

Huxley published in 1932?

Paragraph on Brave New World

Texts of the dystopian genre work to emphasise and draw criticism upon ominous tendencies of present day trends, societal and political norms. The influence of the type of criticism that dystopian texts aim to project emerged, primarily, from the post-World War Two era and the fear of nuclear warfare. Many critics from that era established a moral criticism upon advancements and potential threats of modern society through the dystopian genre of creating an unpleasant, imaginary future society based upon the illusion of "Utopia". Within Brave New World by Aldous Huxley, the perspective that collective efficiency holds greater importance than individuality for social stability is portrayed in order for the author to emphasise the impact that this factor has on social functioning. It is also presented in order to signify current social situations that the author implies are detrimental to society, such as technological advancements and the overenthusiastic embrace of scientific discovery. In this way, the perspectives and values explored within the chapter are also resistant to the reader. The values that have developed from the perspective of collective efficiency are portrayed through the use of extra-diegetic narration that creates a confident tone through the construction of imagery. Detached and intrusive statements through the construction of syntax also assert the values that Huxley aims to portray through the emphasised perspective. The "Central London Hatchery and Conditioning Centre" is presented as the institution practicing "modern fertilizing processes" that are "undergone voluntarily for the good of society." This is achieved through the narrators detached and intrusive voice which exposes the setting and, thus, the values held within the setting; "For of course some sort of general idea they must have if they were to do their work intelligently- though as little of one, if they were to be good and happy members of society as possible." It is evident that the society aims for stability and efficiency through artificial and totalitarian means, as expressed through the narrator and perspective. This efficiency for collective "progress" in place of "individuality" is portrayed as being a value held by the society because it acts as a "major instrument for social stability!" Individual concerns, therefore, are implied through the values of the chapter as being unstable to society's preservation and welfare and that, alternatively, stability can be maintained by taking away a degree of human individuality and replacing it with a type of "collective" efficiency. The perspective ^{of the author} emphasises that the "conditioning" and "predestination" of embryos to produce "uniform batches" of specific castes, is designed to make "people like their unescapable social identity!" Thus, it is portrayed to the reader that the society values ^{collectivism} ~~efficiency~~ and conditioning rather than individuality because "that is the secret to happiness and virtue."

pure
society

7
logic

Society is the aggregate of individual beings living together for a desired aim of order and to achieve particular purposes. Within society, uniform ideas, behaviours and aims begin to emerge in order for the society to work towards a type of "collective" efficiency for the purpose of social preservation and welfare. Two concepts regarding the nature and influences upon social functioning include collectivism and individualism; each with fundamental differences regarding moral concern. Whilst the two retain these differences, observably, they appear to interact in particular ways because society has a collective aim but is, at core, composed of individuals. The question is continuous and has been persistent throughout history; where do humans make their stand? Are we naturally collectivist or naturally individualistic? Which way of organising society is the most efficient?

Brave New World (BNW), a dystopian novel by Aldous Huxley, works satirically to emphasise such a notion and criticise one perspective that has emerged out of this questioning; that collectivism holds greater importance to social stability and functioning than individualism. To understand the criticism of the author towards this idea, with which the reader is also resistant to, it is crucial to understand both ideas respectively. Individualist will act in such a way that places private concerns above the collective interest and will align with the principals that all action initiated is for the benefit of one's self interest. Whilst this sounds rather self-absorbed, it is important to note that an individual's "self-interest" may in fact be aimed towards benefitting society and creating harmony and peace amongst the community. The collectivist idea asserts that the group or society is the central unit of moral concern and that the individual's life belongs to society for the "greater good". Dystopian texts frequently work to portray such moral and ethical questions in order to criticise or present perspectives upon ominous tendencies of modern day trends and social or political concepts. In Brave New World, the values that underpin the collectivist idea, as being necessary and beneficial to society, include the advantage of classical conditioning and predestination of artificially developed embryos in order to integrate them into what is an illusion of a Utopian society.

Whilst chapter one of Brave New World establishes this moral ground of collectivism and presents it to the reader, it is obvious that the perspective and values of the author are critical in regards to this, as the text has a confident satirical tone. One must ask the question as to what exactly Huxley is criticising about collectivism. It is true that this way of organising society is beneficial and important to social integration and it is also true that individuals sacrifice certain personal freedoms to live in a society with laws and regulations aiming to benefit the people as a whole. Humans sacrifice a degree of personal freedoms and motivations in order for law and order to reside in the moral considerations of the community members. If everyone operated purely as a result of their self-interest, then murder and rape and exploitation would be possible without consequence. This is clearly not the case. It is evident, therefore, that society does function in a type of collective manner, so would it make sense for Huxley to be criticising these positive values of collectivism that do indeed aim for the "greater good"? Rather, Huxley aims to criticise the means of achieving collectivism; the totalitarian and state control that works in Brave New World to condition and predestine individuals by not allowing individualism to naturally be embraced in the first place. The negative aspects of imposing collectivism through totalitarian means include the simple fact that human rights and freedoms are denied unless they are deemed "safe" to societies preservation. If questions arise

that consensus
is necessary
for social
cohesion

should this thesis be up here in your?

an example?

about it takes to an extreme??

✓

regarding anything deemed unacceptable or challenging to the control system, the individuals are oppressed further. Having knowledge of this type of organisation through historical events regarding the Communist system, collectivism in its governed manner is only stable until someone questions how it functions because questioning arises from individual thought. In Brave New World, collectivism is only stable in the sense that a totalitarian government denies the society of personal freedom and rather conditions them to place their moral concern at the hands of the community. If something requires control and action, is it then stable? Stable in the sense that it can naturally be upheld? In this sense, collectivism, in its desired form, is not real and cannot be achieved on any basis other than if it benefits self-interest or is imposed upon a society that is not aware of an alternative. People may join together for a particular aim; in a group, community, political or societal setting, however, the desire to join together must still come from individual consideration as to why that collectivist setting is necessary, whether that be because it is beneficial to the individual's self-interests, or whether it aligns with the individual's moral considerations. It is not natural for people to think in this "controlled" collectivist manner. Individualism is the natural form of human nature. It is evident on metaphysical, epistemological and ethical levels and outweighs the type of collectivist operations frequently imposed through political systems.

Metaphysically, human beings are distinct individuals. It is an observable fact that we have our own bodies, own minds and own lives. Frederick Douglass states that humans are distinct by nature; "I cannot walk upon your legs or you upon mine. I cannot breathe for you or you for me...we are distinct persons that are each equally provided with faculties necessary to our individual existence." When the individual then considers knowledge, it is through personal perception, generalizations and integrations that the individual self understands and forms principalities. Whilst humans learn from each other and may transmit information, any transmission of such knowledge must be subject to the individuals perceiving and integrating. "Without individuals there would be no knowledge because it is through their sensory system that the natural world enters cognition." Epistemology supports individualism and denies that collectivism can be achieved naturally through the means of knowledge. Ethics achieves the same outcome. Questions of ethics arise because individuals need principality. Morality causes an individual to live and create personal principal standards. Whilst morals and ethics transmit into society and have influence over an individual's standards, it still remains true that the "social" morale must, in some way, abide by a person's self-interests, or moral principles that they have challenged and then accepted within themselves.

Collectivism is positive in theory; work for the greater good of your community and everyone will thrive, however, in the totalitarian collectivist scenario, man has no rights except those which the society permits him/her to enjoy. Huxley points out that the only way to achieve total collectivism is to impose it under a totalitarian government or control system. It cannot be stable unless governed, censored and restricted. Where is the freedom? Where is the knowledge? Where can we find the entrepreneurs and philosophers and where can variation be integrated? The means to achieving "Utopia" prove far worse than simply living individualistically; the natural human form of body and mind.

What about ethics that are not imposed 'top down' but collectively agreed upon for the common good? Is shipboard in the law which →

by whom?
ruling elite?

Who is this? - Name & explain

not always

The following is a persuasive essay challenging the perspective of the text in Brave New World where if the increasing advance of technology of the future is relied on by humanity, it will mean that society will lead to a complete oppressed and totalitarian governed society that will withdraw completely from values of freedom, creativity and choice.

It is vital that humanity has the development of technology of ever-increasing complexity as it opens new windows for human capabilities. The 1932 text Brave New World (BNW) by Aldous Huxley portrays a satirical dystopian future that underpins the perspective that having too many advancements into technology in which humanity then relies on will result in a complete oppressed and totalitarian controlled world. In present society, this is not true. It is plainly a nihilistic perspective. Society may have looked to potentially evolve that way when Huxley lived in the early nineteen hundreds where fears of chemical and nuclear warfare, as well as Communization, were current concerns. But this is the 21st century. Ironically it is those fears of such advancements in technology that global invasion and war is nearly unspoken of in our generation, as it known that it would result in the mutually assured destruction of the entire world. We humans have become self-aware of our own destructive power. We do however have poverty, disease, cancer and some peoples' stupidity to worry about. But that's why technology in our day and age is so important. For one, instead of creating mindless drones like Huxley predicted, technology can and will improve education globally. Advancements like biotechnology can not only cure life-threatening diseases and disabilities, but also help bio-engineer crops for food production. This is proof that there are ~~mass~~ majorities of people who voluntarily care for human welfare and use technology to do so. It is increasingly being proved that technology is only the next stage of human evolution, a natural process of biological improvement that occurs to all organisms uncontrollably over the course of time. It is not the beginning of the end of humanities' freedom, creativity and choice, as BNW perceives. It is the start of a new chapter of the world, where mistakes before made by human inexperience, are now being patched-up and fixed with new innovations humanity continually creates. Brave New World is ill-conceived as a futurology as it rejects the perspective of moral principal and ignores the human potential for improvement.

War is happening now.

Educating people properly is a global issue, and always has been. Education is one of the most important endeavors humanity can take, as Martin Luther King Jr. put it: "Nothing in all the world is more dangerous than sincere ignorance and conscientious stupidity". Technology can improve teaching and learning, as well as solving cost, distance and learning capability issues. In BNW Huxley creates a perspective that infers that the most effective, efficient and advanced form of technological- based education is social conditioning. This is not true. Many professionals who study the area of psychiatry and education such as Dr. Brian Clegg and Dr. Christine McGregor agree that using conditioning as a form of technological- based education "...cuts off individual thought processes" and "...decreases any intuitively, initiative or creativity in an individual" and also "...stops people questioning what they are told...". Modern educational social institutions like high schools recognize that technology, when used correctly, can help teach and cater for all types of learning styles whether or not it be for audio learners through using videos, visual learners through websites/ downloadable pdfs or for tactile learners by incorporating educational online games and quizzes into their studies. Instead of the teacher being the only source of help in a classroom, students can presently access web sites, online tutorials, and more to assist them through laptops and tablets. This also allows education to not stop at the end of the school day because students have access to teachers, resources, and assignments via the internet at home. The modern

sense

positive

the best

student can also get help and tutoring at any time, whether from the teacher by email or through an online collaboration on educational based social platforms such as through Student Portal and Connect. It is a goal recognized by the United Nations and other institutions like Rotary International for educational- based technology to be available to as many students as possible so that statistics like graduation rates and job opportunities can increase worldwide, especially in developing countries. This can only be effectively done with technology as it is a flexible learning system, something that is incredibly sought after as a method of teaching in the 21st century. Huxley did not acknowledge this perspective as he only saw technology as an extent of the abuse of media, propaganda or a system solely used for mechanized efficiency, not an extent of human invention that has the potential to do more. This perspective Huxley predicted is no seen threat in the present or the future. Technology will not lead to an oppressed society controlled by a totalitarian government. There are too many self- aware, educated populations on this planet who are exposed to technology that allows for critical thinking, which is increased by vast amounts of technologically aided education.

Another way that technology is of great use in our modern era is within the field of genetic engineering. In BNW, Huxley explores the perspective that humans would collectively, when possible, use the great power that accompanies tissue engineering, gene therapy and DNA synthesis to go to extreme lengths and biologically upgrade the whole of the human race in an abundant factory-style way, past what nature would allow, essentially cheating death. This perspective lacks consideration of moral principle. It would take away the value of family. How would you feel you knew your future children and grandchildren were to be grown and "hatched" like industrially cultured Battery chickens? Would you allow it? How many other people in the world do you think would allow it? The answer is a very small minority. Fortunately in our society there are people who use bio-technology to culture cells and tissues for the modification of living organisms for positive human purposes that help many of those who need more food, have a fatal diseases or a disability and want to improve their tough lifestyles. For the production of sustainable food sources, biotechnology in agriculture increases the crop production which makes it double or even higher than normal harvest. It has the ability to give biological protection from disease and pests, a minor necessity for chemical insecticides. Biotechnology is capable of conveying genetic qualities of the crops that can withstand the changing climate condition, obtain an increase of nutritional qualities. Benefits of biotechnology can also be experienced in the medical institution. Its technological application includes pharmaceutical products and medicines as well as human therapy. It helps produce large quantities of protein for nutritional supplements and insulin for diabetic patient treatment. In gene therapy, in which is the most successful result of biotechnology, research is used to cure aids and cancer. BNW only showcased the perspective that bio-technology could only do more bad than good, because to Huxley's early 1900s' standard of technological advancement, this field of technology was too close to the abilities of God. However, on our modern scale of technological advancement and future potential, bio-technology is no form of miracle. Only just another tool people have chosen to use to help each other.

To rebut, there is a perspective in BNW that is right in underpinning how technology does take a huge part in what seems to be our modern obsession as a race with transhumanism. Transhumanism is a movement that aims to understand what makes one human, and how we

can surpass our natural limitations. It believes that there is an imperative to enhance our capabilities and those limitations to those abilities can be overcome. More importantly, it believes that technology and science are the keys to overcoming them. BNW does show a perspective on the fact that there's not a single aspect of the human experience that hasn't been touched by technology. Everything from industry, to medicine, to socializing, to how we work has been fundamentally reshaped by technology. Technology can also change human physiology in terms of characteristics and abilities, maybe even oppressing them. Want to be smarter? You can take a Nootropic. Want to perceive the world with more detail and more information? Put on Google Glasses. Want to get stronger or more physically agile? There are medicines, steroids or robotic exoskeletons. It is true that technology has started to move away from merely making our lives more convenient. Now it has the potential to change every aspect of what we are as humans. What are those limitations we endeavor to overcome? They could be life expectancy. They could be mental acumen and intelligence. They could also be physical in nature, such as one's strength, the speed in which one runs a race, or perhaps the way one metabolizes food. Technologies and medicines that address these limitations are constantly being released, developed, and improved upon. More and more enhancement supplements or drugs are hitting the shelves of stores, which are also being prescribed by doctors. But what does this mean for our society? Are we all heading towards becoming monotonously all the same person as one species in our search for perfection? We keep conforming to the 'social norm' based on what we think everybody else likes or expects from us. Are we completely losing individuality as a value? For millennia, humans lived within their biological boundaries, never overcoming them. Now humans are abusing technology, to the point where a type of societal control like totalitarianism may need to be put in place before things get out of hand. Huxley wanted this to be a clear perspective in BNW as a form of a warning, are we ignoring it?

In conclusion, the 1932 text Brave New World by Aldous Huxley portrays a satirical dystopian future that underpins the false perspective that having too many advancements into technology in which humanity then relies on will result in a complete oppressed and totalitarian controlled world. In many ways this perspective is not true because, as technology aids the improvement of education, people become self-aware, becoming critical thinkers, making it unlikely that a totalitarian government can overrun as a means of total societal control. Instead of making the main sole purpose of the potential power of bio-engineering to cheat death, society is actually using it for positive human purposes for those who need improvements in their disadvantaged lifestyles. Yes Technology makes up the foundation of modern society but it is through good intention. It is not the beginning of the end of humanities' freedom, creativity and choice, as BNW perceives. It is a misconceived futurology because Huxley did not factor in humanity's moral principal or potential for evaluation and improvement. Technology is only the start of a new chapter of the world, where mistakes before made by human inexperience are now being patched-up and fixed with new innovations humanity continually creates; not the beginning of the end of humanity.

Brave New World- Aldous Huxley

Although dystopian fiction is regarded as a popular genre in our contemporary society aimed mostly for a teenage audience, it has its origins in the genre of futuristic writing, which had a strong political message satirising previous Utopian literature. The 1932 text, *Brave New World*, is set in a theoretically utopian future by Aldous Huxley. The text portrays Huxley's personal perspectives through satire which question capitalism and totalitarianism, leading to a resistant reading of his ideas such as an over reliance on technology and a society which doesn't realise that it is oppressed. Historically, during the time of Huxley there was a spike in modern developments, with the Second Industrial Revolution and World War II paving the way for technological revolutionaries like Henry Ford to create efficient construction and factory lines. This is referenced to within the text in the setting "A.F" 632, for "After Ford" 662, a satire to our present time "A.C" for "After Christ". Henry Ford is portrayed as the future's Christ figure as he is inferred to have created the new way of life and its laws on the scaffold of technology. Huxley questions why values such as individuality, autonomy and self-determinism must be sacrificed in order to achieve a 'Utopian' world through his use of technological language, using neologisms and giving familiar words a new meaning. In chapter One, Huxley uses this to construct a detailed scene set in a futuristic setting, AF 632, effectively drafting a picture of the complex and arguably confusing society where his characters come to life. One of the ways in which Huxley creates his future world is by devising a nomenclature that is specific to the futuristic setting. In *Brave New World*, the reader notices all sorts of neologisms, words that are comprised of specific historical and political references but which have been given new meaning. Some examples of these words within the first chapter include "bokonovskied", "hypnopaedic," and the "Podsnap's Technique". At the same time, Huxley takes familiar words and challenge the reader to approach and interpret them differently by giving them a new meaning, such as when describing the growth of a baby; "...a bokonovskied egg will bud, will proliferate, will divide. From eight to ninety-six buds, and every bud will grow into a perfectly formed embryo..." Readers are positioned to react negatively to these new world values of total reliance on technology that uses biological, psychological and social conditioning as they conflict deeply with their ingrained understanding of "natural" human instincts and behaviors that are a norm in present modern society. Together, the effect of these new values is to create discomfort and even confusion in the reader, provoking questions on basic assumptions about the organization of totalitarian society and the nature of our human relationships and rights which are seen to have to be sacrificed in able to create a 'perfect' yet purely capitalist world.

Utopian egalitarian

When one thinks about a ~~utopic~~ society, they generally go straight to a society in which everyone is equal; an ~~egalitarianist~~ society, in other words. This idea is the entire reason behind why many people in today's world rally for equal rights across the spectrum- they believe that an equal society means a utopic society. The Ones Who Walk Away From Omelas by Ursula Le Guin is a political allegory, as it bases its plot line around today's views and beliefs on equality. As a general stereotype, it can be seen in civilisation that the needs of the many outweigh the needs of the few. In other words, our society believes that the majority is more important than the minority. The text describes a seemingly utopic world where everyone is happy and equal, however its entire world runs on the misery and mistreatment of one child. I believe that this symbolises our modern Western society, and serves as a warning to our government about the commonly held value of the needs of the many outweighing the needs of the few. This value is why numerous people in today's world tend to rally for equality, because they know that without it, there will always be suffering present, even in a seemingly perfect world. ✓

Egalitarianism is the doctrine in which everyone is considered an equal, no matter their gender, sex, or the colour of their skin. This ideology is the perfect recipe for a utopian world, as it means there is no discrimination, and everyone is happy. Right now our government is trying to portray to us that they believe in egalitarianism, and that they are rallying for the same values as we are. However, if this were the case, wouldn't everyone get paid equally? Would Caucasian people be targeted by police just as much as African-Americans do? Just because we use chocolate eggs instead of Easter eggs at Easter time in order to not offend people who don't believe in Christianity, doesn't mean our society and government don't value the majority more than minority groups. It is a proven fact that in America, when someone becomes a police officer, they are told to watch African-Americans extra carefully. So if our government really values equality and taking care of our minority groups, why is this still told to American police officers?

Although some may not see it, our society is based on keeping the majority happy, and sometimes recognising certain minority groups. For example, the holiday of Christmas is shoved down every-day people's throats, with Christmas themed movies shown around the clock on television, chain stores selling Christmas items from early November onwards, and Christmas trees sitting on every corner of every street. If our government is trying so hard to create an equal society, why isn't Ramadan, the ninth month of the Muslim year where strict fasting is observed from dawn to sunset, just as popularised as Christmas? Why isn't Hanukkah, a Jewish festival, televised and discussed just as much? Changing the words "Merry Christmas" to "Happy Holidays" doesn't defeat the purpose and foundation of Christmas, as everyone now knows what it is about thanks to the constant advertising of it.

I strongly believe that egalitarianism should be a worldwide focus, as it has the ability to provide us a utopian society- one that we all aim to live in. However, the ideology of egalitarianism is similar to communism (a society in which each person contributes and receives according to their needs), as it works perfectly in theory but not so much in reality. In other words, no matter how hard we try to make everyone equal, there will always be someone who is unhappy with the system. At present, people of European descent are much more favoured in the world, making them a majority group. If equality is reached, I can guarantee that one ethnic group will try to step up to be "more than" everyone else, therefore disrupting the idea of an equal society. Consequently, although egalitarianism works in theory, it doesn't necessarily work in reality.

The Ones Who Walk Away From Omelas- Ursula Le Guin

utilitarian

Dystopian texts represent an imaginary future world where the illusion of a perfect society is maintained through control; whether it is bureaucratic, technological, or totalitarian. Dystopian texts became popular during and after World War II, as the threat of the end of the world through nuclear warfare became real. The Ones Who Walk Away From Omelas (TOW) by Ursula Le Guin is a political allegory that presents the perspective of the happiness of the many outweigh the happiness of the few. TOW depicts the story of a seemingly utopian world that relies on a single child's mistreatment and unhappiness in order for it to thrive. The text itself presents a utilitarian society, where actions are right if they are useful or for the benefit of a majority, through the use of symbolism. The value of majority over minority that is brought forward when reading the text symbolises the current views Western societies and governments have- making TOW a political allegory. "Their tears at the bitter injustice dry when they begin to perceive the terrible justice of reality, and to accept it." infers that once the characters in TOW realise that the child's suffering benefits them they begin to ignore it and instead focus on "the beauty of their city, the tenderness of their friendships, and the kindly weathers of their skies...". Utilitarianism is also evident in the novel The Road by Cormac McCarthy, as the man constantly tries to do what is best for him and the boy no matter how high the consequences. TOW also symbolises how far the idea of morality will stretch before people become 'selfish' and choose what is best for the majority. For example, in today's society there are many people who claim to be activists but will stop at the idea of having to fight against government control or majority beliefs. In TOW, when the citizens of Omelas are first shown the mistreated child, they feel anger and guilt, however this soon changes as they realise just how much their lives would change if they acted out against it. Therefore, TOW represents the idea of a modern Western utilitarian society, and serves as a warning to our government about the currently held value of the needs of the majority outweighing the needs of the few.

utopian