



RESEARCH PAPER

Evaluating Human Situation in the Age of Biotechnology: A Study of Huxley's Brave New World

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ABSTRACT

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The article studies the psychological, social, and political effects on human life of the proliferation of technology and analyses whether technology enhances human vulnerability or reduces it by using Fukuyama's concepts about the post human future. He is of the view that the first three stages of development in biotechnology: greater knowledge about genetic causation, neuropharmacology, and the prolongation of life, will all have important consequences for the politics of the twenty-first century. In the face of the challenge from a technology like this, where good and bad are intimately connected, one feels baffled and ambivalent about whether to plunge into technologically-ridden posthuman world or not as many of the theorists have presented their views both for and against technologism. The present article analyses Brave New World to see which predictions by scientists and theorists carry weight in science fiction and to assess the condition and situation of humans who are the inhabitants of the posthuman world.

Introduction

The emergence of technology has transformed the world and in the middle of the 20th century, two books brought to light the horrifying possibilities the future has in store for human beings: one of them was George Orwell's *1984* which predicts the ruthless expansion of information technology that strengthens the totalitarian empire through the erection of a device – telescreen – the device, using an immense network of wires, hovering over the social and personal life of the masses, grabs their privacy, and the other was *Brave New World* which envisages a massive technological revolution where children are born in a hatchery and people acquire happiness through drugs and behaviours are modified through repetition. Fukuyama (2004) is of the view that the political prediction of *1984* is wrong, but its technological predictions are distressingly true. The world has seen the fall of the Soviet Union with the introduction of the IBM PC which is the harbinger of PC revolution (p. 4). With the linkage of personal computer with the Internet, one can easily have the realization

of a telescreen. But instead of being an aid to tyranny, Fukuyama (2004) says, the info-tech revolution seems to have democratized and decentralized the politics. But the collapse of the Soviet empire and the emergence of low-cost info-technology cannot be unconnected and unrelated, and the expansion of technology can have far-reaching repercussions for the humanness of human beings.

Literature Review

In the contemporary era, people have envisioned that the capacity to create and control innovation was one of the characterizing attributes of their condition, something that guaranteed them their predominance over different creatures and their exceptional status on the planet. Ironically, this feeling of predominance and uniqueness is being tested by the very advances they are currently travelling to create, and it appears that the equilibrium of dominance between humans and machines is gradually transferring. It is a typical unavoidable fact that numerous manual and administrative specialists' positions are being robotized on the grounds of effectiveness; one may ponder when, or if, this cycle will halt or decelerate (Butterfield, 2012).

De Landa (1991) has aptly depicted the historical instances and possibly upsetting results of robotized battle in *War in the Age of Intelligent Machines* to draw the attention of the scientists to the dark aspects of the technological race. He contends the 20th century saw a change in the relationship between people and machines that may take, in the end, to the rise of the robotic world, a "machinic phylum" to utilize an expression he has taken from Gilles Deleuze. Brooks (2002) has lately predicted that people and machines will soon arrive at a degree of equivalent knowledge and worldly conduct, and that one will progressively come to consider robots to be colleagues and aides.

Man without contraptions appears to be deficient and incomplete. The characterizing element in a human's life is a machine that controls his actions. The field that has drawn in substantial interest, particularly among fiction authors, is body and brain embeds that install silicon chips in the sensory system to fix or meliorate the physiological progressions and the medications like Ritalin and Prozac: the former is utilized to control defiant conduct of people, assists them to focus and concentrate on the positions allocated to them, while the latter diminishes despondency, upgrades satisfaction, fearlessness and confidence (Fukuyama, 2004).

It is expected that such chips would have the option to send or get electronic driving impulses to or from parts of the sensory system to generate thoughts, recollections or to 'download' new data (Nayar, 2014). The present circumstance situates man in a posthuman condition which might be menacing to his existence. In the posthuman situation, one can discover individuals redesigned and changed mentally and physically as Garreau (2005) puts it, to "the enhancement of human intellectual, physical, and emotional capabilities, the elimination of disease and unnecessary suffering, and the dramatic extension of life span. What this network has in common," Garreau continues, "is a belief in the engineered evolution of 'post-humans, defined as beings 'whose basic capacities so radically exceed those of present humans as to no longer be unambiguously human by our current standards'" (p. 9).

One cannot rule out the possibility that in technology so intimately coalesced to the conditions of human existence (Jones, 1993) and endowed with its own sensory capacity and incentives, a sense of meaning, intelligence or thought might emerge, especially if motivated by self-survival in the world (Landgraf et al., 2019). The posthuman world is no longer a dream but an existing phenomenon with which people are living in the present world. In the twenty-first century, the slogan “6x machina libertas – technology will set humans free” is in vogue. With preaching the religious conviction of technologism, the preachers of technology advocate that the time is not far away when techno-Christ will emerge in the world and bring about happiness and peace. and prosperity to the ailing the suffering beings (Dinello, 2005, p. 18). But this condition is not wholly something to be celebrated rather it entails its own anxieties, problems, threats, and intimidations (Levy, 1992). Like humanism, posthumanism has brought with it fears to think about. One can observe the gloomy shadows and enslaving capacities of the posthuman world that man himself has consciously created. Many writers and theorists have pointed out the predicament of man who is the part of this world and discussed the conditions which can be the vehicle of suffering and anxieties. It may lead to the total extinction of the human species-- as defined according to current definitions.

The posthuman conception of technological innovation is that of augmentation to human life, not of an outer agent with a different history and future (Pepperell & Punt, 2000). People can't be perceived when detached from the technological climate that supports them. What makes them human is their more extensive scientific space, along with their hereditary code or natural habitat. All in all: where humanists considered themselves disparate creatures in a hostile relationship with their environmental factors, posthumans view their own being as encapsulated in an all-inclusive technological world. With the blurred boundaries between humans and machines (Wallace, 2010), it seems an uphill task to reach a definitive answer as to the predicament of human beings in the biotechnological world, and theorists and scientists have expressed opposing views about the effects of biotechnology on human life. Science fiction writers, in their novels, have also predicted the consequences of biotechnological progress. Science fiction can stir critical thinking about the environment and human nature and takes “scientific discourses and practice” in its domain (Perez, 2014, p. 1). The article analyses the picture of a technologically-equipped world and its treatment of the characters presented by Huxley as in the forward of the novel, he (1932) expresses that “the theme of *Brave New World* is not the advancement of science as such; it is the advancement of science as it affects human individuals” (p. iv).

This study also investigates how the use of technology changes the meaning of being human, strengthens hierarchal structures, transforms human vulnerabilities and anxieties, expands the already existing breach among various races, classes, and ethnic groups, plays with human nature and the natural world, confiscates freedom to live, and metamorphoses human condition.

Material and Methods

Francis Fukuyama's *Our Posthuman Future* (2004) explains components of technophobia corresponding to what he sees as the consequences of the biotechnological upheaval on human instinct, society, and morals. The focal contention of Fukuyama's content is that any alteration to human instinct definitely

and irreversibly revamps values, the last being derived from the previous. Fukuyama accepts that the expanded technologization of science will make morals shrivel as the common human instinct that ties people and societies together is broken and shattered. Thus, the social texture will be torn to pieces as the adjustment of human instinct changes one's conception of basic freedom.

He is of the view that the initial three phases of improvement in biotechnology: more noteworthy information about hereditary causation, neuropharmacology, and the extension of life, will all have significant ramifications for the politics of the 21st century. They will transform our comprehension of human character and identity (Callus & Herbrechter, 2012); they will overturn existing social chains of command and influence the pace of scholarly, material, and political advancement; and they will influence the nature of worldwide political policies (Fukuyama, 2004).

Fukuyama finds three areas that will be altered irreversibly by biotechnology. The first is in our own comprehension of being human. He composes that biotechnology "will alter human nature and subsequently move us into a 'posthuman stage of history" and "this is significant ... because human instinct exists, is meaningful, and has given a steady progression to our experience as a species" (p. 7). Fukuyama's meaning of human instinct is that it comprises characteristics like sanity, awareness, cognizance, and sociability meeting up to shape a complete individual. Fukuyama contends that any adjustment in our regular humankind turns out to be a shift in our concept of ourselves when it undermines our virtues and the prospect for moral conversation and decision-making.

The subsequent danger presented by biotechnology is related to our common virtues and morals. It is evident to Fukuyama that "human instinct is the thing that gives us an ethical sense, gives us the social abilities to live in a community, and fills in as a ground for more modern philosophical discussions of rights, equity, and morality" (p. 102).

At last, posthuman changes to our normal human nature, virtues, and morals take us into the political domain, both as a danger and resolution: "The more science informs us regarding human instinct, the more ramifications there are for common human rights" (p. 106). Significantly, we protect "the full scope of our complex, developed qualities against endeavours at self-alteration," since "we would prefer not to upset either the solidarity or the progression of human nature, and along these lines, the basic freedom that depends on it" (p. 172).

The individuals who have not been hereditarily re-designed still have whatever it is that has consistently made people human, while posthumans do not; in addition to that, they are a moral, monetary, and political danger to other people. He answers that society should erect political resistance and restrictions against posthumans.

In analysis, it will be focused how technologization can cause the major characters' ethics and values to wither which bind them together as the result of shared human nature and what happens to the characters who, while living in posthuman world, still have human qualities. It will also be analysed what political and social changes occur in a community where genetically and technologically reengineered characters live with those who are not like them. The researcher will

analyse if the utopian cyber cultured, disease-free world with elongated age provides the satisfaction, happiness and felicity promised in it.

Results and Discussion

Being inquisitive-minded creatures, human beings, unlike other species that usually remain content with enough food to eat, and do not seek stability. They have the ability to perceive, imagine, question, edify, achieve and take risks to bring advancement in their life. The progress from flint-tipped spears to nanotechnology seems a significant leap toward the promised heaven of science, though the promised is not devoid of transformed anxieties for homo-sapiens. The survival of certain individuals in Huxley's *Brave New World* seems impossible because the thriving force is only the government officials. The technology that promises to liberate has started enslaving man. The individual seeks freedom while the government strives to control and limit it.

Huxley has foreseen the dangers of the use of technology which the government of any country may apply to control and restrict its subjects. He envisions that technology will be used not only to regulate the populace but also their minds. The consistent emphasis on the use of "soma" to feel pleasure conditions the behaviour of the citizens who are rendered intellectually lethargic—the situation which is ultimately in the favour of the government. This honey-coated vinegar fascinates more bees and the government agents, especially Mustapha Mond, the benign dictator, understands it well. Instead of coercing the populace by power, technology, which delivers pleasure and a sense of security, has been employed. The method disguises the real motives of the officials of what they are doing. Even the frightening death seems a kind agent to the characters as they are conditioned to think that their lifeless body makes "plants grow" (p. 33). They consider their death a tool that works for the betterment of society.

The preprogrammed "conception" restricts the masses to be physically and mentally aligned with the needs and requirements of society. They do not think of their own benefit rather, through various manipulations by the government, they remain content and submissive. The predisposition binds them to accept their duty for the overall progress of the society leaving their personal interests aside. The citizens are reminded persistently that "everyone works for everyone else, we can't do without anyone," ... "everyone belongs to everyone else," and "everyone is happy now" (pp. 48, 77). But an exception is present in the form of Bernard Marx, the protagonist, who is consistently admonished for not showing the quality of conformity. He does not prefer to have a soma-laden physical contact with a female rather a thoughtful relationship that society does not accept. Another character, John the Savage, who is, in an abnormal accident, is born to a civilized mother on a "savage" reservation. His visit to the civilized world brings him to the "nightmare of swarming indistinguishable sameness" (pp. 189-190). When he was shown the wondrous advancement of the technological world, his curiosity is aroused initially but it is soon followed by abhorrence and dismay..

In the posthuman world, there exists perpetually the Orwellian surveillance which Huxley has, perhaps, not envisioned. In his world, omnipresent surveillance may not be necessary because every citizen through the system of conditioning and the use of soma is brainwashed as in today's world people consider the security

system a necessity. The manager in hatcheries defines the process thus: “the sum of the suggestions is the child’s mind. . . . All these suggestions are our suggestions! . . . ‘Suggestions from the state’” (p. 36). The citizens show no signs of misbehaviour for their thoughts are quite aligned with the state’s suggestions (Firchow, 1975). The public may not be as cleanly brainwashed as it is in Huxley’s novel, though the media and political speeches do play a significant role in doing that, yet they are monitored with an innumerable legion of devices and cameras. The suspicion puts them at high risk and their voice is not heard or believed by the authority. John the Savage, like some of the Americans, is nauseated and repulsed at the actions taken in the pursuit for stability but the majority fall a prey to Mustapha Mond’s tantra of stability.

Brave New World cautions, by depicting a society, that fear of insecurity could make people willingly comply with what the government says but it may be done at a dreadful cost; that are: lost prospects and lost freedom.

Other than restricting civil liberties, the government also controls the economy in Huxley’s new world. People have no control over production and consumption, instead, they have predetermined jobs according to the suitability of preconditioned individuals. The incentives are pre-decided at the time of birth and the individual buys measured quantities. Everything moves ‘smoothly’ and there is a stable ‘happiness’. When all decisions are made capriciously by one power, the system of incentives will be corrupt. Mustapha Mond tells John the Savage that the world controllers introduce science and technology with caution so that the jobs of the lower classes may remain intact, but he hides his real intentions which are ruthlessly causing suffering for the employees. Even in the contemporary world, the government with the slogan ‘save the economy’ keeps on meddling with the economy to enhance the cycle of dependency. In posthuman world created by Huxley, every kind of freedom seems restricted.

The apparently benign, non-violent, stable world depicted in the novel shows, later on, the cost at which all this has been done. Every development is predefined and pre-planned, and all paths are given. All inhabitants are slaves with no options, no opportunities, and no free will, they are cogs in the big machine. No artist or scientist exists, the humanness of humans has been snatched and that is what Fukuyama predicts about the posthuman world. The questions arise: can human beings be called humans if they are not allowed to behave like humans? Are humans products like any other factory product?

Fukuyama has, observing the recent historical development of posthumanism, shaped his concepts about the human future. The advancement of biotech hailed as progress may be apocalyptic and catastrophic for humanity. He cautions against its use for modifying “our complex evolved nature” which could “lead us down a very perilous path” (p.160), resultantly, humanity could lose what is its essence. Huxley also expresses his apprehensions when he depicts a futuristic society where babies from conception are not only genetically-engineered but also socially-conditioned. The feasibility of biotechnological enhancement in humans creates worries in Fukuyama’s mind when he thinks about the posthuman future. Fukuyama (2004) discusses the journey to posthumanism in three main steps: ‘Pathways to the Future’, “Being Human”, and “What to Do”. Being human means that human beings have a nature that is a source of comprehending human rights; with manipulated nature, the rights will also be manipulated. It might affect human dignity that he calls “Factor X”.

There is something that makes us human, "some essential human quality underneath... that is worthy of a certain minimal level of respect" (p. 149).

Fukuyama (2004) thinks that any alteration, through the biotech revolution, in human nature will "move us into a posthuman age" (p. 7). The prediction seems true as quite similar a world one traces in *Brave New World*. The neuropharmacological drug Soma is being used to give people a sense of pleasure. Other than that, the Feelies are being used to modify the behaviour by administering artificial hormones and constant repetitions. These practices are termed as Bokanovskification.

The knowledge about the human brain and behaviour especially related to crime, sexuality, and intelligence has paved the way for the posthuman future. Huxley warns of the political implication of the knowledge which Fordian rulers use to control the 'worlders', to perpetuate their powers and transform them into mindless automatons. He believes that "the sciences of life" applied by the political bosses may change, coerce, and inculcate love for servitude in the human population. This opinion resembles Fukuyama's.

In the beginning of the novel, the World State's Controllers have found out how technology can be used to mould the race according to their desires. It is such a race as "loves its servitude, a race of standardized machine-minders for standardized machines who will never challenge their authority" (Reiff, 2010, p. 66). By removing differences among individuals through developed science, the government will make the masses slave to economic and social hierarchy.

In Huxley's World State, people are subdued in two ways: their genetic makeup is controlled before birth, and they are conditioned psychologically and biologically. A hierarchal caste system has been formed by hatching the embryos into five groups: The Alpha and Betas—the superiors and the Gammas, Deltas, and Epsilons—the inferiors. The superior caste is created, the Director of LCH (London Central Hatchery) tells, by selecting the biologically superior sperm and ova. The base caste is hatched through inferior eggs and the many identical twins are created by the Bokanovskification (Evans, 2003). After that, the infants are conditioned psychologically. They are brainwashed with Pavlovian and Hypnopaedia. The Director take the visiting students to the conditioning room where Bokanovsky babies are instinctually taught how to hate flowers and books. When the babies are presented the books, they go near them, instantly the alarms start shrilling. Afterward, whenever books and flowers are given to them, they recoil in terror and go away. It is claimed that the infants will remain safe and away from the books and plants "all their lives" (Huxley, 1932, p. 14). The love of nature has intentionally been snatched from them to keep the factories busy. They are offered only those facilities that are beneficial for the government such as consuming transport. If they do not consume things, as they are in majority, the factories will be closed, and the profit will cease. Their love for sports, and their hatred for the country is not natural but conditioned "so that they consume manufactured articles as well as transport. Hence those electric shocks" (p. 16). This is the only reason for permitting them to live. To keep the inferior caste mentally and intellectually even further low, they are injected with poison and alcohol and provided with less oxygen. Through the process of genetic engineering, World State creates a small group of thinkers and a large group of low creatures.

The division among humans shows the strengthening of hierarchal structures in posthuman world in which instead of mitigating the social, economic differences, the powerful further enhance them.

The use of neuropharmacology to influence human disposition matches with what Fukuyama calls “mind altering drugs’ which are employed to “maintain social control and produce compliant subjects” (Fukuyama, 2004, p. 53). In *Brave New World*, the Soma, a psychotropic drug, without harming the body, produces tranquillity and gratification where the character entirely goes oblivious to the wretched reality and misery of his new world. It does not mean that it brings about sublime ecstasy or bliss rather it triggers “inauthentic, imbecile happiness” (Huxley, 1932, p. 162) that puts the new worlders at ease with the privation of freedom. The drugging of the individuals has systematically been arranged because it guarantees the non-spread of any seditious ideas, social turbulence, and maladjustments.

Huxley has created the world which has, through biotech advances, passed into a posthuman stage, and in that progress lies a moral dilemma that calls into question the ethics of biotech advances. Fukuyama terms it Factor X that believes in the existence of a universal, essential “human essence that unites all human beings” (Fukuyama, 2004, p. 156). For him, humanness possesses certain peculiar qualities such as consciousness, moral choice, sociability, and free will, these are the grounds on the basis of which one has a birthright to be a whole human being – the quality that differentiates him from other species. For owning Factor X, all human beings should be venerated and endowed with proper privileges. It will be analysed as to what degree the characters in *Brave New World* possess Factor X.

Fukuyama believes that an “emotional gamut” makes human beings distinct and unique; it defines their purposes, needs, goals, and originates human values. The emotional tumults are the production house of all genuine, novel ideas. In emotional stability, the citizens remain away from the emotional conflicts as the World State teaches them to be satisfied with whatever the lives they have. The State takes away their individualism and deep feelings as it believes “when the individual feels, the community reels” (Huxley, 1932, p. 62). The Fordian rulers call human feelings hostile feelings and consistently encourage and persuade them to use the Soma. They chant such slogans reiteratively, “One cubic centimetre cures ten gloomy sentiments” (p. 60), and “a gramme in time saves nine” (p. 60).

In the new world, many a citizen is conformists and staunch believers in the Fordian rule. But along with ‘law-abiding citizens’ dwell two resentful intellectuals: Helmholtz Watson and Bernard Marx. They are discontented with the stability of emotions and are desirous of feeling deep emotions—the origin of which is unknown—which are not possible in the new world. The desire makes them lethargic to the Fordian rules and the breaching of rules put them in the disfavour of the authorities. Owing to their emotions, they are ultimately exiled to the Savage abode. Watson tells Marx that he feels that something from inside wants an outlet, a power that they are not using; that is going waste and Marx responds, “You mean all the emotions one might be feeling if things were different?” (p. 46). Watson protests against the arbitrary State; in the absence of art, he composes poetry which expresses his rebellion. His latent power wants eruption. Marx is unwilling to take the Soma, though Lenina stresses upon the need for it. He feels miserable at times, yet he is reluctant to go for the drug. The desire to be himself – “nasty and jolly” (p. 59) stops

him be like others. He talks of many incomprehensible things which Lenina does not want to hear. Marx' talk about passion, impulses, and strong feelings appals her, but he 'madly' thinks that society should reel a bit. He tragically misses the old world where humans used to experience a diversity of emotions. Only the old world that no longer exists could afford certain emotions of pain, persecution, and affliction that he would have borne stoically. The new world he lives in is replete with hollow, fake happiness but devoid of emotions. The sameness of feelings and actions pesters Marx and Watson. Huxley demonstrates that the people like them are misfits as this world provides no space to such 'lunatics' who are 'feverishly' hankering after their individuality. In the posthuman world only those can exist who mould themselves to its strangulating rules and regulations. The one who exists must cease to possess Factor X and the one who ceases to possess Factor X ceases to be human being according to Fukuyama. Marx and Watson are exiled because they are disinclined to accept the restraining "gamut of emotions". The absence of emotions is indicative of the absence of human values as Browning, while discussing the new world, notes down: "The imprisonment of the human spirit is almost complete; human values have totally disappeared, natural impulses allowed to atrophy until inhabitants react like automata" (Reiff, 2010, p. 71).

Other than having emotions, humans have moral choices and free will. These are human-specific characteristics. The capacity for moral choice makes humans different. Though all humans may be different in wealth, intellect, gender, and race; they have almost equal ability to act keeping in view the moral laws. They are dignified, are privileged as they are the only species that has free will. The existence of free will is what that makes Kant say, "human beings are always to be treated as ends and not as means" (Fukuyama, 2004, p. 151). In *Brave New World*, with the loss of free will, the citizens lose the capacity to have moral choices. None is free to make any moral choice. The Director of LHCC separates moral education from rationality. The conditioning methods are deemed an appropriate moralising force. The indoctrination is performed through hypnopaedia. Moral laws are decided by the state and the individual has a Hobson's choice of obeying them. The conditioning practically forces them to behave in tune with set patterns and they do not feel like behaving otherwise. Liberty of any kind is discouraged and rebuked as Mustapha Mond considers liberty something "inefficient and miserable... a round peg in a square hole" (Huxley, 1932, p. 31). In the posthuman world, the condition of humans looks precarious.

Throughout the novel, one character who shows the most human qualities is Marx who is averse to subjugation by the dictatorial power. His conversation with Lenina displays his love for nature as it allows him to be more of himself not a pawn on the chessboard. He does not want to be taken as a cell in the social body rather he himself likes to be treated as a distinct body. Lenina protests at his thinking-like-this and for rebelling against the concept of social belonging. He wished to be free not enslaved by the conditioning and asks her if she wishes to be free. But she deems herself free to enjoy the best time when everybody is absolutely happy. At his not being understood, he laughs and asks again if she, in some other way, craves to be cheerful and sovran, in her own way; "not in everybody else's way" (p. 60). Marx believes that the system is inhuman as he is the sufferer. The problem with him is that he has no competence to choose a course of action which may change the partially successful process of making him an Alpha Plus. He might not have the capacity to

feel different if the process had completely succeeded. The blame certainly can be levied on the State which cannot be challenged or rebelled against.

Most of the other characters are incapable of exercising free will or making moral choices, nor do they have a gamut of emotions. This proves that the dwellers of the new world do not have Factor X—human essence or what it means to be a human being. Soma-tized people are not aware of their humiliation and degradation; even they are not conscious of their individuality. The negative feelings or conflicts which can disrupt society or bring revolution are masked by swallowing tablets. Huxley's depiction shares Fukuyama's concept that the tendency to manipulate human nature through genetic engineering and biotech could have pernicious ramifications in the posthuman world where human beings are belittled, slighted, and dehumanised; their dignity is debased, and their rights are exploited and violated.

Being conscious of the shameful truth behind the 'edified' State, John the Savage wants to retake all his lost rights: "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 are claiming the right to be unhappy" (p. 163). John reclaims all rights: to be unhappy, to be ugly, old, or impotent, to have less to eat, to have apprehensions of tomorrow, to the pain of every kind. Unlike Marx, John challenges the State and its mechanisms and raises his voice for everyone's freedom: "I come to bring you freedom" (p. 186).

The promise of science of bringing man from a primitive world to a modern, materialistic world—shown as free—brings nothing except enslavement. The old sufferings of humanity are transformed into new ones and his vulnerability remains constant. The primitive world was filled with ignorance and disease and the New World give stability and happiness at the cost of freedom. The most cherished emotions like love are absent in totalitarian society. Motherly love and love between 'steady' characters are non-existent except in misfits. Men born in bottles lose their souls or feelings and stop debating religion and politics. The doors of perception are shut to them. At the stir of consciousness, they turn to tablets to escape and 'enjoy pleasure'. The nightmarish society has snatched his right to be unhappy. Technology has enslaved them, and their physical and mental abilities have been adapted to the needs of the government. "Huxley foresaw the development and dangerous abuses of technology by government in its perpetual search for ways in which to control its subjects. He also understood the power of technology to not only enable the government to control the populace but also as a way to control the human mind" (Barr, 2010, p. 849).

By reading Shakespeare, John, a romantic idealist, builds a strong individuality and along with that, he tries to find a substitute between the Reservation and the spiritless world. Solitude and silence seem to him the lighthouses, however, the thoughts of Lenina haunt him incessantly. His love is not platonic. The study of Shakespeare does not help him either. To subdue the call of his surging flesh, he flagellates himself. The mass community observes him, and the hordes chase him down. His struggle not to be a part of them and create his own world and rules bring him to the verge where death seems to him an ultimate solution. This is situation of a human in a non-human world, in a mass community. Today's age is also the age of the herd. The individual seems at the mercy of the salesmen, the infotainers, and the politicians. He is carried along, and lost, though he keeps on protesting. The timid

totalitarianism is hostile, indifferent, and impersonal. John's killing himself is an evident proof of his helplessness. His being relentlessly observed by the hordes of public shows his lack of private space. Fukuyama's premonitions about the posthuman future seem quite true in *Brave New World*.

Conclusion

The study aimed to investigate the influence of techno-culture on human life and how the posthuman world poses certain threats to human species. The question for the research project was: What ramifications does the posthuman scenario have on the characters' nature, ethics, and society they are living in?

The analysis shows that the nature of the characters is manipulated using various technological methods and biomedicines. The programmed minds only follow suit the course designed by the government agents. The restlessness and curiosity about their own condition are found missing as the characters like Lenina, by swallowing soma, feel comfortable and secure even being a slave to the company of Mustapha Mond. When nothing is natural and the bio and nanotechnological world created in the novel, then, how can one expect to possess human nature? Ethics such as human freedom, the right to live, equality, and fraternity are, to the very extent, non-existent. The characters such as John the Savage, Bernard, and Watson, who possess human qualities and are not conditioned or partially conditioned, suffer the most.

In *Brave New World*, human dignity has entirely been compromised. People's life is worse than animals and enslavement is their condition. They are just 'pets' to the giant-like techno-world. Mustapha Mond thinks for them; what he thinks is considered the best for them. What distinguishes humans from other creatures is their ability to have free will, but, under Fordian rule, having free will, personal opinions, and moral choices are deemed crimes.

The struggle to lessen the miseries of human life may have proven successful but certain vulnerabilities have been transformed into new vulnerabilities where characters frequently take soma to keep themselves oblivious to their wretched situation and to escape into the pleasure. The continuous intake of medicine evidently proves Fukuyama's point of view – that the posthuman scenario will take the sense of real happiness from men and women and provide them fake delectation through pleasure pills. Instead of palliating the pains of humanity, Mustapha Mond's utopian society takes hold of modest modes of enjoyment and doubles the anxiety of the people living under the yoke of authoritarian autocracy. Humankind seems screaming for the simple delights unavailable in the 'promised' land. The desire for stability has snatched the basic right – that is freedom – from mankind.

No protest or revolt against the suppressing administration succeeds though Bernard, Watson, and John strive to impart to the masses a true sense of freedom because the power of the administrator is far greater than these individuals. The Bokanovskification is strong enough to control the unruly behaviours and suppress the unwanted desires. The pre-ordained rules are unchallengeable, and the individuals are helpless. This helplessness leads John the Savage to suicide when he comes to know that every struggle will go futile. The dream of the posthuman world with much availability of technological gadgets proves a nightmare for the people.

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