

Deconstructing Utopia: Discussion of the Theme of *Brave New World*

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Abstract: For a long time, man has wished for a long-lasting peaceful and perfect world. As a result, Utopian literature appears, beginning from Plato's conceiving of an ideal society in *Republic* to its peak when More offers the public a picture of such a society in his masterpiece *Utopia*. Nevertheless, in the 20th century, especially after the Second World War, many scholars have given up their imagination of Utopia and turned their attention toward its opposite form—dystopia: the criticism and satire of current reality and the discussion of the hidden defects of Utopia. Thus, there exists the relationship of inheritance and evolution between Utopian writings and Dystopian literature. *Brave New World*, as one of the *Dystopia Trilogy*, written by Aldous Huxley, focuses on the real social problems of “the World State”, the modern Utopia. Technology has increasingly penetrated into human's daily life in every aspect. Issues about ethics of science and technology has provided constant warnings for both scientists and common citizens. Human beings are frequently confronted with such a question “whether advancement in science and technology leads to the alienation of humanity.” If there is no perfect society, where will human beings head for finally? These are the topics the novelist is concerned about. This thesis will focus on the detailed analysis of the fate of main characters and social systems portrayed by Aldous Huxley in *Brave New World* so as to demonstrate the inhuman and irrational nature of “the World State” under its manifestation of “stability, advancement and happiness”, thus deconstructing Utopian fantasy of the novel, illustrating its Dystopian theme and at the same time inquiring about the possibility of establishing a more ideal society.

Keywords: Aldous Huxley; *Brave New World*; Utopia; Dystopia

1. Introduction

1.1. Aldous Huxley

Aldous Leonard Huxley (1894–1963) was an English writer, novelist, philosopher, and prominent member of the Huxley family. He was born in Godalming, Surrey, England, in 1894. He studied at Eton College when he was young, and then graduated from the College of Baillieu of Oxford University. Huxley moved to Los Angeles in 1937 and lived in the United States for the rest of his life. He once wanted to be a doctor, but he changed his mind because of visual impairments and began his literary career. As the son of a biologist, he was well-educated since childhood. He has superhuman foresight into the conflicts in human life. He published many popular novels and became a famous writer in the 1920s.

He was well-known for his novels, such as *Crome Yellow* (1921), *Point Counter Point* (1928), *Brave New World* (1932) and *Island* (1962) He also published a large number of prose works, short stories, travel notes, film stories and plays. He was the magazine editor of *Oxford Poetry*. Through his novels and essays, Huxley served as an explorer of social morality, standards, and ideals, and sometimes as a critic. Huxley was a humanist, and in later years he was also interested in psychic topics such as super-psychology and philosophy and mysticism. In the final stages of his life, Huxley was regarded as a leader of modern thought in several academic circles and ranked among the most outstanding intellectuals of the time.

In 1932, his novel *Brave New World* stamped his name on the page of the literary history. In 1959, Huxley won the Award of American Academy of Arts and Letters Award of Merit for *Brave New World*. This novel is now famous as one of the *Dystopian Trilogy*. His understanding of biological techniques and prediction of future science is delicately described in the *Brave New World*. Before his migration to the United State, his trip to Los Angeles cast big shadow on the novel. In the “Wicked City”, the absolute liberalism shocked him and intrigued his anticipation and worry of the future society.

1.2. *Brave New World*

The novel starts with the depiction of the city of London in the World State in 2540, where citizens are produced through artificial wombs and childhood indoctrination programs are used to predetermine their castes based on intelligence and labor. Life in the World State is convenient and easy. Everyone lives strictly in accordance with their settled routine. In that place, Fordship is worshiped as same as Godship. Soma, a chemical to bring joy and delight to human is provided infinitely at anyone's request at any time.

Lenina Crowne, a hatchery worker, is popular and sexually desirable, but Bernard Marx, a psychologist, is not. He is shorter in stature than the average member of his high caste, which gives him an inferiority complex. His only friend is Helmholtz Watson, a gifted writer who finds it difficult to use his talents creatively in their pain-free society.

Bernard spends a holiday with Lenina in the Savage Reserve in New Mexico outside the World State, in which the two characters can observe naturally-born people, diseases, the aging process, other languages, and religious lifestyles for the first time. They meet with Linda, a Beta woman who is left there alone accidentally on her trip to the Savage Reserve, and his naturally-born son John. Bernard brings the mother and son back to the World State, leading to a series of controversies to the civilized nation. Bernard and Helmholtz are expelled and John commits suicide in the end.

1.3. *Literature Review*

For a long time, Utopian and dystopian literatures have been marginalized and have not received the attention they deserve. In fact, no matter the former one or the latter one, such works address the concern of human beings and express their demand for permanent happiness. As a complex combination of science fiction, satire and other literary forms, Utopian and dystopian literary works point at the major theme of western literatures: humanity and human rights. Hence, the value of Utopian and Dystopian works should not be doubted.

Brave New World, first introduced to Chinese readers by Neil Postman's *Amusing Ourselves to Death*, is famous along with *Nineteen Forty-Eight* by Gorge Orwell and *We* by Zamiatin as one of the well-known Dystopian Trilogy in the 20th-century. So far, both nationally and domestically, the number of the papers and monographs concerning the study of the novel is quite limited. And the study of *Brave New World* has been confined to the comparison with other novels. For example, Lixia Liu concentrates on the Dystopian theme in Dystopian Trilogy by make comparison among *Brave New World*, *We* and *Nineteen Eighty Four* (53). In the last decade, the situation has been improved. More and more literary reviews and journals focus on *Brave New World* and explores specifically the social system depicted in the novel. And some papers focus on the theme of ethics of technology, for instance, Lin Jixin believes technological governance results in one-dimensional people (49).

Besides, *Brave New World* has been studied and analyzed from various angles in the West. Aldous Huxley is regarded as the most significant and influential writer in the 20th century. Thus, his works are also seen as classics accessible for intensive reading for generations. And many approaches used include psychoanalysis based on Freud's theory, deconstruction and New Marxism. The topics of the researches have been extended from simple comparison of Utopia and dystopia to the detailed discussion of some issues in the novels, such as eugenics, design-based regulation and religion. In "Aldous Huxley's *Brave New World*—Still A Chilling Vision After All These Years", Bob Barr mainly discusses the governance operation in the novel. Brad Congdon summarizes the previous studies on the impact of Eugenics (87). Vinodhkumar makes an analysis of the novel from the perspective of bioethics (178). Some researches even trace back to the early works of Huxley that might provide basis for the writing of *Brave New World* and his later works reviewing this novel. Scholars like Jemore Meckier, William Matter both address this issue in their journals.

It is not overstating that Chinese readers' knowledge of Utopia and Dystopia is quite limited compared with Western literary circle in last century. Western scholar's results of research have been used as reference for our further study.

1.4. *Utopia and Dystopia*

Utopia is an imagined place that possesses highly desirable or nearly perfect qualities for its citizens. It originated from the Latin word "outopia", in which "ou" means nonexistent and "topia" means place.

Utopia can also be interpreted as a nonexistent place, breeding the growth of utopian socialism. As a representative of utopian socialists, more is the first one proposing the word “utopia” as the name of his book, written in Latin, which describes the hearings of a voyager’s experience in the Utopia. This book is also viewed as the continuation of Plato’s *Republic*. Therefore, the pursuit of a secular heaven has a long history to trace, even though the word itself appears in the 16th century. In accordance with More’s depiction, Utopia is an isolated place where equity and public ownership are required—private ownership is considered as a sin in other words. Works such as *Birds* by Aristophanes, *Works and Days* by Hesiod and *An Idyllic Land of Peach-Blossom Spring* by Tao Yuanming, a Chinese poet, appeared before More’s Utopia have already expressed the anticipation of a perfect land. Generations after More also continued seeking this goal. Some even try to put these thoughts into practice.

However, Utopian literatures encountered the tough period in the 20th century when realistic practices of Utopian socialists have disappointed scholars again and again. With the second World War becoming fierce, people’s doubt about the existence of Utopia reached its climax and then turn opposite to “Dystopia”, a word particularly pointing at the potential horrible consequences of Utopia. Contrary to Utopia, dystopia conceive the future as a society full of fear and pain. Most of dystopian literatures deal with the irrationality in Utopia, the current social crises and potential future chaos. Among all the dystopian works, *We* by Zamyatin, *Brave New World* by Huxley and *Nineteen Forty-Eight* by Orwell were collectively referred as the trilogy of Dystopian works.

In essence, both Utopia and Dystopia are the prediction of the future of human society. Dystopia serves as the potential result of negative effect of Utopia. Or in other words, Utopia is the premise of Dystopia, and establishing Dystopia is the process of subversion of Utopia. No matter each, the initial motivation is the same that humans wish to have a better community. This is why Utopian and Dystopian literatures should be on the list of human’s biggest concerns.

Just as illustrated in the *Brave New World*, the society is run under the plausible perfect social rules: humans are incubated into five castes that differentiate from each other intelligently, are pleased by the drug soma and are not allowed to behave alone. It seems that life is easy and cozy in the World State, but the underneath truth of such life is vapidness. No possibilities, no change and no chaos. However, humanity is encroached and distorted by such stability.

1.5. Thesis Structure

This thesis will mainly address the fate of main characters and specifically analyze social systems described in *Brave New World* in order to reveal the inhuman and irrational truth of “the World State”, thus deconstructing Utopian fantasy of the novel, illustrating its Dystopian theme and at the same time criticizing the current social problems.

The thesis is divided into five chapters. The first chapter is the introduction which includes the background information about the author, the brief summary of the novel and literature reviews related, the explanation of the relationship between Utopia and Dystopia.

The second chapter explores how totalitarianism affect the governance and social system of the World State. In this chapter, the main characters will be classified into three groups and their destinies will be discussed in detail respectively. Through the analysis of their fate, the hidden purpose of maintaining totalitarianism and dictatorship will be revealed.

The third chapter mainly discusses the domination of science and technology in the so-called utopian society. Technology has penetrated into every aspect of the World State. From natural life process to emotions and even minds, people’s life there has been heavily influenced and controlled by technology. However, they didn't even notice the irrationalness.

The fourth chapter describes the risks that humanity is facing under the pressure of totalitarianism and science. The social system of the World State finally leads to the alienation of humanity because the basic human rights of enjoying romance, friendship and kinship are deprived, the fundamental human abilities of denial is removed and the liberty is quite limited.

The fifth chapter gives a brief summary of previous four chapters. In this chapter, the author of this thesis will offer her understanding of the purpose of Huxley’s writing *Brave New World* and her hope for a better society.

2. The Governance through Totalitarianism in the World State

The World State is operated in a seemingly perfect order. Each social rule is said to maintain the permanent stability. Anything or anybody that cast shadow on this goal will be eliminated. The purpose of the absolute stability points straightly at the totalitarianism.

2.1. Stability as the social goal

“Stability, community and identity” is set as the motto of the World State. Stability is acquired through social rules. Individuals should obey their identity and equally emerged into the big community for the sake of stability. Thus, nobody is ought to have closer relationship than he is supposed to do. According to their proverb that everyone belongs to everyone else (Huxley 34), loneliness is also forbidden in the World State. When Bernard wants to feel more about himself and have special connection with Lenina, Lenina feels horrible and frightened. Any relationship outside the rank of comradeship is overstepping.

Technology and economics are the two essential guiding lines for the upper structure of the stable society.

Thanks to intensively developed science, humans are oviparous, rather than viviparous, and are classified into five hierarchies: Alphas, Betas, Gammas, Deltas and Epsilons, from high to low caste respectively. Alphas and Betas remain bottled in the incubator, while Gammas, Deltas and Epsilons are produced through Bokanovsky’s Process, a technique resembling the duplication and cloning. Basically, the five castes are differentiated by intelligence, which can be controlled by the amount of alcohol and oxygen filled in their test tube. “The lower the caste, the shorter the oxygen, thus less intelligence” (Huxley 11). The intelligence difference among the five castes is established for the convenience of social division of labor. “Ninety-six identical twins working ninety-six identical machines (Huxley 5).” The alcohol dropped at embryo period, as well as hypnotic persuasion and electrical stimulation (the basic method of education) are all included in the process of conditioning. “All conditioning aims at that: making people like their unescapable destiny (Huxley 12).” Such an aim designed by the Director of incubation center, a relatively higher position to common citizens, but relatively lower position in the caste of government, actually reveals the inherent purpose hidden behind the surface of Stability—totalitarianism.

According to Liu Lixia, totalitarianism is based on the public ownership (185). Everyone lives in the same room and uses the same supplies. People are not even supposed to have special emotional connections to groceries. Personal individuality is diminished to the minimum, making each individual identically the same. “Ending is much better than mending (Huxley 17)”. This is a virtuous proverb in all the citizens’ minds. The consumption behavior under such instruction warrants the constant growing consumption demands, ensuring the utility of productivity and then the high-speed running of economy. The intensive commodity economy keeps nobody in this economic circle idle and it satisfies the luxurious material stimulation for every citizen. Under this economic model, depression will never have the chance. Thus, no change will happen to threaten the stability of the society and the status of the ruling class.

Girls are supposed to have sex relationship with different people. If they go out with the same person for second time, such behavior will be reported as weird by people surrounded. Everybody is living under supervision. They are supervised either by equipment, machines, or by their neighbors. Such intensive surveillance is considered rational under the hypnotic persuasion that everyone belongs to everyone else.

What actually means by “Stability, the primal and ultimate need” (Huxley, 36) is that totalitarianism is the only supreme purpose for the government of the World State to achieve (Liu and Yang 184). To maintain the absolute authority, the Controller put aside the literal arts book and lock them forever, inhibiting any form of wakening of self-awareness and ego that may be breed by books or the desire for new knowledge outside the content of hypnotic education. He sets the rule for the World State that any sort of change is perishable to stability.

2.2. Banishment for people like Bernard due to their violation of the social rule

Barnard is a typical aberrant character in the novel. He is born to be an Alpha plus, but someone accidentally put a drop of alcohol into his tube making him too short in appearance to be recognized in his own caste. Thanks to this congenital defect, he is forced to face the difficulty of emerging into the upper caste, but his intelligence also does not prepare him for the lower caste. Thus, generally speaking, it is easy and reasonable for him to feel isolated and excluded from the majority of the society. Therefore,

his loneliness motivates him to think opposite the World State mottoes, he could imagine the possibilities of women's pregnancy and the possibilities of romance and family. Such imagination intrigues his visit to The Savage Reserve, which is entwined with the story of John the Savage. Although he is dissatisfied with the artificial sensational pleasure, he does not explore himself as an individual in a more meaningful way, especially when he realizes that he may be banished for his "dangerous" thoughts. He submits to the advanced material in the World State, and his instinct of being afraid of being different represses his wakening ego. Therefore, the true reason that Bernard ends up in banishment is that he witnesses the deficiency of this utopian world—Controller's confession of the totalitarianism.

Helmholtz, another Alpha Plus, serving as a composer of social propagandas in the World State, represents another kind of people in the upper caste who are able to question current situation other than obey, and have the courage to follow their heart rather than what they are educated. He accepts the arrangement of being banished to the isolated island on his own free will. The existence of Helmholtz indicates that the rebellion of the upper caste is not an individual phenomenon, but a social tendency. They are "blessed" by technology with the supreme intelligence that is essential for self-awareness. According to the Controller's monologue, such situation can be proved by historical record. The controller, a superior Alpha plus, himself once read and learned about the humanity from Othello and other works of Shakespeare, but chose technology and power over liberal arts to control the World State and thus loses his personal emotions.

Bernard and Helmholtz are both complex characters and could be compared for their similarities and differences. Such comparison can lead to the conjecture that humans above Alpha caste are supposed to have complete human ego. Those who choose power become rulers and those who embrace humanity or have the potential to influence and even change the social system will be expelled. Alphas are born to conceive themselves as controllers, leaders that can dedicate themselves to totalitarianism. That explains why after generations of Alphas tries to escape the government system in the World State, this caste still stands at the top of the social hierarchies.

2.3. The tragedies of Beta women

Linda is another important character. She is brought to the Savage Reserve with Henry Foster, the Director, and accidentally left the place and gave birth to John. As a beta, she does not have the intelligence to develop personal thought. She loves and fully obeys the rules in the World State. So she is in indefinite desperation after having got the mother-son relationship, the wired and abnormal relation in the advanced World State. Sometimes she hates his son. Sometimes she senses the happiness of having a son when human instinct beats her reason. Although affected by the religious surroundings and family morality, she still insists on her preference of the World State for its advancement. After she comes back to the World State, she immediately indulges herself with soma and finally she dies in that "dream".

Lenina is always in an awkward situation in the novel. She looks more like a funny clown. Bernard likes her and inspires her to hold her personal thought. She rejects him due to fright. The savage woos her. In return, she tries to love him by offering him opportunities for sexual intercourse. As a result, John, a devout religious believer, is driven mad by her "impurity" in the formation of marriage and curses her as a "whore". According to Dr. Firchow, the greatest of irony of Lenina falling in love with John is that she does not know that feeling is love (306). She can only think of love in the physiological ways in which she has been conditioned to think of it; but her feeling is different. She is, in some degree, touched in her soul that she knows there is something wrong with the world. But her brain is too dumb to figure it out and to save her from tragic experience.

These two women are doomed to tragic fate. Betas are intelligently inferior to but equally beautiful as Alphas. Consequently, for the purpose of sensory enjoyment, female Betas are the best choice for the male Alpha to satisfy their sexual desires and enjoy their sexual freedom. Female Betas have worries of potentially emotional rely and no possibilities of jeopardizing social rules. So, the characters represented by Beta women, that do not awake from the Utopian dream make up the major group of the World State. The constancy of maintaining the large scale of this group is vital for the totalitarian governance (Liu and Yang 184)

2.4. The compelled suicide of the savage John

Incontrovertibly, John is the vital rebellious character in the novel. He is born in the Savage Reserve, as a failure of preception in his mother's eyes; He is raised up with savages and educated by his mother with her poor intelligence and knowledge earned by hypnotic education; He dies in the World

State, as a pathetic psycho. When he is brought up in the Savage Reserve, his mother told him how advanced and how beautiful the life in the World State is and how disgraceful and uncivilized the Natural Reserve is. Such instruction intrigues his anticipation of the “civilized” World State where there is no disease and even no age, nor fading of life. After he reached the World State, he is first attracted by the advanced technologies and indulgent hedonism. Then he finds life there is insane and boring. In his savage mind, pursuing for romantic relation needs the proof of a man’s resolution for doing anything for his partner (Huxley 167). So he loves Lenina in silence and hopes for an opportunity to serve her. However, Lenina is educated to express affection in the form of sexual intercourse, which scares John and makes him think that the World State is full of sins. The death of his mother Linda in some dream as a result of a scientific example is the last intrigue that puts out his hope for the “advanced” society. No more expectation of this cruel world with no humanity, no individuality, or personal identification. His sense of religious mission enforces him to choose to propagate his faith in this wired state that is sterile in mental world. He refuses to enjoy the limited freedom in an isolated island, which he chooses to stay in and fight against. However, those citizens surrounding him do not influence and change his firm faith, yet contrarily, they turn against the Savage for his diligence, hardworking and autarky. John dies desperately as a result.

His destiny is mournful, yet inevitable. His complicated birth lay the foundation for his harshness of seeking for the sense of belonging. No matter the natural reserve, nor the island can be his inhabitancy. John behaves more like a modern human, demanding to be fed both materially and mentally. His death in the World State is unescapable for his being incompatible under the regime of the totalitarianism. What he needs, including freedom, happiness as well as suffering, is what totalitarianism is thriving to deprive him of.

3. The Domination of Science in the World State

Science is worshiped as God in World State. Both physical and mental life of the World State depend mainly on the advanced technology. Technology brings various convenience and benefit to human’s life and at the same time it deprives human’s basic surviving abilities.

3.1. Advancement as the social symbol

The advancement of the World State is everywhere to see throughout the novel. The excellent life in the World State is established on the basis of technology. “Science was something you made helicopters with, something that caused you to laugh at the Corn Dances, something that prevented you from being wrinkled and losing your teeth (Huxley 198)”. This is how science impresses the savage John from his mother Linda’s mouth. Science is everything and the whole World State counts on science.

The Savage Reserve serves as a counterexample for citizens of the World State. Inhabitants of the World State can make a visit trip to the Savage Reserve to witness how miserable and disgraceful the uncivilized life will be without the advanced science and technology. The remain of the uncivilized land, in contrast is depicted for highlighting the merits of technologies, which ultimately serve the government’s authority.

According to Lin Jixin, Science is a political tool in the World State due to its monopoly, unipolar and utilitarian functions (50). Nothing can match with the contributions science and technology has made when it comes to productivity, which ensures civilization and advancement of society. Some technology is designed for controlling and invading human rights. Some can be more than a tool for convenience and efficiency and thus become a method for supervising and monitoring.

The political functions of science imply its underlying essence—the ultimate goal of stable reign (Lin 50). According to the Controller, technology itself cannot get further development because any development may bring in change to this stable society (Huxley 202). Technology is born for the sake of politics and is also sacrificed under the request of politics.

3.2. Control of people’s natural life process by technology

From birth to death, people’s natural life processes are all controlled by technology in the World State. Citizens there are no longer viviparous, but were produced by incubators. One egg makes one embryo, and one embryo breeds one Alpha or one Beta. Inferior people, Gammas, Deltas and Epsilons, will undergo Bokanovsky’s Process. “A bokanovskified egg will bud, will proliferate, will divide. From eight

to ninety-six buds, and every bud will grow into a perfectly formed embryo, and every embryo into a full sized adult. (Huxley 3)” Every citizen come into being as a product of science and machine.

No citizens get aged in this world. All remain young, beautiful and most importantly energetic in order to ensure the individual productivity for the sake of the whole world. No man will turn old or idle. Everyone keeps working and taking in charge of their duties.

When people dies naturally, they will be sent to cremation. The organic chemicals, such as phosphorous, abstracted from their bodies will be reused and recycled for plantation. (Huxley 63) The biggest reason Linda’s death makes John hate the World State is that her death is treated as a scientific research and precious observation opportunity, which ought to deserve a mournful funeral according to John’s religious belief. “All men are physical-chemically equal, Alphas and Betas won’t make any more plants grow than those nasty little Gammas and Deltas and Epsilons (Huxley 63)”. It can be inferred from this sentence that technology is utilized as the tool to differentiate people intelligently and socially for the sake of authorities.

From birth to death, everything related to the human fundamental biology is seen as pure science process. No emotions are allowed to be mixed with it. Humans are actually the chemical combination and industrial products of the incubating assembly lines.

3.3. Control of people’s emotions by technology

People have emotions as long as they have their biological needs and mental reflections. Emotions can influence people’s action in many ways. Some may be positive, but some can be negative. Anything that will ruin the stability and daily operation of the World State would be prohibited. Thus, in order to ensure the constant pleasure among citizens, technology for creating delight is developed.

Soma is one of the most typical representative of such developments. It is a chemical that functions the same as drug and is free of unhealthy side effects. Whenever the citizens encounter annoying things, they can take a soma holiday to recover and refresh themselves. They also have regular duties in a meeting called “solidarity service”, which is for people to meet together to take soma and get sexual orgasm together.

Another representative is corner movie, a porn movie. The cinema experience is described like the 4D cinemas, making audience feel at the same as they watch and listen. They can feel the pleasure and stimulation in the porn and that is regarded as the substitute for romance movie.

Technologies and inventions like the above-mentioned serve for the ultimate goal to make people thrill happily. That is the elementary guarantee for the personal productivity of the citizens. If everyone feels happy and satisfied with his situation, he will also identify himself peacefully with his social status. Personal productivity is the fundamental to the daily operation of the big social machine. Emotions, although fake, provide assurance for maximizing personal contribution. It seems like people who live in this society can enjoy instant and immediate pleasure, however, the truth is such delight is artificial and is produced for the purpose of maintaining ruling caste’s governance. Science and technology realize its control and supreme social status by seducing people with the convenient approach to happiness. Science makes simplification of the definition of happiness, which confuses people and paralyzes their sense of selfness.

3.4. Restriction of people’s thinking by technology

What is worse, in the World State, is that people’s ideas are manipulated and restricted by technology both physically and mentally.

Physically, technology interferes as efficient and effective tools to penetrate into education, as the most effective and efficient way to control human mind. Basically, there are two major methods; one is electric stroking and the other is hypnosis.

Despite of the fact that the citizens in the World State are produced by incubators, their initial preference for beauty, nature and knowledge is not removed. However, for Eplisons, there is no need for them to love beautiful things. They are supposed to do the most basic work that could maintain the operation of the society, which can be dirty and toilsome. If they get tired of and hate their destined work, or just distracts from their duties because of their instinctive preference for good things, it will become a trouble for the governors of the state. Technology comes to play the role of instructors, or to say trainers. Babies of the lower caste will be given mild electrical shock at their infancy to alter the “instinctive” love

of books and flowers to the “instinctive” hatred. They make Eplison babies crawl to the roses and grasp the flowers in hand pleasantly. Then they release the electrical waves, making those infants shrill. Such processes get repeated till babies generate the instinctive reflection of keeping themselves away from books and flowers.

Besides physical stimulation, mental implantation is more common, taking the form of hypnopaedic proverb. At adolescence period, there is always a speaker underneath their pillow whispering:

Alpha children wear grey. They work much harder than we do, because they’re so frightfully clever. I’m really awfully glad I’m Beta, because I don’t work so hard. And then we are much better than the Gammas and Deltas. Gamma are stupid, they all wear green, and Delta children wear Khaki. Oh no, I don’t want to play with Delta children. And Eplisons are still worse. They are too stupid to be able to read or write. Besides, they wear black, which is a beastly color. I’m so glad I am a Beta (Huxley 23).

Recordings will be played more than forty or fifty times before they wake until they can move on to advanced lessons. This is just an example of the persuasion of Beta caste. It can be inferred that the circumstance is similar to other castes. Every citizen is convinced that they are at their best choice to embrace their present social status and assignments.

Furthermore, sleeping education can only be applied to moral lessons, other than science lessons. A history event proved that sleeping teaching can only make people keep the science principles in mind but not help them understand them. One cannot learn a science unless he understands it. However, moral lessons do not need to be understood, but only obeyed. When Bernard tries to persuade Lenina imagining pregnancy, when Lenina tells Fanny that she will visit the Savage Reserve with Bernard alone for 4 months, and when Fanny tries to convince Lenina that one woman shouldn’t go out with one man for more than two times, they all immediately utter the same sentence: “Everyone belongs to everyone else, even Eplisons are useful” (Huxley 34).

In the World State, technology take over people’s mind via another form—religion. All of the people in the World State believe in “Ford”, the Ford here refers to the glorious car brand. They use “Fordship” as substitute for “godship”, “orgy-porgy” for “god bless you”. They write verses and stanzas to eulogize the glorious “Ford” and recite those poems at the Solitary Services. “Ford”, the name itself indicates the sole admiration of technology. The stanzas starting with “orgy-porgy” are their holy “Bible”. Science and technology have become their religious faith to direct their behaviors.

Technologies control people’s mind and confine people’s imagination. It regulates people’s moral standard in their dream and craves it in their subconsciousness. In this aspect, technology and science is actually closely connected with totalitarianism. Dr. Bob Barr states that the government in Huxley’s vision could actually minimize the use of force to coerce the populace via the power of technology (849). The two of them benefit mutually; Science serves for governance and maintenance of governance can only rely on science.

4. The Alienation of Humanity in the World State

Just as mentioned in the previous two chapters, residents of the World State actually live under the invisible heavy burden of Totalitarianism and Scientism. On the one hand, life is simple and cozy. On the other hand, such simplification inevitably leads to the alienation of humanity.

With the help of brainwash of totalitarianism and the intensification of technical control, every citizen is ought to be happy because people in the World State are not allowed to suffer from no matter physically, as the instance of disease, nor mentally, like feelings of isolation. Thus, people are prevented from experience all the negative emotions. The ultimate goal of the World State is general happiness. As is pronounced in the utopian assumption: if individuals in that community find happiness, then, the whole community can gain the permanent happiness, peace and stability. However, this deduction is built on the fault premise that happiness only equals to positive feelings. However, the “happiness” used in the World State actually refers to the superficial pleasure. It can also be directly interpreted to refer to convenient and advanced lifestyle. People enjoys various kinds of convenience, including transports, job and entertainment. Such fulfillment may drag people into simple hedonism (Wang 131).

Thus, one of the common social slogan is “If individual feels, community reels” (Huxley 81). The underlying indication of this sentence reveals two truths: one is that the happy feeling is artificial and fake, the other is that people are deprived of the true feelings, including both positive and negative feelings. The complicated true feelings are the essence of humanity and the fundamental for making

choice. People in the middle of hedonism are unable to realize their true loss.

The so called “happiness” here operates like a tramcar running right along its track. Passengers on this vehicle has no choice of direction but sitting and waiting for the destination. Considering this aspect, life in the World State is dull because there is no diversity and other possibilities. Residents play the role of actors. They can only act as what is already written on their life script. The ending is predetermined, which will never be revised.

In the last but one chapter, the Controller tells John

You can't make tragedies without social instability. The world's stable now. People are happy; they get what they want, they never want what they can't get. They're well off; they are safe; they're never ill; they are not afraid of death; they are blissfully ignorant of passion and old age; they are plagued with no mothers or fathers; they have got no wives, or children, or lovers to feel strongly about; they are so conditioned that they practically can't help behaving as they ought to behave. And if anything should go wrong, there's soma (Huxley 194).

The debate between the Controller and John can also be regarded as the debate inside Huxley about whether citizens in the World State can still be called human beings. When humans are provided with the supreme life fulfillment facilities at the same time with the severe disciplines, will human submit or rebel? Will humanity be alienated? The answer is yes.

4.1. The sacrifice of romance, friendship and kinship

“A person is simultaneously a mass of atoms, a physiology, a mind, an object with a shape that can be painted, a cog in the economic machine, a voter, a lover etc” (Huxley 3). Huxley was fascinated by this statement in his early works of 1920s. In 1932, he addressed this issue directly in *Brave New World*. Persons in the World State are masses of atoms, physiologies, objects with shapes to be painted, cogs in the economic machine, but are not minds, not voters, nor lovers. According to the requirement of Totalitarianism as analyzed in the first chapter, there is only one relationship among residents—comradeship, which is supposed to be identically equal. Such strict requirement of equality is intensified by technology. With the help of the Totalitarian brainwash, any form of closer relationship seems abnormal in their eyes. The loss of the closer relationship is compensated by sex rights. Or this can be understood in this way, that is without the confinement of ethics, people are free to have sex with anybody they want to. To prevent the possible consequences, sterilization is enforced. No parenting relations, no need for marriage agreement, no need for romance and love. Humans in this world exist in the community as individuals directly, other than a member of a micro-subcommunity, family in other words.

This strict chain looms obviously when John comes to the World State. He is a failure of birth control. He has biological mother and father. He has closer relationship with his blood relations more than others. In terms of kinship, the first day he arrives, chaos appears in the World State. He calls Henry “father”, shocking everybody around and embarrassing Henry. Henry himself even proposes to be banished. About romance, John falls in love with Lenina. He tries to woo her showing his determination of dedicating himself to doing anything for her. Lenina feels the affection for John as well, and she demonstrates her emotions by offering her body to John for sex. John has sexual desire for Lenina and he wants to have more connections transcending just sex. However, Lenina's direct demonstration creates the delusion for John that their mutual emotional preference is impure and filthy. Thus, John punishes himself every time he thinks of Lenina's body.

Under the pressure of totalitarianism and scientism, humans generally lose their basic human rights: friendship, romance and kinship—to love and to be loved. Due to the reason that the comprehensive and complicated definition of happiness is simplified to pure sensational pleasure, people's feelings are sensible through an artificial platform. That is to say, people do not feel things on their own will. They are feeling as what they are required to feel. Simultaneously, they cannot tell whether they truly have preference and affection for something or somebody, not to mention love.

Vinodhkumar argues that the family is the only institution in an increasingly impersonal world where each person is loved not for what he does or makes, but simply because what he is (179). Humanity in the World State is distorted and abnormal because a family, a lover and a friend are all precious to humans in our eyes. These are all the necessary elements that are not allowed to exist in the World State, but those elements add meaning to moral life, and they form the selfness of personality and make up the humanity. The alienation of humanity is the loss of basic human rights unnoticeably.

4.2. The simplification of humanity from two dimensions to one dimension

If the loss of human rights is not harmful enough to destroy the definition of human, the deprivation of self-denial must will do so.

John is once confused that whether residents have self-denial. The Controller tells him that industrial civilization is only possible when there is no self-denial. If people generate self-denial, bringing in identically different self-consciousness, the wheel of the industrial civilization will stop turning without self-indulgence up to the limits imposed by hygiene and economics.

In the view of Marcuse, there should be two dimensions in a healthy well-developed society: on the one side, the dimension of affirmation—to be in accordant with the tendency of social development, which means approving, obeying and catching up with the social development; and on the other side, the dimension of denial—being unreconciled with the social reality, which means denial, criticism and transcending the social reality (Lin 50). Residents of the World State are not even aware of the decay of the dimension of denial. They have been shaped only from basic bio-dimension.

There are many reasons for this phenomenon, such as self-deduction in humanity, and heavy political pressure. Among them all, technology occupies the core position for its unique features. Technology itself can be simple and complicated at the same time. It is simple because it can be pure science for reducing the pressure in human labor. It is complicated because it can be controlled. Once put into production and service, technology is no longer a tool for simplifying life but for maintaining ideology. Some technology and skills are invented for political purposes. Soma, for instance, is used to indulge people mentally; And dictograph, is employed to invade people's privacy for its function in surveillance of human behavior.

Advanced productivity offers the fundamental premise for technology's contribution to single-dimension society. Poverty and starvation are eliminated by the developed productivity, which put people in the vortex of high consumption of commodities (Dong 53). People are well pleased by the extreme convenience. The comfortable life brought by technology satisfy almost every aspect of the basic demands of people. Both Marx and Marcuse think that the freedom of material requirement lays the foundation for upper level of freedom. Meanwhile, material freedom fritters away the necessity of struggle and development. The lack of thriving leads to the failure and pain which are two vital elements for self-denial and self-regulation.

In addition to productivity, technology also offers mediation between ruling caste and ruled caste. The opposition between the two castes is inevitable since they are essentially different. However, conflicts evade with the help of technology. As mentioned in the second chapter, the ruling caste use high-tech reflection stimulation system and "soma" in order to indulge people mentally and physically. Therefore, people in each caste are willing to reconcile and stay in accordance with the social rules, and then are slaved by the technology step by step. The ruling caste slave the ruled caste via high technology, and therefore, the ruled caste has to accept their destiny of being slaved.

After figuring out that humans in the World State are incapable of self-denial, John find this world ridiculous and horrible. He yelled out; "I don't want comfort. I want God, I want poetry, I want real danger, I want freedom, I want goodness. I want sin. I clam the right to be unhappy (Huxley 211-212)". He notices that creatures dwelling in the advanced civilization cannot be actually called human because they are incomplete. Their born ability of denial is removed, so is their dignity and identity (Vinodhkumar 179). The incapability of denial indicates the degree in which the humanity is alienated.

4.3. The ultimate loss of liberty

The most terrified loss that twisted humanity is the lack of liberty. From the previous sections of this chapter, it is easy to come to the conclusion that residents of the World State have no liberty: liberty of sensing true feelings, liberty of making choices and liberty of finding more possibilities for their future. The ultimate demonstration of such outcome is the lack of political rights. The shortage of the diverse liberty is covered by the unlimited sex freedom in order to prevent people from realizing their significant loss (Liu Ning, 105). People blindly contribute themselves to the lie of happiness and sacrifice their liberty, diversity, possibility without any complaint. This is exactly what the ruling caste want to achieve, invisibly fortifying the final goal of the ruling caste: governance through totalitarianism.

5. Conclusion

This thesis is an analysis of the dystopian manifestations that deconstruct the Utopia fantasy of the World State. Via revealing the crucial truth hidden under the prosperous surface, the so-called secular heaven is collapsed and the dystopian essence looms large. In general, dystopian literature is the evolution of utopian works.

Dystopian crisis is hidden in the Utopian social regulations. As we can see in *Brave New World*, the approach to the stable society lies in totalitarianism as the method, technology and science as the tool, and alienation of humanity as the consequence. The artificial “heaven”—the World State is a seemingly prosperous and highly civilized community, where the residents pursue general happiness and they are doubtful when they are called “humans”. Totalitarianism works so well to maintain the stability of the community where people are too enjoyable in the infinite material and sexual freedom to realize the lack of human rights and political power. Science is admired as religion, but actually it has been confined to make further material development that result in the issue of alienated humanity. People there, generally speaking, lose their basic rights for true feelings such as tolerance with sufferings because of emotional stimulations owing to the advancement of technology.

If Utopian literatures provide ideas exploring the better social systems, then Dystopian works focus on intriguing critical thinking of the current social problems and try to warn people about the latent perils. Aldous Huxley wrote the novel after his trip to Los Angeles and he once predicted that American society would play the leading role as a future model for the coming transformation of notional ideology. The exaggerated models for commodity economy represents his alertness to economic bubbles. The rampant pursuit of sensory stimulation and promiscuous sex rights indicates his worry about hedonist tendency of human beings. And Shakespeare’s works and Othello mentioned in the novel demonstrate his call for return of humanism for which an inquiry about the possibility to build a more ideal society is implied.

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