

World Aluminum Industry Market Research

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REVIEW OF WORLD ALUMINUM INDUSTRY

MARKET RESEARCH

- A lot of people like to read this book as a doomsday chronicle, gloomily noting how close the present resembles the future Huxley describes. In their voices is a superiority, a sense of "I'm the only one who can see what's going on while the rest of you are duped." Rather a silly notion, since this is such a well-read book and so many other folks are saying the same thing. Furthermore, I am not yet convinced the world is going to hell; in fact, I'm not all that convinced it's any worse than it was a thousand years ago. Naturally I'm crippled in this judgement by the fact that I wasn't around a thousand years ago. Yet much of what Shakespeare wrote is hardly less vulgar, shocking, sensational than what's in the theaters today (especially in the context of his culture) and the same can be said of Greek literature (ever read *Lysistrata*?) And so I find the accuracy of his future predictions entertaining, amusing, but not exactly haunting or frightening. It's fun when he's right, it's even more fun to join him and proclaim our society "hurtling towards" the predictions that have time yet to come true. But the greatest effect the similarity between his Fordian future and our own society has is to help us relate to the universal, timeless issues that make this book interesting and almost a classic. Stability versus passion (remember Achilles choice?) Happiness vs knowledge (Adam and Eve...at least in literature), society vs individual, nobility vs indulgence. It's a little heavy-handed as it deals with these things, it lacks subtlety and complexity and eloquence, but that's probably why so many of us have read it in high school english classes. You have to start somewhere, and if you try to start with Homer, good luck. Some nice tidbits I particularly like: "For particulars, as everyone knows, make for virtue and happiness; generalities are intellectually necessary evils. Not philosophers but fret-sawyers and stamp collectors compose the backbone of society." (2) Philosophers, along with poets and prophets and anyone else trying to see a thing wholly, belong on the margins of society. A fit description of the television: "Not so much like drops of water, though water, it is true, can wear holes in the hardest granite; rather, drops of liquid sealing-wax, drops that adhere, incrust, incorporate themselves with what they fall on, till finally the rock is all one scarlet blob." (32) "But everyone belongs to everyone else..." (46) Sexual communism! Maybe the best quote in the book: Impulse arrested spills over, and the flood is feeling, the flood is passion, the flood is even madness: it depends on the force of the current, the height and strength of the barrier... Feeling lurks in that interval of time between desire and its consummation. Shorten that interval, break down all those old unnecessary barriers." (51) "Progress is lovely, isn't it?" (118) "Yes, and civilization is sterilization." (128) Another quote that is bigger than the book: "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." (214) "But I don't want comfort. I want God, I want poetry, I want real danger, I want freedom, I want goodness. I want sin." "In fact," said Mustapha Mond, "you're claiming the right to be unhappy." "All right then," said the Savage defiantly, "I'm claiming the right to be unhappy." (288)

- In his Foreword to *Brave New World* (written in 1946 for a reprinting of the novel originally released in 1931), Huxley admonishes himself for not having incorporated ideas associated with nuclear fission into the technologies of his imagined future society. Despite this omission, *Brave New World* undoubtedly remains an uncomfortably accurate depiction of tomorrow's world. One could argue -- and argue convincingly -- that Huxley's descriptions are more relevant now than at any time in the

past. Certainly, the unswerving emphasis on individual happiness, satiety, and immediate fulfillment of human desires described in the book more closely fits with current Western societal norms than it must have at the time of Huxley's writing. And while the notion of subconscious behavioural programming as a state-sanctioned institution may not have reached the explicit form characteristic of Huxley's world (there is as yet no formal College of Emotional Engineering, to my knowledge at least), it seems fair to say that corporations and governments exert all manner of subtle appeals for us to continue our patterns of conspicuous consumption and to content ourselves with the cultural, legal, and moral status quo. Like the inhabitants of the Brave New World, we are increasingly taught to despise yesterday's ideas and products, to self-medicate with all manner of mood-enhancing drugs (of the legal type only, of course), and to accept, however tactfully, established divisions between social classes. Added to these general themes, the especially riveting aspects of Brave New World revolve around the adaptation - or

lack thereof - of the Savage to the 'civilized' society of the future. In the lengthy conversation between the Savage and Mustapha Mond, Huxley manages to deftly address principles of spirituality, art, and truth in ways that challenge us to surface and examine our own assumptions regarding the existing social order. I found the treatment of religion and its place in future society to be of particular interest. The marginalization of Christian traditions and beliefs in this new world echoes the similar banishing of pagan systems by European settlers in early American history. What is more, by finding a place for the co-existence of these two religions in the 'uncivilized' outpost of the Reservation, Huxley touches on the historical links between mysticism and mainstream Christianity, a theme he returns to in his excellent collection "The Human Situation". Apart from all this, though, Brave New World is also an engaging, well-crafted work in its own right, and can be enjoyed as a provocative novel without the need for excessive philosophizing of the type of which I'm guilty here. Well worth a read.