6. BRAVE NEW WORLD VIA A LEGAL PERSPECTIVE

6. ADMIRÁVEL MUNDO NOVO ATRAVÉS DE UMA PERSPECTIVA LEGAL

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Resumo: O artigo mostra vários aspectos do "Admirável Mundo Novo", em comparação com o nosso tempo. Apesar de ter sido publicado em 1932 tem muito a nos dizer acerca de nossos problemas contemporâneos e sistema de castas, pressões administrativas em regimes totalitários e problemas de democracia: ele consegue definir nossos problemas sociais e políticos de forma simbólica e insiste na importância da ação civil. Vemos que liberdade de ação, de definição, liberdade de decisão são muito mais importantes do que ser feliz em termos de uma pressão artificial da administração. O livro enfatiza o significado real de democracia.

Palavras-chave: “Admirável Mundo Novo”, atualidade, controle político

Abstract: The Article shows various aspects of "Brave New World" in comparison with our time. "Brave New World" was published in 1932 but tells about the contemporary problems of caste system, administrative pressure in totalitarian regimes and problems of democracy. It defines our social and political problems with symbols and insists on the importance of civil action. We see that freedom of action, freedom of definition, freedom of decision are much more important than being happy by means of an artificial pressure of the administration. The book emphasizes on the real meaning of democracy.

Keywords: “Brave New World, actuality, political control

Civil disobedience is a topic of controversy in various countries at the present time. Opposing the lawful order, within the boundaries of legal principles in the established system, is one of the methods of passive resistance. It is a method of activism originated by

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the American author Henry David Thoreau. Mahatma Gandhi, Rosa Parks and Paul Lafarge have reflected on this resistance method in different political perspectives. As a passive resistance, civil disobedience is an illicit act, which openly and overtly aims to change the practiced policies and the laws (legal instruments) that regulate the society, without resorting to violence.

To put it differently, it is a peaceful act of protest to protect the supreme human values against disclosed and illegal acts with the ultimate purpose of protecting the eminent values of the constitutional state. This act is carried out within the freedom of thought, freedom of expression and freedom of association. Nowadays, individuals and groups do not waste time to demand anything, and they do not hesitate to show the same attitude when it comes to the breach of rights. When faced with great challenges about racism in America, Rosa Parks and Martin Luther King had resorted to this action. Also, in several fictions, writers have pointed out the importance of this act in their unique ways.

Aldous Huxley’s famous futuristic indigenous novel “Brave New World” intends to voice the ruler’s (administrator’s) fear and reservations of civil disobedience while demoting humankind to a monotype. Even though “Brave New World” gives the impression of a horrible and improbable world to its readers in the beginning, when contemplated, we see that a similar utopian world is shaped around us. The government’s conditioning system (in the novel) to control its citizens more or less similar with many of the modern-day governments. The cultural steering in the novel aims to create societal pleasures rather than personal pleasures. The state’s percept of controlling theater,

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2 Famous for his maxims as ‘Maybe this world is another planet’s hell’, Aldous Huxley comes from a family line of famous scientists and artists. He studied at Eton College in Oxford between the years 1908-1911. He took a break from his studies, as a result of an eye-related health issue, when faced with a threat of going blind. Later, he finished Balliol College in 1915. When he was only 17, he wrote a long novel, but never had it published. He worked at numerous magazines and newspapers during the World War I and married Maria Nys in 1919. He lived in Italy with his family between 1923 and 1930. He received acclaim with his books Antic Hay (1923) and Point Counter Point (1928; Ses Sese Karş, 1961-1962, volume 2, 1978) with his literary subtlety and intelligence as well as his interest in human relations. He became friends with D.H. Lawrence in Italy. In his novel” Brave New World”, he talked about a futuristic world where nobody escapes scientific surveillance and conditioning. This masterpiece is considered a classic in the dystopic genre, while warning against the power of technology and its rule. Moving to the USA in 1937, he worked on novels, essays and Hollywood scripts. After losing his wife in 1956, he got married to Lainura Archera. He used new themes in this period. He wrote about his experimentations with psychedelic drugs, east mysticism as well as ecologic policies. Always in philosophical pursuit, he wrote the Perennial Philosophy published in 1946 and The Ape and Essence published in 1949 with this philosophical endeavour.
literature, poetry and even music has been carried out since Abdulhamid’s censorship in Ottoman Empire.

“Brave New World” was first published in 1932, and the first Turkish publication was done by Ithaki Publications in 1999. The book’s milestone is the year 632. This milestone is called 632 After Ford. Ford’s assembly line accelerated the increase use of automobiles, the change in the standard of living and correspondingly the spread of capitalist way of thinking. Therefore, Ford was used as a milestone, and the book is set in 632 After-Ford. Ford also resembles to the word God, described in English as “Our Lord.”

Rather than fitting more or less a dystopia description, “Brave New World” describes a life between ideal and horrible. Looking at the completion date of the novel (1932), it is hard to decide whether the described world is good or bad. The violence and chaos in totalitarian and oppressive regimes do not exist there. In contrast, the community functions without diseases, famines, wars and employee riots; the community is structured in a way that everybody serves happily and returns home with a smile, everybody plays golf and thinks of sexuality constantly thanks to hormonal chewing gums. This seemingly perfect system is actually an orphanage. The attitude of interventionalist power stands out even though it is not totally controlling, and there is an alleged liberalistic totalitarianism which hopes to keep that through imbuing a hedonist and passionate idealism.

It is not in question to criticize an ideology, which is the only and absolute reality in totalitarian systems. Spreading the official ideology’s principles and assimilating them to the masses are the main purposes. In order to do that, some regimes have anticipated educating the public and shaping their opinions within the framework of the official ideology. In “Brave New World”, since the shaping of ideas and convictions starts at schools through hypnopaedia, there is no problem of changing ingrained convictions in the upcoming years. Therefore, even though there are no oppressive methods in Brave New World, it is valid to speak about a ‘planned’ society immersed in unison propagandist phrases, which is a characteristic of totalitarian systems, instead of a community of various opinions and opposing arguments declared freely.

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There are three mottos in that Brave New World which was formed after 9 years of war and big economic disasters. These are: “community”, “identity” and “stability”. The administrative group carries out a scientific strategy to keep the sustainability of these three mottos. There is a problem of happiness; the people should be made to love slavery. In the novel, the Hatchery and Conditioning Center’s Principal (The Chief) deals with the education of the kids. Through this education, we learn that the most important factor for stability is to keep the population stable.

With the individuals, which take pleasure in serving and living in the imposed way, the purpose should be achieved. 267 days are needed to produce a person in the assembly lines. The intellectually acute Alphas, the low class Epsilons who are only used for their physical power, Betas, Gammas and Deltas are produced. Thus, there is a caste system in place; a disgusting discrimination. These individuals find their identities on the assembly lines after being exposed to drugs, heat and pressure. The individual’s psychological conditioning also comes up. This method called hypnopaedia is achieved through education in sleep. This is a manner of brain washing in which, for instance, people are whispered ‘now everybody is happy’ every night in the sleep 150 times for twelve years.

In order to argument the consumption attitude, phrases like ‘discarding is better than fixing’ are muttered. This Brave New World is not a world of individuals but of society. Individuals should not stay alone. Because people think when they are alone. However, administrators do not like it when people think. People are led to various activities so they do not stay alone. And if they are alone, they are given innocuous drugs called Soma to alleviate trouble. This way, people go on a mental vacation during specific times of the day. Sexuality is a mediator to keep societal slavery, however concepts like family, father and mother cannot exist. These concepts are accepted as obscene. The aim of doing all these is to abolish intense desires and emotions. Emotions are dangerous for the society. Getting old, the fears of death and after life are emphasized throughout the book. The writer’s creation of heroes through various world leaders shows that he was, both positively and negatively, affected by them. Indeed, after Henry Ford discovered the T model assembly line, the world’s production style has changed considerably, and people have lived under the hegemony of capitalism.6

6 Deniz Sümer, Birgün, Huxley, Cesur Yeni Dünya, E.T. 02.06.2014, http://www.izdiham.com/Yazi/huxley-cesur-yeni-dunya/843; Brave New World, Aldous Huxley,
As a critique to the established caste system in the Brave New World’s social order, Aristotle’s following statement is only just: “justice consists of treating equals equally and nonequals unequally.” A Brave New World’s people are molded at birth and they are expected to live that way in the caste system. It is evidently unjust for higher-up Alphas to live above prosperity, and for Epsilons to benefit the lowest standards just because they are produced for their physical strength. It is more important to allocate prosperity across the society; therefore, some groups’ prosperity should be maximized in the society.

We see that in Brave New World, members of the public are produced in predetermined patterns, and carry on their lives in this caste system. This social grading is obviously not based on class. According to Max Weber, there is a status difference along with class fractionation. The status determines the respect, reputation and dignity a person receives in a society. While determining the social status, a person’s occupation, education, culture and life style are more important factors than the economic prosperity. That’s how status groups in social classes occur in a community. It is evident to observe this status difference among the people in Brave New World.

For instance, the following phrases are explicit evidence of the status differences and how Beta people’s lives are steered through hypnopaedia: “Alpha children wear grey. They work much harder than we do, because they're so frightfully clever. I'm awfully glad I'm a Beta, because I don't work so hard. And then we are much better than the Gammas and Deltas. Gammas are stupid. They all wear green, and Delta children wear khaki. Oh no, I don't want to play with Delta children. And Epsilons are still worse. They're too stupid to be able to read or write. Besides they wear black, which is such a beastly color. I'm so glad I'm a Beta.” It is an evident indicator of status difference when upper class kids do not even want to play games with the lower-class kids. Furthermore, these social status differences are created by the administrators and are not considered an opposition to the law. As for the present real world, the current social classes are “de facto” groups that are recognized by the law.7

John Rawls states the principles of justice regarding a society’s fundamental structure in “A Theory of Justice”. These principles are guidelines that describe the conditions for enhancing the advantages of free and intelligent people and their way of living together. These principles determine the varieties of societal cooperation, and

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7 Kapani, a.g.e., s. 113-115
governance forms that will be formed afterwards. As Rawls says, the equality principle is a portion of justice as fairness.\(^8\) However, the social structure in Brave New World stands out as the opposite of this principle; a social order which produces people on unequal grounds, conditions people to live their lives accordingly within the determined molds, and forbids opportunities for development is far from fairness.

One of the biggest challenges of the twenty first century is to reconcile the democratic equalization with natural inequalities. Nature actually does not accommodate the concept of equality. Intelligence, beauty, strength, talent and a person’s other supreme unique qualities are allocated unfairly. That’s why, until the members of the society consent to unite the things they possess, the doctrines for democracy and laws will not be at a desirable level. Societies have tried to form this understanding of equality (that nature defies) through artificial means, and education has become the prior practice to achieve this.\(^9\) The artificial nature that was created in “Brave New World” actually includes nature’s characteristics regarding inequality. Since people are forced into different molds in the novel, it is far from just. Nature endows everybody with different intellectual and strength levels. In “Brave New World”, people are given different levels of intellect at birth, so it actually resembles nature. However, the subject of criticism here is the fact that people have opportunities to develop their weak properties in the present day whereas in”Brave New World” people cannot escape their pre-determined destines. While in the current life, laws and institutions try to keep individuals at equal levels in terms of their characteristic possessions but in the “Brave New World” people are exposed to inequality without any reason at birth and methods of advancement are taken away from them.

“Brave New World” defines a society which degrades happiness to consumption, demotes politics to security and prosperity, adopts statements like ‘everybody is happy now’ and abolishes radicalism. The feeling of pain is cleared away and its meaning is disposed of. The concept of controversy is ripped and thrown away from the society. What is desired and fulfilled within possibility is not political change; the alternatives are annihilated. Despite the seemingly trouble-free “Brave New World” is in reality suffocatingly plain. There is a yearning for a worldless value instead of a worthless world, which is humane but indifferent with a real body whose soul preceding it.\(^10\)

\(^8\) Raymond Wacks, Hukuk Felsefesine Kısa Giriş, Tekin Yayınevi, 1. Basım, Ekim 2013, İstanbul, s. 66
\(^9\) Gustave Le Bon, Devrim Psikolojisi, İlya İzmir Yayınevi, Üçüncü Baskı, Ocak 2012, İzmir, s. 216-217
\(^10\) Ali Rıza Taşkale, İsyán, eleştiri, cesaret: Türkiye, Çesur Yeni Dünya ve bizim öğrenciler,
It is a challenge to be one with the real world by escaping the cynical desert of reality. Brave New World makes us imagine an existence in which the individual is shivered by rebellion, criticism and bravery. A Brave New World aims to show the reality to whoever contemplates on nothingness and avoids the reasons of existence in their opinions, whoever refrains from anger and lingers in the 'no worries' ideology. The book educates the cynicism of those people with their own experimentalism. People with unconditional and unlimited obedience finally have the rights to see, hear, learn and speak up.  

Think of a generation which prefers to live in an artificial world made for them till death; a generation who does not choose anything but everything is decided for them. This generation succeeds in being happy where everybody can get everybody, and where there is no competition. Their future jobs are predetermined at birth and they are raised accordingly. Their lives pass by in this slavery illusion. The weird thing is nobody dares to object to this illusion; the idea of objection does not even cross their minds. Regarding this situation, Elie Wiesel's statement comes to mind: 'There may be times when we are powerless to prevent injustice, but there must never be a time when we fail to protest.' If mankind does not voice its reaction, submission will be served to it on a silver platter. Therefore, a person should voice its response even in different modes. This is one of the most basic rights of being a human. To overcome this situation, phrases like 'I did, I permitted, and I said what needed to be said' should replace the phrases like 'It was done, it was permitted, and it was spoken.'  

In “Brave New World, the only people allowed to live outside the World State is the ones living in Savage Reservation. Bernard Marx, who is responsible at the Conditioning Center, brings John (savage) to London. Eventually, coming from a life that still has old world traditions, John gets disappointed about this new world and fails to adopt to the hedonist life style. This situation makes the readers believe that the world state people are not free, and prates the nobility of the humane values. This way, the after-Ford period's chaotic scene is proven through John's perspective. As a result, with John's escaping the city, the readers are provided with a last pessimistic scene.
We can resemble the societies in “Brave New World” and Middle Ages. The lack of individual freedom in the Middle Ages is an important quality that separates it from the modern societies. Everybody was wrapped around their own roles in those ages, and it was very hard to move from one class to another. These people were stuck in their molds, were pushed to eat and get dressed in certain ways just like the people in the “Brave New World”. Social order was considered as natural order, and being a part of that society created a sense of security and belonging. With less competition compared to the present day, the order people were born into guaranteed vitality and a certain level of prosperity that had to be contented, while holding responsibility to those who were higher in the class status. The way the society was constructed both in the Middle Ages and in “Brave New World” gives a sense of security to people while capturing them as slaves.\(^\text{14}\)

It is beneficial to cite Thomas Aquinas' opinions while criticizing the lack of will power of the people in “Brave New World” in their molded life cycles; the assumption of mankind’s lack of will power would contradict God and human nature. Aquinas continues to say that even the reward that was presented to mankind by God can be refused by man. Like Duns Scotus stated that will is free. He says that a person wants to practice his will to carry out his individual self. He even says that this realization is one of the biggest pleasures for an individual. His following quotation is noteworthy: “Since God commands will is an act of individual self, even God cannot influence an individual’s decisions directly.”\(^\text{15}\)

We can see the happiness of Brave New World's people in their molded lives as robotic harmony. Individuals that avoid their identities embrace the identity the mold has provided them. This way, they become the same with the others, and that is what is expected of them. The inconsistency between the self-awareness and the world they live in, and the feelings of loneliness and weakness are eliminated. As you remember, the people in “Brave New World” are never left alone; in case they are, they are given a drug called Soma to take them to a virtual vacation. There will obviously be a cost in a society which has no feelings of loneliness and concern, and this cost is the loss of self-awareness. In “Brave New World”, the people's personalities are not unique, but artificial and fake. Replacing the unique self with the artificial one is realized by replacing unique thinking, feeling and desiring actions with fake ones. The unique self starts the mental activities.

\(^{14}\) Erich Fromm, Özgürlükten Kaçış, Payel Yayınları, 6. Basım, Nisan 2011, İstanbul, s. 48-49
\(^{15}\) Fromm, a.g.e., s. 69
However, the artificial self is an anticipated role play and the individual plays its self in this so called role.\textsuperscript{16}

The people coming out of the hatchery machines with their DNAs modified are the present day people who are steered by the media, developed by the dominant communication tools and whose lives are changed by the commercial strategies. This rehabilitation campaign is put into practice by the parents, educators and administrators who are concerned about shaping the youth. Since everybody thinks for the youth, the young people do not have to. In the present day, we live in a world somewhere between the novel 1984 and “Brave New World”. We see the bloody wars, mass slaughter and tortures of 1984, and the psychological conditioning of “Brave New World” in every area of society.\textsuperscript{17}

We have seen that “Brave New World” examines civil obedience, individual rights and freedoms, and the structure drawn in the book can never exist in the real world. The only measure for actual freedom is for individuals to actively intervene in both their and the society's life rather than to happily accept what is provided to them. As can be seen in our modern world, this cannot be done just by the act of voting; daily activism and participation in business and human relations are musts. The administrators obviously should provide the grounds for freedom of speech, but let's not forget that this freedom will only gain meaning if we have our own unique opinions. The pain in the present day is to be a little cog in the big scheme of a cogwheel, to live a robotic life and to make life meaningless. In real democracies, faith in life, truth and freedom of carrying out active and spontaneous self is imbued. Lastly, it would be noteworthy to quote from the famous Italian humanist Pico della Mirandola from his work Oratio de Hominis Dignitate regarding the lack of free will and the harmonized robotic behavior in a predetermined understanding of freedom in “Brave New World”; ‘We have made you neither of heaven nor of earth, neither mortal nor immortal, so that you may, as the free and extraordinary shaper of yourself, fashion yourself in the form you prefer. You carry the seeds of a universal life within.’

After all I wrote I want to say that free will, right of free speech and free voting system are the first steps of democracy.

\textsuperscript{16} Fromm, a.g.e., s. 152-165
\textsuperscript{17} Taşkale, a.g.m.,
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