

Certainly, the phrase "what it means to be human" has significantly different connotations in *Brave New World* to what it may implore for most responders to the novel. While Huxley's exposition of society's degradation towards the image he depicts is based around realistic concerns, such an image is far-fetched and fantastical and requires responders to accept the *Brave New World*'s ideology of humanity rather than their own.

*Brave New World* encompasses a profound economic, political, philosophical crisis in which society is ready to accept anything. Many of the scientific technological advancements have turned against humanity. Political and business institutions now eradicate individualism and replace it with a deep seeded sense of nationalism. Such institutions turn us from complex individuals into stereotypical beings. Political slogans and ideals which are already engrained into the character's subconscious reinforce the limited sense of who the characters are. Expanding economic structures create world-wide consumption and production and this mass consumerism extends the insignificance of one human. All human relationships with nature are either destroyed or threatened. Sexual, emotional, spiritual and intellectual conditioning ensure that thought is restricted as the controlling body desires.

One of the major themes of *Brave New World* is dehumanisation. Dehumanisation is explored as a threat to individuality and is extended by several negative trends in society. Huxley represents society's apparent lack of morals and corrupt behaviour to consign the future to a non-individualistic, conformist society, a society void of the family unit, religion and human emotions. Sexual promiscuity, over-population, brain-washing and mind altering drugs form the slide by which society descends and help Huxley depict an eroded humanity without unique souls. Of great significance is the loss of human advancement and the inability of any human in contributing new or revolutionary ideas. With the removal of such an ability all sense or worthiness and contribution dissipates. "Community, Identity, Stability" is the state motto, and is repeated by highly important people such as the D.H.C when he is lecturing his students. This motto, like all of the hypnopædic morals and idioms, re-enforces the power and overall stability of the government. People automatically believe it because they have heard it so many times and are forced to accept it as an aphorism.

Huxley certainly challenges the responder's viewpoint regarding 'what it means to be human'. Through the novel it is obvious that being human is more than being born and eventually dying. Through Huxley's eradication of concepts such as free will, belief and love the responder is left with an affirmation of the value of life leaving the responder with a sense of unfailing optimism regarding life. While the book is a warning against many of the dangers of society, in this way it is also an inspirational blueprint and today's society reflects on the freedom of today's world. When Mr. Foster announces, "'We also predestine and condition. We decant our babies as socialized human beings'". We see that

the ultimate predestination occurs, embryos are already made to be of a certain caste in society, with no chance to excel beyond their station, denying the most basic of all freedoms, self-determination. With this thought, the responder may reflect and experience an epiphany as to how fortunate our society is today.

The notion of a 'natural world' is one that suggests an environment that has been formed by nature; growing spontaneously, uncultivated and undergoing natural rhythms that emerge periodically. This concept is an underlying ideal that reverberates throughout *Brave New World*. Aldous Huxley composed BNW in 1932 following the aftermath of World War I. As a result, Huxley's context reflects many historical and social perceptions that were apparent in his period. BNW satirises cynical visions envisaged by totalitarian parties; exposing flaws and dangers that deny the fundamental aspects of humanity and individual freedoms, allowing the natural world to be obliterated.

In order to create the appearance of reality and allow responders to believe in the possibility of such a world, Huxley employs extensive jargon in science, psychology and technology. This supplements the use of figurative language that also bears numerous literary, historical and biblical allusions to create a sense of authenticity - thereby reinforcing the notion that the populace has been a product of an uncongenial technology.

The natural world has not been destroyed in BNW; rather, it has been marginalised and rendered meaningless. The 1930's preoccupation with the rational, the consumer-orientated and the technological has rendered nature as vast, tamed spaces where recreation takes place. The countryside still exists, but just has little purpose save to promote consumerism. In this way, all aspects of nature have been controlled and subverted to extend the ruling body's rule.

This pessimistic prophecy associates the Savage Reservation as being impoverished, dirty and ravaged by disease thereby giving members of the brave new world a choice of only two appalling communities. Evidently, as a part of the modern audience, a tension is apparent between humanity and the natural world. It is the notion that the natural world is surrendered for the advancement of the community.

In BNW humanity has been utterly removed from the natural world and its rhythms in that viviparous birth, family relationships, aging, monogamous love and death either do not exist or are deemed meaningless. The human condition and psyche encompassing fear, uncertainty and a desire to understand our environment and origins has been eradicated through a suppression of individuality controlled through the caste system. "Which brings us at last, out of the realm of mere slavish imitation of nature into the much more interesting world of human invention." This quote is important in describing the total and

complete control of the fetus' destiny. This illustrates how man has disrupted and eventually destroyed the natural course of birth and instead turned it into a mass-production operation that is performed upon an assembly line

In BNW Huxley illustrates a community that lacks any moral and social values. Rather than individual parents instilling their own values into their children, the state chooses how and what each child will learn. Thus, the desertion of parents leads to children growing up to be unaffectionate individuals who have no real emotions. This inability to express true love is typified by the adolescent polygmic games. What Huxley is trying to comment upon here is that in a utopian society there is a hedonistic approach to life, where one may be able to seek maximum pleasure at the expense of ethics - which are not considered to be important as they have little significance in driving the community

Furthermore, in BNW the implementation of the Bokanovsky leads to devaluation of life because human life can be easily replaced through scientific experimentation. "...after all, what is an individual?... we can make a new one with the greatest ease - as many as we like." This clearly epitomises a conflict between the natural environment and humanity. Humanities desire for a caste society has led to a destruction of natural life. Huxley is able to insert appropriate dialogue between the characters that helps define their motives to the reader. For instance, "Sixteen thousand and twelve in this Centre," Mr. Foster replied without hesitation. He spoke very quickly, had a vivacious blue eye, and took an evident pleasure in quoting figures." This explains that Foster may be pedantic about figures at times, but is deeply involved in his work and enjoys imparting knowledge. The values of a contemporary audience that deem to be morally correct find that the values exposed in the BNW have been vastly pervaded as a result of a Marxist attitude.