

Can the Subaltern speak in Aldous Huxley's Brave New World?

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Abstract

This paper draws attention on Aldous Huxley's dystopian novel Brave new world to make sense of enactments of 'subaltern' (that is, subordinated) Bokanowsky children or merely the powerless citizens. It compares between the points raised by Gayatri Spivak in her essay, after fifty-six year of the novel that almost predicts the future. The work probes, how the characters of the World State are enslaved by the totalitarian government and even after numerous attempts to rebel against the principles of the World State and can they (the subaltern) really speak?

The paper concludes by reflecting on the implications of the dominance of the "delicious Soma" by the World State on the people in general in the name of happiness. The 1930's work by Huxley is analyzed through the lenses of Spivak's Subaltern theory.

Keywords: *Subaltern, totalitarian, Truth construction, Epistemic Violence, Elite class*

Introduction

Aldous Huxley is considered as one of the best sci-fi essayists during the twentieth century. He made his acclaim as an author with Brave New World (1932). T. S. Eliot describe his as "one of the four boss contemporary English authors" and furthermore has been acclaimed as "a splendid and promising author" (Enroth, 1960: 123). He contributed gigantically to the sort of sci-fi. From his youth, he had extraordinary enthusiasm for the field of science and innovation. This influenced his life as an essayist, the vast majority of his works manage logical issues.

Brave New World is a satire on the totalitarian government which very well exists after the abolishment of colonialism, which is World State in the novel. Huxley by World State means that most of the populace is bound together under a powerful government which controls the general public by methods for profoundly innovative and logical advances. The sole and primary point of the rulers and controllers of that society is to keep security and to dodge any sort of progress and flimsiness. "The individuals are like ants, should work and their claims are never permitted to overrule the need of the State" (Mackerie, p. 15. Individuals are dependent on the medication soma. it is hallucinogen that makes the user uninformed, loose and soothed. Soma by making a profound comfort, wipes out the requirement for religion. Living alone and needing to be an individual is appalling, sickening and humiliating in this State. Disciplining individuals to expend and never to appreciate being separated from everyone else.

Gayatri Chakravorty Spivak was born on February 24th 1942, is an Indian literary theorist who came in exorcence through her translation of Derrida's *Of Grammatology*. She likes to call herself 'a practical Marxist feminist deconstructuralist' She notes the integral role that imperialism, significantly Britain's imperialist history, plays a major however unacknowledged role in literature. She additionally believed that study of imperialism can facilitate expand on the segmentation and "worlding" of the Third World. Spivak, further, criticizes early Western, American feminist literature as making divisions between "First World" and "Third World" feminist movements, likewise because the obsession with individual "strong women" that ignores the worldwide effects of colonialism. In the essay "Can the Subaltern Speak?", which was published in the journal *Wedge* in 1985 then reprinted in 1989 she acuminates on the philosophical and historical factors that hindered the chance of being heard for those who inhabit the periphery. In Marxist theory, the civil sense of the term subaltern was first employed by Antonio Gramsci (1891–1937).

HEGEMONY: In the text World state talks about banning info (books)

Hegemony is a mode of exercising non-coercive authority, convincing the entire population that the interest of ruling class is the interest of the entire population. Marxist critics are the earliest to explain the potential for exploitation in a highly organized State. They, also, clarify how it is accomplished in their ideas of authority and interpellation. Mastroianni clarifies Gramsci's idea of authority as follows:

Gramsci defines hegemony as a form of control exercised by a dominant class, in the Marxist sense of a group controlling the means of production...For Gramsci, the dominant class of a Western European nation of his time was the bourgeoisie, defined in the Communist Manifesto as 'the class of modern Capitalists, owners of the means of social production and employers of wage-labor.

Accordingly, the current study manages the precepts of Marxism while investigating, and deciphering select writings. While, Spivak's work investigates "the edges at which disciplinary talks separate and enter the universe of political organization" (SR). She grills the governmental issues of culture from a minimal viewpoint ("outside") while keeping up the privileges of an expert situation inside the authority. Through deconstruction she turns domineering accounts back to front, and as a third world ladies in a place of benefit in the American institute, she brings the outside in.

In *Brave New World*, a focal story tension. It travels account and oppressed world, conflicted between two opposing driving forces: story and spectacle, and verbal portrayal. A utopia is, by definition, nowhere, a static world suspended in space and outside of history. Huxley's tragic social order have accomplished a terrible balance and homogeneity. The planetary saying of *Brave New World* is "Strength," and the general public farces progress by expending perpetually just to remain in one spot.

"History is more or less bunk."

Marxist scholarly reactions recognize the requirement for making attention to achieve social change. Such mindfulness is turned away by the Controllers of Huxley's conjured up universe by keeping the residents from accomplishing genuine information. The World Controllers guarantee that, by no means, the information on the past, or the smartness of people decondition the residents. Accordingly, it's just the World Controllers who have access to the books that feature the estimations of the past becoming the overseers of all information which is taboo for others to know.

TRUTH CONSTRUCTION

Spivak in "Can the Subaltern Speak?", argues that Thompson by stating that

"white men, seeking to save brown women from brown men, impose upon those women a greater ideological constriction by absolutely identifying, within discursive practice, good-wifery with self-immolation on the husband's pyre" (305)

has made the entire situation rather complicated and much worse. The British rulers in India attempted to stop the act of sati in order to legitimize government as a piece of their enlightening strategic. Such a case reaches the pushing of the Hindu woman's voice, which is as of now dislodged on to her dead spouse's burial service fire in the conventional Hindu strict codes ... Rather than protecting the women's organization, be that as it may, the British frontier organization utilized the body of the widow as an ideological fight ground for pioneer power. In doing so the British had the option to legitimize expansionism, or the precise abuse and assignment of domain, as a socializing strategic. In both the Hindu and British conversations of widow penance, the voice and political office of the lady is altogether curbed from legitimate verifiable talk and political portrayal. She also criticizes Edward Thompson's Sutte for two clear reasons: above all else "Thompson's finessing of the word sati as "faithful" in the absolute first sentence of the book" and the subsequent one is for Thompson's acclaim for General Charles Hervey's remain on this topic that "*brings out the pity of a system which looked only for prettiness and constancy in woman*" (305).

Brave New World presents a nightmarish world where people are chemically conditioned, and later through sleep-teaching, to accept the superiority of the ruling class and inferiority of their own social status without questioning. It enables the government to do whatever it wants without facing any kind of agitation from the masses. Mustapha Mond asserts that at first government used force to make people accept their social status but later by the process of conditioning and hypnopaedia and destruction of the past. This is how Huxley shows it in the novel:

Eight hundred Simple Lifers were mowed down by machine guns at Golders Green ... In the end, the Controllers realised that force was no good. "The slower but infinitely surer methods of ectogenesis, neo-Pavlovian conditioning and hypnopaedia ... The discoveries of Pfitzner and Kawaguchi were at last made use of. An intensive propaganda against viviparous reproduction ... Accompanied by the campaign against the Past; by the closing of museums, the blowing up of historical monuments" (luckily most of them had already been

destroyed during the Nine Years' War); by the suppression of all books published before A.F.150. (52-53)

Huxley's point is that ethical instruction requires no real reasoning. The beneficiaries of hypnopaedia are not learning; they are being modified as if they are robots.

ELITE: Power Structure

European colonizers, also dominant indigenous groups, who had access to hegemony either through the access to colonial government or western education. In this text doctors have come up with a process in order to mimic and help their master.

The binary restrictions prompted the formation of racial separation between the white pioneers and the locals. The alleged local elites attempted to recognize themselves with the white pilgrims and the issue turned into even more convoluted. The white pioneers exploited this circumstance in misusing the nation. They held hands in executing different projects to menace the local subalterns. So as to do the smooth working of the considerable number of exercises, the white colonialists upheld the strategy of „Divide and Rule. “ The native elites extended their whole-hearted support to the white settlers in suppressing the insurgency of the subalterns.

Concentration of power among elites is favourable if elites act as dutiful agents for society as their principal. The stability of the World State in Huxley's Brave New World is preserved only by its rigid class structure, comprising five classes- Alpha, Beta, Gamma, Delta, and Epsilon. Each divided section is elite, and vain, accepting that it is the best. The World State, in this manner, prevails with regards to making counterfeit solidness. The World State leads the individuals compelling them to acknowledge their economic wellbeing with no contradiction. In the novel, Mond, the Controller of the World State, says that in the cultivated world, no one needs to hold up under upsetting things, or get things done all alone, as such activities will agitate the social request.

EPISTEMIC VIOLENCE

Michel Foucault has originally developed the idea of the episteme in Western thought in History of Madness and continued its exploration in The Order of Things. According to him, the anonymous codification and structure which determines the knowledge formation of a given epoch is an episteme. Whereas, Gayatri Chakravorty Spivak in her influential essay “Can the Subaltern Speak?” presented in the postcolonial studies the concept Epistemic Violence.

Western academic thinking was supporting their economic interests. Thus, knowledge is like a commodity exported from Europe to the third world countries. Or even contemporary politics in the world is no different than the imperial-raj, as it suggests handing over guns to each of their citizen for their ‘safety’ and people are falling for this *revolutionary* idea of safer world.

We can compare Soma from the book with the American idea of providing guns to every one as an action in order to provide safety to everyone irony is that crime rates have rather increased.

In this work, there aren't any type of alcoholic drinks or tobacco. People never drink, or use drugs of any type apart from 'soma' (the official drug of the World State) for inducing 'seeming' happiness. Whenever someone is tensed, they would swallow one or two tablets of 'soma'. It is not thought of non-public vice, rather a political establishment. 'Soma' is easiest tools in the armoury of the World Controllers for an overall control over the masses.

The deliberate sedating of people for the benefit of the State was a fundamental board in the arrangement of the World Controllers. The day by day soma proportion was a protection against individual maladjustment, social turmoil, and the spread of rebellious thought. Religion is the opium of the individuals, Karl Marx announced. In the Brave New World, this circumstance was switched. Opium, or rather soma, was the individuals' religion. Just like the religion, the drug had capacity to comfort and redress, it called up dreams of another, better world, it offered trust, reinforced confidence.

Conclusion

John in the novel, a youngster destined to a World State resident yet brought on a booking up in New Mexico (called Malpais) where antiquated practices like marriage despite everything exists. John's mom Linda is a Beta-Minus, a marginally lower position in caste structure, who got abandoned in Malpais while in the midst of a get-away. When the book starts, Bernard, a high-positioning Alpha Plus with a plan founds John. Bernard takes both John and Linda back to London, where John turns into a moment big name however, he's not having any piece of it. He assimilated the Malpais individuals' strict practices and ideas of sentimental love. Stood up to with the indulgent, torment free World State, John decides about their way of life while staying oblivious to his own weaknesses. In London, Bernard's just companion, an essayist named Helmholtz, promptly bonds with John. Bernard takes a stab at utilizing John's VIP to climb in the public eye, yet in the end the three men wind up in a difficult situation and are brought before Mustapha Mond. Passionate upheavals of any sort are hostile to society (which the three men all submit), and John's refusal to take soma is viewed as injustice. Mond exiles Helmholtz and Bernard to the Falkland Islands as discipline. John asks to go along with them, however Mond demands John stay to perceive what at last is the fate of him in London. He has a go at segregating himself in a pinnacle, cleansing himself through self-lashing. Sadly, these torments causing rehearses captivate World State residents, who rush to watch his peculiar ceremonies. When Lenina, a lady he has affections for, shows up in the enormous group, he snaps and beats her with his whip. The scene regresses into a horde blow out. Waking and recollecting everything the following day, John drapes himself in the pinnacle. Nor John's reformatory profound quality nor the World State's nonpartisan joy help mankind. And Spivak in her work portrays the conditions encompassing the self-destruction of a youthful Bengali lady that demonstrates a bombed endeavour at self-portrayal. Since her endeavour at "talking" outside ordinary male centric channels was not comprehended or

bolstered, Spivak presumed that "the inferior can't speak." Her amazingly nuanced contention, honestly bewildered by her occasionally hazy style, drove some hasty pursuers to blame her for phallogocentric complicity, of not perceiving or even not allowing the inferior to subaltern. Conclusively, Huxley has shown in his work that the subalterns indeed cannot speak.

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