

## Chapter 1

### **Dehumanization: A Negative impact of Science and Technology**

Dehumanization is the destruction of natural human qualities. It is the process of making people pseudo-human that removes human characteristics and feelings, and evacuates human beings. In such a state, human beings become senseless and dead in their functioning bodies. They are comprised of good and evil both. They very often exert these opposite characteristics. So, they may be loveless and sinless, pious and wicked in different situations. Such combinations are also the human characteristics. And every tendency of depriving human beings from such combinations and the endeavor of making everyone genius, intelligent and great is no more than a process of dehumanization.

Dehumanization is the process of stripping away necessary human qualities. *Webster's Third New International Dictionary* defines the term dehumanize as "to divest of human qualities or personality: make machine like: make impersonal or unconcerned with human values." And dehumanization is "the act or process or an instance of dehumanizing." *New Oxford Advanced Learner's Dictionary* clarifies that dehumanize means, "to make sb lose their human qualities such as kindness, pity etc." Dehumanize stands just for making somebody lose his/ her human qualities. And there are multiple, to say uncountable and incomprehensive human qualities, not only kindness and pity but also hatred and anger, not only godliness but also devilish etc. are the human qualities. Human beings are really strange. Laurence Brander writes, "Human beings are multiple amphibians, living simultaneously in half a dozen radically dissimilar universes the molecular and the ethical, the physiological and the symbolic ..." (91). In the introduction to his wife's book, *You Are Not the Target* he

states that, "... men and women are capable of being devils and lunatic, and, on the other hand, of being saints, heroes and geniuses" (101).

Concern for dehumanization is Aldous Huxley's prominent and most remarkable feature, which is explicit in almost all his novels. There is a plea for human happiness and goodness in his writings. From whole corpus of his writings, he emerges as a true humanist. He finds incessant dehumanization since science has overcome humanity. He is not blind to see the positive aspects and results of science and technology; rather he is frightened to see the future of human planet. He foresees dark sides of science and technology; one of them is dehumanization. Many of his novels foreground similar concern and many other writers like George Orwell, Leo Tolstoy, and Bertrand Russell etc. explore similar ideas as well.

According to Tolstoy, dehumanization is no more than a process of depriving human beings from their basic human wishes to get fulfilled. In his epic work *War and Peace* (1869), he comments that when a relative is sick the custom is to seek professional care for him or her, but when a loved one is dying the custom is to send the professionals away and care for the dying within the family unit. The naturalness to dying that Tolstoy describes has undergone a radical shift in the modern era. With the rapid increase in medical technology many basic human qualities like, the care of the dying has been lost. Dehumanization is like a form of self-death that now often precedes physiological death of people. So, he finds dehumanization during the care of a dying relative. Science has interrupted human wishes to get fulfilled and it happens also in the case of caring an old dying relative.

The present study focuses on the impact of science and technology on human beings. Human beings have been enslaved by their own inventions. They invented machines, controlled them, and used them for their own purposes but later on, they

started enslaving themselves to the machines. A handful of power holders have started using modern technology to suppress the majority who is deprived of knowledge that they have been made inhumane by the constant process of dehumanization.

So, dehumanization is the destruction of human inborn inalienable qualities. It is the process of making people inhuman that means senseless, human in the form of machine. Similar idea has been expressed by the character, John, the Savage in *Brave New World*, who is spokesman of Huxley. John, the Savage asserts humanity in this way:

...the right to grow old and ugly and impotent; the right to have syphilis and cancer; the right to have too little to eat; the right to be lousy; the right to live in constant apprehension of what may happen tomorrow; the right to catch typhoid; the right to be tortured by unspeakable pains of every kind. (212)

And the condition that prevents human beings from getting old, tortured and sick is dehumanization. As said by John, the Savage, provision of making people good only and tendency of making people genius, strong using modern science like Eugenic is dehumanization.

Dehumanization is a process by which members of a group of people assert the inferiority of another group(s), through subtle or overt acts or statements.

Dehumanization may be the composite of individual sentiments and actions. State-organized dehumanization has been directed against perceived racial or ethnic groups, nationalities (or foreigners in general), religious groups, sexes, sexual minorities, disable people as a class, economic and social classes.

Sociologists and historians often view dehumanization as a central to some or all types of wars. Democratic government dehumanizes the enemy civilians and

deceives voters from supporting their opponents or enemy civilizations. America is exquisite example of such activities. Saddam Hussein was dehumanized to a devil. So, dictators use the same process to prevent opposition of citizens. They use the modern science and technology like, modern mass media to present enemies as barbaric, undeserving of rights, and a threat to the nation.

A common theme is that of scapegoat, where dehumanizing the target provides a release from guilt for the person that scapegoats them, who typically begins to see themselves as a victim of the dehumanized person, rather than as a potential oppressor. Ethnic stereotypes and racism are among the most powerful tools used to dehumanize people, in the eyes of others. The Nazis carried out a successful campaign of anti-semitic propaganda to dehumanize the Jews in Germany in the 1930s, describing them as 'rats' or 'vermin'; and arguing that they threatened the racial purity of Aryans. This helped justify oppression of the Jews, culminating in the Holocaust.

In war, the enemy is generally demonized, with ethnic slurs being used to dehumanize them to the point where killing them becomes morally acceptable. The empirically supported propaganda model of Herman and Chomsky shows how corporate media are able to carry successful dehumanization campaigns at a large scale when that promotes the goals that the corporations are legally obliged to maximize. Government-controlled media, in either democracies or dictatorships, are also capable of carrying out dehumanizing campaigns to that extent when the population is unable to counteract the dehumanizing norms.

So, dehumanization is the psychological process of demonizing the enemy, making them seem less than human and hence not worthy of human treatment. This can lead to increased violence, human rights violation, war crimes, and genocide.

Jews in the eyes of Nazis is one of the examples of such demonizing.

Protracted conflict strained relationship makes it difficult for parties (organization) to recognize that they are part of a shared community. Such conditions often lead to feelings of intense hatred and alienation among conflicting parties. The more severe the conflict, the more the psychological distance between groups will widen. Eventually, this can result in moral exclusion. These excluded are typically viewed as inferior, evil or criminal.

Dehumanization is actually an extension of a less intense process of developing an enemy image of the opponent. During the course of protracted conflict, feeling of anger, fear and distrust, individuals and parties perceive the image of opponent in a distorted way. Adversarial attitudes and perceptions develop and parties begin to attribute negative traits to their opponent. They may come to view the opponent as an evil enemy, deficient in moral virtue, or as a dangerous, warlike monster.

While deindividuation and the formation of enemy images are very common, they form a dangerous process that becomes especially damaging when it reaches the level of dehumanization.

Dehumanization can be the result of different things, even the poverty dehumanizes people, wealth usually dehumanizes people, power can dehumanize and obligation and plight can also dehumanize in different circumstances. Among various sources of dehumanization science and technology is one. My concern, in the case of *Brave New World*, is to show science and technology, as intended by the writer, a source of dehumanization. Erich Fromm in Afterword of *Nineteen Eighty Four* writes:

... the new form of managerial industrialism, in which man builds machines which act like machines, is conducive to an era of dehumanization and complete alienation in which men are transported into things and become appendices to the process of production and consumption. (325)

He is very explicit to denounce modern technology in the view that it will dehumanize man. Man has manipulative hold over machine for some era, and then one-day machines will have that hold over human beings. Aldous Huxley in *Brave New World*, George Orwell in *Nineteen Eighty Four*, and Thomas More in *Utopia* have explored similar fear. In fact, they have foreseen such an inhuman society. Even the symptoms of dehumanization were clear to them in their own time. Development of nuclear weapon, destruction of human civilization in first and Second World War, peoples' restlessness, their spiritual instability, dictatorship of Hitler are some of the causes to make Orwell and Huxley fear the future world. New Brand of science Eugenics, (genetic Engineering) can be a successful tool for making man inhuman. Modern mass media, which is in the peak of advancement and is successful and effective in mass deception, can make men machinelike by the help of mass hypnotism. Whatever the forms of science are/will be ready to destroy human necessary characteristics. The sense of individuality and freedom can be seized from human beings.

Human cloning is newly developed science. It is the most hopeful brand of science which can be used to make human happy forever. No one will be old and ugly, weak and dull. There will be fear of neither thieves nor murderers. No Hitler, slaves and dull minded will be born again. If such things take place, whom do we call human? Losing these necessary human characteristics is the dehumanization. Pavlov

conditioning will be used to condition human beings as robots. So, such conditioning is the most dangerous tool for dehumanization. This is what the fear held by Aldous Huxley in *Brave New World*. People will have to change themselves into loveless, senseless automatons.

Armando Menezes writes, "All that is being maintained here is that progressive science in one of the causative factors involved in the progressive decline of liberty and the progressive centralization of power, which have occurred during the twentieth century" (34). Science surely limits people as we have limited them in limited activities. As they don't have freedom, we won't be free, that makes us automaton, dehumanized human. In modern, industrialized societies, majority of people both male and female spend their whole lives in hideous cities, their lives completely depend on machine and technologies. People are henpecked of modern technologies. They cannot be happy without them; yet they are not happy with them as they have expected. So, expectation of science and technology turned to be false dream.

Human beings have been dehumanized by their insignificant and minor role they are performing every day. Now people are made particular part of societal and national machine. If they go against this, he would be thrown as a damaged part of factory machine. Man cannot be confined to particular things and thoughts limiting man to such is dehumanization.

This chapter includes the definitions of the specific terms that are required to clarify the title, and has provided a very brief outline of the present study. Brief explanation of dehumanization as a result of science and technology has been attempted to figure out in this chapter.

The second chapter of the present study will be concentrated on discussing the theoretical modality that is going to be applied in the present study. Humanism is the tool used to explain the term dehumanization in the text. As humanism asserts human progress and welfare dehumanization means losing all human characteristics. This section will give a brief concept of humanism. Pavlov Conditioning Theory and Operant Conditioning theory are the two theories which will explain the conditioning of human behaviors is as possible as the conditioning animal's behaviors. These are relevant to my study because such and similar conditioning can be used to dehumanize human beings. So, this chapter will include these things.

The third chapters will analyze the text so as to prove the major issues that have been raised in the hypothesis of the present study. Some abstracts of the text, some writer's critics as well as writer's concern of dehumanization will be taken into consideration to prove the main issue of the present study. This chapter will include the dehumanizing notion and processes throughout novel. It will show how the characters- major and minor have been dehumanized. It will include some causes of dehumanization-technology, modern drugs. These are the obstacles to achieve and flourish humanity in the scientifically and technologically advanced society. This chapter will be the heart of the present research.

The fourth chapter will conclude the present study of dehumanization in Aldous Huxley's *Brave New World*. Based on the detail discussion of preceding chapters, it will conclude the explanation and argument put forward in the preceding chapters; it will show how the dehumanization is major concern of Huxley in *Brave New World*.



## Chapter 2

### Conditioning-Process of Dehumanization

#### Meaning and Definition of Humanism

Humanism is a philosophical system centered to human beings. It concerns human beings, their place and position in relation to the world they live in. It seeks human happiness, their dignity and welfare. It aims to free human beings from every type of injustice and atrocities and tries to create harmonious and dreamed world based on justice, love and fraternity. It frees human beings from supernatural omnipotent power like God and Goddess. It seeks freedom from strong rooted religion where human happiness has been sacrificed for something created. It holds belief on the capability and dignity of human beings. Man should be the center of every thing not God. So it gives a supreme value and responsibility to man.

*The American Heritage Dictionary* explains humanism as, "a system of thought that centers on human being and their values, capacities and worth." So, humanism assumes that there is something that can make human life worthy and livable is none other than human beings. The present world can be changed only with the effort of human beings. So, it attempts to maintain right relation between man and man based on love, co-operation, faith, and fraternity. It appeals for the unity and good understanding among human beings. It takes science with doubt, because science itself is not a threat to humanism and human natures, but human use of science can threaten humanism. It, patronizing human happiness, can again destroy many of the inborn and unalienable human natures.

Similarly, *Webster's New World Dictionary* defines it as, "any system of thought or action based on no theistic, rationalistic movement that holds man is

capable of self-fulfillment, ethical conduct at without recourse to any supernaturalism". The above definition declares humanism as a secular philosophical system. It is no theistic in its spirit. It is free from dogmatic views like castiesm, supernatural belief, and orthodox etc. Radhakamal Mukerjee puts similar ideas in his book, *The Way of Humanism*, "Humanism may be defined as an integrated system of human meaning goal and values and harmonious programme of human fulfillment individual and collective" (1).

According to *Encyclopedia of Philosophy*, 'Humanism' is "an intellectual and cultural movement linked to the revival of classical learning in the Renaissance ... which adopted an ideal of the full development of the individual rejecting religious asceticism, narrow scholasticism and humble piety alike." This definition strengthens the same idea of secular humanism. Dr. D.R. Jatava writes, "Humanism means the type of thought that is centered on man himself that raises question concerning his ultimate nature and tries to answers them without transcending the limits of what is human" (VI). These above definitions also reveal that humanism is a philosophy that makes man the center of its study. In fact, human life is praiseworthy and beautiful, but misunderstanding, excessive pride, ignorance, and blind belief etc. have fettered our life. Moreover, human dependence on science and their interest of making themselves robots-senseless, loveless etc are dehumanizing them.

There is a debate between humanists and anti-humanists. The anti-humanist view is that man can only be a pawn in the game of life. Whereas, the humanist view is that man can be a player. Humanists believe that men are capable of controlling their lives; whereas, anti-humanists take men as victims of their predicament. So, humanists have firm belief on human beings.

### Some Great Humanists from Past to Present

Humanism gives a supreme value to individual freedom and dignity. Ancient Greeks used to emphasize individual freedom. At present, liberal humanism puts emphasis on personal freedom. In modern period, great liberal humanists appeared and fought for human freedom and supremacy. Mahatma Gandhi, Jawaharlal Nehru, Mulk Raj Anand are some from the east and John Dewey, Leo Tolstoy, D.H. Lawrence, Francis Bacon, Mark Twain etc. are some of the humanists from the west.

The first notable humanists were the sophists. They raised the voices against the religious authority of Athenians. Marring Perry writes, "Sophists asserted that slavery was based on force or chance, the people were neither slaves nor masters by nature and they also held that all people were fundamentally alive" (71).

Next most important ancient humanist was Socrates (469-399 B.C.). He argued for self-knowledge. According to him, reason was the only proper guide to the solution of every problem of human existence. He taught that rational inquiry was a priceless tool.

In the medieval period, concept of humanism was furnished during the Renaissance period. Those, who studied the less imaginative subjects like, poetry, criticism, history etc., were thought to be humanists. Renaissance humanism gave a break from medieval Christian atrocity. Contemporary humanists dismantled extreme belief in the existence of God, Jesus Christ. Erasmar (1466-1536) and Petrarch (1304-1374) were great humanists of that period.

Radhakamal Mukerjee writes, "Man endeavored on this age (Renaissance) to free himself from the thralldom of the classical despotism and shatter all mental harries imposed by medieval orthodoxy" (ibid, 97).

However, sufficient change can be seen in the interpretation of humanism in modern period. In this context, H.M. Abraham writes, "In our time, 'humanist' often connotes a person who bases truth on human experience and bases values on human nature and culture, as distinct from people who regards religious revelation as the guarantor of all truth and values" (83).

Science and its impact have widely affected the outlook of modern humanistic tradition. Idea of humanist has been exercised in different fields like, literature, religion, politics etc. in modern period.

Francis Bacon is a notable humanist of modern period. He declared that knowledge is power. He initiated the inductive method of logic. Thomas Hobbes (1588-1679) was another noted humanist. In Hobbes's views, all men are equal both in terms of body and mind. John Locke was also renowned humanist of eighteenth century. Marx, Engels, Lenin are the great humanists of modern period. Apart from them, we find several great humanist thinkers who have developed the idea of humanism. Martin Luther King Jr. in America and Nelson Mandela in South Africa are those humanists who fought against the racial discrimination and humane treatment of all people irrespective of caste, color, class, and sex.

Mahatma Gandhi, Mao-Tsetung etc. were the great fighters of humanism in the east. In the field of literature, Leo Tolstoy, Charles Dickens, Maxim Gorky, Rabindra Nath Tagore, Prem Chand, Mulk Raj Anand, George Orwell, Aldous Huxley etc. came to write and enforced humanism in literature. They stood as humanists preaching humanism even in literature. They were keen to criticize the impacts of science and technology.

Over shaded Humanity in *Brave New World*

1. Humanism and Mystic Attitude in Human Beings

Humanism is a progressive philosophy of life that, without supernaturalism, affirms our ability and responsibility to lead ethical lives of personal fulfillment that aspire to the greater good of humanity.

The life stance of humanism guided by reason, inspired by compassion, and informed by experience—encourages us to live life well and fully. It evolved through the ages and continues to develop through the efforts of thoughtful people who recognize that values and ideals, however carefully wrought, are subject to change as our knowledge and understanding advance.

Humans are social by nature and find meaning in relationships. Humanists long for and strive towards a world of mutual care and concern, free of cruelty and its consequences, where differences are resolved operatively without resorting to violence.

Jeremy Strangroom, in *Butterflies and Wheels* finds something wrong with humanism. His contention is that humanism, to the extent, is committed to anything more than rational secularism. He finds that humanistic commitments of the humanists may not be supported by scientific evidence. Since the *Brave New World* has been written with the view that the individual can be conditioned which is the training of an individual to respond to a stimulus in a particular way, but the mystic attitude of human being has left it behind. A vigorous development in the field of biology, chemistry, psychology and physiology has empowered us to condition any human being, animal and plants. Creepers of plants can be guided to reach a certain place with the guidance of piece of rope which is the diversion of their free course against their free will. This is an example of some kind of manipulation of behavior. Plants can be conditioned to sprout to certain direction by placing the bottle in which we sow the seed, near the window from where light enters into the room but

conditioning of human being is a different one from all because of its rights. It has its political, religious and cultural right. Rolo expresses his views how the present day world is heading towards the actualization of *Brave New World* as this would be rejecting good and God and has totally set on the path of material glory:

The book, moreover, is filled with topical overtones. The concept of art as 'social engineering' has already been actualized in soviet Russia. Even in the USA, in the year 1949, a member of congress (who might have been quoting from *Brave New World* or the words of Lenin) denounced modern art as silverside and declared that its proper function was to 'glorify our great material progress'. The mass produced culture of today is heading at top speed toward the moronic cultural level of the *Brave New World*. (xvii)

The advancement of mass or herd culture has been the major cause of the marginalization of good and God. The mistake of removing flaws from human being through conditioning has been a great hindrance in it.

## 2. Scientific Progress and Development of Conditioning Theories

Science primarily believes on empiricism. Anything obtained through experiment or observation thus derives the source of knowledge and information in science. However science is also a close companion of philosophy and religion. The popular saying, 'Science without religion is blind and religion without science is lame' also justifies the same fact. The base of science is the experiment or observation. It does attempt to answer the entire questions on the basis of simplest theories.

It is obvious that enlightenment era ushered the application of science in human activities. It brought about change in their way of life. Machine replaced the manual works. The scientists of that time became so much optimistic that they even

postulated different kinds of theories regarding human behaviors. Thus, the progress of science led to the emergence of conditioning theories. Such conditioning theories postulated different kinds of frameworks and believed that human behavior is nothing but the product of the system itself. Conditioning theory assumes that mind of a child is tabula rasa i.e. a blank sheet of paper, where anything can be written. In this vantage point, there developed conditioning theories like Pavlovian conditioning, operant conditioning etc. The hatchery and conditioning center of *Brave New World* is also an example of conditioning on which the whole subject matter of Aldous Huxley's novel is based on. Now, in order to foreground the concept of conditioning, the following discussion would focus on conditioning theories:

#### i. Pavlovian Conditioning

Pavlovian Conditioning is also known as classical conditioning. With regards to Pavlovian Conditioning, Herbert L. Petri mentions, "In the process of classical conditioning, a formerly neutral stimulus gains the ability to elicit a response from an organism because it has been paired with so other stimulus that reliably (and usually rather automatically) elicited that response in the past" (139).

Ivan Pavlov, a Russian Physiologist, developed the theory of conditioning by observing the salivation process of a dog by giving food and ringing bell just the moment food was offered to the dog. When the dog was offered food, it salivated. Pavlov offered food along with the ring of the bell. After a short period of time, the dog was habituated in such a way that there was saliva in the mouth of the dog by the ringing of the bell alone. Thus, the ringing of the bell, with its association with food, had the same effect upon the behavior of the dog. Herbert L. Petri mentions Pavlov's Classical Conditioning Theory as:

Pavlov called the Meat powder an unconditional stimulus (UCS) to indicate that its effect on behavior was unlearned or automatic. He called the salivation response to the meat powder an unconditioned

response (UCR), again to indicate the unearned nature of this response to the UCS. The bell was termed a conditioned stimulus (CS) because, though originally neutral, it developed (by association with the UCS) the ability to elicit a response that Pavlov called the conditioned response (CR). The term conditioned was chosen to indicate that learning was involved in eliciting the CR by the CS the CR and UCR are both sublimation in this example, but they are considered as different response. This is because the UCR occur automatically to the presentation of the UCS, while the CR only develops after something new, a learned response to a formerly neutral stimulus of we remove the UCS and present the CS alone, CRS will continue to occur for a while. (Ibid, 139)

The Classical Conditioning Theory is applied in the hatchery center of Huxley's novel. After giving birth to the five castes of people– Alpha, Beta, Gamma, Delta and Epsilon – the World State starts various kinds of conditions upon these five castes of people. The people are so conditioned that the conditioning boosts up the genetic engineering and turns every innate of the world state into automata.

The world state of *Brave New World* has a section called "Infant Nurseries Neo Pavlovian Conditioning Rooms." By applying various kinds of unconditioned stimulus they condition the children in those rooms and achieve the desired conditioned responses making the reflexes permanent for their whole life. According to the system of the World State, they do not need human knowledge and any interest in nature.

ii. Operant Conditioning



Operant Conditioning theory develops in the sequence of reinforces and response. In *Motivation: Theory and Research*, Herbert L. Petri says, "Modern ideas on operant have evolved from the early works of Thorndike, who argued that the consequences of a response strengthen the connection between that response and some stimulus in the environment" (148).

In the theory Operant Conditioning, "reinforce" has an important role to bring the system in function. D.C. Davenport presents B.F. Skinner's views about reinforces, "A reinforce is anything which increases or maintains the likelihood of some behavior occurring" (Ibid 44).

As the most of the aims of the World State are fulfilled with Pavlovian Conditioning, they do not officially think about applying Operant Conditioning. But the concept of this type of conditioning is found applied in the activities of the world state. Such evidence can be found in the following lines of the *Brave New World*:

Suddenly from under the bed a pug faced twin popped up between John's chair and the wall and began peering into Linda's sleeping face.

"I say ..." he began, but the sentence ended prematurely in a squeal.

The savage had seized him by the collar, lifted him clear over the chair and, with a smart box on the ears, sent him hating away. His yells brought the Head Nurse hurrying to the rescue.

"What have you been doing to him? She demanded fiercely. "I won't have you striking the children."

"Well then, keep them away from this bed." The savages' voice was trembling with indignation. "What are these filthy brats doing here at all? It's disgraceful!"

"Disgraceful? But what do you mean? They are being death conditioned. And I tell you", She warned him truculently, "If I have any more of your interference with their conditioning. I'll send for the porters and have you thrown out." (Huxley, 137)

When the savage was looking after Linda, his mother, he found that she was about to die, he called for the nurse who was playing the game of hum-the-zipper with the Delta twins.

The head nurse was worried that the play might discondition the children. By the time, the children were back at the end of the ward where Linda was dead. The savage stood for a moment in a frozen silence, then fell on his knees beside the bed and, covering his face with his hands, sobbed uncontrollably. So, to maintain condition the nurse performs the following activities:

The nurse stood irresolute, looking now at the kneeling figure by the bed (the scandalous exhibition) and now (poor children!) at the twins who had the ward, staring with all their eyes and nostrils at the shocking scene that was being enacted round Bed 20. Should she speak to him? Try to bring him back to scenes of decency? Remind him of where he was? Of what fatal mischief he might do to these poor innocents? Undoing all their whole conditioning with this disgusting out cry-as though death were something terrible, as though anyone mattered as much as all that! It might given them the most disastrous ideas about the subject, might upset them into reaching in the entirely wrong, the utterly anti-social way.

She stepped forward; she touched him on the shoulder. "Can't you behave?" She said in a low, angry voice. But looking around, she saw

that half a dozen twins were already on their feet and advancing down the ward. The cried was disintegrating. In another moment ... No, the risk was too great; the whole group might be put back six or seven months in its conditioning. She hurried back towards her menaced charges.

"Now, who wants a chocolate éclair?" She asked in a loud cheerful tone. "Me!" yelled the entire Bokanovsky Group in Chorus. Bed 200 was completely forgotten. (Huxley 140/141)

The nurse here provided chocolate to the children. Her intention here was to make children forget the unpleasant sound made by the savage at his mother's death-an unprecedented incident to the brave new worldviews. It was critically subversive. So, they offered chocolates to those children, so that, they might not pay any attention to the savage's subversive acts.

The nurse, thus, was enforcing the children to feel untouched, unaffected by the unpleasantness they observed. To speak within the framework of Operant Conditioning Theory, the chocolate, here worked as a "reinforcer" (Devenport, 44). D.C. Devenport presents B.F. Skinner's views about "reinforcer" □ "A reinforcer is anything which increases, maintains the likelihood of some behaviours occurring" (Ibid 44). The Delta twins forgot bed 20 completely when they got chocolates from the nurse. The purpose of giving chocolate to the children is to get them to forget the unpleasant past. Unlike the pavlovian concept of conditioning, the reinforcement (here chocolate) serves not so much to strengthen a connection between a stimulus and a response rather to strengthen the response itself, making its occurrence more probable. One can just as logically argue that the effect of reinforcement is to motivate behavior.

Thus, the both concepts of the conditioning theories have been employed in *Brave New World*. The conditioning theories have been used to govern the undesirable, ungoverned habits of its citizens. So, to eliminate undesirable habits of its citizens it uses soma as a reinforcer, which avoids the frustration of its citizens. Further, it maintains a static world which blocks improvements and creativity.

### 3. Elimination of Free Will

The children are coached the knowledge of the different classes in the world and why it is best to be the class they are in is implanted in the child's mind through hypnopaedia, a series of hypnotic suggestions (moral lessons) played while the child is asleep. Through the suggestions that make up the childhood of the adults in this society, the adults are raised by the world state to think and act as they are told. Thus, the people in the world state have turned out to be simply puppets and automata. Feelings have become obsolete. They act only as a member of a particular class rather than an individual with free will.

Even close relationship is forbidden in the scientifically advanced world state. Although dissatisfied with the life in the world state, Bernard and Helmholtz helplessly do not know any other way of life in the world state and any other values either. They can not create as they have no free will and no creativity. The ideology of *Brave New World* is the absence of any new idea and germination of no desire what they cannot get. Terry Eagleton mentions the danger of educating people as this makes them able to question the essence of the values prevailing in the society. They warn:

... if you allow a lot of young people to do nothing for a few years but read books and talk to each other then it is possible that, given certain wider historical circumstances, they will not only being to question

some of the values transmitted to them but begin to interrogate the authority by which they are transmitted. There is of course no harm in students questioning the values conveyed to them: indeed it is part of the very meaning of higher education that they should do so.

Independent thought, critical dissent and reasoned dialectic are part of the very staff of a humane education.... (175)

Even though scientific progress of the present world has conditioned human roles and stimulations, it has still caused crisis on the people at large extent. The misfits in the novel, *Brave New World* add a proof to this fact. They have been successful in maintaining some individualistic characteristics, i.e. attempting and desiring to do beyond their given paradigm. Elimination of free will has caused the extinction of 'id', 'ego' and 'super ego'. Conditioning has bottled the neck of their free will. As the behavior is programmed, controlled and manipulated, they can not think of doing anything beyond those programming.

#### 4. Extinction of Identity

An individual is distinct from all others and this distinctness is his identity. One's identity is what he does and shows the world what he is capable of. The 'Farm Center' in *Brave New World* contains people having such distinctness except two misfits. All others are provided with the characteristics after their common types of genetic manipulation. The living in the farm center is the avoidance of all the distinctness, imagination and power of making decisions. No one has to decide in any condition because no conflict and conflicting situations are there where they need to make any kind of decision. The society in *Brave New World* is a planned society. A science backed neo-fascist regime where people are automatons and cogs in a wheel. People are not conscious self. They lack 'id', 'ego' and 'super ego'.

Due to the genetic manipulation in the scientifically developed society, especially in the case of *Brave New World*, the people have lost their rights of natural birth and unknown and unidentified identity. They are programmed and prepared according to their future jobs they are to hold in the future and which, in their eyes, are great virtue because they are indoctrinated in their sleep-teaching lessons. All the beliefs are to be held for their whole life. G.V.L.N. Sarma says:

Huxley taught that the idea of progress would lead people to cheapen present life to endure misery in the hope of future welfare. The tendency among both nationalists and revolutionaries today, is towards the institution of a planned society. In such a society, things that are conducive to the advancement of the community as a whole may cripple the individual. (52)

For Sarma, Huxley is a foreteller of the advanced future society, which he saw to be more conducive and planned as Huxley saw.

Sarma launches his forecast about the extinction of individual in such a planned society are scheduled advanced society, "In optimistic forecasts of the future when stability and uniformity are thought to have been achieved, lack of individuality is an advantage. In fact *Brave New World* points out that in the future world there will not be any individual" (Ibid, 78).

Even though man desires for the better future with stability and uniformity, an outcome is lack of individuality and extinction of individuality and identity.

Robert S. Baker expresses his dissatisfaction at the loss of individuality due to the excessive development of science, "The end of history necessarily implies the death of politics in a world where rulers have become faceless technocrats,

worshipping efficiency and regulation, and administering a complex social system that has no need of ideological justification beyond sleep-taught clichés” (144).

For Baker, the rulers, who have lost their individual faces, have gained their history as technocrats. The death of this history indicates the end of their rule and regulation; therefore, the rulers induce their rule more and administer it to the extent of its efficiency bringing it equally to the complex society also.

The commoners are forced to act for the good of the society not for an individual. An individual loses his identity as he is merged into a mass and never realizes the need of upcoming as a different personality. Those, conscious like Bernard Marx and Helmholtz Watson- the two misfits- manage to think about the need of being different but suffer in the pool of mass, they find themselves lost in the pool though conscious of it unlike other and struggle to understand and achieve the difference.

George Woodcock views how almost absolute annihilation of identity is possible except a few misfits. Even when some show hysterical symptoms, they are scanned and are ejected from the society as if they are the infected organs of a body. This is the result of the defying the subjugation of the world stage. The conditioning is so successful that they do not need violent control for the subjugation of the citizens because the citizens think that it is immoral to defy the world state and its teaching:

There is no need for violent or over repression. Men are so conditioned from the time the spermatozoon enters the egg in the Hatchery that there is little chance of breaking into the rebellion, if they do become discontented there are always drugs to waft them into the heavens of restorative illusion. Thus, the controllers are able to govern with a softly firm hand; the police use whiffs of anesthetic instead of

truncheons and those over brilliant individuals who do not fit established pattern are allowed to indulge their heretical notions in the intellectual quarantine of exile. (1495)

But, still there are individualists says George Woodcock, "The higher castes, the Alphas and Betas, can not be as closely conditioned as the worker castes, because their tasks involve intelligence and the occasional need to use judgment, and even the best conditioning is not full-proof" (Ibid 1495). As in a society, the caste is ranked for those who can use the intellect is case or occasion-sensitive; there are obviously other castes that lack it. There are, therefore, people having no role to react the occasion and event.

Each society has its own identity in its difference from others. The identity of an individual is also an outcome of the difference. One is what other is not, but as hatchery produces the like by artificial fusion of sperm with egg, there is no individuality and there is no difference because all individuals are produced for the same characteristics with genetic manipulation.



## Chapter 3

### Mechanization of Characters

Huxley's choice of his characters is all guided by his motif of creating a hybrid *Brave New World*, a world with various adoptive qualities. Mustapha Mond, Bernard Marx, Lenina Crowne, Benito Hover are some example of this hybridity. Characters like Bernard Marx, Helmholtz Watson are all dehumanized characters, however, they exert their individual characteristic time and again.

The characters are really described and molded as individuals, but they are more like a type of people. Each character represents a group. For example, Bernard would represent those who reject society just because society represents them. When he was accepted by society, he embraced it. This is all because of human nature. He is a human of individuality in the world of robots like people. John was only a pure human being who represented those who grew up without prejudices and was heard that his lifestyle was not right. These people were perverted. Society (in the form of Lenina) embraced him and he ran away. Lenina is society and represents those people who go with the flow. People like Lenina are no more human, they are mechanized human. So, they are robots in the form of human body, whereas John, Bernard and Helmholtz are human in the world of inhuman.

So, the world of brave new worldians, described by Huxley, is a world without mothers and fathers. It is a world full of faceless human clones. Huxley describes a futuristic society that has an alarming effect on dehumanization. This occurs through the absence of spirituality and family, the obsession with physical pleasure, and the misuse of technology. In this world, each person is raised in a test tube rather than a mother's womb, and the government controls every stage of their development from embryo to maturity. The novel begins at the central London Hatchery and

Conditioning Center, a production factory for human beings. There is an explanation of various machines and techniques used to propagate the production and conditioning of embryos. There are pre-destinators who decide the future of each embryo assigning a future monotonous job to each of them. According to Huxley, as he has written in *Brave New World Revisited*, the only way to create a permanently stable society is to have absolute power. Such regime equipped with such technology may forbid each human from disrupting the social fabric controlling their behavior and thoughts. Huxley creates a society in which individual creativity is frowned upon and in which, only those who conform are welcome. So, every human produced as chicken is no more human. Dehumanization begins from the genetic manipulation. Later on, with predestined life and pre-plan each human is placed in a certain class, such as Alpha, Beta, Gamma, Delta and Epsilon.

The embryos are manipulated chemically to stimulate or to retard their physical and mental growth. By repeating phrases over and over while the children are asleep, government can condition each person to accept his role in the world around him and to behave in what the government dreams to be a safe manner. This creates a society full of human clones, completely devoid of personality. Every person is conditioned to love three things; soma, a wonder drug; Ford, their idol-a mechanical thing; and sex. They are conditioned for these things. They are conditioned for the sake of stability from the hatchery center till they grow quite old and die. If our DNA is treated in a way then we will have a destined life. If some of the world controllers do it, if it be a compulsory duty to each and every, then there remains no humanity. There would be no humans. All people would be robots; much disciplined, active, sincere and obedient to their masters. All the masters, in return, will be ensuring their happiness, peace and stability. Modern soma (psychosomatic

syrup) is used to suppress emotions. Use of it makes people and society empty of spirituality or higher meaning. This soma stupefies the people so they cannot be normal human beings with common human nature such as mysterious, unbounded and irrationally rational.

But human beings are shockingly surprising because continuous happiness can again be the source of unhappiness. Human beings having superb consciousness deserve unstable life and changes. Many times their bizarre wishes have made them inhuman too. So, the failure of this hope of utopia results from the failure of science and technology to suppress human nature. As in novel, John defends the right to suffer illness, pain and fear against the indulgent controller. Even the some of world controllers are not truly happy. Bernard Marx and Helmholtz always exert their individuality. They along with director, who is father of John, Savage are superior people of the *Brave New World*. They, belonging to the top ranked Alphas, are independent thinkers who are forbidden from disturbing social fabric. Intelligence is limited to fit the job which a person is given. But Alphas serve as intellectually superiors than others castes. Bernard and Helmholtz are equally facilitated with soma, sex and security. But their human nature cannot be suppressed. They frequently show their humanity. Bernard many times, flees from intoxicated mass of *Brave New World*. Nevertheless, all other people are artificially produced and they are devoid of human characteristics.

Jotting down the fierce words, depicting a terrific world, Huxley seriously satirizes the contemporary society. He seems a futurist to depict a upcoming society where science has abolished diseases and all the physical effects of ageing. Drugs have made even death bright and cheerful. Huxley seems committed to put an idea of human spirit which requires the existence of pain and hardship because pain,

frustration, sadness, curiosity and suffocation are abolished during DNA manipulation in Hatchery and Conditioning Center.

Huxley portrays several unique characters who struggle with the society. Bernard is a deformed upper class Alpha who constantly struggles with his own shortcomings though he is an intellectual. A young woman, Lenina Crowne, becomes romantically involved with Bernard and they both travel to a savage reservation, which is one of the last places on earth where people are allowed to live without modern amenities such as soma, birth control and helicopters. Bernard and Lenina meet a young boy and his mother Linda, originally from the civilized world. Linda's pregnancy in the past is an illegal and incredibly disgraceful offense. That pregnancy is supposed as a major cause of her disappearance on a trip. As a result, she goes to the reservation and remains there. Both savages (Linda and John) are brought back to the new world and the young boy named John, known as the savage, becomes quite a celebrity. But the differences between the two worlds tear at the young man's soul as his values and moral clash with those of the new society. Following the death of his mother, he eventually isolates himself from everyone. Sight seekers encourage and drive him to commit suicide in the end.

One of the things that marks society in *Brave New World* so different from ours is the lack of spirituality. The pleasure-seeking society pursues no spiritual experiences or joys, preferring carnal ones. The lack of a religion that seeks a true transcendental understanding helps ensure that the masses of people, upper and lower classes have no reason to rebel. What religious ritual they have, begins as an attempt to reach a higher level of understanding as a community but quickly turns into a chance to please the carnal nature of man through orgiastic ritual. This denies the

human soul, which is usually searching for a pleasure not experienced in the flesh but the mind, and preserves the society based on happiness which they established.

The novel addresses the importance of family values and the family structures as an integral part of our society. A new way to be born and raised has done away with the family and brought in a dehumanizing strict class structure and psychological messages to replace it. There are five rigid classes in the world, each with its own characteristics ranging from jobs to clothing to intelligence level. These classes are enforced from birth through experience and suggestion. A dislike of roses and books, for example, is enforced through electric shock while the children are still babies. The knowledge of different classes in the world and why it is best to be in the class you are in is implanted in the child's mind through hypnopaedia, a series of hypnotic suggestion played while the child is asleep. Through the suggestions that make up the childhood of the adults in the society, the adults are raised by the leaders of the state to think and act as they are told. Rather than individual, parents instilling their own values into their children, the state chooses how and what each child will learn. The parental relationship of a father and mother to a child has become a dirty and improper idea. The director expresses his disgust of family in this way, "The world was full of father - was therefore full of misery; full of mothers - therefore of every kind of perversion from sadism to chastity; full of brothers, sisters, uncles and aunts - full of madness and suicide" (Huxley, 33).

Feelings have become obsolete. It is this lack of family that helps keep the different classes in their place. They are rather than as an individual. Things that create problems in society's class structure such as the desire of parents to want something better for their children or people striving for something better for them, have been eliminated with family.

This novel takes a look at human obsessions with pleasures. There are several quick and easy ways of feeling good in the society in novel. First of all, there is soma, a readily available drug to escape from reality for a few hours or a few days. The "feelies" are a common form of entertainment. The audience sees, hears, smells and feels a sort of action adventure adult movie. Casual sex is a third popular way to spend spare time. Since, "everybody belongs to everyone else"(Huxley, 37), commitment is a non-issue.

The novel also deals the effects of advances in science and technology on human society. Technology is crucial requirement in order for the society of *Brave New World* to form. One might consider whether Huxley argues that science and technology are inherently evil. The world controllers state that science is dangerous to the society, since it can destroy stability. But Huxley gives examples of how the problems raised by new technology can be solved poorly or how it is difficult to solve. When mass production becomes simple, *Brave New World* society allows production to increase and takes the increment of consumption as a solution that seems flawed. He provides a strong warning against the misuse of science. Through the factories that produce children, drugs that evoke pleasures and conditioning that replaces families, technology becomes a dehumanizing force.

Some major characters

Bernard Marx is one of the main characters in the novel. He is an outsider even in his society, and it is rumored that the worker who was in charge of his bottle put some alcohol in it by misuse, owing to Bernard's abnormally short height and ugly features.

Members of the higher castes are conditioned to dislike the shorter lower castes and this places Bernard in a gray area. He is an Alpha-plus, but is not quite part

of the Alpha-plus set. This has probably led to some of this other peculiarities. He does not enjoy the drugs but chooses to spend time alone and is not promiscuous. In addition, Bernard holds a kind of dissatisfaction with some aspects of the society and tends to be unsociable and aloof towards his more hedonistic peers. Despite his somewhat negative qualities, Bernard is profoundly intelligent and a bit philosophical.

He is the character who is human. Being a conditioned man, a machinery product, he is solely human in the world of automations. During DNA manipulation, every one is made emotionless, fearless, loveless, soulless, stable etc. They are conditioned to do very limited and mean things. So their life is life of a robot kept in some part of factories to do a same job. But unlike others, Bernard is a man who doesn't look so much like a millinery part. Just as the Director finishes his explanation of how the world state has successfully eliminated lovesickness and everything that goes along with Frustration, Huxley gives us our first glimpse into a Bernard's private thought, and he is love sick, jealous and fiercely angry at his sexual rivals. When Henry Foster speaks up, "oh, she's splendid girl. Wonderfully pneumatic. I'm surprised you haven't had her'. Bernard Marx overheard what they were saying, and turned pale" (Huxley, 37). He is a loveable man. But other characters are loveless.

Sex is permitted to everyone because "every one belongs to everyone else"(Huxley, 37), in *Brave New World*. He is jealous, lovesick and hesitant to sex. He is even more revolutionary. He plots against the director who is the father of John. His motto of bringing Linda and John the savage is no more than taking revenge against the director. So, he is an angry man, full of feelings. He takes Lenina to Reservation to initiate love affairs. He usually meets another human character—Helmholtz Watson. Both of them are individual thinkers who have become friends because they cannot fit well into the society. They talk about something that they are able to create out of

worlds. While talking such thing especially creation of something out of words is risky to them which are strictly banned in *Brave New World* because creativity consists of emotion and feeling and such things are causes of social instability. During such meeting Bernard becomes afraid that some one is listening to them at the door. He goes to check but finds no one is there. This is fear of individuality. If individualism was permitted, then creativity would exist. Since creativity would lead to attempt to reform the society, the world controllers attempted to rule out individuals wherever possible. Thus, these two revolutionary characters are rational humans. The fact that society abhors rational, independent thought is seen by the mockery of Bernard Marx by his coworkers.

Thus, While Bernard is not exactly heroic (and he becomes even less so as the novel progresses), he is still interesting character because he is the only human of feelings and emotions.

The major movement in Bernard's character is his rise in popularity after the trip to the reservation and his discovery of John, followed by his disastrous fall. Before and during his trip to the reservation, Bernard is lonely, insecure and isolated. When he returns with John, he uses his newfound popularity to participate in all the aspects of world state society that he had previously criticized, such as promiscuous sex. This ageing proves his human nature that he wants to be a critic whose deepest desire is to become what he criticizes. When, John discards to become a tool of Bernard's attempt to remain popular, Bernard's success collapses. By continuing to criticize the world state while reveling in its "pleasant vices", Bernard reveals himself to be a hypocrite. So, even John and Helmholtz do not respect him. Lenina's relationship to Bernard is different. She sees him merely as a strange, interesting fellow with whom she can take a break from her relationship with Henry foster. She is



happy to use him for her own social gain but she doesn't have the emotional investment in him that she does in John.

However, he is a pure human and his unhappiness is failure of conditioning and failure of conditioning is failure of science and technology. This is proved by his rebellious, unhappy, and insatiable characteristics. This is also proved by his other human characteristics.

John the Savage is the illicit son of the Director and Linda. He was born and reared on the savage Reservation after Linda was unwittingly left behind by her errant lover. John the savage is an outsider both on the Reservation where the ignorant natives still practice marriage, natural both, family life land religion and the civilized *Brave New World*: a totalitarian welfare state based on principles of stability and happiness, albeit happiness of a shallow and insipid nature.

The reserves are uncivilized according to world state standards, because in habitants practice religion, and they have families. John the savage lives on such a reserve, but unlike the other inhabitants, he is fair skinned and has light hair. His mother Linda, used to live in civilization, until she became pregnant with John mothers were an abomination to civilization, and so, Linda didn't return to the ways of the world state. But she maintained her old promiscuity and so Linda's didn't return to the ways of the world state. But she maintained here old promiscuity and so Linda's conditioned attitude about sex combined with John's English features caused the other inhabitants to mock John. Though he was brought up outside of the world state system, he too was conditioned by three things primitive Indian tribes, works of Shakespeare and his mother's shabby guidance.

However, John, the savage is pure human who preaches humanity. He is stubborn to the humanity throughout novels. He is bold. He knows religion. He is

creative, angry, loveable, non-conformist, sad, unhappy and moody. So he is human. He is strange to the *Brave New World*.

John savage is introduced for the first time in the seventh chapter. Bernard and Lenina meet him in the Reservation. He is a rational and sane man but his mother describes him as being mad.

John knows reading books once he had attempted to murder pope and claims to have been inspired by a verse from Shakespeare. From his activities, it becomes apparent that John experiences everything quite emotionally, opposed to what each society considers normal behavior.

John, the savage represents a parallel to Bernard in that sense that he has struggled to join society, but been rejected by it. However, John is different because he is more a passionate human being who uses Shakespeare as his emotional guide. It's true that he is an emotional being which is enough to forever alienate him from either society.

Once, Lenina was having 18 hours sleep after taking soma, John, who is in love with Lenina, reaches there and peers from the window and finds that she is asleep. He, then, breaks a window and enters the house. He looks around, plays with Lenina's perfume powder then breathes in her scent and is over come by her beauty. When he hears Bernard's helicopter returning, he leaps out of the window. So, he has several aspects of his personality. He has conved himself that he is in love with Lenina. The way he looks at her and inhaling her perfume proves it as well. He retains extreme modesty, for when he imagines undressing Lenina, he immediately feels ashamed for having impure thoughts.

Bernard and Lenina return to London with John savage and his mother-Linda. Immediately the Director meets these people and reproaches Bernard for his social

misconduct and tells him that he is being transferred to Iceland. In the meantime, Linda recognizes the Director and calls him by his name, and then rushes up to give him a hug. But Linda gets mad and screams at him for having left her in the reservation when he pulls away out of disgust. Then, John walks in, falls to his knees, and calls him father. All the workers begin laughing at the scene until the directors finally runs out of the room.

Another scene of John and Lenina is more human. Lenina takes soma to bolster her courage and goes to visit. John After she arrives she tells him that she likes him. But John tells her that he feels unworthy of her and begs her to somehow make him become him worthy. After quoting Shakespeare and his feeling, he tells Lenina that he loves her. Lenina's response to being told that John loves her reacts, first, with shock, and then with rage. He screams, "Whore, impudent strumpet"(Huxley, 170) at her and flings her away. John's reactions are logical because he is not conditioned man; he is not devoid of humanity. He has purity and morality. His reaction to Lenina is a human reaction.

Once, John goes to the park lane hospital to see his dying mother Linda. He first encounters the head nurse, who is astonished that any one would want to see the dying or dead. Since society has abandoned individuality, dying is considered to be beneficial to the society. John finds Linda in an unconscious state and tries to rouse her. This is no more than a son's love for his dying mother. In *Brave New World*, death and fun are always intermingled so that people will lose their natural fear of dying rather they enjoy owns death and other's death. Some boys (Bokanovsky group) make fun of Linda's ugliness and Fathers. John angrily picks one of the boys up and tosses him away from her. The head nurse is upset that John interfered in the death conditioning and warns him to behave. At last, Linda dies from John's shaking to

make her recognize him. John sits by the bed and cries over her death unlike conditioned Bokanovsky group who are trained to cheer up the death.

Most interesting part of novel is the debate between John and Mustapha Mond (world controller of Western Europe). Mond discards the religion. According to him, this is practiced by people when they have fear of death. He asserts that since no one fears death in *Brave New World*, there is no need of religion.

The savage argues instead that solitude would lead people to visualize a god. "He would have liked to say something about solitude, about night, about the mesa lying pale under the moon, about the precipice, the plunge into shady darkness, about death" (Huxley,203).

Since the utopian society has removed solitude, there is no time for people to sit and contemplate the world. This is John's strongest complaint about the society, namely that it fails to allow people time alone. Mustapha then counters several of the savage's points. The savage argues that men are being punished by being happy because they are overindulging in their pleasant vices. Mustapha argues that by their society's standards each man is happy and perfect as he is. The argument continues: self-denial is condemned as being bad for economy; chastity is described as leading to passion, which in turn creates instability. Mustapha morel says, "But chastity means passion, Chastity means neurasthenia. And passion and neurasthenia mean instability. And instability means the end of civilization. You can't have a lasting civilization without plenty of pleasant vices" (Huxley, 209).

Nobility and heroics are understood by Mustapha as only existing where instability reigns, and thus they are unnecessary. The climax of the argument appears when Mustapha says, "in fact you're claiming the right to be unhappy" (Huxley, 212). The savage replies, "I'm claiming the right to be unhappy. Not to mention the right to

grow old and ugly and impotent, the right to have syphilis and cancer, the right to have too little to eat, the right to be lousy: the right to live in constant apprehension of what may happen tomorrow, the right to catch typhoid, the right to be tortured by unspeakable pains of every kind". He concludes, I claim then all."(Huxley, 212)

Like others in this novel, the character of the savage is not believable. Huxley is not interested in creating characters, but in expressing his ideas. The savage speaks too intelligently and reasons too well and this all is no more than the Huxley's criticism of possible inhuman effect of science and technology. So, from this point of view, John, the savage stands as an excellent spokesman of Huxley. When he was writing this novel (around 1931) Huxley was completely disillusioned with mankind and with its choice of values or lack of values. He saw no hope for man's ultimate salvation of himself. He expresses his own pessimism by offering no hope in his novel because none of characters is able to change or to bring about change.

After his effort to arouse revolt among the lower castes has failed, the savage retreats to an old abandoned lighthouse to recapture everything which the utopian society has gotten rid of namely religion, love, remembrance, pain and hardship.

People are confused to see John beating himself with the whip. John has to struggle the utopian world for the last time. Lenina's arrival makes him wilder because she exemplifies everything evil about her world. She represents a sensual being who manages to come between John and his mother. She defiles his abstinence and makes him forget his religion. Thus, when John sees Lenina, he is furiously inspired to attack her.

The savage is found the next evening hanging from the archway, thus, this ending shows that accepting utopia means giving up everything that makes John an individual human being. Thus, his death is an escape of dehumanization.

Lenina Crowne is a liberated Alpha. She is a young and pretty and popular as a sex partner. She is a vaccination worker at the Hatchery and Conditioning Center. Although she is a conditioned citizen of *Brave New World*, she finds the living the motto "Everybody belongs to everybody else" a little tiring. She is happy, well-adjusted citizen. She accepts *Brave New World's* teaching and values without question. Only a sad moment of her life is the frustration brought about by her feelings for John savage. She finds him attractive and as her own way, tries to seduce him. So, her desire to be with John is essentially a sign that she is falling in love with him, though making love in her world is crime. So, she, though a pure conformist, crosses the boundary and becomes a human for the first as well as last time.

Lenina experiences entirely new emotion throughout this experience makes her emotions and thoughts more like those of an individual. Thus, she constantly requires soma in order to interact with John, taking it during their first date and again before going to his house. Not having knowledge of John's culture, she by her own conditioned logic assumes that he might want to have sex with her, when John tells her that he loves her. Unfortunately she cannot understand his attitude regarding sex. Finally she, like others, can escape from frustration and unhappiness by taking soma.

However, she is a product of the system and the system is wrong. Because she is a beautiful, desirable woman, she personifies the John's conflict between the body and the spirit. The entire scene of Lenina going to John is a first and final assertion of individuality on the part of Lenina. After her tripping naked causes John to erupt in violence, she immediately reverts back to sociological ideals which are her security. But she is a conditioned brave new worldian, representative of other conformist who is happy and stable.

Helmholtz Watson is an intellectual man physically the ideal of his Alpha-plus caste. He is anti-thesis of Bernard Marx. Bernard is feeble and he is over strong. So, both of them are social misfits. Like Bernard, he questions the conformity of life in the world state and the values it teaches, but unlike Bernhard, his dissatisfaction stems from his feeling that there must be more to life than more physical existence. Although not as important to the development of the novel as Bernard, Helmholtz is in many ways a more admirable character because, instead of simply talking about what he believed, he acted.

As noted earlier, Huxley in this novel expresses his pessimism regarding man and his ability to save himself, consequently none of the characters is able to bring about change. However, Helmholtz is at least willing to try. When the savage tries to tell people they are being degraded, Helmholtz Join forces with the savage when a mass appear. Later, he accepts his banishment from *Brave New World* and requests that he wants a cold climate since he feels such discomfort might aid his writing.

So, Helmholtz is an admirable person. He is more praiseworthy than Bernard. He is strong human with strong will power. A conditioned man proves humanity stronger than any thing else.

Mustapha Mond, a World Controller, is a fictional character. He is one of the ten world controllers, a senior member of the Alpha Caste who runs the entire society. He holds the position of resident world controller for Western Europe. Mond reveals that in his youth he was a scientist, particularly a brilliant physicist, conducting research which didn't conform to the world controller's view of social stability. The world controllers at the time explained that his research was dangerous to society and offered him a choice: to conduct his research on one of island reservations, where he would be ignored, or abandon his research and become a world controller. Mond

ultimately chose the later. In his office, he has a copy of the Bible in a shelf, along with several other religious books. In plain view, in his office are the orthodox books of the world state.

His character is generally contrasted first to the normal citizens of the world state, then later to John the savage. He appears somewhat distinct from other Alphas of the world state, with a less attractive physique and a tendency to talk about history, a forbidden topic. Along with John, the savage, he is one of only two known people in the world who has read the works of William Shakespeare.

Mustapha Mond, a unique character and a controller of others' destiny is unable to control himself. Thus, he is a human being in the world of soulless robots because he has human characteristics like, curious, rebellious, ever learning, power seeking, etc.

Director of Hatcheries and Conditioning Center is the first character we meet because novel opens with the director taking a group of students on a tour of the center. His main concern is the production of automatons to populate the *Brave New World*.

He is an Alpha-plus, and because of the importance of his position we might well assume that he is very intelligent and capable man. His comments during the tour indicate that he is efficient, very business like and very much concerned with conformity—the primal and the ultimate need is stability. In fact, when the world controller mentions history (a forbidden subject) the director is somewhat taken aback and recalls with some dismay the rumors that old forbidden books were hidden in a shelf in a controller's study room.



He is also a character who was against the rule and regulation. He is the father of John Savage and was the cause of Linda's pregnancy. And to be father, is severe crime in the world state.

So, the every character is conditioned and restricted. However, new worldians like Bernard, Helmholtz, Lenina and even Mustapha Mond and Directors displayed individualism, which is part of humanity. It seldom happens because they are conditioned and degenerated beings. However, these characteristics are result of strong humanity and human nature hidden in human beings, who are mysterious and bizarre creatures in *Brave New World*.

*Brave New World: A Science-backed Neo-fascism*

*Brave New World* is guided by the Fascist ideology. It believes that scientist can create human being of their choice. Also, it believes that with the application of various conditioning theories like Pavlovian conditioning and operant conditioning, the technocrat rulers can guide the behaviors of the people they produce. Regarding the Fascist ideology, Huxley himself in his seminal essay *The Planned Society* elaborates the term in the following way:

All Fascist planning has one ultimate aim: to make the national society more efficient ... Industry, commerce and finance are controlled for this purpose.... Meanwhile the dictator's subjects are systematically educated to be good citizens of the Fascist State. Children are subjected to authoritarian discipline that they grow up to be simultaneously obedient to superiors and brutal to those below them. In school they are taught extravagant lies about the achievements of their ancestors while the truth about other people is either distorted or completely suppressed. The press is controlled so that the adults may

learn only what it suits the dictator that they should learn. Any one expressing unorthodox opinions is ruthlessly persecuted. (Menezes, 12)

*Brave New World* depicts just similar types of Fascist regime in which the controller, by the help of science, technology and conditionings, has exploited the citizens-hatched as desired, mapped genetically and reduced into naive sub-humans. It is believed that human beings do not possess any identity, individuality free will and instinct. *Brave New World* dreamt world of order and achieved it successfully by exercising science-backed, benevolent Neo-fascism. As a result, *Brave New World* has become a well planned society—a benevolent Fascist regime that controls human stature by revolutionizing biology and achieving its results into physiology and by conditioning after the decantation to control their behavior by applying new Pavlovian conditioning

Just like the ruler in the Fascist Regime control the activities of the subjects, in the same way, the technocrats with the help of conditioning tools bottle the neck of free will of the subjects as the behavior is programmed, controlled and manipulated. So, they cannot think of doing anything beyond those programmes. Even acquired processes are blocked and what seems acquired turns into given. Thus, the advancement of science and technology might turn the world towards the scientists for various types of control for stability. In *Brave New World*, the world of 26<sup>th</sup> century, the technocrat rulers have given the individuals a mass-identity and have prepared them not to question about their identity and live as designed by the controller (rulers) in the novel.

The entire society of the *Brave New World* was devised by technocrats with the hope of planned and secured society that does not possess any kind of problems

and obstacles for the people. Also, every citizen is engaged in the activities as per the need of the nation. With such concepts in view, the technocrats idealized Ford and were empowered to develop a science-backed new Fascism that replaced each and every old value. But the world state does not commensurate with the Fascist concept of Mussolini in one concept. In the old totalitarian Fascism as mentioned by Mussolini, who believed, "War alone brings up to its highest tension all human, every man puts the stamp of nobility upon the people who have the courage to meet it" (Menezes, 10). Nonetheless the world state shares the same property of the old totalitarian fascism in the sense that it too believes on the submission of the individual will to the unified will of the people as expressed by the state and full obedience to a usually charismatic leader, who embodies the state. Both of them believe in the control of human behavior to achieve a particular purpose.

*Brave New World*, thus, does not allow its citizens to think and act independently. It conditions its citizens to act exactly how it wants them to act. Besides, when some brilliant people are seen and they try to use their idiosyncratic vision and instinct—it is supposed as anarchist action in the system of conditioning. They are penalized in both Fascist state and the world states i.e. the totalitarian state and the world devised by the technocrats.

## Chapter 4

### Conclusion

As humanism is concerned with the human beings, their place and position to the world they live in, dehumanization talks about the process of making somebody lose their basic human qualities such as love, kindness, hatred, creativity, etc.

Humanism has firm belief in the capability and dignity of human beings and it seeks freedom for them. Science and technology have been friendly to human beings. They have been helpful for the development of human civilization. However, in many cases, they look dangerous to human beings. The conflict between science and religion took place even in ancient times. Not the invention of instrument but an innovative thought can be dangerous to people because a single innovative thought can dismantle the stability and order of the society.

The fear of Aldous Huxley, George Orwell and D. H. Lawrence is more realistic and reliable. Huxley's *Brave New World* is the outcome of his fear of science and technology. Previously, science and technology was controlled by human beings. Human beings utilized them for their convenience, progress and equality. But, these days, especially after the industrialization, establishment of factories with ever working robots, computers, and automatic machineries, their efficiency has become the causes of human worry and unhappiness.

Use of modern drugs and mostly genetic engineering (eugenics) is probably most detrimental in the process of dehumanization. The Central Conditioning and Hatchery Centers of *Brave New World* are human production factories. They manufacture human clones. DNA manipulation is done in the embryo stage. Use of drugs is made compulsory to avoid feelings and emotions. Conditioning of people using the Pavlovian Conditioning and Operant Conditioning theory is extended there.

Ivan Pavlov showed that animals can be trained to do an action through punishment and reward. This concept is expanded to humans by Huxley in *Brave New World*. Some characters are trained to avoid roses and books by giving them electric shocks when they touch such items. Thus, this conditioning lowers these people to the status of animals. And making people act like animal is a purely dehumanization.

Sleep teaching is another method of conditioning the brave new worldians. Same thing is repeated many times, so that, it looks more natural and true. Among these, genetic manipulation is more deadly cause of dehumanization. Manipulating genes of human beings, we can create a superman as well as maroons. This occurs also in *Brave New World*; five castes are produced limiting their thoughts and physical capacity. Their size, shape and brilliance are as limited as world controllers want. The scientists of the world state produce an average number of ninety six epsilons identical twins from a single egg. As a result, these produced automatons lose every bit of human identity and their individuality. They never realize the meaningfulness of their own existence.

Thus, childhood conditioning wipes out thinking, imagining, hypothesizing except some major characters occasionally. Thus human cloning is a process applied to control the human beings as the cloned product feel and act uniformly. Thus, science and technology has played crucial role to limit humanity in *Brave New World*.

The central motto behind this manipulation is the social stability and happiness to all and happiness forever. The world controllers argue that their motto of conditioning is to reward happiness, security and entrainment to every one. So, they limit intelligence, thought and even shape and size of *Brave New World* citizens.

As John the savage claims to be unhappy, this continuous happiness is not the reward but punishment to people because non-stop happiness can again be the cause

of unhappiness. Human beings are surprisingly strange that they can not and do not want a monotonous life. They want changes, risk, and adventure. Mustapha Mond, being World controller proves this insatiable desire that is human desire. Hiding forbidden books in a shelf is his human characteristic. Bernard, a jealous, selfish, hypocritical, rebellious man shows similar feature. Helmhottz is another human in the world of automatons. John, a spokesman of Huxley always preaches the humanity. He goes against the dehumanization but fails at last.

John's death is the death of humanity. So, it is a failure of science and technology to ensure happiness as people have expected. So, frequent exertion of human characteristics by the characters attests that humanity cannot be suppressed by anything else. John frequently puts forth such characteristics. Mustapha Mond has the forbidden books, which he reads time and again. Bernard shows such characteristics frequently in different occasions like, exposing Linda and John, making a love affair with Lenina and criticizing the world state. Helmholtz goes against the ideology of world state supporting Bernard, criticizing the society, and helping John, the savage to encourage lower castes to revolt against world controllers. And Lenina is non-conformist during her emotional experience with John and offering her body due to flood of love. These confronting activities prove the major characters' human attributes. Mysterious nature of human beings keeps them alive and strange. It keeps them always superior to anything else. So, the humanity must not be sacrificed in the name of stability, peace and progress. It must not be scarified in the name of anything else.

So, the main concern of Huxley is the possible sacrifice of humanity by the negative use of science and technology. This is his fear about the loss of humanity. This is his fear about the rapidly growing interest of people in science and technology.

It is a fear against unnatural human effort of making every one immortal, superman, which he finds catastrophic. So, dehumanization is the main concern of Aldous Huxley in *Brave New World*.

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