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Humans and Humanity at a Crossroads, Reading Huxley's *Brave New World* in Light of Harari's *Homo Deus: A Brief History of Tomorrow*

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Abstract--We don't know where humanity is going. It's challenging to keep up with the rapid advancements in science and technology. In real life, both true and fictional 'truths' play important roles. Huxley's utopian/dystopian novel *Brave New World (BNW)* depicts a possible future for humanity through his description of a society organized and controlled through the use of science. A contemporary history book, *Homo Deus: A Brief History of Tomorrow (HD)*, also discusses the potential of humanity facing extinction in the future. This discussion employs *HD* to shed light on *BNW*, using Marxist and New Historicist arguments. Its goals are to analyze the irony in the works, the threat to invention and creativity, oligarchy and hedonism, the name allusions in the works, and the future prospect of engineered homo sapiens as eternal working classes. The research discovered that both books are based on humanism, but humans are not treated as they should, that the lower castes in *BNW* cannot become innovative and creative because they are engineered, that the small oligarchy (the Alphas) maintains its power by providing pleasures for the lower castes so as to forget that they are being controlled, that name allusions in *BNW* refer to historical names relate to the main issues raised in *BNW*, and that there is a possibility that science may be even abused further for purposes beyond our ken as suggested by *BNW*, supported by *HD*.

Keywords--Harari's *Homo Deus: A Brief History of Tomorrow*, historicist, humanity, Huxley's *Brave New World*, philosophically, science.

Introduction

Humans have been on this earth for millions of years and control other animals. Humans have also tried to control each other since they were still in Africa and this is in their DNA. Humans and all their traits are shaped by nature and this is passed down to the next generation and continues to do so (Ali, 2015; Black, 2013). But there are differences between each other, then we ask which of our traits we get because we descend from earlier DNA and which traits we get from life experience, that's why there is always a question between 'nature and nurture'. Because genes are obtained from heredity which is something chemical and whose structure affects the formation of the body and brain (Bradbury, 1953; Brown, 2017; Darwin, 1860). This article uses Huxley's *Brave New World* (BNW, 1932) in relation to the ideas contained in Harari's present and future history book, *Homo Deus: A Brief History of Tomorrow* (HD, 2015). The objectives of this study are (1) to explore the irony these books have brought up, never mind one is fictional and the other is factual, but the emphasis is on the fictional one; (2) explain the danger of too much control by the authority that may kill potential innovation and creativity in human beings; (3) to discuss an oligarchic elite that uses hedonism to fool and weaken the society; (4) explain why some character names are important in connection to the main issues brought up in the novel; (4) to explore the possibility that some day in the distant future homo sapiens might be engineered to become perpetual working classes for the small oligarchic elite.

Readers are expected to be on the watch for any possible dangers to humanity either openly or subtly warned by both literary persons and historians throughout human history. It is hoped that this brief article may be of some use for readers to heed the "voices" of literature and history (Dawkins, 2006; Friedrich, 1968; Harris, 2008).

In *I Sing the Body Dystopic: Utopia and Posthuman Corporeality* in P.D. James's *The Children of Men* (2013) De Marques talks about the depiction of the imposition collective political and social rules on the human person and that there was no way to free oneself from these rules like what is seen in Huxley's *Brave New World* (1932) and Orwell's *1984* (1949) -actually there are many more dystopian novels like *We* by Zamyatin (1922), and *The Handmaid's Tale* by Atwood in 1985. It seems that in *Children of Men*, de Marques suggests a bleak future similar to Atwood concerning infertility. This issue is presented here because this article is also concerned with the utopian/dystopian issue like in Huxley's novel raised in this present article. Morgan's *Inverted Totalitarianism in (post) Postnormal Accelerated Dystopia: the Arrival of Brave New World and 1984 in the Twenty-First Century* (2018) also discusses these same two novels focusing on the issue of an outgrowth of the technological society and the American empire resulting in this emerging totalitarianism with its advent and perception of what life means and what joy and happiness mean to life (Cokely & Feltz, 2009; Feltz & Cokely, 2009).

It is not wise to lead a happy life all your life because one can become selfish, egotistic, insensitive to his or her surroundings. Mendes suggests that too much happiness is not a wise thing to have because one is entrapped in that condition and he or she is not free. Mendes describes this condition discussing both the

conditioned happiness in Huxley's *Brave New World* and the episode of lotus eaters in Homer's *Odyssey*. He states in his *Em busca da felicidade: Uma narrativa* (2018) that the worst thing that one can do in life is to live happily ever after.

Authors have talked about modernity and modernization both from the favorable and unfavorable points of view. One such view was presented by Kaya (2018), in her *Three Phases of Aldous Leonard Huxley's Approach to Modernity and Modernization*. Kaya presents Huxley's changing stance from upholding modernity and modernization in his former novel *Point Counter Point* (1928) to satirizing them in his *Brave new World* (1932). Since the two works chronologically ordered, the latter must have shown what Huxley saw as the impact in the development of science and technology in terms of traditional human values as indicated through the character John the Savage (Gallagher, 2000; Mollah et al., 2001).

Di Minico (2020), presents the representation of authority, coercion, propaganda, embodiment, space, and language in five selected and renowned socio-political dystopian novels. These are Zamyatin (1922), Huxley's *Brave New World* (1932), Burdekin's *Swastika Night* (1937), Orwell's *1984* (1949), and Atwood's *The Handmaid's Tale* (1985) from which Di Minico used them to compare between portrayals in these fictional worlds with historical and events happening at present to spotlight the totalitarian system in the real world.

Literature Review Evolutionism

When we consider the evolution of the world today, we can see that two major philosophies have remained popular since Darwin's idea was first proposed: Creationism and Evolutionism (Harris, 2011; Harris, 2012; Hawking, 1988). Because both the novel and the history book are substantially linked to the belief in this materialistic philosophical system, the topic in this article will touch on evolutionism. Since the publication of Charles Darwin's book *On the Origin of Species* (1859), Creationism has experienced significant opposition till the twenty-first century. Despite the numerous disagreements surrounding Darwin's hypothesis, it contains two key points: (1) organisms evolve over time, resulting in evolution; (2) natural selection, resulting in survival of the fittest. Darwin's ideas evolved into many other variants, which have been debated ever since. Various scientists and philosophers have been affected and developed free thinking as a result of the idea of evolution, which has had many consequences in the world (Huxley, 1932; Kennedy, 1983; Lavi, 2018).

A number of scientists and philosophers have been affected and developed free thinking as a result of the theory of evolution, which has had various ramifications throughout human history (Harris, 2014; Hitchens, 2008; Hitchens, 2007). Since the advent of Darwin's theory, a number of philosophers have authored works that have increasingly influenced people's ways of thinking. People begin to doubt the existence of the universe's Creator as a result of this theory. People who think in this way are more likely to consider other options. "In contrast, Darwin has robbed us of our souls," Harari (2015), writes in favor of Darwin's theory. If you truly comprehend the Theory of Evolution, you will realize

that there is no such thing as a soul." (p. 86 in *HD*) The following are some other scientists who believe in Darwin's theory.

According to Dawkin (1996), in Nissen (2020), the genes that make up life are digital information. This means that biology has become an information technology. Why genes are important in biology is because: (a) genes are computer tapes that are digital codes and that is what is in computer programs; (b) the majority of DNA is the programs that send instructions to the genes that contain the proteins that code for. His book, *The God Delusion* (2006), argues that humans were only created from this universe and no one created humans (Wahyudin et al., 2021; Patra, 2021). But Creationists oppose that opinion and argue that if humans were only created by the universe, then what or who created the universe.

In his book *God Is Not Great* (2007), Christopher Hitchens, an English journalist, takes aim at numerous religious beliefs and presents examples of how trusting God has resulted in a great deal of misery and backwardness for humanity, including suffering, bloodshed, and stupidity. He lauds Ayaan Hirsi Ali's book *Heretic* (2015). Atheism, in his perspective, entails logic, arguments, and freedom of mind. He curated *The Portable Atheist: Essential Readings for the Non-Believer* (2007), an anthology of atheist and agnostic ideas with Introductions for the essays in the book (Marques, 2013; Mendes, 2018; Morgan, 2018).

Sam Harris has written some books such as best seller ones like *Free Will* (2012), *Letter to a Christian Nation* (2006), *The Moral Landscape* (2010), *Waking Up* (2014), *Lying* (2011), and *Islam and the Future of Tolerance: A Dialogue* (2015, with Maajid Nawaz). As is true with Dawkin and Hitchens, he puts forth the descruptive power of religion. He says that religiously fanatical persons tend to be evil and violent. According to him, science and reason must lead his life and not by religious dogmas.

In 1988, Stephen Hawking wrote *A Brief History of Time* which tries to answer perpetual philosophical questions like "What are we doing here on earth?" "Where did we come from?" and, "Where are we going?" These are the questions that become the main topics in Dan Brown's novel, *Origin* (2017), alluding to Darwin's famous book. Apart from his own theories, he also discusses the thoughts of Aristotle, Ptolemy, Copernicus, Galileo, Kepler, Newton, and Einstein. In his chapters 9 and 10, he presents his three types of time: thermodynamic time, psychological time, and cosmological time (Nawaz & Harris, 2015; Nietzsche, 2000).

This novel is based on the philosophy of evolutionism because it deals with this materialistic philosophy, which believes that this universe and everything in it consists only of matter, nothing supernatural (Ismoilov, 2021; Al-Sofi & Abouabdulqader, 2020). Of course, both the novel *BNW* and the contemporary history book *HD* share the common philosophical foundation as the books written by the scientists mentioned above. In other words, both books are based on this same philosophy, Evolusionism (Orwell, 1984; Sample, 2016; Santi, 2018).

Other Utopian/Dystopian Novels

There have been a number of utopian/dystopian novels written before Huxley's that have been discussed in this article; here are four of them – there are more, but these are the ones that clearly put forward the idea of utopia/dystopia, especially those related to control, oppression, and loss of rights, the human person in a blatantly cruel totalitarian regime. *We*, written by [Zamyatin \(1922\)](#), is thought to have influenced Huxley to write his masterpiece *Brave New World*, as well as other dystopian novelists such as Orwell and Bradbury. The novel is set in a futuristic police city where society is carefully regulated and monitored, with little individual freedom. This novel was not permitted to be published in Russia until 1988. In 1953, Bradbury published the apocalyptic novel *Fahrenheit 451* with Guy Montag as the protagonist, exploring his dystopian society where people are forbidden to read certain books – books must be burned and they are regulated about what is allowed to watch even in public space. Society cannot express or think freely in this totalitarian country, full of censorship and oppressions ([Rinartha et al., 2018](#)).

Orwell wrote a dystopian novel entitled *1984* in which a man, Winston Smith, lost his defense of his freedom and sanity and was imprisoned in a future police state. In this country there is no individual freedom and everyone is under the tight control of a very oppressive totalitarian regime. This novel, like *Brave New World*, explores issues such as the deprivation of individual freedom and how dangerous the totalitarian regime is. Orwell also wrote his other famous dystopian and satirical novel *Animal Farm*.

In 1985, Atwood wrote a dystopian novel also, called *The Handmaid's Tale* in which a radical religious political group emerged. The group, called the *Sons of Jacob*, has overthrown the American government and established a tyrannical theocracy called *The Republic of Gilead*. The people in this republic are not free either, like in other tyrannical countries, even more dangerous particularly for women because they are taken away from all their rights. They are not allowed to read books, to have jobs, to own money, and various other rights. This situation reminds us of the situation undergone by Afghan women under the Taliban before and now. Because at that time the population is low, fertile women, called 'handmaids', are used as children's production machines. It is a totalitarian regime that may have existed before, now, or in the future.

Marxism

Marxism is one of the social and political schools of thinking that has inspired poets to write about the issues posed by this school of thought. Because the rewards of their labor are only for the capitalists, a communist system of society must be constructed to abolish all arbitrariness, as the school's principal theorist, Karl Marx, put forward addressing problems such as the economic structure, worker alliances, and the production it creates. Religion, according to Marx, is opium for society because it teaches people that they must undergo suffocating difficulties in order to live an endless peaceful life in the future. These ideas were later put out in Marx's and Engels' *Communist Manifesto* (1848).

- *Stalinism*

Stalinism was derived from Marxism but since its features went astray from original Marxism, and because the traits of Stalinism are more clearly seen in *Brave New World*, we'll focus on five of the eight characteristics that are deemed appropriate for this discussion:

“The dictatorial and repressive system of government, associated with the rule of J. V. STALIN. ... Stalinism was noted for the following features: 1. the absolute and repressive DICTATORSHIP OF THE PROLETARIAT exercised by one person (Stalin); 2. the ruthless elimination of rivals in the top Party leadership and the elimination of actual or potential opposition leaders; 3. the extensive use of the secret police and terror ... ; 4. the extreme disregard for human rights and the rule of law; 5. in the economic sphere, the CENTRALIZED DIRECTIVE SYSTEM OF PLANNING AND MANAGEMENT; ... ” (Wilczynski, 1984, p. 565)

These are some of the features of the conditions depicted in the novel. Since Stalinism is, in its essence, a dictatorial and repressive form of government, one needs to understand what dictatorship is. Rees (2004), states that “Dictatorship is ‘power [vlast] that is unlimited, illegal, and which operates on force, in the most direct sense of the word’. Dictatorship is characterized, ..., by its lack of limits. It distinguishes itself by its complete power from all systems of a compromised ... character. He goes on to add that “Dictatorship is government unconstrained by law. Dictatorship is power ‘operating on force in the most direct sense of the word’”. (2004, p. 172). Systems like this “ ... was not created by the masses but formulated in their name by well-educated and experienced elites ... which had nothing to do with the actual tastes and demands of the masses.” (Grays, 1992).

- *Previous Studies*

The works discussed in this section deals more with studies done on Harari's *Homo Deus: A brief History of Tomorrow*. Keren's *The Citizen's Voice: Twentieth-Century Politics and Literature* (2004) is a book of literary criticism discussing the political and messages of eight of the most famous literary characters from eight most famous literary works in the twentieth century. These are Hans Castorp in Thomas Mann's *The Magic Mountain*, Joseph K. in Franz Kafka's *The Trial*, John the Savage in Aldous Huxley's *Brave New World*, Winston Smith in George Orwell's *1984*, Ralph in William Golding's *Lord of the Flies*, Merusault in Albert Camus's *The Stranger*, Ida Ramundo in Elsa Morante's *History*, and Chauncey Gardiner in Jerzy Kosinski's *Being There*. He discusses the lives of these characters and how they participate in ideological, technological, and organizational projects of the twentieth century. Keren's work is reviewed here because he included the character John the Savage which is a character going through a difficult time because of his inner conflict between scientific and techological advancement reality and his traditional human values.

In The Guardian (2016), Sample argues that there are dangers that AI will bring to humanity in his *AI Will Create 'Useless Class' of Human, Predicts Bestselling Historian*. In this article Sample describes what Harari's history books *Sapiens: A Brief History of Humankind* (2014) and *Homo Deus: A Brief History of Tomorrow*

(2015) present. This article is concerned with the future of us human being as homo sapiens. With the coming of AI people are already starting to lose their livelihood because their jobs can be easily done by robots effectively and efficiently. Since the present article deals with Huxley's *Brave New World* and Harari's *Homo Deus: A Brief History of Tomorrow*, it is necessary to also present articles related to Harari's history books here.

This other article looks at genetics and reproductive technologies and the international law to govern these fields. From the two common approaches: the instrumentalist approach and the deterministic approach, in this article *Cloning international law: The science and science fiction of human cloning and stem-cell* (2018), Lavi proposes "an account of bio-technology's modus operandi, and its power to "clone," namely, to reduce human diversity – whether genetic, moral, or legal – not to identity but to a controlled and standardized uniformity." Looking more from legal point of view, Lavi discusses three distinctive manners in which cloning operates in international law: international law versus cloning, international law as cloning, and the cloning of international law. If these laws pertaining to cloning are also cloned to side with controlled and standardized views of human diversity reduction, what would happen to humanity, particularly those in the underdeveloped and developing countries? Would they be created to just become the Epsilon?

Kuhn's *The Structure of Scientific Revolution* (1962) has become a required reference for the subject Philosophy of Science. One key concept in this book is the idea of paradigm shift. Santi (2019) in her conference paper *Comparative Study of Paradigm on Science: Holistic View by Frithjof Capra and Knowledge Formulation by Yuval Noah Harari* brought this idea again based on Capra's and Harari's perceptions which seem to be similar. Both seem to look at this idea based on their own discipline but from similar point of view. They both seem to agree on methodological *pluralism* as opposed to those who believe in methodological *monism*. Nowadays some people even believe in radical pluralism, anything goes.

Methods

The first criticism used in this article is Marxist criticism which according to *Merriam Webster's Encyclopedia of Literature* (1995, p.735; see also Morner and Rausch, 1991, p. 1928; Selden, 1989, p.153) is "A method of literary analysis based on the writings of Karl Marx and Friedrich Engels., Marxist critics examine a work as a product of an ideology particular to a specific historical period. Such critics judge a text in the basis of its portrayal of social actions and institutions and on its representation of class struggle." Below are five points of what Marxist critics do when they analyse a literary work according to [Barry \(1995\)](#):

1. They make a division between the 'overt' (manifest or surface) and the 'covert' (latent or hidden) hidden content of a literary work (much as psychoanalytic critics do) and then relate the covert subject matter of the literary work to the basic Marxist themes such as class struggle, or progression of society through various historical stages

2. ... they relate the context of a work to the socio-class status of the author
...
3. ... they explain the nature of a whole literary genre in terms of the social period which 'produced' it.
4. ... they relate the literary work to the assumptions of the time in which it is 'consumed' ...
5. ... is a 'politicisation of literary form', that is, the claims that literary forms are themselves determined by political circumstance.

One important point one has to observe in a literary work according to [Barry \(1995\)](#) is that one needs to look for how 'art to be explicitly committed to the political cause of the Left' which is very obvious in this novel. Actually, the criticism that is commonly found in literature is Marxism, but this criticism developed into Leninism; if we look at the administration of government in *BNW*, both the original Marxism and Leninism ideas are not suitable for use in this analysis. By looking at this model of government in the novel, the most suitable version of Marxism to use is Stalinism because the characteristics of this school of thought are more suitable in the practice of government in this novel. Five of the characteristics that have been quoted above in a brief explanation of Leninism and Stalinism. The second criticism employed here is New Historicism which in the *Merriam Webster's Encyclopedia of Literature* (1995, p. 806; see also Barry, 1995, p. 172; Selden, 1991, p. 94) it is a:

Modern school of literary criticism that tears the work of literature not so much as a transcendent document worthy of analysis, but as a representation of historical forces. The new historicists take the social, cultural, and historical implications of the text and extends the analysis to the economic and the political. New historicism makes history itself as an object of interpretation; the critic reads literary work to uncover the ideologies that determine culture and law.

What do New Historicists do when they deal with a literary work? The following are two of the points New Historicists do when working on a literary work, suitable for this article are as mentioned here: (1) They juxtapose literary and non-literary texts, reading the former in the light of the latter; (2) They try thereby to 'defamiliarise' the canonical literary text, detaching it from the accumulated weight of previous literary scholarship and seeing it as if new ([Barry, 1995](#)).

These two criticisms are closely related to each other: Marxism deals with the problem of class struggle recorded in literary works concerning an ideology, a political doctrine covering fields such as religion, education, law, economics, social relations, and culture. New Historicism relates to reading literary works and reading non-literary data, especially the history of the era in which the literary work was written, must be balanced – reading literary works is in the front, while reading non-literary data, namely history is directly beside it, not just behind it as the Old Historicists do ([Kuukkanen, 2016](#); [Dirlík, 2002](#); [Jarvie, 2007](#)). This means that the reading of literary works and historical data or other non-literary data is treated equally.

Results and Discussion

The Irony in *Brave New World* and *Homo Deus: A Brief History of Tomorrow*

Actually, these two books are based on humanism because they do not consider the presence of supernatural forces in human life and the universe. However, in *Brave New World*, humans are not treated like humans, but objects that can be created in the laboratory and controlled as desired by the rulers with their small elite caste, the Alphas (cf. Nietzsche's 'higher human being' consisting of Creative Geniuses and the More Prevalent higher humans, never mind he talks more from morality point of view, 1968), the Betas, the Gammas, and the Deltas (cf. Nietzsche's 'last man' the first group in the Herd) are the middle groups, and the Epsilons, the last caste (cf. Nietzsche's 'the slave', second group in the Herd group in his *Beyond Good and Evil*) which we can group into the hard labor group. However, this comparison is only analogous because Nietzsche's concepts are about morality and this is important because in this novel humanity has been removed by erasing the disciplines which are its sources such as religion, history, art, literature, etc. Even science itself is only used for the benefits of the elite.

Because *HD* is a nonfiction book, its projections for today's humanity have begun to include a handful of present homo deus amid the still-majority homo sapiens. There is yet a chance for homo sapiens and homo deus to work out a deal for the future of humanity. Otherwise, the irony that befell people and humanity in *BNW* could very well occur again. This indicates that when homo deus becomes the majority, the remaining homo sapiens will be oppressed if the aspects of humanity are not included in the constructed algorithms, and mankind will be consigned into oblivion (Aigerim et al., 2013; Bastian & Haslam, 2010).

And this is the difficulty that people like John the Savage and us, homo sapiens, who were reared with human ideals, face. In a sense, these homo deus are Nietzsche's 'Übermenschen' in *Thus Spoke Zarathustra* (1883), because he believes that unless humans progress on with their invention of many things, they will revert to being mediocre or even animals (as Darwin's theory suggests). In his 'Überrirdisch' notion, he contrasts the supernatural deity with the human god, homo deus, in the end. He believes that man should accept his fate and try to overcome any adversity rather than relying on supernatural gods (cf. existentialism and absurdism). As a result, algorithms in various facets of life must incorporate human values. As a result, in the future, there will still be a sense of pity, shame, sympathy, and so on in homo deus society.

This *BNW* society lacks human values, particularly universal religious and cultural values, which homo deus would eliminate in a future society. The danger is that if homo deus becomes the majority, they would reenact what happened in famous legends about gods' wars. There will be wars similar to the Trojan War in Greek mythology and the Bharatayudha in Indian mythology. As a result, mythology will no longer be things created by poets or novelists, but rather realities that have always existed.

According to contemporary human thinking, Huxley's society is a frightening one, but it is scientifically balanced and efficiently regulated. Art and science are only utilized for specific tasks and are not promoted because they are deemed

distracting, and there are no houses because children are born in laboratories. In other words, this is a society enslaved by a totalitarian regime, such as those seen in communist countries, or theocratic countries, which impose numerous dogmas on the community, the distinction being that the theocratic ones acknowledge supernatural powers such as God.

This story demonstrates Huxley's concern for what he sees as a threat to human civilization, such as mind control, laboratory selective breeding, biogenetic engineering, and the relevant pursuit of scientific "progress," among other things. If the community system is like the one in *BNW*, the great possibilities that exist in many persons cannot be realized and developed. Human values as we know them are annihilated under *BNW* since their origins, such as art, religion, history, and so on, are not allowed to exist; what matters is that the community is happy. That is why sex is always present, and the chemical soma is used to alleviate any pain, discomfort, and other unpleasant feelings.

It is necessary that the algorithms be made in such a way that human values can still apply, otherwise humanity will be destroyed and replaced by something else (Vigne, 2011). Harari maintains that "As algorithms push humans out of the job market, wealth and power might become concentrated in the hands of the tiny elite that owns the all-powerful algorithms, creating unprecedented social and political inequality." (*HD*, p.261) This is what has already been started in *BNW*. However, only some certain part of science, and art, is needed for the benefit of the rulers in *BNW*, other parts are not needed because "It isn't only art that is incompatible with happiness, it's also science. Science is dangerous, we have to keep it most carefully chained and muzzled." (*BNW*, p. 250).

The death of human innovations and creativity

The system of making in vitro infants with careful measurements of the ingredients that support human life is depicted in *BNW*. Alpha babies are given enough oxygen since they are the ones who will grow up to be the intelligent group and hence the top caste and rulers; babies from other castes are provided oxygen based on their castes. All of these laboratory systems are designed to ensure that everyone follows the rules to the letter, and that everyone becomes a conformist within their own caste. This is a system that suffocates creativity, innovation, and incredible ideas that have occurred throughout history and benefited humankind greatly.

Socrates, or great inventors like Leonardo da Vinci, Nikola Tesla, and many others, were non-conformists, and it is precisely because of their non-conformist position that they have been able to invent, discover, and create extraordinary things, the unthinkable extraordinary inventions and discoveries that they would not have been able to achieve if they had conformed to everything that had been regulated by a totalitarian regime. The originality of an individual's original concepts becomes dysfunctional, and individuals simply duplicate and follow what already exists. Harari (2017), advises us homo sapiens should collaborate and negotiate with homo deus in order to incorporate human values into the algorithms developed; otherwise, humanity faces a threat, as he states:

“So far, we have looked at two of the three practical threats to liberalism: firstly, that humans will lose their value completely; secondly, that humans will still be valuable collectively, but they will lose their individual authority, and will instead be managed by external algorithms. *The system will still need you to compose symphonies, ...*” (italics mine)

Oligarchic collectivism and hedonism

Collectivism is the socialist principle of control by the state of all means of production or economic activity (*Webster’s Encyclopedic Unabridged Dictionary of the English Language*, p.290) and oligarchy is a form of government in which the power is vested in a few persons or in a dominant class or clique (*Webster’s Encyclopedic Unabridged Dictionary of the English Language* p.1004). Hedonism is the doctrine that pleasure or happiness is the highest goal (*Webster’s Encyclopedic Unabridged Dictionary of the English Language* p.627) The government in this novel combines the three principles and are reflected in the power of the Alphas, the rulers.

In other collectivism schools, such as other socialisms, the power of government is exercised through frightening and threatening physical pressures. Therefore, to control the community, physical violence is carried out. It is not so with the people in *BNW*. Here hedonism is used to achieve and maintain the oligarchic power by way of collectivism. In this view pleasure and comfort should be increased and suffering and pain should be reduced or even eliminated. That is why society must be conditioned through their material needs, consumption of material that is always there and pleasurable activities such as free sex. Before Darwin, in ancient Greece, the philosopher Epicurus already emphasized the importance of happiness for humankind as the purpose of life because there is nothing after this life on earth, saying:

Various collectivism schools, such as other socialisms, use terrifying and threatening physical pressures to exercise government control. As a result, physical violence is used to maintain control over the community. The folks of *BNW* are not like that. Hedonism is employed to acquire and retain oligarchic control through collectivism in this case. Pleasure and comfort should be enhanced, while misery and agony should be decreased, if not eliminated. As a result, society must be conditioned by its material wants, constant consumption of things, and enjoyable activities such as unrestricted sex. Before Darwin, Epicurus, an ancient Greek philosopher, emphasized the importance of happiness for people as the purpose of existence, that there is nothing after this life on earth, stating:

“ ... worshipping gods is a waste of time, that there is no existence after death, and that happiness is the sole purpose of life. Most people in ancient times rejected Epicureanism, but today it has become the default view. Scepticism about the afterlife drives humankind to seek not only immortality, but also earthly happiness. For who would like to live for ever in eternal misery?” (*HD*, p. 28).

Because Evolucionists recognize this and know that it weakens members of society psychologically and morally, people are unable to think critically, making

them easy to control and suppress. In this situation, the obsessive desire for material items and pleasure, rather than the dread of physical coercion as in other forms of totalitarianism such as communism and fascism (see. Orwell's novel *1984*), is what ruins society. This is what happens in the novel that the Alphas are using. Members of society experience pleasure when they are not working because they have been socialized to enjoy sex and other physical pleasures.

Vibrators keep their bodies tight, and music makes them feel like they're in a dream, among other things. If there is a minor issue, it can be resolved by drinking soma, which causes people to forget about it. Happiness as we know it does not apply here due to moral reasons. Harari (2016), describes this situation of using pleasure and happiness to manipulate people as follows:

“The result will not be an Orwellian police state. We always prepare ourselves for the previous enemy, even when we face an altogether new menace. Defenders of human individuality stand guard against the tyranny of the collective, without realising that human individuality is now threatened from the opposite direction. The individual will not be crushed by Big Brother; it will disintegrate from within. Today corporations and governments pay homage to my individuality, and promise to provide medicine, education and entertainment customised to my unique needs and wishes. But in order to do so, corporations and governments first need to break me up into biochemical subsystems, monitor these subsystems with ubiquitous sensors and decipher their working with powerful algorithms. In the process, the individual will transpire to be nothing ... Reality will be a mesh of biochemical and electronic algorithms, without clear borders, and without individual hubs.”

Only John the Savage, who grew up in the hamlet and witnessed human values, dislikes this hedonistic world of total control, famililess, religiousless, and artless civilization. He aspires to be a normal human being. He understands that exploiting pleasure to control society is just as bad as oppression. He told Mustapha Mond, the Controller, that he doesn't need to live a hedonistic existence. This is the transcript of his conversation with Mustapha Mond (*BNW*, pp. 267-268):

“But I like the inconveniences.”

"We don't," said the Controller. "We prefer to do things comfortably."

"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."

"In fact," said Mustapha Mond, "you're claiming the right to be unhappy."

"All right then," said the Savage defiantly, "I'm claiming the right to be unhappy."

"Not to mention the right to grow old and ugly and impotent; the right to have syphilis and cancer; the right to have too little to eat; the right to be lousy; the right to live in constant apprehension of what may happen tomorrow;

the right to catch typhoid; the right to be tortured by unspeakable pains of every kind." There was a long silence.

"I claim them all," said the Savage at last."

Philosophers in the past have warned about the dangers of indulging in pleasure seeking, as [Harari \(2016\)](#), put it: "Epicurus advised his pupils that indulging in pleasure seeking is likely to make them sad rather than joyful." Buddha had made an even more radical argument, claiming that the pursuit of pleasurable feelings is the source of all suffering. As a result, no matter how many pleasurable or thrilling sensations I have, they will never satisfy me." In the story, the government realizes that it can use this psychological condition to weaken the people by providing them with copious amounts of pleasure and happiness to eat, while ignoring Epicurus and Buddha's warnings about the moderate use of happiness.

Important name allusions and the main theme of the novel

According to evolutionist philosophy, humans, like other species, do not have souls - there is nothing beyond matter - humans are composed entirely of matter. The names of important characters in this novel were chosen by Huxley to reference to names associated with the influence of evolutionism's materialism-centered worldview. Although feminine, the name Lenina Crowne conjures up images of Vladimir Lenin, the world's first proletariat revolution leader who designed the first socialist state as well as the Marxist Leninist version of the Communist Party ([Parker, 2010](#), [Wilczynski, 1974](#)).

Polly Trotsky, the novel's small child, is named after Leon Trotsky, one of the two leaders of the Russian Revolution and the founder of the communist revolution. Leon Trotsky was the son of a Jewish peasant in southern Ukraine ([Wilczynski, 1974](#)).

While Benito Hoover makes a reference to Benito Mussolini, the first Italian fascist leader who helped organize the 'Fasci Italiani di Combattimento' and advocated for social reform, he took power in 1926 and silenced any political opponents ([Parker, 2010](#); [Welsh, 2013](#)). Bernard Marx introduces the reader to Karl Marx, the founder of global communism, and the world's social order is largely based on his ideas ([Law & Singleton, 2013](#); [Parker, 2010](#); [Wilczynski, 1974](#)). "The history of all... society is the history of class struggle," Marx famously said ([Parker, 2010](#)). These character names are briefly explained here since they inform readers of the novel's historical history with these key names.

The engeneered working castes from homo sapiens in the future

What we see in *BNW* is a projection of what has been happening for a long time and will continue to happen in the future. This universe has a beginning point, space, and time, according to Creationism's worldview. A purpose drives the formation of life. According to evolutionism, time and space have no beginning or conclusion, everything evolves, and there is no purpose. There is no such thing as good or bad in this existence. Humans are animals, and as such, they can be manufactured in laboratories, as depicted in this story. Because there is no metaphysics in life, human evolution can be expedited through engineering science and technology, as demonstrated in this novel's laboratories. Like the Alphas in *BNW*, the homo deus can engineer and produce other working castes: the Betas, Gammas, Deltas, and Epsilons in *BNW*.

According to [Harari \(2015\)](#), today's humans are the last generation of homo sapiens, while homo deus is on the rise and will soon rule the planet. The 'fittest' who lived in Darwin's evolution was the same as what had happened millions of years earlier, meaning that homo sapiens vanquished the other seven major varieties of homos and climbed to the top of the evolutionary ladder. Homo deus is the one who is starting to climb the highest ladder at this time; homo sapiens will eventually die out.

However, although other homos died out naturally as a result of evolution, this may not be the case with homo deus. The Alpha Plus, being the smartest homo deus, may engineer, construct, and mentor working castes such as the Betas, Gammas, Deltas, and Epsilons to serve them for good. Alternatively, they may employ technology to further exploit and control the working classes. Is this, according to religious belief, one of Lucifer's accomplices at work, as warned by [Fatubun \(2015\)](#), in his *Shadows of the Accomplices of Lucifer as Seen in Dan Brown's Thriller 'Angels and Demons'? Who knows?*

Conclusion

Both Huxley and Harari have raised similar issues from both a fictional and a factual standpoint. Harari's *HD* has been used to illuminate Huxley's *BNW* in this discussion. The discussion has brought to light the irony in the novel that people should be at the core of growth, but instead they are considered as animals to be manipulated and controlled by smarter humans, such as the Alphas in *BNW*. Because of the manipulation and control, humans in this type of civilization are unable to realize their full potential through invention and creativity for they are ruled by a smarter but smaller oligarchy, such as the Alphas.

The two influential philosophies, Creationism and Evolutionism, each have zealous followers who have produced great minds of both systems throughout history, as seen by the names Marx, Lenin, Mussolini, and Trotsky for Evolutionism. These names serve as a reminder of the major difficulties raised by both Huxley and Harari.

There is a chance and worry that oligarchic elites have been engeneering or may engeneer mankind in the future for unknown goals, similar to what the Alphas did in the novel. According to [Harari \(2015\)](#), homo sapiens will be the last humans on Earth in the near future, to be replaced by homo deus, or maybe cyborgs in the long run. Human values have to be incorporated in the algorithms used to create infants in laboratories; algorithms that promote joy, keeping young, and avoiding diseases are encouraged. There is a fear that without human values, evolution would accelerate up, and those who are not prepared for the rapid changes will perish quickly.

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