the other, it still cannot exist without its counterpart. This ties back to Livermore’s (2013) aforementioned claim that “the dimensions of cultural value rarely show up as complete extremes” (p. 17). In the context of a collectivist culture such as the Fremen one, it seems to be essential to make sure that people maintain their individuality because, as the context of the conversation suggests, when too many people start identifying with each other, and in so doing lose their individuality, it can turn them into a mob that is much more difficult to control and organize, and this mob could endanger the community it rose from as it would create chaos inside of it and weaken it.

While the Fremen culture appears to be mostly collectivist, the universal culture Paul belongs to seems to be mostly individualist. What points towards that idea is the behaviour of the leaders of the Great Houses and the Padishah Emperor himself. The actions of these people, who hold the reins of power, seem to be motivated purely by their own profit. The perfect example, which is at the same time at the core of the whole novel, is the planet Arrakis, which is governed by a Great House appointed by the Padishah Emperor. The point of this whole endeavour is only to enrich the ruling class, mainly the Emperor, who already is rich. The mining of the spice does not serve to somehow help the subjects of the Great Houses on other planets and it certainly does not help the Fremen, who might want to renew life on their desert planet, however, these efforts are halted by the mining done by the ruling class.

The other individualist thing about this culture is the lust for power, paradoxically once again own to the people who already are at power or at least very close to someone in such a position. The fact presented multiple times throughout the course of *Dune* is that the people from ruling class are willing to do anything to gain more power or to remain in hold of it. This is proved by one of the major plot points that sets the plot of the novel in motion, and that is the plan to assassinate the Duke Leto Atreides. This plan was created by the Padishah Emperor and carried out with the help of the House Harkonnen. The reason why the Emperor decided to get rid of Duke Leto Atreides could have been jealousy of his

popularity among many Great Houses forming the Landsraad. However, jealousy of his popularity might not have been the main motivation behind this plan, it might have been the Emperor's fear of eventually being replaced by Duke Leto or perhaps a combination of both of these motivations. The reality remains to be the fact that the Emperor, one of the most powerful people in the universe, decided to murder a good person respected by many for the sole reason of mending his ego and solidifying his position of power.

There is a clear contrast between the Fremen culture and the one Paul is originally familiar with and their ways of living perfectly display the differences between them. On one hand, there is the collectivist Fremen culture that entails caring about their community. The Fremen train their children to be strong and to survive in the desert, however, this not only protects them but also the rest of the community as the children then do not do anything to unwillingly endanger other members of their sietch. They are also not greedy unlike the ruling classes of Paul's culture as they share their supplies equally – this is showcased in the part of the novel where the Fremen find out how much water Lady Jessica has been carrying with her on their journey through the desert. To Lady Jessica, the amount of water was nothing out of the ordinary, perhaps even insufficient for the journey she and Paul had to undergo. However, to the Fremen, this amount of water is an absolute treasure, and for them it is unheard of for one person to have that much water on them. After a short outrage and a following explanation of Lady Jessica, she agrees to gift the water to the tribe. The Fremen then proceed to add the water to the water reserved that is shared with the whole sietch. This undoubtedly showcases the collectivist nature of the Fremen society. Now on the other hand, there are the Great Houses, and their members aim for nothing but their own benefit. The already mentioned plan of assassinating Duke Leto Atreides devised by the Padishah Emperor and the Harkonnens would certainly serve as one of the examples of their individualist way of thinking. There is also another instance of a similar thing happening among one of the culprits behind Duke Leto's assassination. The Harkonnens, namely the Baron and his nephew, Feyd-Rautha, have a similar event happen between themselves. This happens when Feyd-Rautha gets impatient and attempts to kill his uncle, Baron Harkonnen. The Baron, however, sees through his assassination attempt, and he reveals to Feyd-Rautha that he intends to make him his successor as he has been preparing him for this position for quite some time. He even tells him that he intends to use Thufir Hawat, the mentat of the deceased Duke Leto, and his rage against the Empire for plotting against his former master in order to hopefully leave the Emperor's position for

Feyd in the end. In this very short exchange, there are two murderous plots revealed, and their only purpose is for the perpetrator of the plot to gain more power. This is another showcase of the greedy and self-centric individualism own to this culture.

However, even Paul's culture is not universally individualist as at least one thing characteristic for it is the already mentioned fact that marriages in this culture are often arranged, and they serve other purposes than love. According to Livermore (2013), the typical thing for a collectivist culture is that "love (romantic) is assigned much less significance in marriage, and marrying in light of what is best for your family is important" (Livermore, 2013, p. 19). However, this trait of a collectivist culture happens to be also characteristic for the culture of the Great Houses, further reinforcing the point that cultures usually are not entirely on one or the other side of a cultural dimension.

3 FEUDALISM VERSUS TRIBALISM

3.1 FEUDALISM

Feudalism is a social system quite similar to the one in which Paul Atreides was born. It was present in the real world during the Middle Ages, and it operated on the basis of a liege lord – vassal relationship. In this relationship, the lords/aristocrats/the ruling class were on the top, as would be expected from the ruling class, and the exchange in this relationship consisted of the liege lord providing land to their subjects. The land a subject received was called fief, and the subject then became a vassal. The land, of course, was not for free. In exchange for having the land available, the vassal had to pay his liege lord in the form of services of various kinds. These service most often entailed military service, providing the liege lord with advice when requested, and also the obligation to provide the liege lord with financial support in the times of war.

The social system in *Dune*, which all the Great Houses, including the House Atreides from which the protagonist Paul originates, are a part of, is on one hand quite similar to the feudalism we are familiar with, however, there are slight differences caused by the setting of *Dune*. It is a science-fiction novel set in a vast universe, and the scale that this setting represents causes some terms people are familiar with from the real world to conjoin and form a new term better fitting the setting.

One of these changes is that while in the Middle Ages, there would be many liege lords giving land to their vassals, in *Dune*, there is only person representing this role, and it is the Padishah Emperor. The Emperor is the ruler of the entire known universe, so it would be impossible for him to oversee and rule all the planets in the universe. That is the reason why in *Dune*, the Emperor provides his vassals not only with land but with a whole planet. These planets are called fiefdoms in the *Dune* universe. The word fiefdom is a blend of two words related to feudalism, fief and kingdom. In the real world, a ruler of a kingdom would give out fiefs to his vassals, however, owing to the great scale of the setting of *Dune* caused these two words to turn into a single term. What this means is that the planets, which are ruled by the Great Houses such as House Atreides or House Harkonnen, are fiefs given to the Great Houses by the Emperor and at the same time they also represent kingdoms from our world. This means that the Great Houses are vassals of the Emperor. This reality is made clear right at the start of the novel, when the Emperor sends for the House of Atreides so that they would move from their homeworld, Caladan, to a new fiefdom in the form of Arrakis and manage the planet in the stead of the Emperor.

This social structure is in the context of *Dune* focused globally. “Globalism is defined as a national geopolitical policy in which the entire world is regarded as the appropriate sphere for a state’s influence” (Marlow, 2016, p. 106). This definition perfectly fits the Empire, as it indeed does have influence on the entire world, or universe in this context. The control over Arrakis is one of the most important conditions for the Empire’s reach across the universe as Arrakis is the only planet where spice can be mined. This of course means great profits, however, it also brings the Empire very close to the Spacing Guild. The Guild is quite possibly the most important organization in the universe, as it consists of navigators who are able to safely navigate spacecraft thanks to their prescient abilities. However, they were not born with those abilities, they rather acquired them through consumption of the Spice Melange. For this reason, Arrakis is the most valuable planet in *Dune*, as it literally holds the key to interstellar travel.

Another organization relating to globalism is CHOAM. This is an organization which essentially has a monopoly on all deals, trades, and other economic affairs in the universe. As a result of that, this company is almost as important as the Spacing Guild, however, CHOAM’s business relies on the services provided by the Guild. This fact puts the Spacing Guild above CHOAM in the position of utmost importance in the universe. However, despite being dependent on the Guild, CHOAM is the biggest wealth generator in the *Dune* universe, and that makes the organization very attractive for investors who are looking to multiply their wealth. However, even more prestigious position is the directorship of the company. This nature of this position is that a director never stays one for good. CHOAM is too valuable of a company for only one person to be the director for a long time, so the Great Houses of the Landsraad controlled the shifts of directorship to ensure that everyone gets their fair share.

3.2 TRIBALISM

“Globalism is in sharp contrast to tribalism. The former takes on the whole world contextually, whereas the latter refers to a much smaller grouping” (Marlow, 2016, p. 106). Representatives of tribalism in the *Dune*, who contrast the social structure of Paul Atreides’s culture, are of course the Fremen. It might not be quite obvious, what makes the Fremen tribalists, however, asking oneself what exactly is a tribe might help understand the connection here. A tribe is “a notional form of human social organization based on a set of smaller groups (known as bands)” (Encyclopaedia Britannica, n.d., para. 1). This description of a tribe would fit a description of the Fremen almost perfectly, all one would

have to do would be to replace the word bands with sietches and then the definition of a tribe would be identical to the structure of the Fremen.

The first main difference between tribalism and feudalism is the fact that tribalism is a much smaller and simpler system of social organization. The Fremen only have a Naib in each sietch and a Liet who is the leader of them all, however, that is all when comes to their hierarchy. Also, the function of these ranks is quite simple as the Liet's and Naib's only goal is to protect their people and lead them to a better tomorrow. Considering the options provided to the Emperor, such as giving fiefs to his vassals, investing in CHOAM, taking part in electing the new director of CHOAM or selling goods to someone on the other side of the universe, the simplicity of the figures of authority in the Fremen culture shows a great contrast between the two systems indeed.

However, the Fremen still partake in at least a small kind of trade. While not doing business with CHOAM, the Fremen can still trade with smugglers, and what goods would they sell other than their most valuable local product, the spice. The fact that the Spacing Guild allows this kind of deals to happen might seem strange at first, however, it starts making sense when one realizes that the navigators of the Guild are addicted to spice, so there is a possibility that the Guild allows this in order to have smaller, side source of spice other than the big mining operation led by a vassal of the Emperor. There is also the fact that there are no satallites around Arrakis. This suggests that the Fremen are somehow bribing the Guild, be it with spice or money. Regardless of the method, with this knowledge, it is less surprising that the Guild allows the deals with the smugglers.

Having compared the two systems of social organization, it is clear that they have almost nothing in common, however, there is one thing that connects them, and that is spice as spice is what both of these social systems use for trading. However, this connection between these two social systems/cultures is quite paradoxical as the thing that they have in common also pits them against each other because the Fremen, who are the native inhabitants of Arrakis only use the spice they find all around them in the desert. On the other hand, there is always a vassal of the liege lord, who occupies their planet and extinguishes all life from it in the name of profit.

4 OTHER INFLUENCES ON CULTURE

4.1 ENVIRONMENT

There is no doubt that the environment influences a culture in some shape or form. The first piece of evidence proving this claim is the fact that Paul's process of acculturation does not start as late as his first meeting with the Fremen in the desert. His acculturation begins right after arriving to Arrakis (changing environment). This claim is supported by many of the things he notices or does after his arrival to the new planet. First of all, he is greeted by the locals with the names "Mahdi" or "Lisan al-Gaib". "In Islam, the Mahdi ("The Rightly Guided One") is an all human Messianic figure, who comes to "fill the world" with justice after much of the opposite" (Khalid, 2004). Through this brilliant choice of words, Herbert provides the reader who is familiar with Islam or Arabic with much information. However, the readers who are not familiar with those things are still provided with the same kind of information that Paul receives. The first information is that there is a foreign language on this planet, so if he wants to fully understand everything, he should adapt to his surroundings and learn it. At the same time, owing to Lady Jessica's explanation, he learns that the names the natives shouted at him connect him with a local legend. This lets him know about the religious aspect of the natives which he will learn much more about later.

More events which are connected to the process of acculturation happen to Lady Jessica. One of them is that upon meeting her new Fremen servant, Shadout Mapes, she realizes that all the natives look dry and malnourished. This experience is later followed by her noticing the way people watch the palm trees outside. Yueh cynically thinks that the people hate the trees as the water used for them could have been theirs. However, Jessica reads the situation better because she also notices some hopeful looks (Herbert, 2011). These observations provide her with the information that because of the environment, water is very scarce, however, some people still desire to see trees or plants on the planet. The fact that water is scarce on Arrakis is a crucial part of her acculturation process as her previous home was on a planet full of water, so it will take her some time to get used to this aspect of the planet. Also, the reason for water being scarce on Arrakis is that the sandworms producing the spice live in the desert, and as they are they only source of the spice in the universe, the planet has been preserved to stay that way despite some attempts of the Fremen to revitalize the nature. The ironic thing is that his Imperial Majesty has built Botanical Testing Stations, which were supposed to help plants and trees grow on

Arrakis once again. However, after discovering the spice, this project was abandoned by everyone but the Fremen as wealth was more important than a healthy planet.

Lady Jessica also experiences a vision quite late in the novel which confirms that the environment indeed has an effect on people and their culture. During this Vision, Jessica realizes that the Fremen culture is much older than she thought and that there were Fremen on other planets than Arrakis as well. However, she learns that this particular planet in her vision, Poritrin, had an environment in which it was easy to live. This led to the Fremen on that planet becoming weak. As a result of that, the Imperial raiders hunted them down (Herbert, 2011). This is a clear proof of the fact that the reason for the Fremen being such strong and accomplished fighters are the conditions they have to live in every single day of their lives.

Environment also heavily influences science. A great example of that is the existence of the stillsuit. The stillsuit serves one simple purpose: to survive in the desert. The way it achieves that goal is that when worn properly and properly tightened up, the stillsuit cools the wearer and it also blocks almost entirely all the water from leaving the body in the process. The way it achieves that is by catching all the bodily fluids and making them redrinkable for its users. Another great tool for survival in the desert is the stilltent. The first versions of them were as follows:

Crude as the first units were, they served the Ishian Zensunni's purposes. A chromo-plastic outer layer turned a reflective white during hours of sunlight, then reverted to its normal transparency at night. The water which precipitated out on the cooled surface trickled down into thin ducts built into the bottom edges of the tent and was drawn into catchpockets located at the corners. (McNelly, 1984, p. 657)

The way environment has also influenced culture of the Fremen is by having a lot of spice everywhere on the planet. The fact that there is so much spice in the desert means that it is possible to inhale it unwillingly. This concentration of spice also causes that the food the Fremen eat also includes spice. Spice appears even in drinks as the Fremen also brew spice coffee. The abnormally high amount of spice that they consume results in the having fully blue eyes – this phenomenon is called the Eyes of Ibad. What these blue eyes signal is that the body has developed such a serious addiction to spice that it can change the body.

4.2 RELIGION

Religion, just as environment, can certainly influence a culture and the way people think. The tools through which religion achieves this are myths, legends, or prophecies. If religious people hear in a myth or a legend that something is bad, they will avoid it. If a legend tells them what sort of behaviour will bring them closer to God, they will attempt to act the same way. If they hear in a prophecy that their home will be struck by lightning and burn down in three days, they are willing to move out. Religious people, especially in *Dune*, seem to be highly suggestible. As a result of that, religion can easily alter the way people act or think, and in doing so alter their cultures.

Who makes a use of this fact are the Bene Gesserit with their Missionaria Protectiva. The Missionaria Protectiva was essentially a set of superstitions spread out into primitive and suggestible cultures of the universe by the Bene Gesserit. The superstitions were like parasitic seeds that latched on to the targeted cultures, where, after some time, they grew into legends widely believed and respected by the people of a targeted faith. When this process of growth was completed for a superstition, the religious group affected by it can now be exploited by a Bene Gesserit for her benefit. A Bene Gesserit member could pick whatever reason to exploit a person or a society in this way, however, the most effective way to use this programming embedded in the religious people's minds seems to be for protection. The Lady Jessica used the Missionaria Protectiva exactly for this purpose as owing to having spent some time on Arrakis, she managed to become familiar with the prophecy the natives believe in and also to realize that the people seem to think that the saviour from their prophecy happens to be her son, Paul. Because of the fact that the Fremen culture had been infected by the Missionaria Protectiva a long time before Paul and Jessica arrived to Arrakis, they were able to slip into the roles created for them by the legends, become members of their society and then use them as an army in order to reclaim what they have lost.

The fact that the Missionaria Protectiva can be used in this way suggests that religion holds enough power to have the ability to influence a culture.

5 CONCLUSION

Frank Herbert was an American science fiction writer and this thesis focused on his widely beloved masterpiece, *Dune*. The novel shows the journey of a young, noble-born boy named Paul Atreides, who is forced to escape into the desert and adapt to the culture of the native Fremen, after his father gets murdered.

The cultural dimensions theory first defined by Geert Hofstede and later expanded on by David Livermore and others serves as a very helpful tool while reading this book. Knowing the cultural values allows the reader to focus in detail on the structure of both Paul's culture and the culture of the Fremen. When picking these cultures apart, it became obvious that the "power distance" and the "individualism versus collectivism" cultural dimensions provide the most useful insights and the most points of comparison for these two cultures. Examining the cultures from the point of view of power distance revealed that Paul Atreides's culture seems to have a high amount of power distance and that its structure is reminiscent of the way things used to be in the Middle Ages. On the other hand the Fremen culture displayed low amounts of power distance with a small community reminiscent of a village. The study from the point of view of collectivism versus individualism first of all led to a discovery that these two cultural dimensions are interconnected with the cultural value known as cooperative versus competitive. Naturally, the competitiveness belongs to the individualist cultures, while the collectivist cultures seem to be rather cooperative. The other finding that came out of this analysis was that the Fremen culture was mostly collectivist and Paul's culture was mostly individualist and at the same time competitive.

The competitiveness and the power distance reminiscent of Middle Ages led to the analysis of the social systems of Paul's culture, whose system turned out to be a feudal one. Upon further examining this social system, its global focus became quite clear. This revelation explained the importance of planet Arrakis for the Emperor and his feudal system as Arrakis is the only planet on the universe, where the substance allowing interstellar travel can be mined. This combination of circumstances then partly explains why some of the ruthless practices such as the oppression of the native inhabitants or the abuse and destruction of the planet, are being used by the ruling class. The inspection of the social system of the Fremen revealed that their one is reminiscent of a tribe, as they are split into small groups and focused rather on their local area than on trading with the whole universe.

The final examination of the influence of environment and religion on culture came to the conclusion that the environment influences culture heavily, and some of these influences are quite important, such as the fact that the environment can force people to become better and stronger version of themselves or to create brilliant inventions in order to survive. Religion, on the other hand, seemed a little limited with the variety of ways it can go about influencing a culture, however, the effectiveness of the myths and legends on religious societies seems to be undeniable.

Reading books by itself is still an enjoyable activity, however, while being aware of the cultural dimensions and using one's cultural intelligence, reading some books becomes a completely different experience. The cultural intelligence allows the reader to notice and understand things he/she otherwise would not, and suddenly, a simple, yet enjoyable story might start to reveal its metaphors, analogies and hidden messages for the reader to take away along with the enjoyment of reading a phenomenal book, just like is the case with Dune.

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SHRNUTÍ

Tato bakalářská práce je zaměřena na rozbor sci-fi román Franka Herberta, *Duna*. Herbert je americký autor sci-fi. Tato práce nejdříve proces akulturace hlavní protagonisty, Paula Atreida. Tento proces je poté blížeji analyzován s použitím kulturní inteligence a kulturních dimenzí. Prostřednictvím dvou z nich jsou pak porovnány kultury protagonisty a Fremenů. Dále dochází v práci k analýze způsobu uspořádání společností a k jejich vzájemnému porovnání. Při analýze uspořádání feudální a uspořádání kmenového došlo k zjištění, že feudální společenské uspořádání v *Duně* je globálně orientované, což do určité míry vysvětlilo důvody, proč je pro planetu Arrakis vládnoucí vrstva zajít svým jednáním tak daleko. Na druhé straně bylo uspořádání kmenové, které se spíše soustředí na své okolí a svoji menší komunitu. Nakonec se tato práce soustředila na analýzu vlivu náboženství a životního prostředí na kulturu. Zatímco došlo ke zjištění, že životní prostředí ovlivňuje kulturu mnoha různými způsoby a zároveň seriózně, u náboženství došlo k závěru, že sice dokáže kulturu ovlivnit, ale má velice omezené prostředky, kterými toho může dosáhnout.