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**MECHANISTIC DEHUMANIZATION IN ALDOUS
HUXLEY'S *BRAVE NEW WORLD***

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ABSTRACT

Knowledge advancement in the field of technology is often considered an advantage. Humans are living alongside the disadvantages. Dependency on technological inventions has brought humans to a threshold where technology goes beyond humanity. This occurrence thus possibly leads to dehumanization. Two problems are proposed in this research: forms of mechanistic dehumanization and bad impacts of mechanistic dehumanization. The forms of mechanistic dehumanization focus on acts of human degradation while the bad impacts of mechanistic dehumanization focus on the human that represents machine and robot. Michel Foucault's sociological theory is applied to reveal the problems proposed in this research. Two of Foucault's concepts are considered appropriate to be utilized: Power and Knowledge and the Regime of Truth. Both concepts emphasize the practice of power imposed on the powerless and the acceptance by the powerless. The finding discloses that one who poses power and knowledge can produce laws that are imposed toward the powerless and shape them as the powerful wish to obtain the benefit. The powerless ought to be submissive, obedient even accept the truth of laws unconsciously. People in Aldous Huxley's *Brave New World* show their unconscious acceptance of the Controller's laws therefore they are treated and degraded as low as commodities to be made use of by the Controller. They become cold and rigid thus they show no distinction between humans and machines.

Keywords: Dehumanization, Technology, Humanity, Power, Knowledge

I. Introduction

World War I had created social problems in many countries around the world. European countries were reported that had the biggest number of casualties. Twenty-seven million nineteen thousand and six hundred seventy-six casualties were reported to the United States War Department including killed, wounded, prisoners, and missing people (Royde & Showalter, 2003). Many people were forced to join the militaries and sent to the war. Due to the numerous amount of people lost, the societies in European countries were unstable. The war cost had inflicted the European economy heavily with great inflation in Europe and abundant debts that caused an extremely increased tax to be paid by the war survivors. People were being used as commodities by world leaders to win the war to gain power and authority. The value of humanity was neglected as people's lives did not matter. Many women lost their husbands and a lot of children lost their parents. Aldous Huxley criticized this phenomenon through a satire novel entitled *Brave New World*. This novel was written during the time between World War I and World War II and was first published in England in 1932. Through dystopian fiction, the author condemned the totalitarianism practice involving science and technology done by world leaders who were occupied by ambitions to rule the world and concerning

individuals' interests. The world leaders were competing with each other through wars to obtain power and authority by using their people for the leaders' purposes.

The novel pictures a perfect and stable society called "World State" that is created using advanced technology and science. This society is controlled by a World State Controller named Mustapha Mond who aims for a stable and happy society. The Controller achieves his aim by cloning and conditioning people to think and behave as he wishes them to be. The people in World State society are produced and conditioned in Hatching and Conditioning Center with the help of a Director, his subordinate. They are classified into five castes, from the highest until the lowest, that is Alpha, Beta, Gamma, Delta, Epsilon. They are conditioned to accept their life and fate regarding their caste to prevent self-dissatisfaction that would provoke riots and protests. People in this society are also conditioned to prioritize society instead of the individual. They are not allowed to have feelings and emotions since the Controller considers those as a threat and danger to the society that would cause social instability. They are also taught absurd ideas about family since they are kids thus no relationships are accepted. The Controller does not wish for a change in the society and so do the people who are taught through conditioning.

This research will discuss further the forms of mechanistic dehumanization and the bad impacts of mechanistic dehumanization found in the novel *Brave New World* using Michel Foucault's sociological theory with *Power and Knowledge* and *Regime of Truth* concepts.

II. Review of Related Literature

In conducting the research, Michel Foucault's sociological theory is considered as the most appropriate theory to be utilized. Foucault is a French Philosopher. He has been known for his books concerning power and its relationships in a social context. One of his books entitled "Power of Knowledge" which was published in 1977 discusses several concepts that summed up ideas from his previous books. The concepts will be further discussed in this sub-chapter and two of them will be utilized to analyze the forms of mechanistic dehumanization and the bad impacts of mechanistic dehumanization in Aldous Huxley's *Brave New World*.

2.1 Discipline and Punish

The concept of *Discipline and Punish* stated by Foucault argues that a disciplinary system can be applied to society through surveillance and practiced in disciplinary institutions: school, psychiatry hospital, asylum, and barrack. The aim is to reform or transform people to behave as the government wish and those

who misbehave will be given punishment as the consequence.

2.2 Body

The *Body* concept defined by Foucault describes a relation between individual bodies and political power. He stated that individual bodies are treated as an element to fit the social needs of political power that is government. The government invests their power in individual bodies to be used by them therefore they gain benefits from it.

2.3 Regime of Truth

The regime of Truth revealed by Foucault has a relation with power as it produces institutions and is centered on scientific discourse. The laws and regulations are made to be accepted and regarded as the truth. In the ideological term, it is not important to change people's minds or what is in their heads, but the political, economic, institutional regime of the production of truth.

2.4 Panopticon

Panopticon is a concept of surveillance that is done within an institution of power to observe individuals. The practice of effective power can be solved by the invention of technology resulting in architecture: prison, schools, dormitory, and asylum. This also aims to prevent any possible act of revolt and to restrain any harmful act, preventing people from wrong-doing, taking away their wish

to commit wrong, and make them unable and unwilling.

2.5 Power and Knowledge

This concept proposes a condition that one who poses knowledge can constitute laws, regulations, and discourses and with power in hand, one can force the laws, regulations, and discourses to be accepted unconditionally to obtain one's aim.

2.6 Sexuality

Foucault convinces that history plays an essential role in sexuality, to what is considered permitted or forbidden, normal or abnormal, male or female, adult or child context. He suggests that technology has changed what is count as negative to positive, allowed, accepted then shapes a new identity. Foucault then figured a family as a simple reflection or extension of the power of a state. A specific form of power is exerted within the family is a result of the general mechanism of state power.

III. Research Method

The qualitative method is considered to be the appropriate method for this research. This method does not require participants but requires books as a source of the data. The data collected from the novel for this research will be analyzed using the comprehension of the theory by reading several resources: books and journal articles. The sociological approach

will be used to formulate the problems proposed. The method of research above will be used to reveal answers to research questions formulated in the limitation of the research.

IV. Findings

This research discusses two problems stated in the limitation of the research. The problems in the following sub-chapters are supported by relevant quotations found in the novel *Brave New World*. Mechanistic dehumanization is an act that makes human-less human by treating them as an object due to advanced technology. Regarding the issue, the first research question discusses two forms of mechanistic dehumanization that are objectification and brainwash. Objectification in this research concerns how people in this novel are treated like an object as they are standardized and recycled. The second research question discusses the bad impacts of mechanistic dehumanization when people are treated as an object, the objectification will lead them to coldness and rigidity.

4.1 Forms of Mechanistic

Dehumanization

Dehumanization is often associated with slavery, torture, genocide, etc. Dehumanization due to advanced technology could also occur. Haslam (2006) proposed two forms of the act that are considered as mechanistically dehumanizing. The first form is

objectification. Objectification that is discussed in this research focuses on the treatment received by people in this novel. The second form is brainwash. Brainwash that is discussed in this research concerns the people's behavior after they get brainwashed

4.1.1 Objectification

Objectification is an act that treats human inhumanly and regards them as objects or tools. Objectification is associated with instrumentality and ownership therefore they are treated as tools and stand the same level as commodities (Haslam, 2006). Humans are supposed to be born biologically not mechanistically produced through scientific procedures using machines in factories as humans are associated with their needs of warmth. Kass (1998) proposes this as an act of cloning. This act is considered as dehumanizing as it denies humans' identity due to mass production from a single nucleus is possible. Being a cloned human means losing identity since they are not uniquely different from each other and this makes them hardly recognizable one another. In this novel, people in World State society are massively produced like goods that are produced in factories. Human production aims to gain standardized human quality to achieve the World State controller's goal that is a perfect and stable society. Dissimilarities in a caste standardization seem to be a shame.

In this novel, a character named Bernard was created to be an Alpha man. As a man of the highest caste in World State society, he is expected to have the best physical standard in terms of height and weight. Having the same physical standard as lower castes regarded as a failure. The way physical standard set for Bernard can be seen through the quotation below:

To have dealings with members of the lower castes was always, for Bernard, a most distressing experience. For whatever the cause (and the current gossip about the alcohol in his blood-surrogate may very likely—have been true) Bernard's physique as hardly better than that of the average Gamma. He stood eight centimeters short of the standard Alpha height and was slender in proportion. (Huxley, 1932, p.60)

People in the World State society are mass-produced and standardized. The phrase "standard Alpha height and slender in proportion" proves that each people is standardized according to their caste and Bernard as an Alpha fails to fit the physical standard for his caste. The word "accident" also indicates that there was a miscarriage during the cloning process that caused Bernard to be altered. The phrase "hardly better than that of the average Gamma" shows a contrast standard distinction between Alpha as the highest caste and Gamma as a lower caste. The government able to constitute regulations to benefit

them therefore institutions exist to fulfill the government's needs. (Foucault, 1977). The Controller of the society set regulations of human standardization and creates institutions such as human factories to satisfy their needs.

The Controller of World State society set physical standards for each caste to be believed as true by people in society. Due to human mass-production standards, they believe that the result must be all the same. Those who are not physically equal with the other people in the same caste experience exclusion from society. Bernard who has different physical features as an Alpha man is being driven away by people in society. The way Bernard experiences exclusion due to his different physical features can be seen from the quotation below:

A mental excess had produced in Helmholtz Watson effects very similar to those which, in Bernard Marx, were the result of a physical defect. Too little bone and brawn had isolated Bernard from his fellow men, and the sense of this apartness, being, by all the current standards, a mental excess, became in its turn a cause of wider separation (Huxley, 1932, p.62)

People in the society believe the standard set by the World State controller as true, and Bernard who has physical dissimilarities is being excluded from his society. The phrase “by the current standard” shows that the Controller has set

criteria that are regarded as true. He feels apart since society is driving him away which is shown through the phrase “the sense of this apartness”. The one that misfit the society standard is regarded as a fault and considered as product fail. The government can constitute discourses that are scientifically acceptable and hence capable of being verified and falsified by scientific procedures (Foucault, 1977). The Controller of World State society can produce a discourse of caste standardization that is technically accepted therefore he can establish what is true and what is untrue.

The human standardization act in this novel aims at a stable society that is inhabited by homogenous castes. People in World State society are treated as an object and they are being used by the Controller to reach his purpose. Bernard who has distinct physical features appears to be a mistake that is supposed to be annihilated but since he has a specific ability that meets the World State controller’s objective, he is kept by the Director who works as the Controller’s subordinate. The way Bernard is being used by the Controller can be seen from the quotation below:

"You can't teach a rhinoceros tricks," he had explained in his brief and vigorous style. "Some men are almost rhinoceroses; they don't respond properly to conditioning. Poor Devils! Bernard's one of them. Luckily for him, he's pretty good at his

job. Otherwise, the Director would never have kept him. However," he added consolingly, "I think he's pretty harmless." (Huxley, 1932, p.76)

People in this society are being used by the Controller and those who do not fulfill his requirements will be annihilated. The Controller requires Alpha men with perfect physical features as people from the highest caste and high intelligence to do their job impressively and become future leaders. The phrase "don't respond properly to conditioning" shows that Bernard is considered a failure. Even though he is considered as a product fail, he has an ability that is needed by the Controller that is shown in the sentence "he's pretty good at his job". The phrase "Otherwise the Director would never keep him" proves that he is supposed to be annihilated but since his ability meet the Controller's need, he does not get executed. Since people in the society are treated as tools to reach the Controller's aim, the Controller is capable to determine to keep what he needs and execute what he does not need.

In this novel, people in World State society are free to be destroyed or be kept by the Controller. The Controller does not concern the individual's life as a matter, instead, they are considered as disposable objects that can be created and annihilated. Anyone who acts out of order is considered a threat to society. The way the Controller

does not concern the individual's life can be seen through the quotation below:

"I know. But that's all the more reason for severity. His intellectual eminence carries with it corresponding moral responsibilities. The greater a man's talents, the greater his power to lead astray. It is better that one should suffer than that many should be corrupted. Consider the matter dispassionately, Mr. Foster, and you will see that no offense is so heinous as unorthodoxy of behavior. Murder kills only the individual—and, after all, what is an individual?" With a sweeping gesture, he indicated the rows of microscopes, the test-tubes, the incubators. "We can make a new one with the greatest ease—as many as we like. Unorthodoxy threatens more than the life of a mere individual; it strikes at Society itself. Yes, at Society itself," he repeated. (Huxley, 1932, p.120)

The Controller does not concern an individual's life as a matter that is shown through the phrase "after all, what's an individual?". The word "unorthodoxy" said the Controller indicates that he expects people in the society to behave as he intends to. The sentence "We can make a new one with the greatest ease—as many as we like" proves that the Controller treats people in the society as disposable objects that can be created or annihilated as he needed. What the government says is what matters to society rather than what individuals say (Foucault, 1977). What the Controller of World State says is what

matters to the society therefore he is free to declare what he considered as a threat to the society and free to conduct any action to overcome it.

People in World State society are treated inhumanly not only during their life but also after they die. They are cremated after they die and turned into fertilizer afterward. Their corpses are used to fertilize the land like trash that can be recycled to be reused. The way people in this society are treated inhumanly by recycling them can be seen through the quotation below:

"Phosphorus recovery," explained Henry telegraphically. "On their way up the chimney, the gases go through four separate treatments. P²O⁵ used to go right out of circulation every time they cremated someone. Now they recover over ninety-eight per cent of it. More than a kilo and a half per adult corpse. Which makes the best part of four hundred tons of phosphorus every year from England alone." (Huxley, 1932, p.66)

People in society are recycled after they die through a process called phosphorus recovery. The process is meant to produce fertilizer by cremating everyone who dies that is shown through the sentence "More than a kilo and half per adult corpse" as the result of the process. The sentence "Which makes the best part of four hundred tons of phosphorus every year from England alone" shows that the corpses are used to

fertilize throughout the land. The phrase "from England alone" indicates that the human recycling act is a legal act done by the government throughout the country and they gain profits from the phosphorus recovery. Power produces knowledge, and once the knowledge of an individual body is obtained, the social body or government takes advantage by constituting regulations to gain the benefit (Foucault, 1977). The Controller of World State society has the knowledge of the phosphorus recovery therefore he sets regulations and procedures to support the act of turning people's corpses into fertilizer therefore it benefits the government.

4.1.2 Brainwash

Humans are born with cognitive ability and it develops as they grow older. This ability is unique for each person hence everyone has a different personality. Humans are supposed to be unique to each other since natural procreation formed them as what they are (Kass, 1998). In a society where technology goes beyond humanity, manufactural procreation intends to create homogenized humans as the creator design them to be therefore they can be controlled over easily. By being controlled over, unexpected things such as dissatisfaction toward themselves and others could be prevented thus any possibility of riot and chaos might not occur. In this novel, the World state controller not only

manufactures human but also designs them to think and behave as he wishes by brainwashing them. The brainwash program is designed to control their behavior since they are infants so the belief is unconsciously accepted and becomes ingrained in their mind. Such practice is done through a sleep teaching technique called *hypnopædia* that is designed by the World State controller to shape their behavior. The *hypnopædia* technique is done through repetitions for years consistently. The way a new belief is set through brainwash can be seen from the quotation below:

One hundred repetitions three nights a week for four years thought Bernard Marx, who was a specialist on hypnopædia. Sixty-two thousand four hundred repetitions make one truth. Idiots! (Huxley, 1932, p.47)

Discourse is designed by the Controller through brainwash. The sentence "One hundred repetitions three nights a week for four years" shows that the brainwash is done during their sleep. The phrase "for four years" indicates that the act is done consistently to shape people's behavior. The phrase "specialist on *hypnopædia*" proves that sleep teaching is a job that is legalized and supported by the Controller. The Controller has the power to create a discourse by imposing his power on the powerless individuals to control them and it can be seen through the sentence "Sixty-

two thousand for hundred repetitions make one truth". Such totalitarianism creates an environment where the society accepts discourses unconditionally and with power, the discourses are never being analyzed (Foucault, 1977). The totalitarianism practice in World state-society makes the people accept the brainwash and the discourse of brainwash as absolute unconditionally and regard what he says as true.

The brainwash practice in this novel shapes people in society to think as they are taught to so they become passive and uncreative. They lose their cognitive ability and no longer able to think on their own. A character named Tommy has programmed to think as what the brainwash tells him to thus he shows the helplessness and inability to think critically. The way Tommy has lost his cognitive ability can be seen from the quotation below:

At breakfast the next morning, "Tommy," someone says, "do you know which is the longest river in Africa?" A shaking of the head. "But don't you remember something that begins: The Nile is the ..."

"The - Nile - is - the - longest - river - in - Africa - and - the - second - in - length - of - all - the - rivers - of - the - globe ..."
The words come rushing out. "Although - falling - short - of ..."

"Well now, which is the longest river in Africa?" The eyes are blank. "I don't know."

"But the Nile, Tommy."

"The - Nile - is - the - longest - river - in - Africa - and - second ..."

"Then which river is the longest, Tommy?" Tommy burst into tears. "I don't know," he howls.) (Huxley, 1932, p.31)

Kids in World State society lose their cognitive ability due to the brainwash that is imposed on their minds. The brainwash has shaped them to be passive and uncreative that is indicated by the phrase "The eyes are blank". Tommy is programmed to think as what they are taught to. He is no longer able to think on his own and become helpless that is shown through the phrase "burst into tears". The helplessness and inability to think critically make them easily controlled and shaped by the World State controller. The effective incorporation of power is necessary for the sense of power able to gain access to individual bodies, acts, attitudes, and behavior (Foucault, 1977). The kids have had their minds brainwashed so they are unable to think critically, they even become helpless. In this sense, the Controller uses his power to repress the powerless through brainwash toward people in society.

The brainwash affects the World State society in this novel and each person is conditioned to be satisfied with themselves and lives happily. The World State controller believes that a happy society will lead to a stable society hence the brainwash is conducted to condition people's minds and control their behavior.

The way society is affected by the brainwash can be seen through the quotation below:

You can't make flivvers without steel—and you can't make tragedies without social instability. The world's stable now. People are happy; they get what they want, and they never want what they can't get. They're well off; they're safe; they're never ill; they're not afraid of death; they're blissfully ignorant of passion and old age; they're plagued with no mothers or fathers; they've got no wives, or children, or lovers to feel strongly about; they're so conditioned that they practically can't help behaving as they ought to behave. (Huxley, 1932, p.173)

The quotation said by the World State controller above proves that people in the society are affected by the brainwash conducted by him. The sentence "The world's stable now. People are happy" shows that the World State controller has succeeded in applying the brainwash. Brainwashed people are indoctrinated through discourse that they are happy with their life and society since the goal of a stable society has reached and everyone is happy. The sentence "They get what they want, and they never want what they can't get" proves that people in society are satisfied with themselves and never desire for more. The Controller believes that the feeling of dissatisfaction will provoke protests and riots. The phrase "practically

can't help behaving as they ought to behave" proves that they are affected by the brainwash that is forced by the Controller so they only behave as he wishes them to be.

As the brainwash affects people's behavior in World State society, their responses toward their surroundings are also affected. Since babies are manufactured in factories, the idea of natural procreation or childbearing is considered gross by people in society. Such belief then embedded in their mind, especially for women. A female character named Lenina who has her mind brainwashed, reacts negatively toward the idea of women having babies, even only given a thought of having a baby made her feel terrified. The way brainwashing affected Lenina's response toward the idea of childbearing can be seen from the quotation below:

"And I was so ashamed. Just think of it: me, a Beta—having a baby: put yourself in my place." (The mere suggestion made Lenina shudder.) "Though it wasn't my fault, I swear; because I still don't know how it happened, seeing that I did all the Malthusian Drill—you know, by numbers, One, two, three, four, always, I swear it; but all the same it happened, and of course there wasn't anything like an Abortion Centre here. Is it still down in Chelsea, by the way?" she asked. Lenina nodded. "And still floodlighted on Tuesdays and Fridays?" Lenina nodded again. "That

lovely pink glass tower!" Poor Linda lifted her face and with closed eyes ecstatically contemplated the bright remembered image. (Huxley, 1932, p.99)

From the quotation above it can be seen that Lenina's mind has been brainwashed and it affects her behavior in responding to her surroundings. The sentence "The mere suggestion made Lenina shudder" proves that she rejects the idea of women having a baby. The phrase "mere suggestion make Lenina shudder" indicates that she is only given the slightest thought of the idea of motherhood but enough to make her feels terrified.

4.2 Bad Impacts of Mechanistic

Dehumanization

Humans are often associated with their needs for warmth. Haslam (2006) postulates that human nature involves cognitive flexibility, emotionality, and warmth are seen as fundamental nature that is embedded in a person. When such natures are denied, one would be categorized as lacking emotionality, warmth, and cognitive-openness. People that lack of emotionality and warmth will be perceived as cold and those that lack of cognitive openness will be perceived as rigid. These denials represent the bad impacts of mechanistic dehumanization that is discussed further in the next subchapters.

4.2.1 Coldness

The human need for warmth is one of the natures that is essential to human beings. By denying this nature, there is no distinction shown between humans and machines therefore they will be perceived as cold (Haslam, 2005). The coldness also appears in a society where wars occur. The victims of war represent coldness as they lost their family members due to the war thus they live without family warmth. In this novel, World State society is occupied by advanced technology that neglects humanity by treating them as objects and brainwashed them to think indifferently. They are taught the idea of having family and its relationship in-between is nonsense. Such conditions then lead people in society to the coldness that is shown through their response toward their surroundings. There is no relationship between men and women to be accepted and they consider it immoral. The Director of the World State society gets mad to be accused of having a deep relationship with a girl. The way people in World State society do not accept any relationship between men and women and consider it as immoral can be seen through the quotation below:

At the sound of his voice the Director started into a guilty realization of where he was; shot a glance at Bernard, and averting his eyes, blushed darkly; looked at him again with sudden suspicion and, angrily on his dignity, "Don't

imagine," he said, "that I'd had any indecorous relation with the girl. Nothing emotional, nothing long-drawn. It was all perfectly healthy and normal." (Huxley, 1932, p.83)

People in society do not accept any relationship between men and women. Having emotion toward the opposite gender is considered immoral. The phrase "indecorous relation with the girl" shows that any relationship followed with emotion or feeling is considered absurd. The phrase "angrily on his dignity" proves that the Director reacts negatively toward an idea of deep relationship even the idea throw away his pride that is indicated by the phrase "his dignity". The phrase "It was all perfectly healthy and normal" indicates that society has a sense of coldness ingrained. The word "normal" proves that the idea of emotionless is accepted throughout society therefore it is regarded as normal. With power exercised, any practice will not be something that someone attempted to ascertain (Foucault, 1977). Society accepts the idea of emotionlessness which is created through brainwash practice. They contented themselves by considering it as normal.

The people in World State society are disgusted with the idea of parenthood and show no sympathy toward it. Since people in this society are produced in factories and are not born biologically, they no longer have a sense of warmth. In this novel,

people show their disgust by mocking the Director of World State society who is called “father” by John who his biological son that was living in another country. An intense situation is pictured when the first meeting of father and son is shown in public. The way people in this society feel ridicule just by hearing the word “father” mentioned can be seen through the quotation below:

He came in at once, paused for a moment just inside the door, looked around, then soft on his moccasined feet strode quickly across the room, fell on his knees in front of the Director, and said in a clear voice: "My father!" The word (for "father" was not so much obscene as—with its connotation of something at one remove from the loathsomeness and moral obliquity of child-bearing—merely gross, a scatological rather than a pornographic impropriety); the comically smutty word relieved what had become a quite intolerable tension. ... Pale, wild-eyed, the Director glared about him in an agony of bewildered humiliation. My *father!* The laughter, which had shown signs of dying away, broke out again more loudly than ever. He put his hands over his ears and rushed out of the room. (Huxley, 1932, p.122)

People in World State society reject the idea of parenthood. They consider being parents and having a child as gross and disgusting. The phrase “loathsomeness and moral obliquity of childbearing” proves that society has no sympathy toward the

idea of parenthood and consider it immoral instead. The Director feels humiliated and disgraced by being called “father” which is referred to as “smutty word” in the quotation above by people in the society. The sentence “The comically smutty word relieved what had come to a quite intolerable tension” shows that there is an intense situation created when they hear the word “father” pronounced that is shown through the phrase “Pale, wild-eyed”. Once one poses a knowledge, it is possible to formulate a new discourse and form a new regime in history that will be scientifically accepted as true and uncontested (Foucault, 1977). The Controller of World State society knows emotion and feeling also its danger to the social stability therefore he formulates a discourse of emotionless relationship. After the discourse is formulated, he can form a new regime that is scientifically accepted as true by society.

People in World State society are created through the cloning process in factories therefore they have no idea of what a family is including the connection between mother and child. They do not have a sense of warmth, instead, the sense of coldness is ingrained in their mind due to brainwashing applied to them since they are kids. The World state controller is giving a bad picture about family and home that makes the kids feel terrified. The way that kids in this society have no sense of

warmth can be seen through the quotation below:

"Try to realize what it was like to have a viviparous mother."
That smutty word again. But none of them dreamed, this time, of smiling.
"Try to imagine what 'living with one's family' meant."
They tried, but obviously without the smallest success.
"And do you know what a 'home' was?"
They shook their heads. Home, home—a few small rooms, stiflingly over-inhabited by a man, by a periodically teeming woman, by a rabble of boys and girls of all ages. No air, no space; an under sterilized prison; darkness, disease, and smells. (The Controller's evocation was so vivid that one of the boys, more sensitive than the rest, turned pale at the mere description and was on the point of being sick.) (Huxley, 1932, p.39)

The kids have no sense of warmth and they feel no sympathy toward the idea of family and its relationships. The Controller describes the word “mother” as low as an animal to provoke the kids to hate mothers that are shown through the phrase “viviparous mother”. The kids have a sense of coldness that is ingrained in their minds thus they have no clue when they are asked about the meaning associated with a home that is shown through the sentence “They shook their heads” as their response. The brainwash is done by the Controller by provoking the kids to imagine how gross and horrible the idea of having a family is

shown in through sentence “No air, no space, and under sterilized prison, darkness, disease, and smells”. The sentence said by the Controller also gives an image of unhappiness, no freedom, and sickening situation associated with family life. The phrase “turned pale at the mere description and was on the point of being sick” shows that the kid is terrified with the idea of warmth that is associated with home and family. The government is powerful in a whole series of power networks that invest the body, sexuality, the family, kinship, and knowledge therefore these networks stand in a conditioning-conditioned relationship to constitute prohibition functions (Foucault, 1977). The World State controller has the knowledge to produce prohibitions and he can condition people in World State society. People in World State society as the powerless are being conditioned by the Controller and accept the bad picture of having emotion toward the opposite gender, family, and its kinship.

People in World State society feel disgusted by the idea of parenthood. The word “mother” brings a negative connotation and is considered as a disgrace. A woman who works as a nurse in society is also given a thrill by the word pronunciation. She feels ashamed when she hears the word whispered by John like she is hearing a lust word. The women’s negative reaction when she hears the word

mother can be seen through the quotation below:

He shook his head. "She's my mother," he said in a scarcely audible voice. The nurse glanced at him with startled, horrified eyes; then quickly looked away. From throat to temple she was all one hot blush. (Huxley, 1932, p.157)

From the quotation above it can be seen that the woman feels ashamed when she hears the word mother pronounced. The word mother did not clear, even vaguely pronounced indicated by the phrase "scarcely audible voice". The phrase "startled, horrified eyes; then quickly looked away" shows a sign of shock feeling expressed by the woman when she hears the revolting word. It is also shown through the phrase "all one hot blush" as her reaction toward the word she considered as repulsive.

Not only being pronounced, but the word "mother" is also inappropriate to be written. A character named Bernard writes a letter of report to Mustapha Mond, the World State controller. He censors the word "mother" due to its impropriety. The way the word "mother" considered as an improper word can be seen through the quotation below:

"The Savage," wrote Bernard in his report to Mustapha Mond, "shows surprisingly little astonishment at, or awe of, civilized inventions. This is partly due, no doubt, to the fact that he has heard them talked

about by the woman Linda, his m——." (Mustapha Mond frowned. "Does the fool think I'm too squeamish to see the word written out at full length?") (Huxley, 1932, p.128)

The quotation above shows that word "mother" is considered a bad and improper word in society. The word mother was not fully written, instead, it is censored shown in the phrase "the woman Linda, his m——". The phrase "too squeamish to see the word written in full length" said by Mustapha Mond, The World State controller, proves that the word is considered inappropriate therefore Bernard censors the word. What makes power hold good, what makes it accepted, is not only weight on their power on prohibition toward the powerless but also forms knowledge, and produces discourse (Foucault, 1977). The World State controller knows family, its kindship, and how these two aspects could pose a threat to social stability therefore he produces discourse regarding prohibition toward any kind of relationship that might provoke instability. Bernard as a powerless individual who got brainwashed accepts the discourse formed by the Controller as the powerful one therefore he feels uncomfortable expressing his thought about family hence he censored the word mother in his letter.

People in World State society do not feel any emotion toward losing someone neither having someone. No sympathy is

given toward death and they consider it as nonsense and nothing to react about. A character named Linda is placed in a death conditioning center, a woman who works in a death conditioning center is annoyed by John's reaction toward his mother died. She prevents a group of kids who were watching to feel sad feelings. The way they feel no sympathy toward death can be seen through the quotation below:

She stepped forward, she touched him on the shoulder. "Can't you behave?" she said in a low, angry voice. But, looking around, she saw that half a dozen twins were already on their feet and advancing down the ward. The circle was disintegrating. In another moment ... No, the risk was too great; the whole Group might be put back six or seven months in its conditioning. She hurried back towards her menaced charges. "Now, who wants a chocolate éclair?" she asked in a loud, cheerful tone. "Me!" yelled the entire Bokanovsky Group in chorus. Bed 20 was completely forgotten. (Huxley, 1932, p.163)

People in World State society have no sympathy toward death and they do not feel any regret and mourning toward those who die. The question "Can't you behave?" that is asked by the woman shows that she is uncomfortable seeing John who feels sad due to his mother's loss. The sentence "She hurried back towards her menaced charges" proves that she notices feeling changes in the group of kids and considered John's

reaction as a threat thus she deliberately put them back into happy feeling by giving them chocolates so the kids would not be affected by such sad feeling. The government not only provides institutions to facilitate their needs but also apparatuses to extend the limit of the government's sovereignty (Foucault, 1977). The Controller not only provides a death conditioning center to facilitate his need for unemotional people but also workers to keep the death conditioning process run smoothly thus his power is unbreakable.

4.2.2 Rigidity

Cognitive ability helps humans to think creatively and critically. Cognitive openness that is curiosity and flexibility represents human nature. Denying these natures will give humans the appearance of rigidity that is proposed as interchangeable and passive (Haslam, 2006). Cognitive openness is often associated with a human ability that correlates with flexibility and adaptation. By losing these abilities, humans are not able to face any changes and adapt themselves to it. In this novel, rigidity is represented in World State society where people live as directed, instructed, and approved by the Controller. It is rooted in their mind since they are infants. They do not accept any changes hence they are not able to adapt themselves toward any changes. A cloned woman named Linda, John's mother, has to live in another country for years but it does not

change her behavior that has been shaped by the World State controller. She compares World State society as her previous environment with Savage Reservation as her current environment. Even though being despised in her new environment, she keeps judging matters from her point of view due to her inability to adapt. The way she is unable to adapt to her new environment can be seen through the quotation below:

"For instance," she hoarsely whispered, "take the way they have one another here. Mad, I tell you, absolutely mad. Everybody belongs to everyone else—don't they? don't they?" she insisted, tugging at Lenina's sleeve. Lenina nodded her averted head, let out the breath she had been holding, and managed to draw another one, relatively untainted. "Well, here," the other went on, "nobody's supposed to belong to more than one person. And if you have people in the ordinary way, the others think you're wicked and antisocial. They hate and despise you. (Huxley, 1932, p.100)

Linda is not able to adapt to a new environment. She compares civilized society and savage reservation by repeating the word "here". She keeps repeating the proverb that has been ingrained in her mind, the proverb that has been taught to her since she was an infant even emphasize it that is shown through the question "don't they?" asked by Linda. The word "ordinary" indicates that she keeps judging

matters from her point of view even though she has lived there for years and this pictures her inability to accept any changes and adapt to it since she is one of the cloned people in World State society that got brainwashed. With power imposed on society or individuals, any matter opposes it should be considered as less important, and questioning the truth should be disregarded (Foucault, 1977). Linda who faces changes in her life due to her new environment has never questioned the truth of the facts she encounters between the two environments despite being the only one who altered in the society. This way she does not have cognitive openness therefore it represents rigidity.

People in the World State society does not accept any changes in their society. They considered it as a danger to social stability. They show their rigidity by hardly accepting new changes in science inventions and reacts negatively beforehand. The Controller of the society rejects any changes that might shake the stability that he has settled. Any new knowledge aside from his knowledge is considered a threat. The way they were rigid toward changes can be seen through the quotation below:

Besides, we have our stability to think of. We don't want to change. Every change is a menace to stability. That's another reason why we're so chary of applying new inventions. Every discovery in

pure science is potentially subversive; even science must sometimes be treated as a possible enemy. Yes, even science." (Huxley, 1932, p.176)

The quotation above shows that the Controller has set the society as rigid by rejecting any changes. He believes that with any changes accepted, it might pose a threat to society and the possibility of instability would arise. They are so rigid that they are hardly able to accept changes. The sentence "We're so chary of applying new inventions" said by the Controller shows that people in World State society react negatively toward any changes that are also indicated by the phrase "potentially subversive".

Mustapha Mond as the World State Controller imposes his power to keep the society in its shape. He controls society and keeps it as rigid as he designs. Any law set by him ought to be obeyed and no changes even question toward it are allowed. The way the Controller keeps the society rigid on its shape can be seen through the quotation below:

"Yes; but what sort of science?" asked Mustapha Mond sarcastically. "You've had no scientific training, so you can't judge. I was a pretty good physicist in my time. Too good—good enough to realize that all our science is just a cookery book, with an orthodox theory of cooking that nobody's allowed to question, and a list of recipes that mustn't be added to except by special permission

from the head cook. I'm the head cook now. (Huxley, 1932, p.177)

Mustapha Mond as the World State controller keeps the society rigid by rejecting any change. No changes are allowed to be taken into account and no questions regarding it allowed to be asked that goes beyond his authority as the Controller that is shown through the sentence "Nobody's allowed to question" and the phrase "except by special permission from the head cook". He even declares that his authority is a matter to society by saying "I'm the head cook now". Power is represented in a relationship between subject and object, between master and slaves, between government and its people and government who governs has the authority to interdict that is ought to be accepted by its people (Foucault, 1977). The authority possessed by Mustapha Mond as the Controller of the society is not a matter to be questioned or analyzed. The recipe book mentioned by The Controller represents his knowledge and ability to interdict that no one able to question. Any new knowledge aside from his knowledge is defined as an enemy to his power therefore any changes that oppose his authority is not accepted.

V. Conclusion

Life has gotten easier with technology in hand. Technology not only gets task and activity with the slightest

effort but also provide comfort. Aside from these advantages, it is also important to note human are also living alongside the disadvantages. The disadvantages of technology discussed in this research relate to humanity. As humans living more dependently on technology, there is also a possibility of a human being enslaved by the invention itself. Due to easy and accessible inventions such as machines and the internet, people now rely more on technology and it is normal to see people interact more with technological devices instead of other people.

After this research is done, a finding can be concluded that one who poses knowledge is capable of regulating laws, forms discourses to create a new regime, provides institutions to satisfy one's needs, and apparatuses to the extent one's limit of sovereignty. The repression of power had resulting an interdict to be accepted by the powerless thus such totalitarian practice proves that the powerful one has succeeded to produce submissive people by imposing his power toward the powerless.

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