CHAPTER III

OLD vs NEW IDEAS: AN ANALYSIS OF
ALDOUS HUXLEY’S BRAVE NEW WORLD

Huxley’s *Brave New World* presents the modern society in crisis because of the abuse of science and technology by the people in power. The development of totalitarian states, the rise of Facism and Communism, and the invention of atom bomb, all had an adverse effect on human society. However, it should be remembered that *Brave New World* was written before the regimentation of life in Russia, and the totalitarian regimes emerged in Europe.

Critiquing modern society utilizing his knowledge of psychology and Biological science, Huxley highlights the contrast between the old ideas like faith, love, suffering etcetra, the traits of humanity-- and the new ideas which underscore hedonism or pleasure as the ultimate end of life in the modern world.

For his novel *Brave New World*, Huxley chose Science Fiction to depict the problems of the contemporary society in transition. The rapid strides in the realm of science and technology lent charm to the age which, simultaneously, witnessed a loss of human values. Huxley envisions a futuristic society where everything, including the human progeny, is under State control.

On a later occasion, Huxley commented that when he wrote *Brave New World* in 1931 he was convinced that there still was plenty of time for the nightmare to be a reality. But, the great technological improvements, and advances made in the anthropological and psychological studies made him apprehensive that his prophecies in the novel were coming true, sooner than he thought they would. In
this world, nobody ever gets anything for nothing. “These amazing and admirable advances have had to be paid for. Indeed, like last year’s washing machine, they are still being paid for – and each installment is higher than the last” (Huxley, *Revisited* 16).

Huxley is one of the earliest writers to express his anxiety about the new developments in Bioscience, and their possible exploitation by people in power. He has been a champion of individual freedom for self-development and self-actualization, and has remained a strong critic of early twentieth century political developments in some countries, inclining towards totalitarian rule, curbing individual freedom under the guise of stability. Marxist and Neo-Marxist critics are the earliest to explain the potential for exploitation in a highly organized State. They, also, explain how it is achieved in their concepts of hegemony and interpellation. Mastroianni explains Gramsci’s concept of hegemony as follows:

Gramsci defines hegemony as a form of control exercised by a dominant class, in the Marxist sense of a group controlling the means of production…For Gramsci, the dominant class of a Western European nation of his time was the bourgeoisie, defined in the Communist Manifesto as ‘the class of modern Capitalists, owners of the means of social production and employers of wage-labour.

Therefore, the present study deals with the tenets of Marxism and Neo-Marxism while analysing, and interpreting select texts.
3.1. Sources of Inspiration for *Brave New World*

Huxley got the idea of *Brave New World* a decade before it was published. In his novel *Chrome Yellow* (1921), which presents a ‘Rational State’, psychologists examine all the children and separate them into three groups – a small number of Directing Intelligence, a larger number of Men of Faith, and the vast mass of the Herd. To ensure stability, Firchow observes, the citizens are systematically conditioned and “assured that there is no happiness to be found except in work and obedience; they will be made to believe that they are happy, and they are tremendously important beings, and that everything they do is noble and significant” (122).

H.G.Wells too expresses his idea of a perfect man who is the result of development in science and technology, and an aggressive programme of eugenics in his novel *Men Like Gods* (1923). It highlights Wells’ optimism about the impact of Industrial Revolution and development of modern science. Nicol remarks that, *Men Like Gods* is the story of a group of contemporary Englishmen accidentally transformed into an alternate dimension of peaceful, passionless Utopians who are uncritically committed to scientific rationalism and the self-negating collectivist state.

But, Huxley considers this vision as preposterous. *Brave New World* is considered to be a reaction to *Men Like Gods* by Wells. Haldane’s *Daedalus or The Future of Science* (1922) which was published exactly ten years before the publication of *Brave New World* is also believed to be its inspiration because they share the anxiety caused by the possible abuse of scientific advancement in a fast-changing world which accepts radical changes. Even before Huxley, Zamyatin
(1884-1937), the Russian editor of H.G.Wells’ novels, has highlighted the danger of one world government in *We* (1924). The former supporter of Bolshevik Revolution, Zamyatin, was arrested many times in Russia during the 1920s for criticising soviet regime.

*Brave New World* closely resembles *We*. Nicol remarks that “Zamyatin learned through a mutual friend that Huxley had not read *We* before the publication of *Brave New World.*” So, Zamyatin said “these ideas are in the air we breathe” (*Ibid.*)

### 3.2. Fordism

Americans were the first to introduce the production of standardised goods for a mass market. The first industrialist to make full use of this system was Henry Ford (1863-1947). The system which came to be known as Fordism may described as “the mass production of standardized goods using dedicated machines and making assembly lines, employing unskilled and semi-skilled labourers in fragmented jobs, with tight labour discipline, in large factories” (web 4)

In *Brave New World*, the introduction of Ford’s first T-Model is chosen as the opening date of the new era. It is interesting to note that it symbolizes the introduction of Ford T-model automobile in America in 1908. Henry Ford, the American automobile manufacturer who revolutionized the early industry with his low-priced Model T, produced automobiles by assembly-line methods. The working principle of *Brave New World* is identical to that of Henry Ford, who believed in increasing the volume of sales by reducing the price, and maximising the
output using mass production. *Brave New World* is set in A.F. (After Ford) 632, and Henry Ford is considered the new God of this age.

Initially, it took fourteen hours to assemble a model T car. By improving the methods of mass production, Ford reduced it to one hour and fifty five minutes. Other industrialists soon followed this Ford’s strategy. Ford felt the incompatibility between truth and beauty, comfort and happiness, and focused on comfort and happiness demanded by mass production.

Williams in his essay “Orwell and Huxley: Making Dissent Unthinkable”, argues that the World State takes Henry Ford as its deity because his economic policy of mass production, the division of labour, and the steady consumption of goods are essential for ensuring its stability. As a result, in the World State, human lives are always valued by their contribution to the stability and happiness of the society:

A consequence of this social utilitarianism is that its passive and obedient citizens are expected to be emotional infants whenever their duties to the World State permit and that any chance of reflective thought or solitude is to be precluded by constant communal activities in the form of games, songs and orgies. (www.mysmu.edu)

The citizens of the World State swear not by God, but by Ford. Like cars produced in a factory, children of the World State are produced in hatcheries. In the new society, children are no longer borne by women. They are ‘born’ in hatcheries by applying the principle of Henry Ford’s mass production to biology. The World State ensures that the production of children is done systematically to maintain rigid class structure. As automobiles produced in Ford’s workshops in scores symbolise
the consumerism and mass production in America, in Huxley’s *Brave New World* mass production of human beings, as per the design of the government, symbolise the World State’s principle of consumption. Like unskilled, and semi-skilled, workers who could not understand the entire process of producing a car, the scientists and engineers in *Brave New World* do not understand the implication of the system followed in the hatcheries.

3.3. Class Structure

The stability of the World State in Huxley’s *Brave New World* is preserved only by its rigid class structure, comprising five classes- Alpha, Beta, Gamma, Delta, and Epsilon. Each group is exclusive, and self-satisfied, believing that it is the best. The World State, thus, succeeds in creating artificial stability. The World State rules the people forcing them to accept their social status without any dissent. In the novel, Mond, the Controller of the World State, says that in the civilized world, nobody need to bear unpleasant things, or do things on their own, as such actions will upset the social order. Like robots, they too are programmed to follow certain instructions given to them, without understanding the real purpose of it. This dehumanization may not be acceptable for John, the Savage, but the citizens of new world prefer it. “industrial civilization is possible only when there’s no self-denial but self-indulgence up to the very limits imposed by hygiene and economics. Otherwise the wheels stop turning” (BNW 196).

Education loses its meaning and significance in *Brave New World*. Children are conditioned to have class consciousness. In the novel, Beta children, during the
Elementary Class Consciousness, listen to a soft but very distinct voice telling the superiority of Betas over Deltas, Gammas, and Epsilons:

Delta children wear khaki. Oh, no. I don’t want to play with Delta children. And Epsilons are still worse. They’re too stupid to be able to read or write. Besides they wear black, which is such a beastly colour. I’m so glad I’m a Beta…Alpha children wear grey. They work much harder than we do, because they’re so frightfully clever. I’m really awfully glad I’m a Beta, because I don’t work so hard … we are much better than Gammas and Deltas. Gammas are stupid. They all wear green. (34)

It is interesting to note that once the World State experimented with the idea of having an island filled exclusively by a particular caste. But, it turned out to be a nightmare and proved that the people in power always wanted to retain it. In A.F. 473, an island of Cyprus was cleared of all existing inhabitants by the Controllers, and re-colonized with a specially prepared batch of twenty-two thousand Alphas, left there to manage themselves. They struggled as the land wasn’t properly cultivated, and there were strikes in all the factories. “All the people detailed for a spell of low-grade work were perpetually intriguing for high-grade jobs, and all the people with high-grade jobs were counter-intriguing at all costs to stay where they were” (186). Finally, nineteen out of twenty-two thousand Alphas were killed, and the survivors unanimously appealed to the World Controllers to resume the government of the island. Huxley, thus, points out the inability of intelligent people like Alphas of the World State, to establish peace and harmony through their intelligence. He is quite critical of the educated class for not taking any initiative to bring about social and political reform.
In the novel, Bureaux of Propaganda in the College of Emotional Engineering is entrusted with the job of producing lessons for sleep-teaching, rhymes and slogans to condition the citizens in order to make them accept their social status with pride. It also houses the three London newspapers – The Hourly Radio, Gamma Gazette, and the Delta Mirror. Even newspapers in the imaginary world of Huxley bear names which highlight the attitude of the government. Newspapers for different classes catering to their needs symbolise the attitude of the government to differentiate people, and make them establish a sense of affinity with the group they belong to. The five different classes of the World State are conditioned to believe that their caste is the best.

Once, Linda, a Beta and the mother of John, the Savage, recalls the hypnopaedic lesson which insists that everyone works for everyone else. “Even Epsilons are useful. We couldn’t do without Epsilons” (69). It is surprising that the Alphas and Betas who are conscious of the superiority of their class are also taught to accept the role of an inferior class like Epsilons. But this recognition of the role of other classes, is stemmed out of selfishness. To do all sorts of menial tasks for Alphas and Betas they need the help of Gammas, Deltas, and Epsilons. But the lower classes do not complain of their social status as they don’t know what it is like being anything else. The World State ensures that whoever lives in the State is happy when he or she is alive.

In his foreword to *Brave New World*, Huxley gives an account of how class distinctions may be maintained:

The love of servitude can not be established as the result of a deep, personal revolution in human bodies. To bring about revolution, we require, among
others, the following discoveries and inventions. First, a greatly improved technique of suggestion – through infant conditioning and, later, with the aids of drugs, such as scopolamine. Second, a fully developed science of human difference, enabling government managers to assign any given individual to his or her proper place in the social and economic hierarchy. (Round pegs in square holes tend to have dangerous thoughts about the social system and to infect others with their discontents.) Third (since reality, however utopian, is something from which people feel the need of taking pretty frequent holidays), a substitute for alcohol and the other narcotics, something at once less harmful and more pleasure-giving than gin or heroin. And fourth, but this would be a long-term project, which would take generations of totalitarian control to bring to a successful conclusion), a foolproof system of eugenics, designed to standardise the human product and so as to facilitate the task of the managers. (13-14)

3.4. Production and Conditioning of Children in *Brave New World*

The World Controllers are the owners of the means of production in the World State, and the Director of Hatcheries produce children belonging to five different castes as per the requirements of the World State. People do not criticise the policies of the World State as they are conditioned to love their work and their class. Genetic methods are used to achieve this goal. Brainwashing is the method usually employed by the rulers to make citizens amenable to their laws. Brainwashing is based on the observations of the Russian physician, Ivan Pavlov. It is the method used by the rulers to suppress the free will of the individual and subject
it to the will of the State. Dictators use torture for brainwashing. But the new world of Huxley does not require torture because progress in science and technology can be used effectively to assist the rulers to condition the lower classes to accept their position.

The novel begins in the Central London Hatchery and Conditioning Centre, run on the motto of the World State – Community, Identity, and Stability. The Director of Hatcheries takes a group of students round the various rooms of the Centre and explains the work done there. At first, the Director shows the incubators and test tubes containing the ova. The male sperms are kept in a separate container. He explains the modern fertilizing process in which the ovary is actively developed, and passed on to a consideration of optimum temperature, salinity viscosity, and is finally transferred to the liquor in which the detached and ripened eggs are kept. This liquor is, then, taken in test tubes, and is let out drop by drop on to the specially warmed slides of the microscopes. After being inspected for any abnormality, the eggs are counted and transferred to a porous receptacle. The receptacle, then, is immersed in a warm bouillon containing free-swimming spermatozoa. After ten minutes, the container is lifted out of the liquor, and its contents are re-examined. The fertilized eggs are taken in the incubator. If any of the eggs remain unfertilized, it is again immersed in the porous receptacle.

Bokonovsky process (an imaginary process of human cloning where a fertilized human egg in vitro is split into identical genetic copies of the original. It is not applicable for the embryos of the Alpha and Beta, but reserved only for the embryos of the Gamma, Delta and Epsilon classes) enables them to produce identical twins in a short span of time to fulfil the requirement of the World State. While
Alpha, and Beta embryos remain in the bottle, Gamma, Delta and Epsilon embryos are brought out again, after thirty-six hours, for Bokanovsky’s Process. By Bokanovskyfication, an egg is divided “from eight to ninety six buds, and every bud will grow into a perfectly formed embryo, and every embryo into a full-sized adult” (18). Bokanovsky process is considered one of the major instruments of social stability. To advocate a single political ideology, social conformity is required. It is effectively achieved only when people are like-minded.

The embryos in the bottle are conditioned with the help of chemicals and their growth is stimulated or hindered, based on their class. In the Bottling Room, the eggs are taken out and transferred from test tubes to bottles. Details of heredity, date of fertilization and all the relevant information are recorded. These bottles are, then, taken to the Social Predestination Room. The Predestinators send in their figures to the Fertilizers who give them the embryos they ask for. In the Embryo Room, the bottles are kept in darkness.

Later, the embryos are conditioned and designed to accept their social status. Babies are born as socialised human beings, as scientists, intellectuals or as labourers. Lack of oxygen supply will hinder the mental development of the lower classes. The conditioning that takes place from the time of fertilization through the individual's formative years guarantees, in most cases, the individual's complete acceptance of every aspect of life in the World State. Freewill of an individual is completely avoided by controlling the heredity and environmental factors that will influence the person. The Director of Hatcheries acknowledges that the secret of happiness, and virtue is “liking what you’ve got to do. All conditioning aims at that: making people like their unescapable social destiny” (26).
In the World State, the fate of an individual is not decided by his actions, rather everything is predestined. Lenina, as instructed to her, has to give sleeping-sickness injection to embryos in the bottles. Once she is confused, and can not remember whether she has given it to an embryo. Finally, she decides not to run the risk of letting it have a second dose. As a result, an Alpha Minus administrator will die exactly after twenty-two years eight months and four days from that moment. Thus, the World State, like God, determines the fate of individuals who become puppets in its hands.

Embryos are chemically conditioned so that they will, later, discharge their duties unquestioningly in their predesigned roles. They are made to hate cold if they are to be emigrated to tropics, to be miners and acetate silk spinners, and steel workers. Embryos to be decanted as next generation’s chemical workers are being trained to tolerate lead, caustic soda, tar, and chlorine. The embryonic rocket engineers are kept separately. A special mechanism keeps their containers in constant rotation to improve their sense of balance.

Epsilons, the lowest class, are conditioned to do all kinds of hard work. They are also made to love their servitude. It takes twenty years for a man to be fully grown. Compared to animals, humans take more time to get matured. But the fruit of that delayed development is human intelligence. However, Epsilons don’t require intelligence. So, Henry Foster, the Assistant Predestinator, is working to revert the germinal mutation to make Epsilon embryo grow at a faster rate. Pilkington at Mombasa has produced individuals who are sexually mature at four and full grown at six – a scientific triumph but socially useless. “Six year old men and women were too stupid to do even Epsilon work” (25).
The Infant Nurseries, or Neo-Pavlovian Conditioning Rooms use psychological methods to condition infants to suit the designs of the World State. In the nursery, books and beautiful flowers are arranged in a long row. Then the khaki clad Delta children are brought, and on seeing the flowers and books, they crawl towards them. Suddenly, at the instruction of the Director, the Head Nurse presses down a lever which results in a violent explosion. Alarm bells maddeningly sound. The children scream, and their faces are distorted with terror. Then, the flowers are electrified much to the shock of the children. They are, thus, conditioned to hate flowers and books.

Stock affirms that our emotions play a larger role in regulating our behaviour. “We do things because they gratify our desires, calm our fears, stop our pain, feed our hunger, satisfy our curiosity and make us feel happy” (120). In Brave New World, the emotions of the citizens are chemically and psychologically controlled by the World State to create an impression that they are happy.

Further, hypnopaedia, or sleep-teaching, is used to impart ‘moral’ lessons to children in Brave New World. Earlier, hypnopaedia was used for intellectual training, but did not succeed because of the incompatibility between intelligence and sleep. As a result, moral training, without training for any reasoning ability, is given through hypnopaedia. The only allegiance the individual has is to the State. The sexual license encouraged by the World State, also, eliminates emotional tension which may engender creative or destructive impulses. By removing tension, and anxiety, the citizens can easily be controlled by the State.

Bernard and Lenina’s visit to New Mexico Reservation brings the life outside the World State as a contrast to see their own life in perspective. Since the Savages
in New Mexico Reservation have not been conditioned by the World State, they still preserve their old beliefs and customs (religion, marriage, natural birth, family life, and etc.). A native Indian guide takes Bernard and Lenina to watch the dance of the savages. Because of his smell, Lenina hates him. They go to a village and find two black haired Indians with cloaks of turkey feathers. On seeing the piles of rubbish, the dust, the dogs, the flies and the old people, Lenina is scared, and wants to go back because she has not seen such things in the ‘civilized’ world. Since the magnesium-calcium ratio of an individual is not allowed to fall below what it is at the age of thirty in the World State, and the metabolism is permanently stimulated, people never appear to be old. Lenina could not conceal her disgust when she finds Linda, the mother of John, a White woman whom she met in the village.

John, unlike the bottle-babies of the World State, has his childhood which is full of pain and suffering. The people of the village tease his mother Linda for being a woman of loose morals, and he has to bear those insulting remarks. He has been taught to read and write by his mother who, also, informs him about the ‘civilized’ world. He is, thus, brought up as a sensitive boy. The influence of Shakespeare on John is quite evident as he is reminded of Juliet when he finds Lenina asleep, and falls in love with her.

The World State maintains social order though the upper classes are not fully conditioned. It is done by rejecting any thought-provoking material. Any material that may decondition the more unsettled minds is rejected by the World State. After reading the highly ingenious article “A New Theory of Biology”, Mond considers that it is dangerous so far as social order is concerned, and should not be published.
It was the sort of idea that might easily decondition the more unsettled minds among the higher castes- make them lose their faith in happiness as the Sovereign Good and take to believing, instead, that the goal was somewhere beyond, somewhere outside the present human sphere; that the purpose of life was not the maintenance of well-being, but some intensification and refining of consciousness, some enlargement of knowledge. (149)

Even the upper class people in the World State, when they show signs of non-conformity, are warned, and if they persist on their ways, are ruthlessly punished, as in the cases of Bernard Marx and Helmholtz Watson—Bernard for questioning the ways of the World State, and Watson for using the word ‘solitude’ in poetry.

The difference in attitude towards death between the World State and Mexico Reservation is brought out when John goes to The Park Lane Hospital for the Dying where Linda is sinking. “But she is dying in company – in company and with all the modern conveniences. The air was continuously alive with gay synthetic melodies … Television was left on, a running tap, from morning till night. Every quarter of an hour the prevailing perfume of the room is automatically changed” (166). The agony of John that he is going to lose his mother is not in tune with the environment of the hospital. Even children are conditioned to treat death casually as they are brought to the hospital, and allowed to play by the side of a dying person. Feeling furious by this ‘death-conditioning’, John leaves the hospital in disgust.

Most of the systems of the World State are brought out in the dialogue between John and Mond. The Savage questioned Mond why they require those identical children and Mond replies “Bokanovsky Groups are the foundation on which everything else is built. They’re the gyroscope that stabilizes the rocket plane
of State on its unswerving course” (184). The reason why everybody can not be made an Alpha Double Plus is that Alphas can not perform menial tasks. They can never do the tasks assigned to Epsilons because of their conditioning:

Alphas can be completely socialized – but only on condition that you make them do Alpha work. Only an Epsilon can be expected to make Epsilon sacrifices; they are the line of least resistance. His conditioning has laid down rails along which he’s got to run. He can’t help himself; he’s foredoomed….Each one of us goes through life inside a bottle. But if we happen to be Alphas, our bottles are, relatively speaking, enormous. (185)

The Gammas, Deltas and Epsilons, the classes belonging to the lowest rung of the social hierarchy can not even think that they are being exploited. The World State precludes the possibility of the revolution of the Marxian type, by preventing education to the lower classes. Huxley presents John Stuart Mill’s (1806-1873) idea on the prospect of wider awareness among the masses through their ability to read:

So complete was his reliance upon the influence of reason over the minds of mankind, whenever it is allowed to reach them, that he felt as if all would be gained, if the whole population were able to read, and if all sorts of opinions were allowed to be addressed to them by word or in writing, and if by the suffrage they could nominate a legislature to give effect to the opinions they had adopted… All is safe, all would be gained! (Huxley, *Revisited* 32)

However, the freedom of the press can be abused. Huxley, in *Brave New World Revisited*, claims that mass communication is a force, and can be used both positively and negatively. Used in one way, the press, the radio and the cinema are indispensable to the survival of democracy. “Used in another way, they are among
the most powerful weapons in the dictator’s armory. In the field of mass communication, as in almost every other field of enterprise, technological progress has hurt the Little Man and helped the Big Man” (33).

In his essay “Writers and Readers”, Huxley highlights the propagandist activities of the periodical press. Rich men and politicians believe that by controlling the press they could control public opinion. “They buy up newspapers—partly in order to make money …, but mainly in the confident hope of being able to persuade the electorate to do what they want it to do” (Huxley, Essays 357).

He, also, believes that propaganda need not convert the masses. Rather, it converts a few influential persons so that the purpose of it can be easily served. Karl Marx and Georges Sorel have been influential in the modern world, not because they have written the best sellers, “but because among his few readers were two men, called respectively Lenin and Mussolini” (360).

Karl Marx believed in the revolution of the proletariat as a reaction against exploitation. Propaganda was used to change the existing system by creating awareness among the proletariats. Harding remarks that Plekhanov, the father of Marxist criticism, insisted on ‘the essential preliminary task in winning the working class to Marxism was the winning over, and proper induction of the radical intelligentsia” (5). But the later Communists proved that propaganda need not necessarily be used only to enlighten the masses. In the hands of dictators as well as capitalists, it is used as a means to condition the masses to accept their social status without questioning. While in totalitarian countries it is controlled by State, in Capitalist countries, like the one in Brave New World, it rests in the hands of the rich and powerful.
In today’s world we find newspapers and television channels run by businessmen and politicians aiming at attracting the attention of the masses to propagate their policies. The stability of the World State in Huxley’s *Brave New World* is maintained through effective propaganda of its principles. The World Controllers ensure that all groups including Alphas, gifted with some reasoning ability, understand fully what the State wants them to understand. The propaganda, even, begins at the embryonic stage of the citizens, and aided by chemical persuasion, and hypnopaedia, they are nurtured as ideal citizens of the State.

According to Huxley, the effect of propaganda is determined by the circumstances of the time. As a result, it is the duty of the rulers to ensure that the prevailing circumstances should be in tune with the views expressed. An individual may be affected by two types of circumstances—internal or psychological circumstances, and external circumstances which may change during war or “when means of production are altered and economic prosperity is increased or diminished. Changes in external circumstances are accompanied by changes in internal circumstances” (*Essays* 363-364).

*Brave New World* presents a different dimension of propaganda as the will of the people is chemically conditioned, and artificially engineered, to submit themselves willingly to the designs of the rulers. This is not a figment of fantasy, but what Huxley seriously believed in. Huxley, in his essay “Writers and Readers”, writes as follows:

The propagandists of the future will probably be chemists and physiologists as well as writers. A cachet containing three quarters of a gramme of chloral and three-quarters of a milligram of scopolamine will produce in the person
who swallows it a state of a subject under deep hypnosis...A system of propaganda, combining pharmacology with literature, should be completely and infallibly effective. The thought is extremely disquieting. (369)

Moreover, language is also used to propagate effectively the policies of the rulers. In *Brave New World Revisited*, Huxley explains modern dictators have understood the power of language in enabling people think, and express, their ideas. By repeating a few stereotyped slogans constantly the ideas of the rulers get imprinted in the minds of the people. Hitler, who propagated his principles effectively using technology, believed in using language as a tool for effective propaganda. He insisted that a propagandist should adopt “a systematically one-sided attitude towards any idea that has to be dealt with” (42). He must never admit that he might be wrong, and should never create an idea that people with a different point of view might even partially be right. Again, he was of the opinion “all effective propaganda must be confined to a few bare necessities, and then must be expressed in a few stereotyped formulas.” They must be constantly repeated as “only constant repetition will finally succeed in imprinting an idea upon the memory of a crowd” (42).

In the novel *Brave New World*, Helmholtz Watson is a lecturer at the College of Emotional Engineering. He is also a poet. But in the imaginary world of Huxley, there is no need for poetry. Watson’s work is to write feely scenarios (feely is a form of motion picture that can also provide a sensation of touch), compose hypnoapaedic rhymes and slogans. In the World State, language has lost its meaning. The motto of the World State is ‘Community, Identity and Stability’. Here community is a group of people without love or compassion for the other. Identity
of individuals has been lost as Bokonorsky twins look alike and dress alike. Stability is achieved only by removing emotions and ideas which actually create instability.

In Huxley’s view, today’s rulers rely on “repetition, suppression and rationalization” (35). Certain words are repeated so that they will be considered true. The rulers suppress the facts, which they want to be ignored, and rouse passions which may be used for their interest. In Orwell’s *Nineteen Eighty Four*, a new language called Newspeak is created to enable the Party reduce the thought-range of the Party members. In *Brave New World*, the College of Emotional Engineering, where Watson works, creates songs to condition the masses to be ideal citizens of the World State.

Languages like Polish and German are dead languages in *Brave New World*, and the word ‘parent’ makes people feel shy and bitter simultaneously. The viviparous nature of human beings is considered an act of shame in the new world. Having father and mother as parents is considered unpleasant, and even unpalatable. “These are unpleasant facts; I know it. But, then, most historical facts are unpleasant” (BNW 32) says the Director of Hatcheries. It clearly indicates that the world presented by Huxley in his novel is different from the real world. The concept of boknavoskification, chemical conditioning, children being produced in hatcheries as robots being produced in factories, travelling in rockets, and making the people look young despite their old age highlight the features of Science Fiction. However, they are only slightly exaggerated versions of our own social and political life.

The difference between the World State and New Mexican Reservation is clearly portrayed by John’s account of his life among the savages. Linda, having been decanted and conditioned as a Beta class has one set of values; the Savages,
having maintained the "old ways" had a different set. John accepted the values, ideas, and ideals of the Savages.

The rhyming words used in sleep-teaching make the citizens of the World State think of what is taught to them and nothing else. They are ‘educated’ not to think critically. Education and politics are intertwined. They are used to enlighten the masses to follow the path laid by the rulers. Mastroianni quotes Gramsci, who remarked that the important function of the State is “to raise the great mass of the population to a particular cultural and moral level, a level which corresponds to the needs of the productive forces for development, and hence to the interest of the ruling class.”

Gramsci maintains that the State uses school as “a positive educative function and courts as a repressive and negative educative function … which form the apparatus of the political and cultural hegemony of the ruling classes” (qtd. Mastroianni). In *Brave New World*, education is used as one of the means to condition children to make them dutiful citizens of the World State.

It is noteworthy that in *Brave New World*, even children are deprived of their innocent childlike qualities when they grow up. The loss of childlike amusement among children is evident when we find children of the new world indulging in erotic activities. In fact, it is considered a sign of abnormality when any one of them refrains from indulging in such an act. Solitude is considered a sin. When Helmholtz Watson expresses his bitterness towards this servitudious society, and writes a rhyme about solitude for students, he incurs the wrath of the World Controller.
Hypnopædia, or sleep-teaching, conditions the children of the world state to become its compliant citizens. It, thus, is considered the greatest moralising and socialising force of all time. The Director of Hatcheries explains that a set of instructions are repeated “till at last the child’s mind is these suggestions, and the sum of the suggestions is the child’s mind. The adult’s mind too …. And not the child’s mind only. But all these suggestions are our suggestions” (BNW 35).

The citizens of the World State are conditioned even to treat death as a means for helping the society. When Lenina and Henry fly in helicopter on Slough Crematorium, Henry explains the role of chimneys for ‘phosphorus recovery’ (69). From every adult corpse, one and a half kilo of phosphorus is recovered. Henry beamingly tells that, “Fine to think we can go on being socially useful even after we’re dead. Making plants grow” (69).

In this novel, conditioning aims at making the citizens useful to society. Anything that destabilises the society is a potential threat to the World State. The application of Marxist and Neo-Marxist literary criticism to the novel brings out the writer’s intention of satirising the people in power for exploiting common man in the contemporary society. In Brave New World, chemical and psychological conditionings make the people unaware of their own loss of individuality.

3.5. State Controllers: Custodians of All Knowledge

Brave New World appears to have a society of ultimate knowledge. The World State controls life, death, pain and ageing. However, the citizens do not understand the real significance of knowledge. Further, the World State does not recognize the importance of individuals. The usefulness of citizens is judged only
by their contribution to the society. So, the World Controllers ensure that, under no circumstances, the knowledge of the past, or the brilliance of individuals decondition the citizens. As a result, only the World Controllers have access to the books that highlight the values of the past. They become the custodians of all knowledge which is forbidden for others to know.

Marxist and Neo-Marxist literary criticisms acknowledge the need for creating awareness to bring about social change. Such awareness is averted by the World Controllers of Huxley’s imaginary world by preventing the citizens from attaining true knowledge.

Though the World State is based on the advancement of science and technology, the process of application of science and technology is not made clear to the citizens. For example, Linda, who worked in Hatchery, had no answer to John’s question “What are chemicals?” (112). She could only reply “…stuff like magnesium salts, and alcohol for keeping the Deltas and Epsilons small and backward, and calcium carbonate for bones, and all that sort of thing” (112). When John further asked how the foetus is conditioned by chemicals, she replied “well, I don’t know. You get them out of bottles. And when the bottles are empty, you send up to the Chemical Store for more…I don’t know. I never did any chemistry. My job was always with the embryos” (112-113). Then John realised that even the ‘savages’ were able to come out with clear answers.

Bemused by the factory and educational system of the World State, John, ironically, utters the words of Miranda in Shakespeare’s The Tempest, “O brave new world that has such people in it” (135). Whereas with Miranda it was admiration, with John it is disappointment at the new world. His visit to Eton, a school meant for
upper-caste boys and girls, illustrates that the people of the ‘civilized’ world are not really educated. The children of the new world are even conditioned from eighteen months “to take dying as matter of course” (138).

Mustapha Mond is the only person in the novel, except, perhaps, the non-conformists like Helmholtz Watson, Bernard Marx and John, the Savage, who understands the reason for the deprivation of real knowledge to the citizens of the World State. Science, truth, beauty, and religion are abandoned in the World State in the name of happiness. In *Brave New World Revisited*, Huxley explains the role of inducting the principles of the ruler to maintain stability:

In the *Brave New World* of my fable socially desirable behaviour was insured by a double process of genetic manipulation and postnatal conditioning. Babies were cultivated in bottles and high degree of uniformity in the human product was assured by using ova from a limited number of mothers and by treating each ovum in such a way that it would split and split again, producing identical twins in batches of a hundred or more. In this way it was possible to produce machine minders for standardized machines. And the standardization of the machine-minders was perfected, after birth by infant conditioning, hypnopædia and chemically induced euphoria as a substitute for the satisfaction of feeling oneself free and creative. In the world we live in … vast impersonal forces are making for the centralization of power and a regimented society. The genetic standardization is still impossible, but Big Government and Big Business already possess, or will very soon possess, all the techniques for mind-manipulation described in *Brave New World* … the rulers of tomorrow’s over-populated and over-organized world will try to
impose social and cultural uniformity upon adults and their children … If this kind of tyranny is to be avoided, we must begin without delay to educate ourselves and our children for freedom and self-government. (101)

In order to achieve stability, individuality of the people is suppressed by the rulers. The individuality of the people makes them not to conform to the system created by the people in power. Suppressing the individuality of people is vital for creating a system that allows the exploitation of the common people without their being aware of it. But, the ways with which individuality is suppressed differ depending upon the political system of the countries. In *Brave New World* knowledge is exclusively reserved for the World Controllers while the ordinary citizens are encouraged to live in their illusory world without getting any real knowledge.

In Huxley’s *Brave New World*, a more sophisticated society is projected. Here coercive methods are not used to make the people conform to the system designed by people in power. Rather, we find the citizens of Huxley’s imaginary society to be happy all the time as there is no poverty, hunger or suffering. Furthermore, the people are made to believe that pleasure is the ultimate aim of life, making them unaware of the need for individuality in social life. They are conditioned even before their birth, not to nurture any idea against the ideology of the World State. Only the World Controllers have access to the ‘forbidden books’ that will instigate the creativity and individuality of people. The rest of the citizens of the world state are prevented from attaining real knowledge to ensure stability and conformity.
3.6. Rejection of the Past

Knowledge of the past is crucial in understanding the present, providing a scope for comparing the present with the past, and leaving the rulers in an embarrassing situation. Furthermore, people can easily be deconditioned if they are allowed to possess the knowledge of the past. In totalitarian countries, knowledge of the past is erased from the memories of people by destroying things that make the people think about the past. The knowledge of the past is erased in Capitalist countries by creating an opinion among the people that past is insignificant. Instead, people are encouraged to glorify only the present.

The World State in *Brave New World* ensures that the citizens never give importance to past. They are made to enjoy the present. The reason for rejecting the past is to make the citizens not to think of doing something they are not predestined for. Huxley claims that rejection of anything too old is American mentality. One of the prime commandments of Our Ford, as explained in the novel, *Brave New World*, by Mond, the World Controller, is ‘History is bunk’ (39). Here history does not refer only to written history or old books but all old ideas and institutions:

The very concept of age is bunk for those who live modern life in the soma generation. How horrified and orthodox Fordians are by the unexpected appearance of a woman who reveals her actual age in wrinkles … How disgusted even that woman herself is by her own condition, exiled though she has been from earthly paradise for more than two decades.’ (Firchow 125)

The World Controllers fear that historical awareness will enable the citizens think of the past which, in turn, will create dissatisfaction with the present. They are able to find a potential threat to the stability of the World State in the form of history,
which will decondition the citizens. Mond, in his reply to the question by John, the Savage about the reason for prohibiting literary works of the past, justifies the banning of books. He asserts that they are banned because they are old. “We haven’t any use for old things here” (BNW 182).

Pearce says that the new world is not a pleasant place to live in. ‘It is a sterile, productivist Utopia geared to the consumption of mass-produced goods: “Ending is better than mending”. Society is shaped by a single all-embracing political ideology-- “Community, Identity, Stability.”

3.7. Consumption as the Law of Life

Huxley’s *Brave New World* is the reflection of American life during the early twentieth century. In the novel, human behaviour is modified by the abuse of science and technology to make the citizens consume goods and services. Consumption becomes the law of life, and the citizens of the World State indulge in activities that encourage consumption of goods. The economy of the State is based on continual consumption. Even the games played by children ensure that some apparatus is used by the children. The following speech of the Director of Hatcheries highlights the need for conditioning the citizens of the World State:

If the children were made to scream at the sight of a rose, that was on grounds of high economic policy. Not so very long ago (a century or thereabouts), Gammas, Deltas, even Epsilons, had been conditioned to like flowers – flowers in particular and wild nature in general. The idea was to make them want to be going out into the country at every available opportunity, and so compel them to consume transport …. Primroses and
landscapes, he pointed out, have one grave defect: they are gratuitous. A love of nature keeps no factories busy. It was decided to abolish the love of nature, at any rate among the lower classes; to abolish the love of nature, but not the tendency to consume transport …. The problem was to find an economically sounder reason for consuming transport than a mere affection for primroses and landscapes …. We condition the masses to hate the country …. But simultaneously we condition them to love all country sports. (BNW 30-31)

The analysis of the novel in the light of Fredric Jameson’s notion of ‘commodification’, that is, reliance on commodities even to reveal basic emotions, enables the readers to understand the role of the World State in controlling the emotions of the people to make them feel ‘eternally’ happy without realizing the purpose of their living. In the novel, the Director of Hatcheries and the students who have visited it watch six or seven hundred naked little boys and girls at play. The Director wonders how, in the days of Ford, most of the games are played without more apparatus than a ball or a few sticks and a netting. “Imagine the folly of allowing people to play elaborate games which do nothing whatever to increase consumption. It’s madness” (36).

Dialectical materialism has focused our attention on the power that commodities assume over us. Roberts acknowledges the “power and vitality things have when they become part of the exchange of commodities: how people start desiring them, and how they therefore acquire a power over people” (Fredric 150). So, commodities can not be treated as lifeless things as they influence the thinking of people, wielding certain power over them. The constant emphasis on consumption
in Huxley’s *Brave New World* makes the citizens rely on the State. Because of their infantile conditioning they can not but become a victim to the culture of consumption.

### 3.8. Attitude to Love, Romance and Sex

Stability is achieved in a nation by making its citizens happy. The World State in *Brave New World* ensures that all its citizens are happy by eliminating any painful emotions, and strong feelings. But, in that process, traditional ideas like love, and faith are also eliminated. As a result, the society of the World State is devoid of human values.

Besides, the World State diverts the attention of the citizens from making any trouble.

This, they achieve among other things, by legalizing a degree of sexual freedom made possible by the abolition of the family. This practically guarantees the rulers of World State against any form of destructive (or creative) emotional tension. (BNW 24)

The World State permits promiscuity to create a culture making the citizens forget the need for love, and compassion for the sake of immediate gratification. The children of the new world used to play simple sex games. Once the Director, and the students, watch six or seven hundred naked little boys and girls playing a sex game called Centrifugal Bumble-puppy. The Director explains that, at one time, this sexual play had been regarded as abnormal, and immoral. What we generally consider abnormal, and immoral is considered to be normal by the World State. Every aspect of the life of an individual in this imaginary world has been affected by
the advancement of science. In *Brave New World*, man’s beliefs and values are completely reversed, or eliminated, and he is no longer responsible for his actions because the State is his master.

In the context of reception, it is quite evident that in today’s world people are conditioned to accept the ideologies of political parties without questioning them. They are forced to accept the designs of the government through various devices. Constant distraction has become the order of the day, and the people are provided with so many options to get themselves immersed in such distractions. It results in their not thinking about serious issues.

### 3.9. Soma and Orgy-Porgy

In *Brave New World*, there is no tobacco, or any type of alcoholic drink. People never drink, or use drugs of any sort other than ‘soma’ (a drug for inducing ‘seeming’ happiness), the official drug of the World State. Whenever anyone is depressed, he or she would swallow one or two tablets of ‘soma’. It is not considered a private vice, rather a ‘political institution.’ ‘Soma’ is considered one of the most powerful tools in the armoury of the World Controllers.

The systematic drugging of individuals for the benefit of the State was a main plank in the policy of the World Controllers. The daily soma ration was an insurance against personal maladjustment, social unrest, and the spread of subversive idea. Religion, Karl Marx declared, is the opium of the people. In the *Brave New World*, this situation was reversed. Opium, or rather soma, was the people’s religion. Like religion, the drug had power to console and
compensate, it called up visions of another, better world, it offered hope, strengthened faith…. (Huxley, Revisited 67)

After taking ‘soma’, Henry and Lenina go to Westminster Abbey Cabaret to listen to synthetic music. Unmindful of the reality, people in the auditorium dance to the wailing of the ‘sexophones’. After sometime, Henry and Lenina take a second dose of ‘soma’ which “had raised a quite impenetrable wall between the actual universe, and their minds” (BNW 72). Then they move into Henry’s room where Lenina takes contraceptive precautions because of conditioning by “years of intensive hypnopaedia and, from twelve to seventeen, Malthusian drill three times a week” (72).

We are also introduced to solidarity service (a compulsory gathering for high-caste people that invariably end in the consumption of ‘soma’ and physical copulation). Every alternative Thursday, Bernard has to attend a solidarity service at the Fordson Community Singery. It is used as means of getting people release their tension. Men and Women sit alternatively and take ‘soma’ tablets. As the ‘soma’ begins to take effect, individuals jump to their feet and shout as if in religious ecstasy. Although Bernard does not feel any ecstasy, he pretends as if he is one among them. They all dance around the table shouting “orgy-porgy” (physical copulation) in a kind of frenzy, and then fall on the couches exhausted, which is followed by indiscriminate sexual relation.

In this futuristic society, the solidarity service has taken the place of religious services, and provides emotional release for the participants. It highlights how the World State governs its citizens. Religion is required to provide a platform for people to meet each other, and share a common ideal. The religious impulse in man
has manifested itself through the ages; the World State uses this impulse to achieve its goal. ‘Soma’ is used to induce a similar excitement.

Even the songs in the World State aim at catering to the mean pleasure of the citizens instead of ennobling them. The following song indicates the real purpose of such rhymes and songs.

Hug me till you drug me, honey;
Kiss me till I’m in a coma;
Hug me, honey, snuggly bunny;
Love’s as good soma. (140)

John, the Savage, does not like the consumption of ‘soma’ that makes people forget reality. In addition, lasting love is prevented in the World State by eliminating the concept of romantic love. Moreover, the children of the World State are indoctrinated with its ideology, and are encouraged to indulge in ‘erotic play’, exploring one another’s bodies. As a result, the citizens of the World State never feel guilty about indulging in sexual acts. John, the Savage, finds his life in the World State a contrast to his life in the New Mexico Reservation.

It is noteworthy that only the upper class people are interested in meeting John, the Savage, while those from the lower classes do not show any excitement, as their condition does not allow them to feel what it will be if they belong to other castes. Further, people are not interested to meet John’s mother Linda, as “she had been hatched out of a bottle and conditioned like everyone else” (130). She returns to the world state like the prodigal son, where she is comfortable. The very idea that she need not take ‘mescal’ (a drink in the New Mexico Reservation that is similar to ‘soma’ of the World State), and instead she can take ‘soma’ that makes her happy.
In the World State, John objects to Linda being given so much of ‘soma’ which will shorten her life. On the contrary, the doctor in the Park Lane Hospital says that in one sense her life is shortened, and in another sense it is actually lengthened. “Soma may make you lose a few years in time …. But think of the enormous, immeasurable durations it can give you out of time. Every soma-holiday is a bit of what our ancestors used to call eternity” (131). Since she does not have any serious work to do she remains in Bernard’s apartment on ‘soma holiday’ surrounded by radio, and television always on. The usefulness of a person to society is judged by what s/he can do to the World State. If at all a person is found useless s/he can remain under illusion forever. But, it can only be decided by the World State. So Linda is kept under illusion forever.

‘Soma’ does not have the same impact on all. For example, it does not give Bernard Marx more than a cheap thrill. Nor does it make him feel happy with what he is. Pearce remarks that “it doesn’t in any way promote personal growth. Instead, ‘soma’ provides a mindless, inauthentic, imbecile happiness – a vacuous escapism which makes people comfortable with their lack of freedom” (www.huxley.net).

John, bereaved by the death of his mother, Linda, is further shocked by the inhuman attitude of the hospital staff. The ‘menial staff’ of the Park Lane Hospital for the Dying, one hundred and sixty two Deltas, are given ‘soma’ ration after their work. John, who experiences remorse by his mother’s death still thinks of the children who played by her death bed and compares them to maggots. The workers are also full grown maggots in his opinion. He recalls the words of Miranda, a character in Shakespeare’s *The Tempest* “how many goodly creatures are there here! How beauteous mankind is!” (BNW 174). Miranda had admiration for the world in
The Tempest, but John is disgusted by the World State. His curiosity to find a new land, to have a better order of living, remains frustrated by what he witnesses in the World State.

Linda, John’s mother, had been a slave to the false ideals of the society. But she is no more. At least others should live in freedom, and the world must be made beautiful. So, John instructs the Deltas not to take ‘soma’. He thinks that he can get freedom for them. But the moment of realization occurred to him when the Deltas become furious, and are about to attack him. When the culture of a nation is changed completely to the tunes of the government, it makes the people live under the false ideal in which they are brought up. John desperately tries to make the hospital staff aware of the false ideals indoctrinated by the world state. “Don’t you want to be free and men? Don’t you even understand what manhood and freedom are?... Don’t you? Very well then. I’ll teach you; I’ll make you be free whether you want or not” (177).

Hoping that there is a possibility of revolution, the World State finds ways to suppress it. When there is hullaballoo in the vestibule of the hospital, a voice emanated from the Synthetic Music Box – the Voice of Reason, the Voice of Good Feeling. “My friends, my friends… what is the meaning of this? Why aren’t you all being happy and good together … Oh, I do want you to be happy” (179). On listening to this, the Deltas are moved to tears and hug each other. A fresh supply of pill-box is brought for ‘soma’ ration. The Marxian type of revolution is avoided in Huxley’s Brave New World by keeping the citizens under the control of the hallucinating drug ‘soma’.
3.10. Suppression of Free Will

The free will of the individual is suppressed by the World State to prevent any possible revolution. The idea of individualism is the least tolerated idea in *Brave New World*. It is considered a punishable offence. The Director of Hatcheries took a girl to Mexico Reservation many years ago, and left behind her accidentally. But she gave birth to his boy, John, the Savage, in the Mexico Reservation. Later, when he talks about his visit to the Mexico Reservation, the Director tries to assure Bernard that he had “nothing emotional, nothing long-drawn. It was all perfectly healthy and normal” (87).

He, also, cautions Bernard not to do anything against the principles of the World State. He asserts that Alphas need not be infantile in their emotional behaviour like other classes. “But that is all the more reason for their making a special effort to conform. It is their duty to be infantile, even against their inclination” (87).

The citizens of the new world never get an opportunity to experience fear or rage. But these emotions need to be released to avoid any social agitation. Their adrenals should be stimulated often. It is done by Violent Passion Surrogate. “It’s the complete physiological equivalent of fear and rage. All the tonic effects of murdering Desdemona are being murdered by Othello, without any of the inconveniences” (198).

Huxley quotes the words of Hitler’s Minister for Armaments, Albert Speer (1905-1981), who observes that Hitler’s dictatorship is different in one fundamental point from that of his predecessors as it was the first dictatorship to use the progress of technology completely. “Through technical devices like the radio and the loud
speaker, eighty million people were deprived of independent thought. It was thus possible to subject them to the will of one man” (Revisited 36).

In Brave New World Revisited, Huxley highlights the role of groupism in destroying the individuality of humans. Groups are capable of having moral values like individuals who form it. “But a crowd is incapable of intelligent action and rational thinking. People in a crowd cease to have a will of their own, they become victims of ‘herd poisoning’” (40).

What is considered sane and pleasant in our real world is considered insane and unpleasant in the Brave New World. Even the act of a woman going out with the same man for consecutive four months is considered a sign of abnormality. In the World State, when Lenina goes out with Henry Foster regularly, it is considered something abnormal by other girls as it is against the rule of the society.

Similarly, whenever, the member of a class is not true to the nature of his/her class and shows individuality, it is an indication of the mistake done while conditioning that person earlier. It is believed that, by mistake, Bernard was misunderstood to be a Gamma when he was in bottle and somebody put alcohol into his blood-surrogate. As a result, the abnormal quality of Bernard (it is considered abnormal in the World State) in spending most of his time alone is attributed to this mishap that happened when he was in embryonic stage.

The citizens who question the ways of the World State are considered unorthodox. They can easily decondition others by registering their protest against the ideals of the World State. In the novel, the Director of Hatcheries considers Bernard as a threat to the stability of the World State because of his unorthodox behaviour.
His intellectual eminence carries with it corresponding moral responsibilities. The greater a man’s talents, the greater his power to lead astray. It is better that one should suffer than many should be corrupted … no offence is so heinous as unorthodoxy of behaviour. Murder kills only the individual—and, after all, what is an individual? … We can make a new one with the greatest ease—as many as we like. Unorthodoxy threatens more than the life of a mere individual; it strikes at Society itself. (BNW 126)

Huxley explains the reason for this attitude of the government in *Brave New World Revisited*:

Organisation is indispensable; for liberty arises and has meaning only within a self-regulating community of freely co-operating individuals. But though indispensable, organisation can also be fatal. Too much organisation transforms men and women into automata, suffocates the creative spirit and abolishes the very possibility of freedom …. In order to fit into these organizations, individuals have had to deindividualise themselves, have had to deny their native diversity and conform to a standard pattern, have had to their best to become automata. (21)

In the novel, John, the Savage, finds everybody in the World State happy with their role in society. It seems that the World State gives individual their due importance. Only from the reactions of Mustapha Mond, while reading the report of Bernard about John, we understand that individuals are not supposed to make any suggestions. Mond becomes angry, and wants to teach a lesson to Bernard for writing to him about social order.
Mustapha Mond, the World Controller, explains to Bernard Marx, Helmholtz Watson and John that free will and individuality are abolished in the World State to establish stability. He also informs that Bernard and Helmholtz are to be deported because of their unorthodox behaviour and belief, because such things will prove to be potential threat for the happiness of the society.

In the World Controller’s room, John takes the book *MY LIFE AND WORK, BY OUR FORD* that was published in Detroit by the Society for the Propaganda of Fordian Knowledge. But he is not impressed. Through this incident Huxley comments on the principles of Ford and modern society. When Mond is questioned by John whether the citizens are allowed to read Shakespeare, he replies in the negative as it is old. “We haven’t any use for old things here…we don’t want people to be attracted by old things. We want them to like new ones” (BNW 182). People should consume things which in turn will require more production. It is required to maintain stability. But John feels that even to express his hatred he needs Shakespeare’s *Othello*. Mond replies that they can not understand it. “And if it were new, it couldn’t possibly be like *Othello* … you can’t make tragedies without social instability” (183).

The World State does not use any coercive, or discursive, methods to make the people accept their role in the society, and become ideal citizens of the State to establish stability. Rather, they are deprived of the feelings, and emotions expected from any humans. That is the price they have paid for stability. “You’ve got to choose between happiness, and what people used to call high art” (183). Mond agrees that stability is not so spectacular as instability. But, according to him, instability will lead to misery.
3.11. Old Ideas versus New Ideas

Huxley highlights, as pointed out earlier, the dichotomy between values as love, friendship, faith, and nobility that were cherished in the old world, and the modern society’s new values such as pleasure-mongering and mindless entertainment in his novel, *Brave New World*. John represents the former, and the citizens of the World State represent the latter. The World Controller is the only person with the knowledge of both sets of values. Once, Mond himself tried to deal with real science, and was about to be sent to an island as a punishment for it. But he preferred happiness over scientific inquiry, and was taken to the Controller’ Council to become the Controller of the World State. According to him, “… happiness is a hard master – particularly other people’s happiness. A much harder master, if one isn’t conditioned to accept it unquestionably, than truth…but truth is a menace, science is a public danger” (189). But in the World State, science is required for stability. ‘That’s why we so carefully limit the scope of its researches- that’s why I almost got sent to an island. We don’t allow it to deal with any but the immediate problems of the moment” (189).

Truth and beauty are talked about by people till they are exposed to problems. In the new world, after Nine Years War, there is a change in the attitude of the people. “What’s the point of truth or beauty or knowledge when the anthrax bombs are popping all around you?” (189). People want quiet life which is not good for truth but is necessary for happiness. But a price should be paid for happiness – they should not think of truth. That is why, Watson is banished to an island for trying to make the people aware of ‘solitude.’
In the World State, nobility and heroism are considered symptoms of political ineffectiveness. So, nobody will get opportunities to be noble or heroic. “There aren’t any wars nowadays. The greatest care is taken to prevent you from loving anyone too much. There’s no such thing as a divided allegiance; you’re so conditioned that you can’t help doing what you ought to do” (196).

When the children are conditioned to adopt themselves to the policies of the World State, the possibility of revolt by dissidents is averted. The Director of Hatcheries explains that the need for conditioning the minds of the children is to fill their minds with meaningless words. “Roses and electric shocks; the khaki of Deltas and a whiff assfoaetida –wedded indissolubly before a child can speak … there must be words, but words without reason … In brief hypnopaedia” (35).

Even allegiance towards family members is a potential threat to the World State. The concept of family is completely abolished in *Brave New World* as children are produced in hatcheries. The citizens shudder at the mention of words like ‘mother’ and ‘father’.

The only ‘family’ we find in *Brave New World* is the Director of Hatcheries, his ‘wife’ Linda and his ‘son’ John. But these familial relations happened by accident. On the contrary, New Mexico Reservation serves as the perfect foil for the World State. In Malpais (A place in New Mexico Reservation), Lenina finds two young women breast-feeding their babies. She is shocked as she has never seen anything so ‘indecent’. But Bernard, a misfit in the World State, comments about this ‘revoltingly viviparous scene’. He comments, “What a wonderfully intimate relationship. And what an intensity of feeling it must generate!” (97). Bernard explains to Lenina what she would miss by not being a mother.
Linda, the mother of John has been conditioned to conform to the rules of the World State. But her stay in the New Mexico Reservation has made her miserable, and she has to live with what she has been conditioned to hate.

The values and goals of any totalitarian regime can easily be shaken by the protesting youth. The family structure, if allowed to be developed on its own, can produce individuals capable of protesting against the rulers. As a result, using propaganda, or mind control, family system is abolished in Huxley’s World State. In *Brave New World*, the concept of having a family is despised. When the Tenth World Controller, Mustapha Mond, addresses students he mentions that relations like mothers, fathers, brothers, sisters, husbands, wives, and lovers only existed long ago.

These words of Mustapha Mond clearly indicate that the familial system is looked upon as a disorder in *Brave New World*. Love has lost its meaning in the imaginary world of Huxley. John, the Savage, who falls in love with Lenina, wants to prove that he deserves her love. He wants to do some brave act, like bringing the skin of a lion, to win the hands of Lenina. Lenina, conditioned against these kinds of romantic acts, can not understand the concept of marriage. On the other hand, her attraction towards John is centred on her passion to fulfil her sexual desires.

Today, we experience in our contemporary society, how the family system is in the process of disintegration among youngsters. In his foreword to *Brave New World*, Aldous Huxley admits that the sexual promiscuity of the World State does not seem to be so very distant:

There are already certain American cities in which the number of divorces is equal to the number of marriages. In a few years, no doubt, marriage licences will be sold like dog licences, good for a period of twelve months,
with no law against changing dogs or keeping more than one animal at a time. As political and economic freedom diminishes, sexual freedom tends compensatingly to increase. (14)

Both Huxley, in *Brave New World*, and Bradbury, in *Fahrenheit 451*, envisaged, and portrayed accurately, the dangers of the possible misuse of rapid technical advancement, while making startling observations about the futuristic society. Though, they belonged to different periods, both were exposed to the political, social and economic turmoil prevalent during the period from the First World War to the end of the Second World War. Isolation and the decaying of moral order were the characteristics of that time. While Huxley focused more on the isolation factor, Bradbury dealt with the need for relationship even in a more rigid social structure.

Family relationship loses its significance in this modern world. *Nineteen Eighty Four* by George Orwell presents a society where children are deprived of childlike innocence, and they are used as spies, monitoring the movements of their parents and neighbours. *Brave New World* too portrays the break-up of the authority of parents. Watson’s wonder at the interference of parents in boy-girl relationship in *Brave New World* might be considered an unpalatable idea at the time of the production of that novel, but in today’s world, it can not be considered so.

We get to know the other characters as Mond talks about this new age. Family, monogamy, and romance are despised in the new world for their exclusiveness, and considered a narrow channelling of impulse and energy. But people are conditioned to accept that “everyone belongs to everyone else” (44).
Lenina, for instance, has sexual relations with Henry Foster, Bernard Marx, and others without emotional attachment to any of them.

When the Director is exposed as the father of John, the Savage, the exposure produces the rudest shock to the ways of the World State. John, the savage, having hailed from the Savage Reservation does not feel happy with the New World. He wants to do something heroic to make himself worthy of Lenina, with whom he has fallen in love. On the contrary, Lenina, a product of the *Brave New World*, can not understand the need for experiencing pain for a woman. The savages believe that the pain of labour will bring joy. But the ‘civilized’ people of the new world are conditioned not to take pains unnecessarily. It reminds us of the dichotomy between the contemporary developed and underdeveloped countries which have different standards for being happy. While getting a single square meal itself can be the cause of joy in the third world, people of the developed countries do not worry about such ‘trivial’ things.

The clash of ideals is quite evident when John says to Lenina that he is even ready to sweep the floor if she wants. Lenina quips that it can be done by vacuum cleaners. Also, she is horrified by John’s use of Shakespeare’s words-- “If thou dost break her virgin knot before all sanctimonious ceremonies may with full and holy rite…” (160). She wants to develop physical intimacy with John though he is not for it. John does not expect it, and calls her an impudent strumpet.

Linda, John’s mother, despite giving birth to John, does not prove to be a good mother because of her conditioning. She does not love her son unconditionally. Rather, she believes that he is the reason for separating her from the civilized world. She finds refuge in ‘mescal’, a drug, to forget her worries, at least temporarily. She
tells Lenina that she is not responsible for begetting a baby (Lenina is disgusted by the mention of the word ‘boy’). Linda’s life in the Savage Reservation is the worst punishment that can be given to anybody conditioned in the ‘civilized’ world, as the people in the New Mexican Reservation believe that “nobody’s supposed to belong to more than one person” (105).

Further, the difference between New Mexico Reservation, and the World State is expressed through the conversation between Bernard and John. According to John, the New Mexico Reservation is a symbol of traditional values and value systems. He says that he wants to know what it is like being crucified. “If Jesus could stand it…Besides I was unhappy; that was another reason” (118). But Bernard, due to the conditioning in the World State, can not find meaning in such activity. “It seems a funny way of curing your unhappiness” (118).

Similarly, John’s encounter with the Deltas in the Park Lane Hospital during ‘soma’ distribution indicates the differences between the two places. John, brought up in the New Mexico Reservation, believes in freedom and remorse. But the citizens of the World State give up these qualities for the sake of happiness. John finds that in the World State, there is no room for grief and remorse, compassion and duty because they are forgotten by the people for the sake of feigned happiness.

The conversation between John and Mond brings out the difference between the old and the new ideas. John, representing the old ideas, questions Mond about the need for banning Shakespeare’s plays. Mond, representing the new ideas, replies that the citizens of the World State can not understand them as the new world is entirely different from the world of Shakespeare. Moreover, the plays can make them feel sad, and prove a threat to the stability of the State:
... you can’t make tragedies without social instability. The world’s stable now. People are happy; they get what they want, and they never want what they can’t get. They’re well off; they’re safe; they’re never ill; they’re not afraid of death; they’re blissfully ignorant of passion and old age; they’re plagued with no mothers or fathers; they’ve got no wives, or children, or lovers to feel strongly about; they’re so conditioned that they practically can’t help behaving as they ought to behave. And if anything should go wrong, there is *soma*. (183)

The totalitarian states ensure that reasoning ability and individual passion are kept out of the society for the sake of maintaining stability. Familial relationships can weaken social conditioning and arouse passion among individuals which will lead to destabilisation. So, such conditions also are averted by the World Controllers.

### 3.12. Popular Culture

A popular culture is created to suit their principles of the rulers. Huxley thinks of the social and cultural problems of his time, and is disgusted “with the course modern culture and society were taking. His insights and disgusts presented in the stories and novels that made him famous while the century and he were still in their twenties” (Firchow 20).

Huxley’s *Brave New World* presents a futuristic society which actually is a reflection of the contemporary society. In his opinion, there is no use in satirizing the future as it “already exists in the present.” Huxley only “uses the lens of future
time in order to discover better the latent diseases of the here and now” (Firchow 119-120).

Between September 1925 and June 1926, Huxley had travelled to the United States via India, and this visit made him feel pessimistic about the cultural future of Europe. *Brave New World* was written soon after his visit to America. Bradshaw, in his “Introduction” to *Brave New World*, affirms that this novel is the projection of the present:

*Brave New World* may be read as Huxley’s contribution to the widespread fear of Americanisation which had been current in Europe since the mid-nineteenth century, but this humorous, disturbing and curiously ambivalent novel offers much more than straightforward travesty. Similarly, although *Brave New World* has become, with Orwell’s *Nineteen Eighty Four*, one of the twin pillars of the anti-utopian tradition in literature and a byword for all that is most repellent and nightmarish in the world to come, it was written with Huxley’s gaze very much on the crisis torn present of Britain in 1931. (xviii)

Burling remarks that “Marxism vehemently challenges the prevailing bourgeois idealist theory of interpretation which separates ‘true art’ from ‘popular culture’ and characterizes the former as bearing transcendent, universal values” (pepple.missouristate.edu). Popular culture is capable of being misused by people in power, with disastrous consequences. The Controllers of the World State have created a popular culture which is against true art to cater to the vulgar tastes of the citizens.
The World Controllers in *Brave New World* create a popular culture to make the citizens accept the designs of the World State willingly. The purpose of the World State is to ensure stability. It can be maintained only when upheaval of any sort is eliminated. Hence there is need for a common culture to make the citizens not to think of any other possibility than what is given to them.

The citizens of the World State are made to love happiness as the sole motto of life. In the novel, Bernard and John have become famous persons in London, and Bernard uses his popularity to have the company of any girl he likes. He shows John, the Savage, the glorious achievements of civilization. John is not impressed by what he sees in the World State, and still maintains his "old-fashioned" ideas and values. Though John is attracted to Lenina, he considers such impulses immoral. His love towards Lenina is real. He rejects the insanity of the new world, and does not accept the idea of happiness at the cost of abandoning individuality.

He wants to feel as an individual for an individual, not as automation for an automation, as in the orgy-porgian Solidary Services … He is not content with her (Lenina) merely as a “pneumatic” object for sexual satisfaction; he must love her as a human being or not at all … The ingrained idea of sin will not permit him to think of sex as a normal human activity. For him it is evil and must be punished: first by self-flagellation, later by suicide. He is a male Miranda who, convinced he has found his Ferdinand, discovers to his horror that beneath the real Morocco surrogate clothing lurks none other than Caliban. (Firchow 131)

In the novel, eminent personalities like the Arch-Community Songster of Canterbury, the Head-Mistress of Eton, the Director of Cremation and Phosphorous
Reclamation are invited to attend a party hosted by Bernard. However, they are disappointed, and angry when John, the Savage, refuses to meet them. Bernard weeps as his new fame has come to a halt. But, John prefers to read *Romeo and Juliet* in his room. This incident indicates that John, unlike the citizens of the World State, is not willing to succumb to the popular culture of *Brave New World*.

Constant distraction has become the order of the day, and the people are provided with so many options to get themselves immersed in such distractions. It results in their not thinking about serious issues. In *Brave New World*, the rulers have to divert the citizens from making any trouble.

This they achieve among other things by legalizing a degree of sexual freedom made possible by the abolition of the family. This practically guarantees the rulers of *Brave New World* against any form of destructive (or creative) emotional tension. (Huxley, *Revisited* 24)

The ‘*feelies*’ (popular form entertainment in the World State that contains smell and touch in a movie format) provide distraction to the citizens from their routine, similar to our modern cinema the aim of *feelies* is to entertain. It prevents people from thinking about anything else. But John is not interested in *feelies*, and advises Lenina not to see them.

Seven and half hours of mild, unexhausting labour, followed by ‘soma’ ration, fun games, unrestricted copulation, and ‘feelies’ provide the citizens of the new world enough entertainment so as not to think of anything else. A government can exploit people only when they don’t exercise their thinking faculty. So, every discovery in pure science is considered potentially subversive. Like arts, science is also dangerous, and should be carefully muzzled. All the science of the new world is
“just a cookery book, with an orthodox theory of cooking that nobody’s allowed to question, and a list of recipes that mustn’t be added to except by special permission from the head cook” (BNW 187). Mond acts as the head cook.

*Brave New World* is the expression of Huxley’s concern about the degeneration of modern culture. The modern society is made to believe that pleasure is the ultimate end of life. In the pursuit of happiness, the citizens negate the human values such as faith, compassion, and critical thinking.

### 3.13. God versus Soma

Huxley’s opinion that the modern man has chosen machinery, medicine, and happiness instead of God is echoed in his novel *Brave New World*. Mond informs that there used to be something called God before the Nine Years’ Wars. After that religious books are considered pornographic old books. “God in the safe and Ford on the shelves” (191). Mond observes:

They say that it is the fear of death and of what comes after death that makes men turn to religion as they advance in years. But my own experience has given me the conviction that, quite apart from any such terrors or imaginings, the religious sentiment tends to develop as we grow older … as the passion grow calm, as the fancy and sensibilities are less excited and less excitable, our reason becomes less troubled in its working, less obscured by the images, desires and distractions, in which it used to be absorbed. (193)

To discourage people from thinking, religion was abolished, and Ford becomes the new God of the new world. “The religious sentiment will compensate for all our losses. But there aren’t any losses for us to compensate; religious
sentiment is superfluous. And why should we go hunting for a substitute for youthful desires, when youthful desires never fail?” (193).

Karl Marx considers religion as opium that might sedate people from thinking which in turn will result in exploitation. In *Brave New World* religion is banned, not to motivate people to think, but to make them incapable of thinking. Mond remarks sarcastically, that John reminds him of Bradley who defined philosophy as the finding of bad reasons for what one believes by instinct. But “one believes things because one has been conditioned to believe them” (194). It is natural that people believe in God when they are alone. But nobody is allowed to be alone in the new world.

John insists that God is there to punish or reward. He talks about Edmund of *King Lear*. But there are no Edmunds in the new world, as they are allowed to indulge in any number of pleasant vices so long as they conform to the principles of the World State. They are perfectly happy as goods-consuming citizens. Going by the standard of Savages they may be degraded, but according to their standard they are perfectly normal. “… you have to stick to one set of postulates. You can’t play Electro-magnetic Gold according to the rules of Centrifugal Bumble-puppy” (195).

In the new world, religion is compensated by ‘soma’ which will calm one’s anger, to reconcile people to their enemies, and to make them patient. In the past, these things are done after rigorous moral training. But in the futuristic world, all they have to do is to consume ‘soma’. “You can carry at least half your morality about in a bottle. Christianity without tears—that’s what soma is” (197). The underlying irony is evident.
The Solidarity Service, sustained youth and ‘soma’ fulfil the duties of religion in the World State. Since the citizens of the World State do not have any suffering, the need for religion is avoided by the World Controllers. Firchow observes that the World Controllers seem to be modeled on the Pope and Cardinals of the Church of Rome. “Like these Mond is the father to his “children”, guarding them from the burden and temptations of excessive knowledge and filling their lives with time-consuming pomp and circumstance. The Fordian state … resembles nothing so much as a secular theocracy.” (126)

3.14. Conclusion

Huxley’s *Brave New World* presents a nightmarish world where people are chemically conditioned, and later through sleep-teaching, to accept the superiority of the ruling class and inferiority of their own social status without questioning. It enables the government to do whatever it wants without facing any kind of agitation from the masses. Huxley, in *Brave New World*, envisions a World State in which war has been eradicated in order to achieve social stability. The World State creates an environment that is conducive for keeping the citizens under control “Although there are drugs to keep people happy in terms of reality … the environmental influences exercised upon the development of the bodies and brains of the inhabitants, it is a nurture hell, not a nature hell” (Ridley 150).

Mustapha Mond asserts that at first government used force to make people accept their social status but later by the process of conditioning and hypnopaedia and destruction of the past. This is how Huxley records it in the novel:
Eight hundred Simple Lifers were mowed down by machine guns at Golders Green … In the end, the Controllers realised that force was no good. The slower but infinitely surer methods of ectogenesis, neo-Pavlovian conditioning and hypnopaedia … The discoveries of Pfitzner and Kawaguchi were at last made use of. An intensive propaganda against viviparous reproduction … Accompanied by the campaign against the Past; by the closing of museums, the blowing up of historical monuments (luckily most of them had already been destroyed during the Nine Years’ War); by the suppression of all books published before A.F.150. (52-53)

Karl Marx’s major criticism of the capitalist society was the ‘alienation’, and ‘reification’ of the workers. This is best realized through Fordism practiced in the World State of the novel, as well as in our own life. The prospect of the workers realizing their position, and rising in revolt is precluded through diverse methods such as conditioning of the minds of the people, hypnopaedia, and destruction of the past adopted in the World State of the novel. These are only slight exaggerations of what prevails in our own society. We are all brainwashed by the media owned by the government, or its agencies and the popular culture that divert the attention to sensual indulgence through free sex, ‘soma’ and the ‘orgie-porgy’, away from any thought about serious issues that affect our life. Family life and isolation are capable of developing individualistic thinking. The World State destroyed family as an institution, and left men and women to indulge in sex life free of familial responsibility. By destroying the past, the existing people are deprived of any point of comparison that may provoke thinking.
Huxley’s ideas are projected through the conflicting views of John, the Savage and Mustapha Mond, the World Controller, the one the old and the other the new. Their discussion in chapters sixteen and seventeen of the novel summarises the entire book. Mustapha Mond, by virtue of his power, has access to “forbidden books” and is aware of the “old beliefs and ideals.” John is acquainted with the works of Shakespeare and the religious practices of the Savages, and can therefore question the values of the World State. By these questions and answers, explanations and discussions, Huxley is able to express his fears about the future of mankind and its society.

Fukayama quotes the words of Leon Kass to point out the foolish happiness of the citizens of the World State.

Unlike the man reduced by disease or slavery, the people dehumanized a

*Brave New World* are not miserable, do not know that they are dehumanized, and, what is worse, would not care if they knew. They are, indeed, happy slaves with a slavish happiness. (6)

*Brave New world* seems to possess all the characteristics of a utopia. The citizens of the World State never experience poverty, pain, suffering, or even old age. They are always happy as they are conditioned to like their social status. By taking ‘soma’, a hallucinating drug, they are prevented from feeling sad. But the citizens of the new world are happy at the cost of human values. Huxley criticizes the tendencies of the pleasure mongering modern society by projecting seemingly futuristic society, which is eternally happy sacrificing its human characteristics.

Leon Kass, appointed to chair the President’s Council on Bioethics by the former President of U.S.A. in 2001, opposes the use of cloning of human embryo in
stem cell research expressing his fear that it may lead to reproductive cloning. Stock quotes the words of Kass who condemned the dehumanisation of people.

We are compelled to decide nothing less than whether human procreating is going to remain human … whether children are going to be made to order rather than begotten, and whether we wish to say yes in principle to the road that leads to the dehumanized hell of *Brave New World*. (128)

The need for human values such as faith, intelligence, love and repentance is expressed through John, the Savage. He does not belong to the World State, nor to the New Mexico Reservation. He is the son of the citizens of the World State brought up in the New Mexico Reservation. As he remains unmolested by the ‘crude’ conditioning of the World State, he serves as the perfect foil for the hedonistic values of the new world. His love towards Lenina is platonic. He controls his passion towards her, as he knows only to follow moral path. Later, he understands that there is no room for genuine love in an ‘uncivilized’ world where rituals like the Solidarity Service eventually result in ‘orgy-porgy’.

However, it is quite ironic that he is called John, the Savage, from the Savage Reservation. In reality, he is the only civilized character we find in this novel. Though Helmholtz Watson, and Bernard Marx are considered odd in the World State, they are not completely immune to the conditioning they have undergone. Nor do they know any other way of life or values.

Huxley upholds the eternal human values which can not find a place in the World State. The new world always aims at getting pleasure at the cost of these values. Huxley warns us about the need for such human values to make our living meaningful. In the quest for stability and pleasure, mankind can not afford to lose
those significant things. Like Miranda of Shakespeare’s *The Tempest*, who was overwhelmed to see so many goodly human beings, we are overwhelmed by the fruits of science and technology without realizing that they may be abused by the people in power to make us lose our human characteristics.

The World State resembles our modern society with its degeneration of human values. Miller highlights the similarities between Huxley’s World State and modern Britain as follows:

Sadly, with babies being manufactured through the abuse of women, or British women storing their eggs for “social reason” on the one hand and the government planning to indoctrinate babies from birth. As Britain erodes its culture, and abandons teaching its history, and its citizens reach not for the euphoric heights of *soma* but for alcohol at every opportunity, living for the rootless cool, living for the weekend, brave new Britain is a world leader—alas.