

Social system Brave New World

Creation of different castes

- “Oxygen-shortage” (p.14, l.31): first affects brain, then skeleton (p.15, l.8) → Alphas and Epsilons have different mental abilities
- the torture and undersupply of embryos is normal/ correct; there are no moral objections in keeping an “embryo below par” (p.14, l.31/32; p. 15, l. 22)

→ Scene emphasizes the insensitiveness with which the predestination of embryos is treated. Society accepts the social system without questioning. Happiness is the main issue of concern.

Society of Alphas - Cyprus experiment (p. 191, l.12- p.192, l.24)

Theory:

- Society has to guarantee stability and happiness
- Society made only out of Alphas is: unstable, miserable → Alphas can't do Epsilon work without being unhappy

Practice:

- 22.000 Alphas left to themselves on Cyprus: had to create own government, organize themselves → result: strikes in factories; laws/ orders were not obeyed; intrigues to get better jobs, keep good ones
- Civil War: killed 19.000 people

→ In the scene, Mustapha Mond, the World Controller for Western Europe, tries to prove the necessity of different castes.

Lenina Crowne: “The typical member of society“

p. 54, ll. 21-23: *'What a hideous color khaki is', remarked Lenina, voicing the hypnopædic prejudices of her caste.*

p. 55, l. 7: *'My word', said Lenina, 'I'm glad I'm not a gamma.'*

p. 64, ll. 1-13: *[...] Even Epsilons are useful. We couldn't do without Epsilons. Everyone works for everyone else. [...]*
'I suppose Epsilons don't really mind being Epsilons', she said aloud.
[...]
'I'm glad I'm not an Epsilon', said Lenina, with conviction.

→ Lenina mirrors the way almost everyone in the 'Brave New World' thinks. She doesn't like the colors of other castes and does not want to be a part of them. She is glad being who she is, but accepts the fact that everyone is useful in society.

Through conditioning and *soma* everyone is made to be happy with the caste and position they live in, while fulfilling important duties for the rest of society. While the different castes are taught to avoid each other, they still are prevented from really hating each other, which both would cause an instable society.

Bernard Marx: “An Outcast to Society”

p. 36, ll. 7-21: *To have dealings with members of the lower castes was always, for Bernard, a most distressing experience. [...]*

He stood eight centimetres short of the standard Alpha height and was slender in proportion. [...]

Each time he found himself looking on the level, instead of downward, into a Delta's face, he felt humiliated. Would the creature treat him with the respect due to his caste? [...]

For Gammas, Deltas and Epsilons had been to some extent conditioned to associate corporeal mass with social superiority.

➔ Bernard feels haunted by his physical defect, which makes him feel less respected by members of the lower castes, who have been conditioned to associate height with superiority. This is one of the very few passages in the novel, in which a member of the higher castes interacts with members of the lower castes. It deals with physical appearance as an attribute of a certain social status and points out Marx' uniqueness, which leads him to start thinking 'out of the box' and to feel strong emotions.