CHAPTER III

METHOD OF THE STUDY

3.1 Research Design

In doing this thesis, writer uses inductive method to analyze the topic of the thesis. The purposes for using an inductive method are to (1) to condense extensive and varied raw text data into a brief, summary format; (2) to establish clear links between the research objectives and the summary findings derived from the raw data and (3) to develop of model or theory about the underlying structure of experiences or processes which are evident in the raw data. Inductive method is taking some specific data that found in the novel and relate it to the theory. As quoted from Djajasudarma (1993: 13), inductive method is: “Pengunaan kajian secara inductif, yakni data dikaji melalui proses yang berlangsung dari fakta (data) ke teori, dan tidak sebaliknya dari teori ke fakta.”

In this thesis, library research and internet research are also applied to support and to enlarge the researcher’s ideas as well as to get materials and insights that are needed. To make it happened; the writer uses some steps in doing inductive method. Firstly, the writer reads the entire novel which consists of 267 pages to make the writer has a clear understanding about the novel. Secondly, the writer tries to find out some data that exist in the novel which considered as a specific data to support the title of this thesis about freedom. Thirdly, the writer analyzed the collected data in order to make a deeper understanding about needs of freedom that found in the novel *Brave New World*. Fourthly, the writer makes conclusions from the data that already analyzed.
3.2 Data Collecting Procedure

In order to collect the data of *Brave New World* novel, there are two kinds of techniques that are going to be applied; library research and internet research. There are also several steps that are used in completing this thesis. First, the novel is read for several times in order to get deep understanding about the novel. Then, identify the data about freedom and its importance. In selecting data, the important data must be selected in order to support the analysis of importance of having freedom.

Secondary data are gathered from several books that is related to the topic of this thesis. Some of data also are found from internet which also used as the supporting references. All the data and information related to the topic of this thesis are collected then the data will be selected and used in the process of finishing this thesis.

The primary source of data acquires from the novel entitled *Brave New World* by Aldous Huxley. The writer reads the novel as the source of data of freedom and its importance firstly. The secondary data are drawn from other books as references which are concerned about the social problems in the novel. Data will be used to support the ideas of the researcher.

3.3 Data Selecting Procedure

In this step the writer will limit the data scope. The writer will choose the significant data to be analysed to get an accurate data. Data selection is done to prevent the writer from doing useless research that does not comply with the topic of the thesis, so the writer will not get the wrong conclusion in the end.
3.4 Data Analysis

In doing this thesis, the writer uses some steps. The first step is reading the novel thoroughly to understanding about what is being told about and to find out how lack of freedom is portrayed in the novel and its importance on individual as member of community. Then, I underline the sentences and collect the important informations on the novel which is show the lack of freedom and its importance on individual as member of community. I do the same thing with the related books and reference. I mark the important informations from those sources which are related to the topic of this thesis. Some of data and information are also found from internet to support the analysis data.

The second step, is selecting process. After all information data had been collected were being selected, and only the data very significant were used in the process of making analysis of this thesis. Then analyzing the data. In this step, I analyze the data which show the lack of freedom and its importance on individual as member of community.

The last step is concluding and summarizing the data. The writer concludes and summarizes the portrayal of the lack of freedom and its importance on individual as member of community in *Brave New World* written by Aldous Huxley.
CHAPTER IV

ANALYSIS AND FINDING

*Brave New World* is a science fiction novel. Science fiction is a genre of speculative fiction dealing with imaginative concept such as futuristic settings and futuristic science and technology. The plot creates situations different from those of both the present day and the known past. Science fiction often explores the potential consequences of scientific and other invention. Science fiction texts also included a human element, explaining what effect new discoveries, happenings and scientific developments will have on us in the future.

In *Brave New World* people are dealing with technology and new discoveries where one of the discoveries is about creating human. The discovery has a purpose which is to create a better life and stability in life, where pain and torture does not exist. This is the goal of the system created by the Elite in *Brave New World*. In *Brave New World* government process ruled by the Elite. There found four functions of a system which is important to the existence of the government process, they are adaptation, goal, integration, and latenci. But, these four functions of a system does not work properly. As Aristotle described, a political system (a government) can exist only where the populace consists of men who are free, that is, sufficiently virtuous that they can rule themselves. In *Brave New World* the population are lack of freedom because everything in their life is limited by the government power.
4.1 The Impacts of the Lack of Freedom Portrayed in the Novel

4.1.1 Inability to Choose

In this novel people is pictured live freely. They can do what we can not do in present, yet they actually are lacking of freedom because from the first time of creating they can not choose their destiny. In *Brave New World* people grouped into five castes where no one complain and exhausted of struggling to get a higher position because their mind controlled by the Elite. As quoted here: “Community, Identity, Stability” (Huxley, page: 5). This idea is the motto of the World State. It lists the Utopia's prime goals. Community is in part a result of identity and stability. It is also achieved through a religion that satirizes Christianity- a religion that encourages people to reach solidarity through sexual orgy. And it is achieved by organizing life so that a person is almost never alone.

Identity is in large part the result of genetic engineering. Society is divided into five castes, hereditary social groups. In the lower three classes, people are cloned in order to produce up to 96 identical "twins." Identity is also achieved by teaching everyone to conform, so that someone who has or feels more than a minimum of individuality is made to feel different, odd, almost an outcast.

Stability is the third of the three goals, but it is the one the characters mention most often- the reason for designing society this way. The desire for stability, for instance, requires the production of large numbers of genetically identical "individuals," because people who are exactly the same are less likely to come into conflict. Stability means minimizing conflict, risk, and change. The Elite limited or removed all human being in a human just to make sure that this goal can be created.
The five castes in *Brave New World* are Alphas, Betas, Gammas, Deltas and Epsilons. At the top of the caste hierarchy in *Brave New World* are the Alphas and the Betas. The Alphas is the highest in the caste, represent themselves with the color Grey. Alpha embryos are destined to become the leaders and thinkers of the World State. Known as extremely clever, seen as the "geeks". While the Betas are skilled workers who support the Alphas' efforts in roles that require intelligence but perhaps not critical thought. One example of a job they could be assigned is working in fertility, and in the hatcheries. As mentioned, both castes also have their designations indicated on the right-hand side of the chest with an Alpha or a Beta symbol followed by a plus or minus, if applicable. Every caste is also divided into sub-castes.

"Like aphides and ants, the leaf-green gamma girls...swarmed around the entrances, or stood in queues to take their places in the monorail tram-cars...Mulberry-coloured....'My word,' said Lenina, 'I'm glad I'm not a gamma.' " (Huxley, page: 63)

Below the Alphas and Betas are the Gammas, Deltas, and Epsilons. Gammas are semi-skilled workers, and they wear green. Gammas stand about 8 inches shorter than the average Alpha. Deltas are fourth in the caste system. Deltas are low-skill workers, such as packaging employees and machinists, and they are dressed in khaki. The type of jobs for this caste are helicopter attendants, cold pressers, screw-cutters, package packers, serve upper classes, and drive trucks. They do the jobs no one really wants to do. They trained to despise books and flowers, and made to love manufacturing, they are also mass produced and have no individuality.

“...they'll be safe from books and botany all their lives'....he could see quite well why you couldn't have lower-caste people wasting the communities time over book...well, he couldn't understand about the flowers. why go through all that trouble of making it psychologically impossible for Deltas to like flowers? Patiently the D.H.C. explained. If the children were made to scream at the sight of a rose, that was on grounds of high economic policy."(Huxley, page: 21)
Epsilons are the very bottom of the hierarchy - carriers, sewage workers and so forth - and they wear black. As an embryo of this caste is stunted and stupefied by oxygen deprivation and chemical treatments. Epsilons are generally considered morons, and they can't read or write. Epsilons are made to perform menial labor. Looked down upon and seen as hideous creatures, "semi-morons".

The epsilon caste is probably the biggest, and the alpha caste would be the most rare as it is the most elite caste; the alpha caste would also be the most important as it includes the most intelligent of human beings. The people who do not fit into a caste or who refuse to conform to society get sent to exile in Iceland. From a logical point of view Brave New World could be a utopia because everyone is created for a certain purpose and everyone is created to enjoy what they do, however, from a present day point of view it could viewed more as a dictatorship where freedom doesn't exist.

4.1.2 Internal and External Conflict

“For whatever the cause (and the current gossip about the alcohol in his blood-surrogate may very likely-for accidents will happen-have been true) Bernard’s physique as hardly better than that of the average Gamma. He stood eight centimetres short of the standard Alpha height and was slender in proportion. Contact with members of he lower castes always reminded him painfully of this physical inadequacy.” (Huxley, page: 43)

The quotation above is about Bernard Marx physical look. Bernard Marx, an Alpha, is a very intelligent man and a specialist in sleep-teaching. However, he is discontented with society and does not completely accept its values—he hates the casual attitude toward sex, dislikes sports, and prefers to be alone. Some people think Bernard was improperly conditioned—that the chemistry of the womb-like bottle he lived in as a fetus was somehow altered. They point to the fact that Bernard is eight
centimeters shorter and considerably thinner than the typical Alpha as evidence that a physical reason exists for his emotional differences. This physical inadequacy makes Bernard self-conscious, and he is particularly uncomfortable around lower-class people, since they remind him that he physically resembles his inferiors.

Bernard could never accept his difference with other Alphas members because it makes him looks like he belongs to lower caste, a Delta’s. Since all members are embryo still, the Elite already set up their physical appearance. So appearance is something that really matter. This is one of any ways how Elite controls the community. Perfection is a thing they only give to highest caste. The impact of this conditioning makes Bernard as a part of community loose his ability to control his own feeling and learn to accept imperfection which is a character of a human which causes unhapiness and inner conflict in his self.

4.1.3 No Moral Responsibility

“But every one belongs to every one else,” he concluded, citing the hypnopædic proverb. (Huxley, page: 29)

The line above is uttered by Mustapha Mond, the resident controller for Western Europe. The Elite control the community live by letting them to belong to each other even in a relationship. In Brave New World there is no relationship that last long. Everyone is free to be with who they want to, but only in a short-time. They can not be in a relationship with someone in a long time because it is an abnormal habit. They even did not bring up any feelings when in a relationship with someone. To fall in love with a person is something forbidden there, even sex is something legal that threatened as a daily activity. This law created by the Elite makes the community looses their ability to interact or integrated with one another,
especially with them who belong to different caste. This makes the individual in
community can not feel the sense of being human and socialize with another in a
human way.

“And round her waist she wore a silver-mounted green morocco-
surrogate cartridge belt, bulging (for Lenina was not a freemartin) with
the regulation supply of contraceptives.” (Huxley, page: 36)

The government or Elite in *Brave New World* is also makes a rule where
woman should wear a belt, where inside the belt they already put on some
contraceptives to warn pregnancy to not happens. This is how the Elite control
population. Giving birth is labeled as something taboo and forbidden. In *Brave New
World* giving birth is abnormal and nobody wants to giving birth or pregnant because
the Elite already set up the community mind that viviparous thing is something that
awful and beside that they will be punished if they have babies. Other reason why a
woman in *Brave New World* are not allowed to pregnant is because a woman whose
giving birth would have some changing in their physic and appearance, something
that they prevent not to happen. It’s not only matter for woman, but also in a man.
This rule sets by the Elite makes the community loses their moral as a human being.

“Strange,” mused the Director, as they turned away, “strange to think
that even in Our Ford’s day most games were played without more
apparatus than a ball or two and a few sticks and perhaps a bit of
netting...” (Huxley, page: 23)

In *Brave New World* people change the word “Lord” to “Ford” because
religion doesn’t exist. People are forbidden to have religion. They even can not read
any books about religion, art or history. History, religion and artistic values are
something that does not allowed to be exists in the civilization. This impact of the
Elite rule causes some moral and inner conflict in individual where as a human being
a man will naturally seeks for their need to God.
“...about sixty thousand Indians and half-breeds. absolute savages. Our inspectors occasionally visit. Otherwise, no communication whatever with the civilized world. Still preserve their repulsive habits and customs. Marriage, if you know what that is, my dear young lady; families. no conditioning. Monstrous superstitions. Christianity and totemism and ancestor worship. extinct languages, such as Zuñi and Spanish and Athapascan. pumas, porcupines and other ferocious animals. infectious diseases. priests. venomous lizards.” (Huxley, page: 69)

Anything about religion and history are sounds like something vulgar. It is really taboo so that when the Warden of the reservation explained about it to Lenina, Lenina take a gramme of soma and try to run away from the reality he faces at the moment. All the things about religion, history and human being make her feels uncomfortable. The conditioning that made by the Elite make civilization society could not accept anything like this in their mind. This make human looses their identity and unable to do adaptation in any condition they never learn and experience.

All the fetal conditioning, hypnopaedic training, and the power of convention molds each individual into an interchangeable part in the society, valuable only for the purpose of making the whole run smoothly. In such a world, uniqueness is uselessness and uniformity is bliss, because social stability is everything. This is of course will make the community member only act like a robot. They lose their sense in moral as a human being, they are unhappy because all they do were only the things they actually unwanted to do. The conditioning makes human can not live to the fullest as a human.

4.1.4 Rebellion and War

“Bernard’s questions made a diversion. Who? How? When? From where? Keeping his eyes fixed on Bernard’s face (for so passionately did he long to see Lenina smiling that he simply dared not look at her), the young man tried to explain himself. Linda and he-Linda
was his mother (the word made Lenina look uncomfortable)—were strangers in the Reservation. Linda had come from the Other Place long ago, before he was born, with a man who was his father. (Bernard pricked up his ears.) She had gone walking alone in those mountains over there to the North, had fallen down a steep place and hurt her head. (“Go on, go on,” said Bernard excitedly.) Some hunters from Malpais had found her and brought her to the pueblo. As for the man who was his father, Linda had never seen him again. His name was Tomakin. (Yes, “Thomas” was the D.H.C.’s first name.) He must have flown away, back to the Other Place, away without her—a bad, unkind, unnatural man.” (Huxley, page: 79)

Bernard is a selfish person, trying to bend the rules of society for his own needs and using other people to boost his own fortune. He vacillates between boasting and self-pity. When Bernard discovers the Savage, he realizes that by bringing him back to society he will be able to get revenge against the Director, who has been threatening him with exile to Iceland. The Director’s reputation will be ruined when it is revealed he is a father. Bernard also realizes that the Savage will be the key to his acceptance into society, a sort of plaything that everyone will want to see. This is a kind of rebellion shows by Bernard because his needs of life freely were not fullfilled. The pressure given by the Elite, especially the D.H.C makes Bernard thinking any possible way to keep him safe without thinking about its impact on his future. This is may the goal on Bernard’s self, but the integrity of him and the Director will be ceases because of the rebellion he made.

"Free, free!" the Savage shouted, and with one hand continued to throw the soma into the area while, with the other, he punched the indistinguishable faces of his assailants. "Free!" And suddenly there was Helmholtz at his side—"Good old Helmholtz!"—also punching—"Men at last!"—and in the interval also throwing the poison out by handfuls through the open window. "Yes, men! men!" and there was no more poison left. He picked up the cash-box and showed them its black emptiness. "You're free!"

Howling, the Deltas charged with a redoubled fury. (Huxley, page: 146)

Check out the line, "Men at last!" What John is probably getting at here is the notion of infants as opposed to adults. Without soma, these
Deltas can be adults—can be men—instead of bottled babies. This is exactly what Bernard was getting at with Lenina when he told her that they shouldn't have gone to bed "like infants."

John is the protagonist and the symbol of the old world order. The physical description of the Savage reveals the conflict within him; he is dressed like an Indian, but his straw-colored hair, pale blue eyes, and light-colored skin betray his origin. His life on the reservation is miserable, because he is not accepted by the other savages and cannot understand the way of his own mothers; as a result, he is isolated and longs for something better.

Fed on Shakespeare, Linda's description of the brave new world, and his own hyper-active imagination, John the Savage longs to escape the reservation and go to a better life in London; he has visions of everything being perfect there. When he is actually taken to London by Bernard, he is sadly disappointed. He is repulsed by the sterility and rigidity of the new world that is anything but "brave" and "beauteous." He is shocked that the people choose to live a soma-induced life of mediocrity. He is horrified that he is an object of curiosity for the Alphas and Betas, who clamor to see him.

John becomes a symbol of the primitive pitted against utopia, the old pitted against the new. A product of the old world order where he is not accepted, he still values human emotions, art, literature, and family ties.

"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 to-morrow; 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. (17.62-6)

John finally puts the proper name on the freedom that he, Helmholtz, and (at one point) Bernard all claimed: the freedom to suffer. The two quotation above shows John rebellion and protest on the civilization live. John realizes that soma is a bad drugs which causes misery and pain, and as the only individual with moral human being, John tries to open the community mind by telling them to be free. But, the inability to think on Delta’s makes Deltas angry and it causes war between John and the Delta. Eventhought it is a clear representation where John wanted to shows the community the importance of having freedom and it causes on their life, but it is seemingly impossible because the community mind has no freedom to think at all.

4.1.5 Non-Existence of Freedom of Thought

“But in Epsilons,” said Mr. Foster very justly, “we don’t need human intelligence.” (Huxley: page 12)

Intelligence is something given, not something achieved by struggling in study hard. Intelligence is a gift for highest caste and something that does not exist for lower caste like Epsilons. The lower the caste an individual belongs to, the lower intelligence they have. This process’ impact may can keep the latency function of the state or government, but for other three functions of government, this clearly brings nothing. With limited intelligent people can not learn anything more than they could understand and with low intelligent there could possibly miss-understanding between a person to another with different intelligent.
In *Brave New World* the elite also control the psychology of the community by conditioning them through some process. Like mentioned in this line:

And that,” put in the Director sententiously, “that is the secret of happiness and virtue-liking what you’ve got to do. All conditioning aims at that: making people like their unescapable social destiny.” (Huxley, page: 13)

The quotation above explains about how the Elite conditioned the individual mind through *Heat Conditioning process* where the individual will have a horror of cold and they will become comfortable with tropical weather. This process, of course, could not be rejected by the caste because it is already given to them when they were still an embryo. They are forced to like their environment. They can not even choose where to live. This quote was truly depressing in illustrating the veritable truth of a perfect society, as although everyone is seemingly happy to a certain extent, there is no room for change, development and potential. Everything simply is the way it is and will always be so- a sad thing to believe, but one that we must consider before advancing further with our current society.

“They’ll grow up with what the psychologists used to call an ‘instinctive’ hatred of books and flowers. Reflexes unalterably conditioned. They’ll be safe from books and botany all their lives.” The Director turned to his nurses. “Take them away again.” (Huxley, page: 17)

This is a conditioning process on Deltas caste. The Delta is the fourth of five castes in *Brave New World*. This conditioning is started with giving an electrical shock to Deltas’ babies where when they are touching flowers and books they will be stung by the electrical shock. This repeatedly conditioning will make Deltas’ babies hate flowers and books. This conditioning purpose is to make them to hate nature and books so they will fill their free time with sports and reading some article which is
only published by the Elite. It helps them to save Deltas from reading something that can change their mindset about their position in society.

“...all wear green,” said a soft but very distinct voice, beginning in the middle of a sentence, “and Delta Children wear khaki. Oh no, I don’t want to play with Delta children. And Epsilons are still worse. They’re too stupid to be able to read or write. Besides they wear black, which is such a beastly colour. I’m so glad I’m a Beta.” (Huxley, page: 20)

The line above is about hypnopaedic. Hypnopaedic is a studying method where a brief of sentence is uttered from a speaker repeatedly to community members. Every community will have different hypnopaedic statement lessons. This method of study purpose is to fill all members mind with something that can makes them happy of what they have and where they belongs to. The statement quoted above will be repeated as long as they are asleep and will be stopped when they wake up. A hundred and twenty times three times a week for thirty months. After which they go on to a more advanced lesson. The impact of the hipnopaedic in individual is it makes them loose their sense of humanity because their true will is changed by the doctrine given by the Elite throught this process.

“Till at last the child’s mind is these suggestions, and the sum of the suggestions is the child’s mind. And not the child’s mind only. The adult’s mind too-all his life long. The mind that judges and desires and decides- made up of these suggestions. But all these suggestions are our suggestions!” The Director almost shouted in his triumph. “Suggestions from the State.” He banged the nearest table. “It therefore follows.” (Huxley, page: 21)

It is a clear description of the purpose of hypnopaedic. The purpose is to control the community members’ mind. This statement also a good explanation to freedom of thought is something rare in this community. They even have no right to thinking freely and their mind only can thinking about what the Elite already suggested long since they’ve just created.

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4.1.6 Misery and Pain

“Fortunate boys!” said the Controller. “No pains have been spared to make your lives emotionally easy—to preserve you, so far as that is possible, from having emotions at all.” (Huxley, page: 32)

Individual was created to deny their feelings. If an individual has no feeling at all, it would absolutely worst because they are not human. They will be more like a robot. Everything in their body is controlled. This is a sad reality in *Brave New World* where everything’s seem perfect but actually no sense at all. If a man free will is ceases, they will, of course, can not find happiness inside themselves. Even the Elite have removed all the misery feeling of an individual they created, but the actual misery is if a man can not know what misery is. The absence of misery and pain will make them longing for this, like what happened in Bernard. He gets jealous in John who can feel misery and pain.

But in spite of this knowledge and these admissions, in spite of the fact that his friend's support and sympathy were now his only comfort, Bernard continued perversely to nourish, along with his quite genuine affection, a secret grievance against the Savage, to mediate a campaign of small revenges to be wreaked upon him. […] As a victim, the Savage possessed, for Bernard, this enormous superiority over the others: that he was accessible. One of the principal functions of a friend is to suffer (in a milder and symbolic form) the punishments that we should like, but are unable, to inflict upon our enemies. (Huxley, page: 119)

Sometimes called just “the Savage,” John represents the idea of the Noble Savage: that a person raised in a primitive world, away from western civilization, has a purity of heart that civilized people lack. After several discussions with Mustapha Mond, he quickly realizes that because his values are completely different from other people’s, no place exists for him within civilization.

"Splendid," he said to himself, as the Savage started his astonishing performance. "Splendid!" He kept his telescopic cameras carefully aimed—glued to their moving objective;
clapped on a higher power to get a close-up of the frantic and distorted face (admirable!); switched over, for half a minute, to slow motion (an exquisitely comical effect, he promised himself); listened in, meanwhile, to the blows, the groans, the wild and raving words that were being recorded on the sound-track at the edge of his film, tried the effect of a little amplification (yes, that was decidedly better); was delighted to hear, in a momentary lull, the shrill singing of a lark; wished the Savage would turn round so that he could get a good close-up of the blood on his back—and almost instantly (what astonishing luck!) the accommodating fellow did turn round, and he was able to take a perfect close-up.

(18.65)

We know from earlier scenes that the citizens of the World State are desensitized to human suffering, but this takes it to a whole new level. It is fitting that in this chapter the reader's horrified reaction to this mockery of humanity peaks as well.

4.1.7 Slavery

In creating individual in Brave New World, there is a process named Bokanovsky’s Process. Bokanovsky’s Process is a process where one egg, one embryo is divided into ninety-six buds and every bud will grow into a perfectly formed embryo, and every embryo into a full-sized adult. This process applied only in low castes which in the last three castes in Brave New World. There are limited access given by the Elite to them which causes them to become slave for the two upper castes and the Elite.

“Ninety-six identical twins working ninety-six identical machines!” The voice was almost tremulous with enthusiasm. “You are really know where you are. For the first time in history.” He quoted the planetary motto. “Community, Identity, Stability.” Grand words. “If we could bokanovskify indefinitely the whole problem would be solved.” (Huxley, page: 8)

The quotation above is about the purpose of creating human through Bokanovsky’s Process. It is the first process where individual as a part of community is controlled by the government or the Elite in Brave New World. The quotation
above tells by the Director of Hatcherries and Conditioning (The D. H. C.) of central London while guiding new students from various departments. In this first step individual are created and then treated with different treatment. The embryo which grows perfectly will become an Alpha and the worse one will become an Epsilon. After that they will be treated in very different ways. The caste classified by intelligence and appearance. Bokanovsky's Process, which arrests normal human development while promoting the production of dozens of identical eggs, deliberately deprives human beings of their unique, individual natures and so makes overt processes for controlling them unnecessary. The impact of this process is that the community can not be able to learn anything from life except what’s already set by the Elite. They can not doing adaptation because of the limitation of intelligent and room for movement.

“We also predesine and condition. We decant our babies as a socialized human beings, as Alphas or Epsilons, as a future sewage workers or future.” He was going to say “future World controllers,” but correcting himself, said “future Directors of Hatcherries,” instead. (Huxley, page: 11)

From the statement of Mr. Foster above, we know exactly how the Elite control individual in society. They even have created every individual to be fit in their society or community. Every caste in Brave New World has their own job and all they have to do is only to live their destiny which is chosen by the Elite. If an individual is belonging to Alpha caste then they would become the World controllers and if they created to be the Epsilons, they would become a sewage worker. They can not change their life to be better if they were created and belonged to the low caste.

“But why do you want to keep the embryo below par?” asked an ingenuous student.
“Ass!” said the Director, breaking a long silence. “Hasn’t it occurred to you that an Epsilon embryo must have an Epsilon environment as well as an Epsilon heredity?”

It evidently hadn’t occurred to him. He was covered with confusion.

“The lower the caste,” said Mr. Foster, “the shorter the oxygen.” The first organ affected was the brain. After that the skeleton. At seventy per cent of normal oxygen you got dwarfs. At less than seventy eyeless monsters.

“Who are no use at all,” concluded Mr. Foster. (Huxley, page: 12)

It is a part of conversation between Mr. Foster and a student where the student is questioning why they give the Epsilons embryo less oxygen. Then as the answer the Director explain that an Epsilon must have an Epsilon environment. It is clear that the Elite in Brave New World not only created the population but also managed their environment. This is a clear explanation of how they control the society. In the last line of the quotation above is a short statement but deep in meaning utters by Mr. Foster about Epsilons. He said that Epsilons are useless. This mean that the lower caste an individual belongs to is the lower respect they will get from the Elite.

4.2 The Importance of Freedom

4.2.1 Decisions Making and Actions Control

Freedom is something relative. For some individual, freedom is maybe about doing things freely but maybe for the others it is not like that. In Brave New World freedom is to do something that in our life now is forbidden, something that allowed to be done by the Elite. Like having free sex and doing abortion. This is actually immoral but in Brave New World it is something normal to do. As quoted in the following line bellow:

The nurse shrugged her shoulders. “Nothing much,” she answered. “It’s just that this little boy seems rather reluctant to join in the ordinary erotic play. I’d noticed it once or twice before. And now again to-day. He started yelling just now.”
“Honestly,” put in the anxious-looking little girl, “I didn’t mean to hurt him or anything. Honestly.”

“Of course you didn’t, dear,” said the nurse reassuringly. “And so,” she went on, turning back to the Director, “I’m taking him in to see the Assistant Superintendent of Psychology. Just to see if anything’s at all abnormal.” (Huxley, page: 24)

The quotation above is a brief of conversation among the D. H. C., a nurse, and a little girl. The situation is a little boy is howling and didn’t feel good enough to join a sex game with the girl. The little boy is not the same as other community members. While the other are happy of doing sex games but the boy was not feel comfortable. Free sex is something forbidden in our life but in Brave New World it is a normal thing. The boy who has problem with it would be labeled as an abnormal boy. This freedom in free sex is actually a reflection of today’s life in several country in Europe and America. This is maybe seems as a normal condition for some people, but for the others it maybe harassing. It is clear that freedom is needed so people can make their own decisions and be responsible to control their act and thought without being determined by any causes.

4.2.2 Freedom of Thought and Act

“Phosphorus recovery,” explained Henry telegraphically. “On their way up the chimney the gases go through four separate treatments. P2O5 used to go right out of circulation every time they cremated some one. Now they recover over ninety-eight per cent of it. More than a kilo and a half per adult corpse. Which makes the best part of four hundred tons of phosphorus every year from England alone.” Henry spoke with a happy pride, rejoicing whole-heartedly in the achievement, as though it had been his own. “Fine to think we can go on being socially useful even after we’re dead. Making plants grow.” (Huxley, page: 50)

In Brave New World every individuals as a part of community is already told what would they become if they are dead. Everyone would be burned and their minds are already set to accept it and to be thankful of anything that would happen in their life. It is good to know this as a good impact of lack of freedom, but the bad impact
is there is no curiosity of what future is look like because everything in life is already told. It is like there is no need to wonder or hoping about what future will bring. Even in their daily activity, everything’s already listed. As following quotation says, “Then what’s time for?” asked Lenina in some astonishment.” (Huxley, page: 60).

Lenina asked Bernard what’s the time for when Bernard rejected Lenina suggestion to have dinner and do some sports or having fun in their date. In Alphas, everyone is has the same right to enjoy life and doing anything they wanted to do. They don’t need to work hard so they have more free times than any other castes members. Eventhought it is a freedom to choose what to do but it is also a kind of lack of freedom because they can not do anything except sports, having dinner in best restaurant, or having fun to spend their times. They only allowed to do what’s the Elite have chosen to them.

Bernard was rejected Lenina’s suggestions because he wants to spent his time in some more private places than in crowds. Avoiding Alpha’s life style make Bernard looks weird in Lenina’s eyes. This is one of the impact of lack of freedom where everyone is belongs to everyone else. All individuals has to obey the rule and spend times with other and it makes some individual searching for lonely times. Silence and privacy is something rare for individual like Bernard. Bernard ever says that he wanted to talk to Lenina in private because he had no one to talk to. All community members’ minds are already filled with hypnopaedic lessons, which is not work in Bernard’s.

Lenina insists that everyone has a great deal of freedom - the freedom "to have the most wonderful time." Soma represents this kind of freedom, as it puts people in a hypnotic state in which they no longer feel as though they should ask questions or defy the structures of society. Bernard insists that this is no freedom at all.
Bernard claims that his ideal of freedom is the freedom to be an individual apart from the rest of society. Bernard strives to be free in his "own way...not in everybody else's way." Huxley argues here that certain structures in our own modern society work in the same way that drugs like soma work in this fantastical dystopia. Huxley often argues against the use of advertising specifically for the way that it hypnotized people into wanting and buying the same products. Such things keep people within predefined structures, and it quashes free thought, which ultimately restricts freedom.

4.2.3 Pursue Happiness

The hypnopaedic platitude "Everyone belongs to everyone else" is a great example of the sort of confinement we see in *Brave New World*. No one can be free because everyone is subject to the desires and urges of every other person. How can you have freedom when you're considered property? The fact that everyone is both master and slave is one of the horrifying, cyclical traps of this system.

The constant levels of controlled happiness by a government that has everything controlled to a picturesque appearance of beauty and belief from the novel that “everybody belongs to everybody,” struggle to find a sense of imperfection/wholeness in this perfect society. When we look at the female population of this society, Lenina Crowne is the only one we meet who refuses to accept her identity as an exchangeable product for men to “have”.

“What you need is a gramme of soma.”... “Take a holiday from reality whenever you like, and come back without so much as a headache or a mythology.” (Huxley, page: 37)

The quotation above is uttered by Henry Foster to Bernard Marx when Bernard looks a bit mess up when talking about his feeling. Bernard was so attracted to
Lenina Crowne, but Lenina doesn’t seem interested on him. As an individual of Alpha caste community, Bernard is actually has the same right with other member. He can date as much as girls he wanted to but his difference in physical make him hard to find a girl. The feeling he has is the effect of the difference that exist in his self.

Henry Foster told Bernard to take soma (a kind of drugs) to blow up all his mess up feeling. Soma serves as a potent hallucinogen that creates a strong sense of well-being and calm. In this way, soma suppresses feelings of discontent, fear and anger, thereby preventing people from discovering the causes of those feelings. Bernard Marx strongly differs from the norm of the “World State” in not accepting the strict order of social customs. Bernard shows that true happiness is not a result of illusion and ignorance, but rather self-acceptance and facing things as they are otherwise our happiness, too, will be equally as untrue.

“In a crowd,” he grumbled. “As usual.” He remained obstinately gloomy the whole afternoon; wouldn’t talk to Lenina’s friends (of whom they met dozens in the ice-cream soma bar between the wrestling bouts); and in spite of his misery absolutely refused to take the half-gramme raspberry sundae which she pressed upon him. “I’d rather be myself,” he said. “Myself and nasty. Not somebody else, however jolly.”

“A gramme in time saves nine,” said Lenina, producing a bright treasure of sleep-taught wisdom. Bernard pushed away the proffered glass impatiently.

“Now don’t lose your temper,” she said. “Remember one cubic centimetre cures ten gloomy sentiments.” (Huxley, page: 60)

This part of conversation between Lenina and Bernard is a clear representative of how freedom is lack in Brave New World. It may seems like everyone is life freely here, but the truth is they are fully controlled. Lenina mind is controlled by hypnopaedia lessons about escaping reality problem with soma, which is created by
the Elite. Lenina thinks everything is normal but Bernard sees that as an abnormal habit he hates.

Bernard obeys the Elite rule to escape reality problems with soma and decided to feel every pain and un-comfortability he has inside his feeling rather than escape on fake pleasure. Bernard mentioned “I’d rather be Myself” which means he is realizing that soma which in his community known as a cure of every problem is actually only a thing that can make him become someone else. He thinks problem is not something to deny for, it is something to be faced. This soma controls mind to not become aware of anything which make human loose it sense of life, the thing that Bernard searching for, the freedom to feel anything in life which can make him happy. It is really opposite with Lenina.

“But it’s horrible,” said Lenina, shrinking back from the window. She was appalled by the rushing emptiness of the night, by the black foam-flecked water heaving beneath them, by the pale face of the moon, so haggard and distracted among the hastening clouds. “Let’s turn on the radio. Quick!” She reached for the dialling knob on the dash-board and turned it at random. (Huxley, page: 61)

For Lenina something silent and peace that Bernard seeks is horrible. Lenina’s mind already controlled over by the Elite. As long as her life, Lenina already taught to be a part of anyone else as the Hypnopaedic lesson says. So it makes her become a coward that frightened of loneliness. This conditioning is make Lenina doesn’t learn anything from every problem she denied where in Bernard’s life it makes an inner conflict. People take soma in order to go on a "holiday" from any kind of unhappiness. Because they refuse to experience unhappiness, soma keeps them from wonder and the appreciation of beauty, as in the scene when Lenina and Bernard fly over the tossing English Channel. He sees a beautiful display of nature's power; she sees a horribly frightening scene that she wants to avoid. Lenina can not accept what is actually appears in a human being. This shows us that freedom is important so we
can learn much thing to help us faces any situation and be happy for any reasons comes from inside ourselves, not a fake pleasure forced to felt by others.

“In a different key, “How can I?” he repeated meditatively. “No, the real problem is: How is it that I can’t, or rather-because, after all, I know quite well why I can’t-what would it be like if I could, if I were free-not enslaved by my conditioning.” (Huxley, page: 61)

This is the impact of the lack of freedom in Bernard’s physic. He starts questioning about the conditioning of his self as a member of society. He feels he is enslaved by his conditioning in society. He realized he can do nothing except what the Elite already choose to his life destiny. He is a part of Alphas so he has to live and work like an alpha does. He only can imagining and questioning every possibilities of what if he is not a part of society or community. He can do nothing to change his destiny at all and it makes him unhappy. As quoted here: “I want to know what passion is,” she heard him saying. “I want to feel something strongly.” (Huxley, page: 63)

That’s how Bernard shows his feeling about unhappiness to Lenina. Bernard starts complaining and questioning the value of things they did last day they went together. Even everything is easy to achieve but it doesn’t make Bernard satisfied, it makes him suffer for the pain of achieving something. It makes him lose the sense of appreciating something which is only could be feels after suffering.

These characters are essentially us, trapped inside this futuristic prison, who do not fully comprehend the constant numbing of the mind with the Soma drug which has a power embodied in the World Controller’s quote: “And if ever, by some unlucky chance, anything unpleasant should somehow happen, why, there’s always soma to give you a holiday from the facts” (Huxley, page: 162).
In *Brave New World* drugs are legalized to consume by community members. Yet, they are given in different doses in every caste. Bernard doesn’t even want to take soma because he finds inside his self that it only will help him in hours but after that he will feel worse about his problem than before. This is what happened when feeling are controlled. An individual could gasp for things they don’t have as what’s happening in Bernard and Watson.

“Speaking very slowly, “Did you ever feel,” he asked, “as though you had something inside you that was only waiting for you to give it a chance to come out? Some sort of extra power that you aren’t using—you know, like all the water that goes down the falls instead of through the turbines?” He looked at Bernard questioningly.” (Huxley, page: 46)

It is Helmholtz Watson’s statement. Watson is an Alpha-plus, a highly intellectual writer and lecturer. He is a powerfully built, broad Shouldered man with dark curly hair. Although he is a typical handsome Alpha male, he is, like his friend Bernard Marx, a little different from his peers. Watson is just a bit smarter than he is supposed to be, a fact he has only recently discovered.

Watson has a distinguished career as an emotional engineer and writer, penning snappy slogans and simplistic rhymes designed to promote the values of society and pacify people. However, he is frustrated by the limitations of his writing and believes that something more meaningful to write must exist. Because of this unconventional desire, he feels a little like an outsider. He befriends Bernard Marx because he sees in him a similar sense of not belonging, of dissatisfaction, but he is disturbed by Bernard’s self-pitying and boastful behavior.

Watson is brilliant, but when the Savage introduces him to Shakespeare’s works, he can’t completely understand the plays because he is so limited by his
conditioning. The inability to do anything because he is controlled becomes the problem on his self. The inability on doing anything make Helmholtz feel something strange inside him. He thinks there is something inside him that needs to be shown up, something unexplained. He knows that the things inside his head are real but he could not find a way on how to write it on or how to utter it. He thinks it must be something hypnopaedically obvious. It is the bad side of his mind that controlled by the Elite which made him has inner conflict. Helmholtz feels so boring that he can not write anything passes his mind even he tried hard to do it. In this situation freedom is important so that people can express what they wanted to without being controlled. As a human we need to express anything we wanted to, if not, of course, it will make inner conflict in ourselves. Inner conflict can also affect our relation to another. It ceases happiness within our selves.

4.2.4 Freedom from Slavery and War

“The day’s soma ration,” Bernard answered rather indistinctly; for he was mas-ticating a piece of Benito Hoover’s chewing-gum. “They get it after their work’s over. Four half-gramme tablets. Six on Saturdays.” (Huxley, page: 110)

Bernard's dissatisfaction with his society expresses itself most characteristically in sullen resentment and imagined heroism, but John lives out his ideals, however unwisely. In turning aside Lenina's advances, John rejects the society's values. He acts boldly in calling the Deltas to rebellion and in throwing out the soma. Finally, he faces the powerful Mustapha Mond deliberately and intelligently and sets out on his own to create a life for himself, which ends in tragedy.

“That’s why,” he said speaking with averted face, “I wanted to do something first. I mean, to show I was worthy of you. Not that I could ever really be that. But at any rate to show I wasn’t absolutely un-
worthy. I wanted to do something.” …
“But I hadn’t meant to say so,” cried the Savage, clasping his hands in a kind of agony. “Not until. Listen, Lenina; in Malpais people get married.”
“Get what?” The irritation had begun to creep back into her voice. What was he talking about now?
“For always. They make a promise to live together for always.”
“What a horrible idea!” Lenina was genuinely shocked. (Huxley, page: 128)

John cannot change the society, because he is blocked within and without. Mustapha Mond makes clear the power of the World State to resist any unstabilizing force. But John is also held back by his own destructive tendencies toward violence and self-loathing.

Although John despises conditioning, Huxley reveals that John has been conditioned, too. Because of the terrible conditions of his life in Malpais, John associates sex with humiliation and pain and character with suffering, and this destructive view gains further power in John's response to the poetry of Shakespeare. John's conditioning limits his ability to act freely, making him a deeply flawed potential hero.

“I come to bring you freedom,” said the Savage, turning back towards the twins. “I come.” (Huxley, page: 145)

John elects to live in isolation in the wild. Even as they are portrayed somewhat as the unlucky ones as John is treated as an animal in a zoo being gawked at for his individual values and customs, author Huxley truly illuminates that they are the ones we should strive to be for they have truly found the definition of happiness and what it means to be an individual. Although they may suffer temporary suffering it is these characters that will realize the most tangible happiness in comparison to the drones that comprise the “World State”.

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Both Bernard and John struggle against the society's constant efforts to undermine their individuality, but one character reveals a deeper understanding of the stakes than the other. Bernard rails loudly about the inhumanity of the system. His outrage stems from the injustices he suffers personally, but he apparently is unwilling or unable to fathom a debate or course of action against the malady because he is an Alpha Plus upon whom the process has been at least partially successful. Once Bernard receives the sexual and social attention he believes is his due, his complaints continue merely as a show of daring and bravado. He sees no reason and feels no moral or social compunction to fight for the rights of others oppressed by the social system.

John, on the other hand, truly challenges the *Brave New World* with a view of freedom that includes everyone, even the Deltas who reject his call for rebellion. Although John, like Bernard, suffers from the oppression of the World State, John is able to frame his objections philosophically and debate the issue face to face with World Controller Mustapha Mond because, although John is genetically an Alpha Plus, he has not undergone the conditioning necessary to conform. His objection is not only his own lack of comfort, but the degradation of slavery imposed by the society. John's acceptance of a free human life with all its danger and pain represents an idealistic stand beyond Bernard's comprehension or courage. Flawed, misguided, John nevertheless dares to claim his right to be an individual.

“But do you like being slaves?” the Savage was saying as they entered the Hos-pital. His face was flushed, his eyes bright with ardour and indignation. “Do you like being babies? Yes, babies. Mewling and puking,” he added, exasperated by their bestial stupidity into throwing insults at those he had come to save. The insults bounced off their carapace of thick stupidity; they stared at him with a blank expression of dull and sullen resentment in their eyes. “Yes, puking!” he fairly shouted. Grief and remorse, compassion and duty—all were forgotten
now and, as it were, absorbed into an intense overpowering hatred of these less than human monsters. “Don’t you want to be free and men? Don’t you even understand what manhood and freedom are?” Rage was making him fluent; the words came easily, in a rush. “Don’t you?” he repeated, but got no answer to his question. “Very well then,” he went on grimly. “I’ll teach you; I’ll make you be free whether you want to or not.” And pushing open a window that looked on to the inner court of the Hospital, he began to throw the little pill-boxes of soma tablets in handfuls out into the area. (Huxley, page: 146)

This is the one that most significantly sends the message right into the conscience of the reader. Although our society may be far from this futuristic “World State”, we share many similar characteristics such as our consumer culture. This forces us to decide whether we would rather simply become automations, or individuals. Sadly, it is often easier to be a slave or a baby. John moves rather quickly from the "ineloquence" of inexperience to the "fluency" of rage. Passion, the text seems to argue, is not only a part of the human experience, but in fact enables the human experience—with passion, man can be an individual, can have an opinion, and can disagree, fight, and interact in a way that isn't otherwise possible.

The drug *soma* also serves to keep individuals from experiencing the stressful negative effects of conflicts that the society cannot prevent. Pain and stress — grief, humiliation, disappointment — representing uniquely individual reactions to conflict still occur sometimes in the brave new world. The people of the *Brave New World* "solve" their conflict problems by swallowing a few tablets or taking an extended *soma*-holiday, which removes or sufficiently masks the negative feelings and emotions that other, more creative, problem-solving techniques might have and which cuts off the possibility of action that might have socially disruptive or revolutionary results.
The society, therefore, encourages everyone to take *soma* as a means of social control by eliminating the impacts of conflict. John's plea to the Deltas to throw away their *soma*, then, constitutes a cry for rebellion that goes unheeded. *Soma*-tized people do not know their own degradation. They are not even fully conscious that they are individuals. They did not even realize that soma make them as the slave. They took anything for granted just only to have soma. Without soma the can not live well, which is causes them unable to become who they really are. They keep thinking that soma is the source of happiness.

It is really bad to know that an individual is only accepting what already given to him all his life without having any thought of achieving something more in life. Individual is set up like a robot. Happiness is something unreal for them. They were only accepting what’s given to them and feels everything is just enough. In this case, freedom is needed so human can become a master for their selves, not being enslaved by outer or inner power which comes from other.

### 4.2.5 Moral Responsibilities

The society in *Brave New World* can only survive because it has destroyed any remnants of human relationships and bonds. The relationships of father and mother no longer exist because all human beings are born in a scientific lab. The relationship between husband and wife is no longer necessary because society shuns monogamy, and all men and women learn to share each other equally.

The cost of such actions is that human beings cannot truly experience the emotions of love. Both John and Lenina begin to feel these strong emotions over the course of the novel, but they cannot act on these emotions in a constructive way because neither can comprehend how to have such a relationship in their society.
“But cleanliness is next to fordliness,” she insisted.
“Yes, and civilization is sterilization,” Bernard went on, concluding on a tone of irony the second hypnopædic lesson in elementary hygiene.
“But these people have never heard of Our Ford, and they aren’t civilized. So there’s no point in.” (Huxley, page: 74)

When Bernard and Lenina arrived at the savage reservation the first thing Lenina complained about is cleanliness. In *Brave New World* everything is clean and steril. It makes Lenina shocked and could not imagine how to life in the savage island. In this point Bernard makes a satire in his comment. He says civilization is sterilization. It means anything in *Brave New World* is already given at its best. They have given some antibiotics while they still an embryo even though there is only a small percent of illness could they find in *Brave New World* and how Lenina’s reaction toward primitive life doesn’t make Bernard shock. In *Brave New World* Lenina never ever faced this situation. As it mentioned here: “Old?” she repeated. “But the Director’s old; lots of people are old; they’re not like that.” (Huxley, page: 75)

The line above is uttered by Lenina when Bernard explaining about old Indian they saw the first time arrived in the savage island. As long as they know old people in *Brave New World* are have no significance changing in their appearance. They will definitely look young because the Elite don’t allow them to be like that. The Elite preserve them from diseases. The Elite keep their internal secretions artificially balanced at a youthful equilibrium. They don’t permit their magnesium-calcium ratio to fall below what it was at thirty. They give them transfusion of young blood. They also keep their metabolism permanently stimulated. So, of course, they don’t look old. Partly, because most of them die long before they reach the old Indian’s age.

“What a wonderfully intimate relationship,” he said, deliberately outrageous. “And what an intensity of feeling it must generate! I often think one may have missed something in not having had a mother. And perhaps you’ve missed something in not being a mother, Lenina. Imagine yourself sitting there with a little baby of your own.” (Huxley, page: 76)
Bernard was thinking about how beautiful a feeling in a mother and a son relationship is when seeing mothers breeding their sons. Lenina thinks it is something vulgar so he covered her face with her hands and mocking at Bernard for saying things like that.

Bernard who is lacking of freedom always wanted such things like that to happen in his life. He missed the humanity in his life by being conditioned and controlled by the Elite. There is no feelings, no hope, no pain of being controlled. All he wanted to feel is the feeling that comes only by become a primitive, not an Alpha or a member of society in *Brave New World*. In this case freedom is needed to make us feels the human sense in life.

“Oh, my dear, my dear.” The torrent of words flowed sobbingly. “If you knew how glad-after all these years! A civilized face. Yes, and civilized clothes. Because I thought I should never see a piece of real acetate silk again.”

... Just think of it: me, a Beta-having a baby: put yourself in my place.” (The mere suggestion made Lenina shudder.) “Though it wasn’t my fault, I swear; because I still don’t know how it happened, seeing that I did all the Malthusian Drill—you know, by numbers, One, two, three, four, always, I swear it; but all the same it happened, and of course there wasn’t anything like an Abortion Centre here. Is it still down in Chelsea, by the way?” she asked. (Huxley, page: 80)

Linda, who was a Beta and known as Thomas’ (the D. H. C.) girl friend long time ago, is surprised and happy to see some civilization after long time lives in the savage reservation. Linda faces the challenge of understanding traditional morality. But Linda’s sense of the normal moral world consists of equal parts recreational sex and soothing drugs. Beyond finding the rough equivalents of her own world’s social occupations, she never seriously engages the culture she lives in. As a result she remains isolated, condemning her son John to marginal existence as well.

And look at these clothes. This beastly wool isn’t like acetate. It lasts and lasts. And you’re supposed to mend it if it gets torn. But I’m a Beta;
I worked in the Fertilizing Room; nobody ever taught me to do anything like that. It wasn’t my business. Besides, it never used to be right to mend clothes. Throw them away when they’ve got holes in them and buy new. ‘The more stitches, the less riches.’ Isn’t that right? Mending’s antisocial. But it’s all different here. (Huxley, page: 80)

The first thing mentioned by Linda is about how civilization as he remembered in his mind after being savage for long time. As Linda pointed out, she has no training for the life she has had to live as a mother. Filled with the shame for having a baby and longing for her home, Linda wraps herself in a blanket of mescal and peyote, remaining intoxicated and barely aware of John and his needs as a growing young man.

So they’re having children all the time-like dogs. It’s too revolting. And to think that I. Oh, Ford, Ford, Ford! And yet John was a great comfort to me. I don’t know what I should have done without him. Even though he did get so upset whenever a man. Quite as a tiny boy, even...

There’s so much one doesn’t know; it wasn’t my business to know. I mean, when a child asks you how a helicopter works or who made the world- well, what are you to answer if you’re a Beta and have always worked in the Fertilizing Room? What are you to answer?” (Huxley, page: 81)

The return to civilization after her long years of struggle and shame on the Savage Reservation was for her the return to soma, was the possibility of lying in bed and taking holiday after holiday, without ever having to come back to a headache or a fit of vomiting, without ever being made to feel as you always felt after peyote, as though you’d done something so shamefully anti-social that you could never hold up your head again. Linda throws herself into soma holidays, shortening her life by her addiction. At the end, for the confused, angry woman, death comes as a release, despite her terror

“Fanny nodded her sympathy and understanding. “But one’s got to make the effort,” she said, sententiously, “one’s got to play the game. After all, every one belongs to every one else.” (Huxley, page: 31)
This quotation is Fanny Crowne’s answer to Lenina Crowne when Fanny asks who Lenina would hang out with tonight. Lenina says she would go out with Henry Foster, the man he had been with for four months. Fanny thinks Lenina must be has something abnormal with herself and she suggest Lenina to date other man because of they’ve been taught to not stay with one person in a long time. Every one belongs to every one else. The line of the statement already sets to every individual mind, so it is normal if an individual have a lot of woman or man to date with in a period. In Brave New World commitment is rare. It is forbidden to have commitment in a relationship. In this case, freedom is needed so human can chose what they wanted to do with their life and take their own moral responsibilities. Relationship is something important. No one can be forced to be or belongs to everyone else. Feeling is something important for human existence.
CHAPTER V

CONCLUSION AND SUGGESTION

5.1 Conclusion

Based on the analysis of the impact of the lack of freedom and the importance of freedom in Aldous Huxley’s *Brave New World* conclusion can be drawn, they are:

1. In *Brave New World* community controlled in such ways. The elite created the community and divided them into five castes: Alphas, Betas, Gammas, Delta, and Epsilons. The elite control the community mind by conditioning their environment and giving them hypnopaedic, a sleep teaching method to control their community mind. The elite also control the community feeling so they do not have freedom to feel anything as a human, they are forced to be happy and accept everything and as the cure of unhappiness feeling they have they are given ‘soma’, a kind of drug that legalized by the elite.

   The impacts of the lack of freedom found in *Brave New World* are inability to choose, internal and external conflict, no moral responsibility, rebellion and war, non-existence of freedom of thought, misery and pain, and it is also causes slavery in members of controlled community.

2. Freedom is considered in the emancipatory sense of limitation to interference by others, in particular restrictions by governments. Happiness is considered as the subjective enjoyment of life. The reason why having freedom is important is so that people can make decision and taking control of their action, beside people can have freedom in thinking and act, it also free us from slavery and war, and it becomes the basic of moral acions and decisions making. Secondly is
that the data strongly suggest that freedom leads to happiness, which happiness is something that everyone wanted to feel in his life.

5.2 Suggestion

Freedom is an important thing in an individual life. When someone loses his freedom, he ceases to be a human. Sometimes the lack of freedom in an individual can cause highly complex problems such as inner conflict and protest. An individual as a part of society or community can not be treated in the same way with the others. The rule sets to an individual may makes him unhappy. The worst thing about lacking of freedom is it makes an individual longing for something and can not live his only life to the fullest.

Based on this thesis, there are some fact about our social lives and the power of government in the real life. The reality that people consist of the differences classes based on so many aspects. From the novel that has been analyzed, the writer hopes this analysis of the lack of freedom can explain to the readers about the importance of freedom and its impacts to individual. The writer hopes that this thesis can become a critic for the government to protect the rights of the society. Also this thesis can become a suggestion for the readers who want to know more about the theory of Functionalism.