

BIOPOLITICS OF BODY IN ALDOUS HUXLEY'S *BRAVE NEW WORLD*

Aldous Huxley'in Cesur Yeni Dünya Romanında Bedenin Biyopolitikası



Dr. Öğr. Üyesi Barış AĞIR

Osmaniye Korkut Ata Üniversitesi, Fen Edebiyat Fakültesi, İngiliz Dili ve Edebiyatı Bölümü, Osmaniye, Türkiye.
barisagir@hotmail.com

Araştırma Makalesi/Research Article

Abstract

Geliş/Received:

22.11.2022

Kabul/Accepted:

25.12.2022

Sayfa/ Page:

152-161



Aldous Huxley is a well-known English writer who has had a major influence on the subsequent writers directly or indirectly. A prolific writer of a variety of books including novels, short stories, essays, screenplays, and travel books, Huxley is especially famous for the novel *Brave New World* (1932). The novel depicts the World State in 632 A. F. (after Ford); it is controlled by Mustapha Mond, and people are born through artificial wombs. Since the novel was published, it has attracted much attention not only in the field of literature but also in the field of biology. Hailed as one of the most outstanding dystopian novels, the novel provides precise delineations of a racist and totalitarian regime, the World State, characterized by the advanced biotechnology, overpowering hedonism as well as deliberately devised emotional numbness. It is obvious that life, especially the biological existence of people, becomes not only the cornerstone but also the prey of politics—biopolitics. Michel Foucault's term, biopolitics, is the basis of the biopolitical frame, within which, *Brave New World* is closely examined in this paper. The novel reflects a biopolitical aim which is to shelter and improve life through the biological regulation with advanced bio-science as well as biotechnology. In this respect, this study intends to carry out a detailed analysis of biopolitics reflected in *Brave New World*, represented by biological regulation pertaining to life making and setting, medicalization, and sexuality.

Keywords: Biopolitics, body, regulation, medicalization, sexuality.

Öz

Aldous Huxley, sonraki kuşak yazarlar üzerinde doğrudan veya dolaylı olarak büyük etkisi olan tanınmış bir İngiliz yazardır. Romanlar, kısa öyküler, denemeler, senaryolar ve seyahat kitapları da dahil olmak üzere çeşitli türlerde eserler üretmiş bir yazar olan Huxley, özellikle *Cesur Yeni Dünya* (1932) romanıyla ünlüdür. Roman, F.S. (Ford'dan Sonra) 632 yılında geçmekte ve Mustapha Mond tarafından kontrol edilen ve insanların yapay rahimlerden doğduğu Dünya Devleti'ni tasvir etmektedir. En seçkin distopik romanlardan biri olarak kabul edilen roman, ırkçı ve totaliter bir rejimin, gelişmiş biyoteknoloji, bunaltıcı hazcılık ve kasıtlı olarak tasarlanmış duygusuzluk ile karakterize edilen Dünya Devleti'nin belirgin tasvirlerini sunmaktadır. Yaşamın, özellikle de insanların biyolojik varoluşunun, siyasetin -biyopolitikanın- yalnızca mihenk taşı olmakla kalmayıp aynı zamanda avı haline geldiği aşikârdır. Michel Foucault'nun biyopolitika kavramı, bu çalışmada *Cesur Yeni Dünya*'nin incelendiği biyopolitik çerçevenin temelini oluşturmaktadır. Roman, biyoteknolojinin yanı sıra ileri biyobilim ile biyolojik düzenleme yoluyla yaşamı korumaya ve iyileştirmeye yönelik biyopolitik bir amacı yansıtır. Bu bağlamda, bu çalışma, *Cesur Yeni Dünya*'da yansıtılan biyopolitikanın, hayat kurma ve düzenleme, tıbbileştirme ve cinselliğe ilişkin biyolojik düzenleme ile temsil edilen ayrıntılı bir analizini yapmayı amaçlamaktadır.

Anahtar Kelimeler: Biyopolitika, beden, düzenleme, tıbbileştirme, cinsellik

Atıf/Citation: Ağır, B. 2022). Biopolitics of Body in Aldous Huxley's *Brave New World*, *International Journal of Filologia* ISSN: 2667-7318 5(8), 152-161.

Introduction

Aldous Huxley is a well-known English writer who has had a major influence on the subsequent writers directly or indirectly. A prolific writer of a variety of books including novels, short stories, essays, screenplays, and travel books, Huxley is especially famous for the novel *Brave New World* (1932). The novel depicts the World State in 632 A. F. (after Ford); it is controlled by Mustapha Mond, and people are born through artificial wombs. Since the novel was published, it has attracted much attention not only in the field of literature but also in the field of biology. Nowadays, readers may be surprised at Huxley's prediction of biotechnology, but at the same time, the alarm has been also raised about biotechnical means to subjugate the populace by any possible totalitarian regime as well as a new kind of tyranny that controls people through rewards instead of punishment. In this respect, this study intends to carry out a detailed analysis of biopolitics reflected in *Brave New World*, represented by biological regulation pertaining to life making and setting, medicalization, and sexuality.

The term "biopolitics" emerged in the intellectual setting of the philosophy of life in the early twentieth century and it was coined by Rudolf Kjellen, who had an organist point of view towards the state, regarding it as a "living organism" (qtd. in Lemke, 2011, p.10). According to him, social struggles or civil unrest occur for the same reason as the individuals' struggle for survival. The state also fights for its own existence and growth. Thus, having taken cognizance of the tension manifested by the state, which demonstrates a quality similar to the natural phenomena of life, he is inclined to designate such "*special science of biology as biopolitics*" (p.10) with a rough analogy serving as the point of departure. In other words, this early biopolitics raised by Kjellen provides a way of understanding the state as a "living creature" (p.10). Subsequently, a racist denotation was generated because of the spread of the expression, "*the people's body*," which implies an "*authoritarian, hierarchically structured, and racially homogeneous community*" (Lemke, 2011, p.11). The whole population becomes the target that the accompanying eugenic control seeks to manage, to improve the living organism's viability. In addition, some marginalized or minor groups, conceptualized as the complaints of social or political problems, are turned into the victims; thus, their elimination results in a healthy living organism.

Biopolitics languished for years and it was not activated until Michel Foucault's reconstruction in the 1970s when he stressed the importance of the transformation of power from sovereign power, whose power over life is shown through death, to disciplinary power and then biopower, which intervenes to make life (1978, p.143). It is Michel Foucault's reinterpretation of the term in the 1970s that revives biopolitics. What Foucault lays emphasis on is a kind of transformation of power. In ancient times, sovereign power was granted the right to dispose of life through deduction as "*a right of seizure: of things, time, bodies and ultimately life itself*" (Foucault, 1978, p.136). However, the decision of life and death did not become a sovereign's right until his authority was threatened either by external enemies or internal offenders. For such reasons, sovereign power is defined as "*the right to take life or let live*" (Foucault, 1978, p.136). However, this form of power, according to Foucault, did not remain superior; it underwent a profound shift in the nineteenth century such that the sovereign power was replaced by its counterpart, which took pains to "*administer, optimize, and multiply*" life, "*subjecting it to precise controls and comprehensive regulations*" (Foucault, 1978, p.137). This dominant form of power is biopower, a power which makes live and let die. Foucault alternately employs the terms "biopolitics" and "biopower" without neatly distinguishing them; a plausible understanding is academically agreed on that in one respect, biopolitics denotes a kind of politics whose ruling model is oriented towards biopower.

This newborn biopower evolved with its two poles since the seventeenth century: (a) disciplinary technology centering upon the individual body or "*an anatomo-politics of the human body*" and (b) "*regulatory controls: a biopolitics of the population*" (Foucault, 1978, p.139). This disciplinary technology centers upon the bodies, treating them as a useful and docile machine from which force is produced and extracted. Power is not exercised by the sovereign but penetrates into institutions, such as the army, the prison, the school as well as the hospital. An automatized operation of disciplinary mechanism is guaranteed by a host of means including hierarchical surveillance, normalizing

judgement, and examination. In the meantime, the body force is maneuvered to the largest extent through artful distributions of space and time, and force composing.

It is the regulatory technology emerging in the second half of the eighteenth century that functions as another pole of biopolitics. Distinct from disciplinary technology, this one is directed at the living man, or “*man as a living being*” (Foucault, 1978, p.144). What merits attention is that a biological turn results in being the central focus, applied to a new entity “population”, a multiplicity of human beings as a whole, and aiming at a series of biological processes such as birth and death, reproduction, the fertility of a population, and illness. Inevitably, such a turn spurs an exodus of medical forms, with public hygiene as their preoccupation. Besides, regulatory technology also include the victims of senility, accidents, disability, and several other anomalies, as well as the aftermath of environmental problems. Regulatory technology of life is organized and handled by the State and should demonstrate a commitment to establish a sort of so-called “homoestasis” or “equilibrium” of the whole population and to maintain an average through regulations of general biological processes, together with the elimination of various accidents and risks only if its end can be met: to protect, improve, and optimize life.

Importantly, there exists no absolute dichotomy between these two poles: “*the body-organism-discipline institutions series, and the population-biological processes-regulatory mechanisms-State*” (Foucault, 2003, p.250). It is their articulation and cooperation that jointly deal with a variety of biological phenomena within people. The birth along with the dominance of biopolitics is not “*a transformation within politics alone*” (Lemke, 2011, p.35), which is accompanied by the development of Western capitalism as well as science and knowledge in relevance to biology and medicine, hence the gradual formation of its two poles: a discipline which ensures and increases the docility of the bodies; biological regulations which plot to improve people’s availability. Consequently, life is completely turned into a prey of hungry power in the age of biopolitics, which intervenes to make live. Death is basically abandoned as a demonstration of the power’s failure of control.

Sexuality is introduced to the territory of biopolitics as a significant element of vital strategic meaning located at the pivot of its two poles. Firstly, it concerns discipline, as sexuality can be deployed as its target with regard to surveillance, control, and distribution of force and energy. For another, it cannot be more obvious that sexuality is a key matter inscribed in the motley assemblage of biological regulation due to the natural attributes of men who exist in the sense of biology. Accordingly, a whole host of processes, for instance, birth, birthrate, and genetic disease, are all effected by it.

To conclude, for Foucault, biopolitics represents a transformation of power and a rupture with the formal sovereign power because this new power is a positive and productive one, which does not operate through completely negative and repressive means. Its advent is connected with the rise of the capitalist mode of production for which controlled insertion of bodies is necessary. The development of the two poles of biopolitics—biological regulation and physical discipline—contributes to various economic processes because they can improve the usability and docility of people. This study interprets the respective manifestations of biopolitics in *Brave New World* from the perspective of Foucault’s biopolitical framework: biological regulation and physical discipline.

1. The Biological Regulation of Population

A great number of detailed depictions of reproductive technology are available in *Brave New World*, and they give expression to biopolitics’ one pole: regulatory technology of life, the regulation of biology-related processes. Focusing on the whole population, the World State “produces” life, “multiplies” life, and “arranges” life to the utmost degree. The motto of the World State, “*Community, Identity, Stability*” (Huxley, 2004, p.1), coincides with the objective of biopolitical government: to make live, improve life, and try to establish an overall equilibrium which can generally make life better. Since *Brave New World* was published, readers have been startled by Huxley’s accurate predictions of biological and scientific development in the future. He devoted a major section providing a professional delineation of the modern reproductive technology in the World State in the year A. F. 632, where people are not born through viviparous reproduction any longer. This section focuses on life making (i.e., the reproductive mode and life setting including physical and other ideological conditioning with the help of biological means such as hypnopedia and death condition).

A kind of external fertilization is adopted in the World State: firstly, ova are extracted from voluntary fertilizers through surgical operation, then they are instilled into the spermatozoa-contained liquid to be fertilized. The fertilized eggs of Alpha and Beta (better ones) are subsequently bottled, besides which plenty of poorly grown eggs are checked to divide and proliferate through Bokanovsky's process. This process—which Tomakin, the director of Hatchery and Conditioning Centre is so proud of—enables a progress of eight to ninety-six human beings out of just one egg. Additionally, Podsnap's technique is indispensable to the modern reproductive process; it can accelerate the ripening of ova, producing “*at least a hundred and fifty mature eggs within two years*” (Huxley, 2004, p.5).

After the fertilizing process, the eggs go through a series of physical conditionings in the Social Predestination Room. Based on the collected information from the Bottling Room, the predestinators plan and design the quantity and quality of the socialized people that different fields demand. Various kinds of physical stimuli would act on different eggs in order to make them adjust to work and life in the future. For instance, chemical workers would stand the ravages of deleterious chemicals, and the rocket-plane engineers would go through the constant rotation for a better sense of balance. Additionally, in Neo-Pavlovian Conditioning Rooms, lower-caste infants would form instinctive hatred for books and flowers through violent physical stimulus, in order to fulfill some political and economic targets of the World State.

The aforementioned means of reproduction and setting are biopolitical, as it is obvious that politics has already infiltrated the biological and medical fields, and the State controls “*characteristics of birth, death, production, illness*” (Foucault, 2003, p.243). Such regulation is deployed to prolong the citizens' life and improve their quality of life while protecting the security of the whole population.

The adoption of such advanced biotechnologies is out of political necessity; they serve as major instruments of the repeatedly emphasized principle of social stability. According to Mustapha Mond, the establishment of the World State manifests itself. The unrest due to the early “Nine Years' Wars” together with various civil wars lead to a total social transformation, resulting ultimately in stability. Force is avoided, and the era of biopolitics arrives. A transformation of power occurs, and the new biopower takes over, aiming at making life, protecting life from death, or even intervening to make life through national regulation. “*The slower but infinitely sure methods of ectogenesis, Neo-Pavlovian conditioning and hypnopedia*” (Huxley, 2004, p.43), therefore, become the best policy. On the one hand, these biotechnologies help to maintain social stability through external effects. More births within fewer years are the State's preoccupation, and population stabilization can, thus, be assured. A large newborn population along with the basic consideration for national health become the fundamental elements symbolizing peace, strength, and prosperity for a country, especially one which witnesses high casualties during wars. The elimination of love for books and flowers is beneficial to the government's conditioning, thus preventing children's awakened freewill and idleness. Additionally, such mass production of people is also the best foundation for economic development. Just one Bokanovskified egg can grow into the staff a factory requires; the State also makes a series of policies to stimulate the public's consumption. These double goods enhance both the labor force and the purchasing power, thus maximizing benefits. The development of the economy is assured by “*the controlled insertion of bodies into the machinery of production and the adjustment of the phenomena of population to economic processes*” (Foucault, 1978, p.141). On the other hand, the World State's biotechnology is designed to exert specific internal influences, aiming to avoid the possible adverse factors to social stability. The IVF (in-vitro fertilization) and the bottled babies mean that there exist no concepts of mother, father, or relatives. People are no longer tied or limited by each other. Emotional sufferings and their derivatives such as “*misery*,” “*perversion from sadism to chastity*,” and “*madness and suicide*” (Huxley, 2004, p.33) are impossible experiences for citizens, hence leading to a calm and content society. This kind of emotion elimination can produce leaders who are “*men as steady as the wheels upon their axles, sane men, obedient men, stable in contentment*” (p.36).

Apart from the life making and setting methods, several other technologies function for citizens' growth. Years of hypnopedia during sleep makes children's minds filled with the state-mandatory ideologies, carrying out a lifelong regulation of what they think, speak, and do. Various courses are designed so that every cell in the society can enjoy its own position and perform its own functions

without an unbalanced mentality or riots. If everyone acts as he pleases, there would be no concept of social stability. Instead of serving as a tool of intellectual education, hypnopedia (sleep-teaching) functions as an ideology-shaper, moralizing and socializing children. Death conditioning should be also counted as an auxiliary method of emotional control. Fear of death together with the subsequent unstable emotion may be the source of lawless behavior. As a result, the World State attempts to dispel the side effects caused by death and to create a pleasant atmosphere. With the help of the biological regulation such as transfusion of young blood and hormones, which enable the aged to escape from senile symptoms, citizens easily accept the concept of death; it is no longer a threatening nightmare to them.

The World State takes its inspiration from human beings' childhood fantasy of intervening in and manipulating life and death. The advanced biotechnology enables the State *"to modify and control the capacities and activities of men by direct intervention and manipulation of their bodies and minds"* (Kass, 1971, p.779). In such a "brave new world," control over human life and death, design of human capacities, and better social order can be achieved through biological development, leading people *"out of the realm of mere slavish imitation of nature into much more interesting world of human invention"* (Huxley, 2004, p.10). Although the World State realizes the optimization of life quality and the security of the citizens to the largest degree, a dark side of such biopolitical regulation also shows its signs when the world's *"entire operation is run"* with *"smoothness and efficiency"* (Booker, 1994, p.2). The countercharge is doomed to be made from these technological advances, with which we attempt to control nature.

All the highly developed biotechnologies and conditioning devalue life to some extent, hence the neglect of some individuals' lives. It is widely accepted that a thing is valued in proportion to its rarity. The more difficult to achieve it, the more value it owns. The highly developed biotechnologies make it easy to "produce" and "process" life. While Bokanovsky's process and Podsnap's technique reduce the time that ova need to ripen and generations dedicate to produce offspring, the holiness of reproduction vanishes into thin air together with all emotional and moral qualities. Debased as just a quick result, a thousandth of what it should mean and own, life is no longer valuable as a gift from nature. Such neglect of an individual's life can be best demonstrated by the director's words:

Mr. Foster, and you will see that no offence is so heinous as unorthodoxy of behavior. Murder kills only the individual—and, after all, what is an individual? [...] 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. (Huxley, 2004, p.128)

The underlying negative aspect of biopolitics is exposed such that *"a sort of homeostasis by achieving an overall equilibrium that protects the security of the whole"* (Foucault, 2003, p.249) is the real target rather than each individual because *"the social body persists although the component cells may change"* (Huxley, 2004, p.84). Consequently, the citizens do not enjoy love or care, even if emotional disorder bothers them; soma takes total responsibility. Ironically, biotechnology which is originally developed for the human good turns out to reduce life to the lowest position. People are degraded as biological masses whose physical growth would better be quick as a "cow", which is the cost of the triumph over nature.

Depersonalization becomes another dominant side effect of this brave new world. The World State operates like a big machine of which *"increasing control over the product is purchased by the increasing depersonalization of the process"* (Kass, 1971, p.784). Monotonicity, repetitiveness, and mechanical atmosphere prevail in it. John the Savage is terrified of the twins, as these identical twins from one Bokanovsky group are just like *"aphides and ants," "identically small, black and hideous"* (Huxley, 2004, p.54-55). There are only more than ten kinds of appearances for around seven to eight hundred people. Like maggots, they make John violently retch with *"a sinking sense of horror and disgust"* (Huxley, 2004, p.183). Such procreation is a possible ruse of totalitarian power; overpopulation and its rapid growth will pose threat to resources, economy, social stability, and human well-being; thus, a centralized government is needed, hence the appearance of totalitarian thoughts.

2. The Medicalization of Bodies

Medicalization is a term used to denote “a process by which nonmedical problems become defined and treated as medical problems, usually in terms of illness and disorder” (Conrad, 2007, p.4). Aiming at a large range of human behaviors due to mental or physical problems in the medical jurisdiction, this term is usually involved with “deviance” such as alcoholism, domestic abuse, and hyperactivity disorder. In this section, the medicalization of bodies refers to the World State taking advantage of medical means (especially the taking of medical substances) to “augment the body or performance” (Conrad, 2007, p.70). Under such circumstances, the medicalization in the World State is a useful tool of biopolitics. It contributes to making people “feel better than good” (Fukuyama, 2002, p.46) and to achieving “the growth” and “reinforcement” of “bodies” and “population” through various “methods of power capable of optimizing forces, aptitudes, and life in general without at the same time making them more difficult to govern” (Foucault, 1978, p.141).

To begin with, the basic means of medicalization in the World State is the use of biomedical advances for the self-improvement of human beings. A series of medical substances are adopted to keep people young physically, such as gonadal hormones, young blood, and magnesium salts, balancing incretion and stimulating metabolism. The citizens are also obliged to receive V.P.S. (Violent Passion Surrogate) treatments to fill their bodies with adrenals once a month. All these medical treatments help enhance the quality of life.

Besides, the psychopharmacological substance soma citizens take plays an important role in the biopolitical control of the World State. It serves as a shot in the arm for the citizens and an effective stabilizer for the State. As the perfect drug, the taker will be lost in joyful, narcotic, and hallucinatory experiences, free from side effects of excessive drug taking such as headaches and stomach distress. The prevailing soma is also a spokesman for the World State, stating that everyone is happy.

It has a great vogue in the World State: First, soma functions as a daily necessity. When people have meals in the dining hall, it is served with coffee. After work, the workers can get their soma ration. For them, it is like a flavoring agent, allowing them to relax in the intervals of work. Next in importance, soma can soothe people with fear. The female protagonist Lenina Crowne extremely relies upon it, for soma can help people get rid of all emotional troubles. When the protagonist Bernard Marx questions the value of the State regarding real freedom, Lenina is terrified and advises him to take soma to calm down. The same happens when they arrive at the New Mexican Reservation. On seeing the filthy living conditions, the appearance of the aged people, and viviparous relationships, she feels disgusted, as they are extinct and despised in the civilized city. A soma-holiday is the best consolation she can get. From the instances mentioned above, a conclusion can be drawn that soma, in terms of emotional perspective, serves for stability. It is in charge of killing the dreadful ideas or emotions in the cradle and maintaining the perfect illusion. For the World State, all emotional passions are dangerous and unnecessary because they cause endless disorders, requiring extensive use of time and energy that just go to waste. These outgrowths result in a fatal influence on the efficiency and stability of the huge machine. Thirdly, soma not only effectively acts on the physical and emotional experiences of individuals, but it is also one successful scheme of the World State's political blueprint that is used to control citizens, just as Huxley himself explains in *Brave New World Revisited*:

But this most precious of the subjects' inalienable privileges was at the same time one of the most powerful instruments of rule in the dictator's armory. The systematic drugging of individuals for the benefit of the State (and incidentally, of course, for their own delight) was a main plank in the policy of the World Controllers. The daily soma ration was an insurance against personal maladjustment, social unrest and the spread of subversive ideas.” (Huxley, 2000, p.55)

For instance, in the concert held in Westminster Abbey Cabaret, the saxophonists provide the best synthetic music. Love for the bottle that people grow up in is the subject of the show. Having taken two doses of soma, more than four hundred couples dancing are intoxicated by crazy music. The “high” brought on by soma is just like the catalytic agent paralyzing people's will; consequently, the content of the song is more easily implanted in them. Similar to the physical stimulus used in Neo-Pavlovian Conditioning Room, soma-taking during the concert creates an instinctive acceptance in terms of their little bottle in the narrow sense and the

reproductive mode together with all its possible political and moral implications in a broad sense. Even more dramatic is the scene of Bernard's Solidarity Service Day; there are twelve people in a solidarity group. Hailed as the loving cup, soma is passed around. They sing the Solidarity Hymn, advocating losing identities and the greater being of all. When soma starts to work, people's "eyes shone, cheeks were flushed" (Huxley, 2004, p.70), and they have hallucinations that the great Ford comes. This activity sounds like a carnival of pagans but is a collectivism-worship designed by the government taking advantage of soma. When John the Savage interrupts the soma-ration with indignation, rebukes, and throws it away, the Deltas become furious. The policemen utilize soma vapor and teaching to heal the angry heart.

All in all, soma is developed as an "overt instrument of social control" (Fukuyama, 2002, p.46), contributing to core values of the World State: stability and community. The citizens are gradually "nudged toward that androgynous median personality: self-satisfied and socially compliant" (Fukuyama, 2002, p.52). Just as Huxley concluded in his *Brave New World Revisited*, soma habit is one of the "most powerful instruments of rule in the dictator's armory. The systematic drugging of individuals for the benefit of the State (and incidentally, of course, for their own delight) was a main plank in the policy of the World Controllers" (Huxley, 2000, p.55).

Such medicalization realizes the biopolitical aim that everyone is happy and content, does not suffer from pains, and various kinds of desires can be satisfied to the utmost degree. Nonetheless, there are obvious threats that biotechnological advances pose to humanity:

Neuropharmacological wave of the biotech revolution has already come crashing down around us. It has already produced a pill that looks like soma and a pill for socially controlling children, pills that appear to be far more effective than early childhood socialization and Freudian talk therapies of the twentieth century ever were but almost no argument over what they imply about conventional understanding of identity and moral behavior. (Fukuyama, 2002, p.52)

It sounds almost like that the World State is what human beings have been pursuing all the time. However, is it really the utopia we want? Are the citizens there the people we want to become? The answer is definitely a "No." On closer inspection, the medicalization of bodies headed by the taking of soma actively promotes hedonism. The citizens do not care about religion, love, or history but only the superficially sensual satisfaction. Turned to animals driven by instincts, they live a happy life where they submerge themselves in total bliss, while on the reverse, there is alienation and the escape from reality that goes unnoticed. The controller is aware of the powerlessness of violence; temptation and pleasure, therefore, become the baits prepared for social control. People become cockroaches with strong fecundity in addition to which they own no merit.

More serious is the fact that such medicalization dehumanizes the citizens rather than making them better; thus, one "cannot 'live truly' or not 'really be oneself'" (Schermer, 2007, p.123). The happiness of the citizens in the World State is purchased at the expense of losing the traditional qualities of being a human including all passions and pains, natural processes of life, and dignity. As Ronald T. Sion states, "man's imagination, reasoning ability, and desire to change his environment may be the defining qualities of humanity" (2010, p.142). These qualities cannot change with biological evolution because these are cultural elements. Reading the novel, we can obtain Huxley's emphasis on pain and belief as key parts of humanity. Consequently, these experiences are what the protagonist John Savage, who is the only one truly holding traditional views, is designed and willing to bear. One information that Huxley aims to convey to us is that "we should continue to feel pain, be depressed or lonely, or suffer from debilitating disease, all because that is what human beings have done for most of their existence as a species" (Fukuyama, 2002, p.6). Pain, as the evidence of our position in the universe and our connection with nature and among ourselves, is necessary. Meanwhile, a religious belief in the *Brave New World* is totally out of date. According to Christianity, God created people out of Himself, from which the holiness and dignity of human beings is derived. However, in a world where people are free from the God's hands, religion is no longer hailed as a kind of panacea.

3. The Manipulation of Sexuality

As Foucault points out, the history of sexuality is a chronicle of repression in the past two centuries. It could not seek any protection if it is not for reproductive purposes. While in the World State, sexuality

is under the control of the new biopower, and “*the arrangement that has sustained it is not governed by reproduction; it has been linked from the outset with an intensification of the body*” (Foucault, 1978, p.107). The manipulation of sexuality in the World State is actually a biopolitical practice because it is situated at the juncture of the two poles of biopolitics: on the one hand, it is related to the disciplines of the body; on the other hand, it has an influence upon the regulation of population. Sexuality is supported and utilized for entertainment, emotional, and political stability for the World State. In the World State, sex is neither an object of repression nor a taboo. People are encouraged to explore and practice it from their childhood. For adults, sex turns out to be a random and frivolous act of release. They do not need to be tied with such concepts as “family” or “couple”; one-to-one sexual relationship does not exist. Dating different men is a normal phenomenon, which serves as a characteristic of the World State: everyone belongs to each other.

The World State takes advantage of a series of educational and regulatory systems to ensure the construction of sex-related views. Basic sex education is included in the content of hypnopedia. Forty minutes' elementary sex will be repeated forty or fifty times, and three times per week for thirty months. The doctrines are concluded as follows: (a) everyone belongs to everyone else, and consistent one-to-one relationship is not normal; (b) a relationship which is long-drawn or is with intense emotion is forbidden. The children's minds will carry these suggestions all their lifetime. These open and casual views about sex will then be the instructions of people's sexual acts. Children about seven years old are allowed to begin their “*rudimentary sexual game*” (Huxley, 2004, p.26), which the Director Tomakin considers a charming scene. Anyone that does not prefer ‘casual sex’ will be judged as abnormal. As a result, the little boy who does not like this sex exploration is supervised and identified with psychological abnormality.

These sex-related views of the World State are guaranteed to cause some worries that should be paid attention to. No matter the reason for a sexual act, the biological reality cannot be neglected: female sex can result in pregnancy. Viviparism, however, is forbidden, hence the corresponding contraceptive methods designed for women are counted as part of bound duty when they enjoy sensual pleasure. When the test for sex carries out in Social Predestination Room, some female embryos are designed to develop sterile with the male sex hormone. In addition, non-freemartins need to wear a cartridge belt called Malthusian belt with “*regulation supply of contraceptives*” (Huxley, 2004, p.43). Additionally, a Malthusian drill three times a week is compulsory. The word “Malthusian” is derived from the name of the famous English demographer Thomas Robert Malthus (1766–1834). His book, *An Essay on the Principle of Population* (1798), comes up with some distinguished theories: population multiplies in a geometrical manner, while food in an arithmetical one. Therefore, population growth needs to be checked to achieve the balance between the two through moral restraint or natural reasons such as famine, war, poverty, and the like. Thus, Malthus's theory emphasizing decrease in population happens to coincide with the underlying meaning of the Malthusian belt and Malthusian drill in the novel, used to reduce the birth rate.

Besides these teachings and regulations of the World State's views about sexuality, there are still auxiliary social supports that help to maintain and stimulate people's procurement of sensual pleasure. The feelies, “*a cinema of titillating, pansensual stimulation*” (Frost, 2006, p.447), are the most intense forms of mass pleasure. For the citizens, the feelies represent “*works of art out of practically nothing but pure sensation*” (Huxley, 2004, p.94). Not only are the eyes of the audience stimulated, but various kinds of senses such as tactile and olfactory ones are also activated by touching the metal knobs nearby, which take people into the action of the movie.

The manipulation of sexuality plays a key role in the government's biopolitical control. Similar to the reproductive mode and medicalization, the views related to sex and sexuality advocated by the World State serve for social stability and community. Sexuality becomes the target of political control for the following usages. First, in terms of emotional effects, keeping multiple sexual relationships is the best way to partition emotion. Affection is never provided for only one person, thus avoiding long-term relationships. Through this regulation, the consequences that possibly result from love affairs such as jealousy, quarrel, fight, or even murder will never occur. It indeed promotes social stability through the mechanism of taking precautions. Moreover, rather than the inner community of a traditional

family, everyone is posed at the intersection point of a huge net of the whole society, and the distance among them is nearly the same.

Then, sex, just as the taking of soma, is not only a compulsory rule that people must abide by but also a kind of reward and entertainment provided by the government. The wisest part of the government lies in that it understands what the citizens' desires are and how to meet their demands. Contrary to the old times, when people's desires were repressed, people now are satisfied with an exhaustible supply of sex, even though the old men "*have no time, no leisure from pleasure, not a moment to sit down and think*" (Huxley, 2004, p.47). Inundated with various kinds of pleasure, people are left "*safe on the solid ground of daily labor and distraction, scampering from feely to feely, from girl to pneumatic girl, from Electromagnetic Golf course to [...]*" (Huxley, 2004, p.48). The World State is a "paradise" with "universal happiness", as there's no desire that they cannot satisfy. Consequently, there is no need for any form of rebellious thoughts and acts, thus no challenge to the authority. The controllers of the World State are well aware of the possible conflict between the individual desires and the social conventions. To achieve the absolute stability and people's obedience, the id that needs to be controlled is emancipated: people need no longer to overcome their sexual desires, which means there will be no contradiction between individuals and society, hence no tension. The sexual regulation of the World State is utilized to the utmost degree by the government for the fulfillment of "*the distribution of forces, the adjustment and economy of energies*" (Foucault, 1978, p.107).

Although all the dark desires held by the id of the World State's citizens are satisfied through biopolitical manipulation of sexuality, they are degraded as sole animals driven by instinct. They are only content with physical pleasure and material affluence. On the one hand, the biopolitical regulations of sex and sexuality turn women into either ova-producers or sex machines. They are conceived as a bit of meat that can be consumed because they are considered as mere sexual objects rather than the independent emotional living individual. The procreative liberty which should be peculiar to women is deprived. They have no right to decide whether to give birth or not. This seemingly most basic right of women is the symbol of their identity and existence in the whole universe. According to a bioethicist, "*being deprived of the ability to reproduce prevents one from an experience that is central to identity and meaning in life*" (Robertson, 1994, p.24). On the other hand, normal sexuality in the World State "*separated from reproduction, is a commodity there, ideally purged of emotions*" (Holzer, 2003, p.3), which deprives people of their right and ability to love. Even if there remain some possible remnants of love (like Lenina's crush on John), they can never grow mature.

Conclusion

Hailed as one of the most outstanding dystopian novels, Aldous Huxley's *Brave New World* provides precise delineations of a racist and totalitarian regime, the World State, characterized by the advanced biotechnology, overpowering hedonism as well as deliberately devised emotional numbness. It is obvious that life, especially the biological existence of people, becomes not only the cornerstone but also the prey of politics—biopolitics. Michel Foucault's construction of biopolitics is the fundamental dimension of biopolitical framework based upon which *Brave New World* is closely examined in this paper. The novel reflects a biopolitical aim which is to shelter and improve life through the biological regulation with advanced bio-science as well as biotechnology. The World State becomes a vivid incarnation of a wasteland filled with life that are products of quick manufacture, the faces which look young forever, and the minds which are solely attracted to soma and sexuality. People are, in fact, degraded as a biological mass, losing humane characteristics. As a result, biopolitics in the World State where people become numb due to the pleasure contributes revealing the hidden nature of power, warning the world of the phantoms of totalitarianism.

References

- Booker, M. K. (1994). *The dystopian impulse in modern literature: fiction as social criticism*. Greenwood Press.
- Conrad, P. (2007). *The medicalization of society: on the transformation of human conditions into treatable disorders*. Johns Hopkins University Press.

- Foucault, M. (2003). *Society must be defended: lectures at the College de France 1975-1976*. Picador.
- Foucault, M. (1990). *The history of sexuality. volume 2: the use of pleasure*. Vintage Books.
- Foucault, M. (1978). *The history of sexuality. volume 1: an introduction*. Pantheon Books.
- Frost, L. (2006). Huxley's feelies: the cinema of sensation in "Brave New World". *Twentieth Century Literature*, 52, 443 – 473.
- Fukuyama, F. (2002). *Our posthuman future: consequences of the biotechnology evolution*. Farrar, Straus and Giroux.
- Holzer, A. C. (2003). Science, sexuality, and the novels of Huxley and Houellebecq. *CLCWeb: comparative literature and culture*, vol. 5, issue 2, 1 -10.
- Huxley, A. (2004). *Brave new world*. Vintage Books.
- Huxley, A. (2000). *Brave new world revisited*. RosettaBooks.
- Kass, L. R. (1971). The new biology: what price relieving man's estate? *Science*, vol. 174, no: 4011, 779 – 788.
- Lemke, T. (2011). *Biopolitics: an advanced introduction*. New York University Press.
- Robertson, J. A. (1994). *Children of choice: freedom and the new reproductive technologies*. Princeton University Press.
- Schermer, M .H. N. (2007). Brave new world versus island – Utopian and dystopian views on psychopharmacology. *Medicine, Health Care, and Philosophy*, 10 (2), 119 – 128.
- Sion, R. T. (2010). *Aldous Huxley and the search for meaning: a study of the eleven novels*. McFarland and Company, Inc., Publishers.

Sorumlu Yazar / Corresponding Author: Dr. Öğr. Üyesi Bariş AĞIR

Çatışma Beyanı / Conflict Statement: Yazar bu çalışma ile ilgili taraf olabilecek herhangi bir kişi ya da finansal ilişkisinin bulunmadığını, herhangi bir çıkar çatışmasının olmadığını beyan etmiştir.

Etik Beyanı / Ethical Statement: Yazar bu makalede "Etik Kurul İzni"ne gerek olmadığını beyan etmiştir.

Destek ve Teşekkür / Support and Thanks: Yazar bu çalışmada herhangi bir kurum ya da kuruluştan destek alınmadığını beyan etmiştir.

Yayımlanan makalede araştırma ve yayın etiğine riayet edilmiş; COPE (Committee on Publication Ethics)'nin editör ve yazarlar için yayımlanmış olduğu uluslararası standartlar dikkate alınmıştır.