

The Dystopia Characteristics in Aldous Huxley *Brave New World*

Jessica S. Senduk¹, Imelda S. Lolowang^{2*}, & Tirza A. Kumayas³

¹English Education Department, Universitas Negeri Manado, Tondano, Indonesia
Email: sherinasenduk@gmail.com

²English Education Department, Universitas Negeri Manado, Tondano, Indonesia
Email: imeldaslolowang@gmail.com

³English Education Department, Universitas Negeri Manado, Tondano, Indonesia
Email: tirzakumayas@unima.ac.id

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ABSTRACT

Dystopian literature is defined as fiction that portrays an uncertain future for society and humanity. This can be considered a warning to society members to be aware of their surroundings and the potential for horrible things to happen without their knowledge. One example of literary works that portraying dystopian characteristics is *Brave New World* (1932) by Aldous Huxley. Thus, this research aims to identify and reveal the dystopia characteristics in the novel Aldous Huxley's *Brave New World* using dystopian characteristics theory by Terri Chung. This research uses qualitative research because the data is in the form of word. In analyse the data, the researcher are using objective approach which focuses on the novel's intrinsic elements, including its characters, setting, and themes. The result of this research shows that the novel contains all nine dystopia characteristics from Chung's theory including propaganda, restricted knowledge, social control, dehumanization, and the illusion of a perfect society. The character, John the Savage, represents the struggle of true human experience in a world dominated by artificial happiness and control. His tragic fate highlight the novel warning that society prioritizing stability over freedom ultimately dehumanizes its citizens. The results showed that *Brave New World* novel portrays a dystopia society that appears perfect on the surface but is actually controlled and oppressive.

*Corresponding author, email: imeldaslolowang@gmail.com

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INTRODUCTION

The term of dystopia came from word, "dys topos" where "dys-" stands for "bad". The "bad" aspects of dystopia are either its culture, legal system or government, which is unjust and corrupt in its core (Slováčková, 2019). Dystopia

literature is a genre that distinguished into a dark and often oppressive futures, using speculative scenarios to critique societal trends and predict possible futures. Dystopia is characterized by its image of worlds that have deteriorated into states of severe disarray or authoritarian control. According to Booker, that dystopia as a general term that includes an imaginative image of a society that focuses on highlighting negative issues or problems in contrast to the ideal view of that society (Booker, 1994, p. 22). At its core, dystopian literature operates on a premise of exaggerated societal fears, projecting current anxieties into future scenarios where these fears have fully materialized. Likewise, Sargent also defines a dystopian narrative as one that presents a detailed fictional world intentionally shows to be far worse than the reader's current reality (Sargent, 2006; Pospíšil, 2016, p. 11). These perspectives emphasize that dystopian stories are not more fantasies of despair, but rather warnings grounded in the real world. Compare to utopia according to Potu, Andries and Lolowang (2022) utopia in a broad and general sense, are referring to a society that is considered perfect (Potu et al., 2022), dystopia means as an imaginary place where people are unhappy, and usually afraid because they are not treated fairly.

Meanwhile, dystopia characteristics can be depicts according to Chung (2011) that present it as a negative view of the future of society and humankind. Some common themes found in dystopian fiction where it is include mastery of nature to the point that it becomes desolate, or turn against humankind; technological advances that enslave humans or regiment their lives; the mandatory division of people into castes or groups with specialized functions; and a collective loss of memory and history making mankind easier to manipulate psychologically and ultimately leading to dehumanization. Discussions regarding personal freedom, the role of free will, the value of individual resistance to dictatorship, and the power of technology to transform people's lives are also typical characteristics of dystopian fiction. (Chung, 2011; Kurnia, 2017).

Brave New World (1932), authored by Aldous Huxley. This novel presents a compelling and unsettling vision of a future society where technological progress and engineered happiness have replaced individual freedom and genuine human connection. In Huxley's imagined world, societal stability is achieved through advanced reproductive technology, psychological conditioning, and a rigid caste system that enforces conformity and suppresses dissent. Huxley's dystopia operates through pleasure and social engineering, revealing a more insidious form of control.

This research explores Huxley's *Brave New World*, a novel that represents a technological and psychologically conditioned society, to examine the dystopian characteristics using Terri Chung's framework. This study highlights how individuality, freedom, and genuine emotions are sacrificed in favor of stability and

control. The purpose of this study is to identify dystopian characteristics in the novel and analyze their implications through an objective literary lens.

RESEARCH METHOD

The research design of this study is qualitative research, which focused on analysing non-numeric data such as word and quotation. According to Bryman (2016), qualitative research is a research strategy that usually emphasizes words rather than quantification in the collection and analysis of data (Bryman, 2016). This means that the study is gathering and analyzing data in the form of words, not with a diagram of formulas lined up in order (Runtu et al., 2022). This method is most suitable for analysing a novel by collecting data descriptively. The research design in this study involves arranging conditions for collecting and analysing data from *Brave New World* novel. The study is focused on identifying dystopian characteristics within the novel by examining its intrinsic elements.

Data Collection

In collecting data, the researchers use many types of sources in this analysis. The source of this analysis are based on two sources, they are primary resources and secondary resources. The primary data of this analysis was taken from England novel entitled “*Brave New World*” by Aldous Huxley (1932) including words, phrases, sentences, narrations, and dialogues that indicate dystopian characteristics. As for the secondary resources was supported from the references such as article and journal, e-books, dictionary, and any website as the resources that contained topic of dystopia to support the study.

In collecting the data for this research, the collecting procedures that the researcher does are:

1. Select *Brave New World* as the novel to be analysed.
2. Read the novel thoroughly to understand completely its theme and context.
3. Identifying and extract the narrations, phrases, and dialogues that indicate the characteristics of dystopia.
4. Categorized and analyse the extracted data according to dystopia theory.

Data Analysis

The data analysis for this research, the writer use objective approach. As pointed by Abrams (1976) objective approach means examining the literary work based on its internal elements such as character, plot, setting, and theme, without focussing on the author’s background or outside context. The novel is treated as a complete self-contained work, and it’s meaning is drawn from what is written in the text itself (Abrams, 1976); (Ganap & Wuntu, 2025). By this, the objective approach emphasizes more on the literary work itself without external influences, though

supporting materials may be used. In identify the dystopia characteristics in the novel, the researcher also applies Terri Chung theory that conclude nine characteristics. These characteristics are used as the main reference points in the analysis of the novel. Where the researcher selects important quotes, events, and character from *Brave New World* and matches them with Chung's traits. The researcher provides textual evidence to argue that the novel functions as a dystopia literature.

FINDINGS AND DISCUSSION

Findings

Dystopia is a fictional society that depicted with significant detail and set within a specific time and place that the author presents as much worse than the reader's own reality (Pospíšil, 2016). In other word, literature with dystopian theme presents exaggerated versions of real-world issues and highlight their potential consequence. In this chapter, the writer analyses and confirm the novel *Brave New World* that depicted like the social structure, government and technological control or influence align with Chung's dystopian characteristics.

Propaganda Controls Citizens

Propaganda stated by Jowett and O'Donnell, is a planned and structured effort to influence how people perceive information, shape their thoughts, and guide their action in a way that benefits the interests of the propagandist (Jowett & O'Donnell, 2015).

Propaganda is a key tool in the World State's system of control. It is used to maintain social stability by shaping the thoughts, desires, and behaviors of its citizens from birth. Unlike traditional totalitarian regimes that rely on force and fear. The World State ensures compliance through pleasure and conditioning. The society is engineered to believe that the government's way is the only way to happiness, removing the need for rebellion. One of the most effective methods of propaganda in *Brave New World* in hypnopedia (sleep-teaching), where their citizens are repeatedly exposed to state-approved messages while they sleep. These messages reinforce social hierarchy, consumerism and the avoidance of deep emotions.

"Every one belong to every one else, after all." "One hundred repetition three nights a week for four years, thought Bernard Marx, who a specialist on hypnopaedia. Sixty-two thousand four hundred repetitions make one truth."
(Huxley, 1932, p.50; 1)

In this quotation illustrates how indoctrination works in the World State. By constantly repeating ideas, the government ensures that they are accepted without question. People don't think critically and they simply absorb the slogans and live by them.

- Consumerism as Propaganda

In the World State, consumption is not only encouraged but required. People are conditioned to believe that happiness comes from material goods in order to ensure economic remains stable. The government in the novel promotes the idea that new thing are always better than old ones, discouraging emotional attachment to objects or relationships. This mindset is reflected in the commonly repeated phrase:

"But old clothes are beastly," continued the untiring whisper. "We always throw away old clothes. Ending is better than mending, ending is better than mending, ending is better..." (Huxley, 1932, p. 51; 22)

This phrase discourage their citizens from fixing broken items and instead encourages them to buy new one instead. It ensures people to depend on manufactured goods for their happiness. The idea of emotional satisfaction through material wealth is one of the forms of propaganda in the novel.

- Soma used as The Propaganda Tool

Another key method of control in *Brave New World* is the use of soma. The government provide a drug and used to keep people docile and content. Whenever a citizens feels discomfort, dissatisfaction, or even curiosity, soma is offered as a solution.

"A gramme is better than a damn." (Huxley, 1932, p. 56; 6)

This simple slogan teaches the people to suppress negative emotions rather than deal with them. Soma represents the government's ultimate success in controlling not only do people accept their oppression, but they enjoy it even though they are entirely controlled. In other words, the World State already replace real happiness with artificial contentment. The citizens are not truly happy, but they are never miserable either-just comfortably numb.

Restricted Knowledge and Freedom

In dystopia world, according to Chung (2011) that those who have the authority to filter any information and utilize it to influence the way of people think and other information that not beneficial to them are kept hidden (Davu, 2023). A defining characteristics of dystopia societies is the suppression of knowledge and independent thought. In *Brave New World*, the World State ensure that its citizens are kept ignoring history, intellectual ideas, and alternative ways of living. By controlling access to information, discouraging critical thinking, and eliminating personal freedom, the government maintains absolute power.

- The Banning of Books and History

The World State forbids books that contain history, religion, or philosophy from its citizens believing that knowing about the past could cause stability. Books that contain history facts or deep ideas are banned because such knowledge could encourage people to question their society. Mustapha Mond, one of the World Controllers, explains this when he says;

"... you all remember, I suppose, that beautiful and inspired saying of Our Ford's: History is bunk. History," he repeated slowly, "is bunk." (Huxley, 1932, p.36; 16)

This means that history is seen as useless and unnecessary. If people do not know about different ways of societies have existed, they will think about their own. Literature is also banned and heavily censored because it encourages deep emotions and independent thought. When John the Savage asks why great works like Shakespeare's plays are not allowed, Mustapha Mond responds:

"Because our world is not the same as Othello's world. 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..." (Huxley, 1932, p. 244; 13)

In other words, books that make people feel strong emotions like sadness and love could disrupt the society's artificial happiness. By controlling them from developing critical thinking skills or questioning their environment. Not only that, scientific discoveries are controlled. If new knowledge threaten social stability, it is either hidden or destroyed. Like in this quotations:

"Every discovery in pure science is potentially subversive; even science must sometimes be treated as a possible enemy. Yes, even science." (Huxley, 1932, p. 250; 9) "Science is dangerous; we have to keep it most carefully chained and muzzled." (Huxley, 1932, p. 250; 22)

According to Mustapha Mond explanation to John the Savage that science discoveries could challenge high authorities in power. It is strictly controlled to prevent any changes that might disrupt the government's control. And this also picturing the fears of new idea that could lead to social changes. In order to prevent this, science is strictly controlled and only allows research that benefits them.

Worship of a Figurehead

In many dystopian societies, a leader or ideology is treated as sacred, shaping the way people think and behave (Chung, 2011) (Davu, 2023). Just like in the novel, World State replaces traditional religious beliefs with the worship of Henry Ford, the man who revolutionized industrial production. Not only respected for his contribution, he also treated as the symbol of perfection and his ideas from the foundation of society. The society follows Fordism, where mass production

principles are applied to every aspects of life. This belief system removes the need for spiritual or personal reflection, making the citizens completely loyal to the World State's ideology.

- Replacing Religion with Fordism

Religious tradition no longer exist in the World State. Instead Ford is worshiped deity and his name is used in daily language in the same way that people once referenced God. For example, instead of saying "Oh my God", characters say:

"Oh, Ford!" (Huxley, 1932, p.30; 26)

This small but significant change shows how deeply society has been replaced to prioritize technology over faith. Even the calendar has been altered to reflect Ford's influence, with years measured as A.F. (After Ford) instead of A.D. (Anno Domini). The novel takes place in A.F. 632, marking 632 years since Ford's first model T car. Mustapha Mond as one of the World Controllers, explains why religion is no longer necessary in their society:

"God isn't compatible with machinery and scientific medicine and happiness. You must make your choice. Our civilization has chosen machinery and medicine and happiness." (Huxley, 1932, p. 261; 10)

By this quotations that stated by Mustapha Mond reveals that the World State prioritizes technological advancement and artificial happiness over traditional faith and moral contemplation. The removal of religious beliefs eliminates existential concerns, allowing for a more predictable and controlled society.

- The Symbolism of the T

In this novel, instead of using the Christian cross, citizens of the World State use the letter "T". Taken from the shape of Ford's model T car. This symbol represents progress and efficiency, replacing the old religion icons. During important gatherings, people even make sign of the T over their bodies, just as religious individuals once made the sign of the cross:

"(He made the sign of the T over his stomach and all the others reverently followed suit.)" (Huxley, 1932, p. 26; 13)

This ritual reflects how deeply industrial values have replaced older traditions. It also highlighting how government has turned technology into belief system, eliminates existence concerns and allowing for a more predictable and controlled society.

Constant Surveillance

One of the most important ways dystopian societies maintain is through constant monitoring of their citizens. In *Brave New World*, the World State maintains control over its citizens not through direct physical surveillance, as seen in other psychological conditioning, social monitoring, and enforced conformity. The government does not need security cameras or secret police because citizens have

been trained from birth to police themselves and each other. This form of surveillance remain obedient without realizing they are being controlled.

In the novel, citizens are conditioned from birth to accept constant observation and control as normal. Through hypnopaedic (sleep-teaching) conditioning. Individuals learn to conform to societal expectations, removing any potential for independent thought. One of the most striking examples of this is the lesson taught to children:

"We also predestine and condition. We decant our babies as socialized human beings, as Alphas or Epsilons, as future sewage workers or future..." (Huxley, 1932, p. 13; 17)

This passage reveals how people are not just observed but engineered to behave predictably. Since everyone is assigned a fixed role from birth, there is no need for external enforcement-individuals monitor themselves and other to ensure no one steps outside their designated function. Additionally, children are trained to embrace surveillance as part of their lives. They are taught to be open about everything and to avoid secrecy of privacy. Bernard Marx, who sometimes prefers solitude is seen as suspicious simply because for him wanting to be alone:

"I'd rather be myself." He said. "Myself and nasty. Not somebody else, however jolly." (Huxley, 1932, p. 94; 5)

In this quotation, Bernard's desire for personal space and individuality makes him an outcast. In this society, there is no room for private thoughts or personal identity cause people must conform to the expectations set by the state.

Fear of the Outside World

In *Brave New World*, the World State maintains control by instilling fear of the outside world. This happen in order to ensuring that citizens are believe their society is the only safe and desirable place to live. Unlike traditional dystopian societies that use violent suppression, the World State achieve their goals by conditioning their people to believe that anything beyond their border is primitive, dangerous, and undesirable. As the result, citizens do not attempt to escape or challenge the system because they comfortable and genuinely believe that the alternative is far worse.

The most top example that the World State use to constructed fear of the outside world is the Savages Reservation. Located in New Mexico where the reservation is one of the few remaining places where people still live according to old traditions. This is a place where they live without technological advancements, conditioning, or stability of the World State. When Bernard Marx and Lenina Crowne visit the Savage Reservation, Lenina is immediately horrified by the conditions. It's showed when Lenina stated:

"But it's terrible," Lenina whispered. "It's awful. We ought not to have come here." (Huxley, 1932, p. 118; 25)

Her reaction illustrates how World State citizens have been conditioned to view everything different from their society as horrible and repulsive. The people in the reservation experience aging, disease, natural childbirth, and emotional suffering, all those things that have been eliminated in the World State. Through characters like Lenina the author demonstrates how deeply ingrained the fear of outside world is. Instead of seeing the reservation as a different way of life, she perceives it as a place of suffering and backwards, resulting in her belief that the World State is superior.

Dehumanization

Many individuals in dystopian fiction are unable to endure the harsh life on a great deal of society because of the oppressive control that the upper-up of dystopia maintains (Davu, 2023). One of the most unsettling aspects of *Brave New World* is how people are stripped of their human qualities to maintain stability. In this kind of situation, the World State goals of pursuit stability and happiness that result in a society where people have lost their individuality, emotions, and basic human experiences. While citizens appear to live in comfort, they have been stripped of their humanity through genetic engineering, psychological conditioning, and strict societal control. This dehumanization is not enforced through physical oppression but through a system that eliminates deep thought, emotional and personal identity.

While the higher castes which are Alpha and Beta enjoy artificial happiness and freedom from suffering, the lower castes like Gamma, Delta, and Epsilon, experience even greater dehumanization. They are engineered to be less intelligent and more physically suited to their labor, ensuring that they never question their status. This is to make sure that they remain obedient and do not challenge the rigid class hierarchy of the society community. This dehumanization is reinforced through extreme psychology conditioning, as seen in one of the sleep-teaching phrases repeated to lower caste citizens:

"Alpha children wear grey. They work much harder than we do because they're frightfully clever. I'm really awfully glad I'm Beta because I don't work so hard." (Huxley, 1932, p.29; 12)

This passage illustrates how people are conditioned to accept and even take pride in their lower status in order to prevent them from aspiring to anything beyond their assigned roles. Instead of feeling oppressed, they believe they are fortunate to be in their caste, which eliminates any possibility of rebellion. Another example of this conditioning is seen when caste Delta children are subjected to electrical shocks and loud noises whenever they approach books and flowers:

"Books and loud noises, flowers and electric shocks already in the infant mind these couple were compromisingly linked;" (Huxley, 1932, p. 22; 15)

This shows how the World State intentionally suppress curiosity and intellectual growth in the lower castes, ensuring that they do not seek knowledge or question their reality. The government does not just limit their opportunities, it actively makes them fear anything that could lead to independent thought. Furthermore, Epsilons the lowest caste are genetically modified to have stunted intellectual and physical capabilities, making them permanently suited for hard labor. Their existence is shown in this quotation:

"The lower the caste, the shorter the oxygen." (Huxley, 1932, p. 14; 16)

This reveals how even before birth, the World State deliberately limits the potential of lower-caste individuals in order to keep them useful without self-awareness. Ultimately, the lower castes are not treated as individuals with thought or feelings but as tools for maintaining the efficiency of the society. Unlike other dystopia works where lower caste are rebels, in *Brave New World* the dehumanization is so extreme that the oppressed do not realize their being oppressed.

Illusion of a Perfect Society

At first glance, it appears that the community in this novel presents the society to be utopian, where offering its citizens a world without war, poverty, or suffering. However, beneath this illusion of perfection lies a society built on control, manipulation, and the elimination of individuality. People are conditioned from birth to believe they are happy. But their so-called happiness comes at the cost of true emotions, freedom, and human experiences.

The World State has eliminated war, disease, and social unrest and created what appears to be a perfectly stable civilization. People do not experience poverty or violence, and technological advancements have made life seem easy and pleasurable. Mustapha Mond as one of the World Controllers, explains this supposed success:

"We have gone on controlling ever since. It hasn't been very good for truth, of course. But it's been very good for happiness." (Huxley, 1932, p. 254; 16)

This quote highlights the trade-off between truth and stability. The World State maintains its peaceful order not by promoting genuine happiness but by ensuring that people never desire anything beyond what they are given. While the system appears to have solved all of humanity's struggles, it has done so by removing what makes people truly human, their free will, deep emotions, and the ability to think independently.

One of the main ways the World State maintains the illusion of happiness is through soma. Soma is a drug that erases sadness and provides instant pleasure. It is freely given to all citizens, ensuring that no one ever experiences unhappiness or doubt. The government actively encourages its use. It can be seen in the statement of Mustapha Mond that soma is the ultimate tool of social stability:

"One cubic centimeters cures then gloomy sentiments." (Huxley, 1932, p.55; 24)

Through soma, people never experience dissatisfaction, making them passive and easily controlled. However, this form of happiness is shallow and artificial, this act preventing people in this community from truly understand life's deeper experiences. Since people can instantly escape negative emotions they believe they are happy. This kind of happiness is not real because it is simply an illusion created by drugs.

John the Savages is someone who live outside the World State. Serves as the novel's *Brave New World* contrast to the illusion of utopia. Unlike the conditioned citizens, he experiences love, pain, struggle, and self-discovery, which all things that the community has removed from society. When he arrives in London. He is initially fascinated by the technology advancements and stability of the World State. However, he soon realizes that this perfection is empty and soulless. When confronted by Mustapha Mond about the nature of the society, he argues for the right to express and experience true life, even if it include suffering:

"But I don't want comfort. I want God, I want poetry, I want real danger, I want freedom, I want goodness, I want sin." (Huxley, 1932, p. 267; 22)

John's words expose the flaw in the World State's ideology. And that is about true happiness cannot exist without struggle, freedom, and personal growth. By eliminating pain and challenges, the World State has also removed the depth meaning of human life itself. Ultimately, John rejects the artificial world, but his inability to change it leads to his tragic fate. His death symbolizes the true individuality and cannot survive in a society that prioritizes control over authenticity.

Natural World is Banished and Distrust

In *Brave New World*, nature is seen as useless and even dangerous to society. Unlike traditional cultures, where nature is valued for its beauty and resources, the World State actively discourages any connection with the natural world. Citizens are conditioned to reject nature, avoid outdoor experience, and prefer urban environment filled with technology and scientific control, ensuring that the citizens remain dependent on the system rather than the natural world.

From birth people are thought to dislike the natural world. This is done through psychological conditioning, where children (Deltas and Epsilons) are exposed to electric shocks whenever they come into contact with flowers or natural objects. Children are trained that way because it does not contribute to economic consumption. The Director of Hatcheries explains:

"They'll grow up with the psychologists used to call an instinctive' hatred of books and flowers. Reflexes unalterably conditioned." (Huxley, 1932, p. 22; 20)

This form of psychological manipulation ensures that people grow up to avoiding nature and intellectual. By associating nature with pain, the government ensures that people never develop a love for the outdoors. This prevents them from seeking solitude, peace, or inspiration from nature, which could lead to independent thinking.

The World State does not just discourage nature because it is useless but also it actively sees it as a threat to economic stability. To replace nature, the government has created artificial environment that make sure stability and economic growth. Instead live in highly controlled urban centers where every aspect of life is scientifically managed. Mustapha Mond explains why people are trained to avoid nature:

"A love of nature keeps no factories busy." (Huxley, 1932, p. 23; 21)

This means that is people enjoyed nature, they might not spend money on entertainment, travel, or material goods. Instead of enjoying simple pleasure like walking in the woods, citizens are encourage to engage in artificial activities that support the economy, such as taking soma, watching feelies, or playing obstacle Golf.

"If young people need distraction, they can get it at the feelies. We don't encourage them to indulge in any solitary amusements." (Huxley, 1932, p. 179; 6)

The Feelies interactive films that provide sensory stimulations further demonstrate how natural has been replaced by artificial entertainment. People no longer seek fulfillment in real-world experience but instead immerse themselves in technologically controlled pleasure.

Conformity and Suppression of Individuality

In *Brave New World*, sees individuality as a threat to stability. The government stability by eliminating individuality and enforcing strict conformity. The government ensures that everyone thinks and emotional depth. The goal of the World State is to create a uniform population thinks and does not questions the goal of the world the State is to create a uniform population that has does not question authority, making rebellion impossible to happen.

The first step that the society in *Brave New World* do in enforcing uniformity is genetic engineering. Unlike in natural societies where people are born with unique traits and personality, in the World State, humans are artificially created and re-programed their assign roles. The Bokanovsky Process allows one embryo to split into multiple identical copies like cloning, ensuring that entire groups of people look and think alike.

"Bokanovsky's Process is one of the major instruments of social stability."
(Huxley, 1932, p.6; 8)

This reveals on how the government in this world view human individuality as a threat to authorities potential ideas. By creating identical workers, they eliminate unpredictability and personal ambition. Each person in *Brave New World* is designed to fit a specific caste (Alpha, Beta, Gamma, Delta, or Epsilon), with strict physical and intellectual limitations. By controlling genetic traits before birth, the World State ensure that people accept their roles in society blindly, eliminating any possibility of social mobility or personal growth for their own gain.

In addition to genetic control, the World State uses psychological conditioning to reinforce uniform behavior. From infancy, people undergo hypnopaedic which is sleep-teaching conditioning which is a repeated messages like slogan or phrases that triggered to shape people beliefs and desires. One of the most repeated slogan in the novel are:

"..., Everybody's happy now." (Huxley, 1932, p. 78;7)

By hearing this from childhood, citizens believe they are happy, even if they have never experience real choice or freedom. This method of control ensures that people do not desire anything beyond their told to. Furthermore, children are programed to reject individual emotions and deep personal connection because these could lead into instability in society. Like in this quotation:

"When individual feels, the community reels," Lenina pronounced."
(Huxley, 1932, p. 99; 3)

This shown how emotional suppression is essential to maintaining social order. In this the writer conclude that by eliminating individuality the society is been able to stable but devoid the true meaning. People in this society live comfortable life, but they lost creativity and critical thinking, not experience deep emotions or real relationship. It portrayed that in *Brave New World*, Conformity is strictly enforced and individuality is seen as a threat. The cost of society that prioritizes stability over individuality. The author warns that world without self-expression, personal choice and emotional depth may be free of conflict, but also empty and dehumanizing.

Discussion

The findings in this study reveal that Aldous Huxley's *Brave New World* is a comprehensive representation of a dystopian society, consistent with Terri Chung's theoretical framework. Each dystopian characteristic is embedded within the structure of the World State, where stability, uniformity, and pleasure override truth, emotion, and individuality. According to Pospíšil (2016), dystopian fiction is deliberately constructed to contrast negatively with the reader's reality by portraying a world that is overly regulated, dehumanizing, and emotionally sterile

(Pospíšil, 2016). This is followed with Aslan (2020) statement that the novel itself depicted or demonstrate how modernity leads human beings to become inhuman (Aslan, 2020). Huxley's novel full-fill this by designing a society where citizens are not merely oppressed but conditioned to enjoy their oppression.

Huxley illustrates that propaganda is most effective when integrated into everyday experiences and perceived as natural where s society in which control is maintained not through direct violence or authoritarian rule, but through pleasure, distraction, and also in psychological manipulation. This kind of approach marks a divergence from other classical dystopian narrative like for example George Orwell's 1984, where fear is the main instrument of control. In Huxley's World State, the populace is conditioned from birth to accept societal norms without resistance. This supports Jowett and O'Donnell (2015) emphasize that "propaganda becomes most powerful when it is internalized unconsciously," and in the World State, this is achieved through hypnopaedia, soma distribution, and sexual normalization (Jowett & O'Donnell, 2015). Slogans such as "Everyone belongs to everyone else" and "A gramme is better than a damn" are repeated through hypnopaedia (sleep-teaching) to extend that citizens no longer consider alternative ways of thinking. This aligns with Zipes (2013), who notes that modern dystopias often shift from brutal authoritarianism to psychological manipulation, emphasizing comfort over coercion (Zipes, 2013).

Another key dystopian aspects is the restriction of knowledge. In Brave New World, books, particularly literature that provokes emotion or thought, are banned. Directly echoes what Claeys (2010) argues about dystopias: that they often arise when states "suppress critical thought and rewrite history to eliminate dissent." Mustapha Mond, one of the Controllers, openly admits that the state sacrifices truth and beauty for the sake of societal stability. The banning of literature, particularly Shakespeare, reflects the state's fear of emotional depth and philosophical inquiry, which might threaten the controlled stability of its citizens. Panagopoulos (2016) state that conditioning replaces education in the World State, ensuring loyalty without understanding (Panagopoulos, 2016). Which Mond's statement that "you can't make tragedies without social instability" demonstrates how the regime views art and culture not as human expression but as threats to orders. The elimination of history, religion, and philosophical inquiry ensures that citizens remain unaware of the alternative worldviews or past errors.

The Worship of Henry Ford and the transformation of his name into a pseudo-religious symbol demonstrate the replacement of spirituality with industrialism and consumerism. Replacing religious and moral frameworks with technological worship, particularly the idolization of Henry Ford, reflects what Sargent (2010) describes as the "transference of spiritual authority to material and industrial ideology." (Sargent, 2010). In Brave New World, religion is not only discarded but

mocked rituals like the Solidarity Service, which parodying religious gatherings, serve to suppress individual spirituality and enforce loyalty to the collective system. The worship in the novel replace prayer with soma and orgies, demonstrating how emotional and spiritual experiences have been commodified and sterilized for social compliance. Like what Waham (2025) said that the complete removal of religion in the World State reveals that Huxley's critique of spiritual emptiness in modernity (Waham, 2025). By doing so, the World State replaces introspection and faith with mechanized routines and state-sanctioned ideology, reducing human existence to repetitive consumption and superficial gratification.

One of the most subtly disturbing mechanisms of control in the novel is the use of social surveillance and peer enforcement. Rather than employing physical cameras or secret police, the World State conditions citizens to monitor one another, which is more like executed through psychological conditioning. Foucault's (1977) concept of panopticism, where individuals internalize surveillance and monitor their own behaviour (Foucault, 1977), is clearly mirrored in the social structure of the World State. Social shaming and ostracism are enough to suppress dissent. Bernard Marx and Hemholtz Watson, who express individualistic thoughts, are treated with suspicion and ultimately exiled (not as punishment), but as a way to preserve conformity within the core population. This is why the regime does not need cameras when every citizen becomes both the observer and the observed, reinforcing conformity out of fear of social rejection.

Moreover, the fear of the outside world is also central. Exemplified through the depiction of the Savage Reservations function as a contrastive tool or reinforces internal loyalty, depicting anything unregulated as dangerous. Citizens are conditioned to believe that anything beyond their society is chaotic, dirty, and barbaric. According to Booker (1994), dystopian narratives often exaggerate "external threats" to reinforce authoritarian control (Booker, 1994). In here, Lenina's horror and disgust when visiting the Reservation and upon encountering aging and natural birth outside the World State shows the deep psychological programming instilled by the state. This fear keeps citizens from questioning the so-called utopia in which they live, ensure the idea of escaping does not appealing anymore.

The theme of dehumanization is perhaps the most disturbing. Humans are mass-produced through the Bokanovsky process, where Huxley's depiction of genetically engineered castes, stripped of autonomy and purpose beyond function, exemplifies what Baccarini (2015) calls the "instrumentalization of the human being", treating people as tools rather than moral agents (Baccarini, 2015). Relationships, family, and emotional intimacy are erased in favor of collective physical pleasure and mindless consumption. John the Savage experiences demonstrate the emotional and psychological cost of such dehumanization. His exposure to authentic human experiences like grief, desire, moral struggle, ultimately isolates him in a society where none of these values are permitted or

understood. This indicate, that when he raised outside this system, is used to illustrate the loss of humanity that results from such extreme regulation.

Despite its promises of peace and happiness, the World State represents an illusion of utopia. The illusion of utopia is central to Huxley's critique. As Mond explains, truth has been sacrificed for happiness, revealing the paradox at the heart of this dystopia. According to Baccolini and Moylan (2003), the most dangerous dystopias are those that appear utopian to their inhabitants, rendering rebellion psychologically inconceivable (Baccolini & Moylan, 2003). Citizens appear content, but this contentment is manufactured through drugs, conditioning, and suppression of choice. Mustapha Mond candidly admits that in exchange for stability, the society has abandoned art, science, and religion. This echoes the dystopian warning that a world free of suffering may also be free of meaning.

Nature and solitude, too, are rejected in favor of artificiality. The state's efforts to condition children against flowers and books show its desire to suppress all that cannot be monetized or controlled. Claey's (2013) argues that distrust of nature in dystopian literature is symbolic of society's disconnection from authenticity (Claey's, 2013). The banishment of nature and promotion of artificial experiences reflect the regime's desire to sever humanity's connection with anything that cannot be controlled. Nature, which represents spontaneity, unpredictability, and introspection, is viewed as counterproductive. Even solitude is discourage, as it may lead to independent thought. This is confirmed in *Brave New World* when Bernard and John both find spiritual and emotional clarity in nature but only to be isolated and punished for it.

Finally, the enforcement of strict uniformity and suppression of individuality ensures total compliance. Conformity is enforced through genetic engineering and caste programming. The caste system eliminates ambition or dissatisfaction. Citizens are conditioned to accept their roles and believe that any deviation is unnatural. Helmholtz and Bernard are examples of what Chung (2011) identifies as "anomalies" in dystopias—characters who recognize their difference but are ultimately punished for it. The novel concludes with John's suicide, a symbolic act of despair against a world that has eliminated the very essence of what it means to be human. Helmholtz Watson's intellectual frustration and John's emotional rebellion both illustrate how individuality is incompatible with a system designed around sameness.

Brave New World warns readers that a world without pain, complexity, or moral struggle may also be a world without purpose. Where the novel can be seen and depicted the futuristic and dystopic state of the world with the extreme use of technology and the growing power of the totalitarian governments (Aslan, 2020). The novel supports the idea that suffering, emotion, and personal freedom are essential aspects of humanity. As Baccolini and Moylan (2003) argue, dystopian

fiction challenges us “not only to imagine the worst, but to act to prevent it.” (Baccolini & Moylan, 2003). Huxley’s vision remains profoundly relevant in an age where technology, comfort, and mass culture continue to redefine what it means to be free.

In *Brave New World*, the growth and transformation of key characters portrayed the deeper issues within a dystopian society controlled by technology, conditioning, and the absence of emotional depth. Hosain (2022) stated, the birth-to-death survival of the population of the ‘World State’ is abnormally repressed by unbending rules, which Huxley delineates a world which conditions its citizens emotionally, echoing a dystopian neuroculture which manipulates people’s willpower and places individualism. These characters reveal how personal struggles are shaped by and respond to the rules of the World State (Hossain, 2022).

John the Savage the most emotionally complex here, where he raised in the Savages Reservation and holds traditional value and seeks truth, love and individual identity. His knowledge to Shakespeare’s works shapes his ideals, which clash with the artificial norms of the World State. As he witness the emptiness of the controlled society, John grows increasingly disillusioned, eventually leading to his emotional breakdown and tragic end. His story emphasizes the destructive of a world that suppresses emotional and moral freedom.

Bernard Marx, he initially appears to be critical of the system, feeling alienated due to his appearance and dissatisfaction. However, when he gains recognition by introducing John to society, he abandons his critical stance and becomes absorbed in seeking approval. His eventual rejection and shows that self-worth based on social acceptance is unstable. Helmholtz Watson presents a more consistent form of character growth. Though he is successful and respected, he feels creatively restricted by societal norms, his desire to express deeper truths leads him to reject conformity. When punished, he embraces exile, which symbolized his willingness to live freely, even at great symbolizes his willingness to live freely. His development underlines the importance of artistic and intellectual freedom.

Lenina Crowne is heavily shaped by conditioning but starts to experiences feelings of desire and confusion, particularly toward John. Her emotional turmoil suggests an inner conflict between what she was taught and what she truly feels. Her character illustrate how the suppression of genuine emotion in the name of stability creates inner distress. Mustapha Mond, he is a World Controller who understand the value of individuality and free thought, yet he chooses to uphold the system’s rules to maintain order. His character represents the authority’s role in preserving the dystopia by sacrificing and freedom for societal control.

In this analysis, the causes that presented is the loss of personal freedom and authentic emotional life, as seen in Bernard’s inability to express his true feelings and self without social punishment and John personal identity crisis and lost freedom in the World State. The effect is the alienation of individuals who do not

fully conform, foreshadowing deeper personal and social conflict as the story progresses. Additionally, the characters experiences highlight the moral consequences of sacrificing individuality for the sake of artificial happiness. The moral lesson that can be taken here conveyed in the novel is the importance of critical self-awareness and the courage to question a system that prioritizes comfort and control over truth and freedom. It teaches that life devoid of real emotion, choice, and connection is ultimately hollow, no matter how peaceful it may seem on the surface.

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