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Limiting human knowledge is a necessary evil. Knowledge in the Brave New World is limited to only knowledge that is useful for human happiness, all other types of knowledge are discarded such as science, history, politics, philosophy, high arts, and literature. The only form of knowledge citizens are only encouraged to know about, is how to use different science-based technologies to increase their happiness, they are never taught, in fact, they are discouraged from knowing how this incessant use of technology will impact themselves and others around them. Since citizens are unaware of the consequences of using technology to increase happiness, they are ill-prepared to face the consequences. Similar to Aldous Huxley's society, in today's society, "[Humans] live in a society exquisitely dependent on science and technology, in which hardly anyone knows about science and technology" (Sagan, Mercury). Like the citizens in Brave New World, in modern society, people do not have any knowledge about the technologies they use, they only have knowledge about how to use technology to increase their happiness. A lack of understanding of science-based technology in today's world means that people are largely unaware of the consequences of constantly using technology to increase their happiness. Ignoring and discarding certain types of knowledge means that like some of the characters in Brave New World, many people today are ill-prepared to face the consequences of their actions.

Huxley's novel starts at the Hatchery, a place that uses science-based technology to hatch new batches of citizens expressing how people are using science-based technology unburden themselves of procreation, leaving time to pursue other things that will give them happiness. Similarly, modern-day reproductive technologies such as sperm donations, surrogacy, and contraception assist humans in avoiding the process of procreation, freeing up time for other pursuits of happiness. At the Hatchery, the "Bokovansky's Process" (Huxley, 6) that is used to mass-produce genetic cohorts is described, and it is clear that reproduction is done in a manner that absolves anyone of familial responsibility. It is evident that familial structures have been abandoned because it is explained "in those days of gross viviparous reproduction, children were always brought up by their parents." (18), suggesting viviparous reproduction is no longer favoured. Similar to the citizens of Brave New World, humans have developed technologies that allow them to delay or even abandon viviparous procreation allowing time to pursue other things. Scientific advancements like contraception and abortion allow humans to engage in sexual intercourse without having to worry about repercussions like raising a family. One could argue that sperm donation is a manner of reproduction that absolves one of their familial responsibility because the donor is not legally responsible for the child who is born from their sperm. Although most people carry their own children, recently surrogacy has boomed as a way for people to delay having children and avoid viviparous births (Claire Fenton-Glynn, BBC). In Huxley's novel the State Condition Centers that children grow up in, only provide children with "Suggestions from the State". The government dictates what

knowledge the children should know. On the subject of reproduction, the only knowledge the World State government wants its future citizens to know is that sex is recreational and that reproduction requires government and science. By restricting knowledge and using reproductive technologies the World State government ensures their citizens will remain unaware of the potential consequences of their actions. In the current world, children are brought up in a manner that is similar to the children of Brave New World, most children today are placed in a public education system where they are taught a curriculum that is created by the government. In fact, there have been disputes over Ontario's sexual education curriculum, with some people arguing that teaching children about "methods of contraception" moving beyond abstinence makes sex seem recreational. (Bialystok, 7). Although this perspective appears extreme, Liberal governments are seeing sex as not just for procreation but as something that evokes pleasure (Bialystok, 12) like the World State government. One could argue that akin to the citizens of Brave New World the current scientific technologies around reproduction, and society's liberal values around sex are making it easier for humans to engage in sexual acts without clearly thinking about potential repercussions.

Works Cited

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