Aldous Huxley’s *Brave New World* is not only a projection of futuristic human society but also a commentary on the social flaws prevalent in present human society. Huxley employs humorous exaggeration of ideals and beliefs common during the 20th century in the Indian “Jati” (Caste) System and the United Kingdom Social Class System to make mankind become aware of the moral flaws that exist in such social systems if carried out on a large scale. Huxley uses the novel to foreshadow the effects of a society that would be centered on such core ideals. The moral and social implications of a general population manipulated into conformity by a leadership are not understood until they can be regarded holistically; that is, until these ideals can be seen to be part of all aspects of human life. The core social criticism explored in *Brave New World* is society’s ability under such social systems to limit a person to a socio-economic position solely on the basis of their birth and with the belief that there is nothing the individual can do to alter the course of life that has been imparted on him. Along with mocking this attempt at maintaining social stability, Huxley criticizes the disastrous effects of a capitalist society functioning in accordance with consumerism. Aldous Huxley uses the literary device of hyperbole to criticize human obsession with stability and efficiency prevalent in modern society in order to make mankind become aware of the preprogrammed cowardice and unpleasant pleasures that keep humanity from tackling the larger problems that continue to persist.
Through dramatic exaggeration to provoke sentiments of disgust and by a presentation of the inevitable inhuman effects, Huxley portrays the 20th century through a lens of criticism to examine the ethical and moral flaws evident in a society that is no longer brave or free in order to instil the desire of change in human values. The constant use of allusion inducing drugs called “Soma” serve the end result of an effective status quo that the World Leaders strive to maintain that discourages freedoms and establishes a false sense of stability in society. The effects of the drug prompts a base sentiment of contentment with all surroundings: “By this time the soma had begun to work. Eyes shone, cheeks were flushed, the inner light of universal benevolence broke out on every face in happy, friendly smiles. Even Bernard felt himself a little melted” (Huxley 81). In this society governed by a few in power, the freedoms of conscience and awareness are deprived of all lower in society. The ability of an individual to improve and strive is suppressed essentially because of the lack of awareness that the Gammas and Epsilons harbor. The members of each social class are unaware of the oppression they face. Emotions and desires are overwhelmed by feelings of happiness that are chemically induced to ensure a sense of security. The status quo is successfully held in such a society that prevents all under repression to improve their lives and thereby maintain the power that the superiors wield. Furthermore, Huxley presents an exaggerated reality of present day human life’s fear and unwillingness to allow change for the better to spur mankind’s desire to ameliorate and not be held back by hopes of stability. The World Controller agrees with Savage’s perception of the horrible society and contends to the inhumanity in such existence, “Actual happiness always looks pretty squalid in comparison with the overcompensations for misery. And, of course, stability isn't nearly so spectacular as instability. And being contented has none of the glamour of a good fight against misfortune, none of the picturesqueness of a struggle with temptation, or a fatal overthrow by passion or
doubt.” (221). Though the World Controller realizes the dullness in the society established in the World State, the perception of stability is considered necessary to maintain control of the society and prevent emotional struggles and revolutions. Huxley’s main criticism lies in the preprogrammed cowardice evident in human society that hinders change for the better by seeking to establish a civil environment without tensions and struggles. Society itself fails to be brave in encounters with the flaws and drawbacks that accompany human nature. The World Leaders, in their attempts at maintaining control and dominance in the social and economic order, use the soma to attain a deceiving peace and the preprogrammed cowardice furthers the cause of a deceiving stability in their community. This is a deceptional peace in which problems persist but the members of the World State are unwilling to accept the presence of such issues. This unwillingness induces the incapacity to improve their lives that Huxley believes is at the center of human weakness. Human society continuously hopes to cover itself in innocence and keeps from accepting the persisting flaws. Humanity is not brave or free enough to focus on its flaws and surmount the challenges but is plagued by a sense of false security.

The connection between consumerism and capitalism establishes itself as a lamentable characteristic of the World State and the Huxley uses the relationship to highlight the 20th century human society’s obsession with efficiency in order to compel mankind to look beyond the unimportant pleasures that distract humanity from the moral path. The mass-production focus of capitalism has led to the by product that is consumerism, a social ideology whereby people are compelled to consume. Huxley presents the mass indoctrination of the members of World State society as an inevitable result of the modern social institution focused at informing people of their needs, desires and ideal lifestyle in order to force mankind to overlook the material desires and focus lifetimes towards a greater cause. Linda explains her instinctive opposition to
mending as has been instilled in her sub-consciousness by thousands upon thousands of repetitions: “It never used to be right to mend clothes [...] The more stitches, the less riches. Isn’t that right? Mending’s anti-social” (121). A brainwashed Linda bound by the World State’s idealism philosophy is unable to discover herself as a prisoner of the social system. Linda has the phrase embedded deep into her consciousness that any deviation seem untruthful. The World State has indoctrinated the lower classes to be trapped in the cycles of consumerism to keep them away from freedom of ideas and aspirations of improving their lives. Huxley believes that this desire of seeking such unimportant pleasures has kept human kind from facing and inevitably solving the global and more vital problems. The exaggerated reality forces the reader and mankind to come into accords with the core moral flaw of materialistic desires and possessions. 

In addition, Huxley emphasizes the World State’s lack of a moral compass in genetic manipulation of reproduction to expose how deeply rooted desires of efficiency and efficacy are in society in order to force reconsideration of mankind’s priorities. The Director of the Central London Hatchery and Conditioning Centre establishes efficacy and social stability as the ethical support for the perfected human reproduction system in A.F. 632: “Bokanovsky’s Process is one of the major instruments of social stability!” (7). The underlying concept of establishing a social order that cannot be disrupted because of its lack of individuality does not only allow for those in power to maintain their dominance but it also hinders the suppressed from gaining ground in the social and economic spheres. Huxley’s criticizes the early 1910 movement that spurred in the United States for its immoral nature. The Eugenics Movement exemplified the desire for perfection and for all aspects of life to stay constant and without even minute alterations. Huxley exaggerates this idea in Brave New World to a humorous point whereby hundreds and thousands of the same type of human beings are genetically created to carry out the same tasks. This
further the criticism on the social caste systems worldwide that essentially limit a person to their respective class in society. The control of human reproduction lays the risk of manipulation by egotistical forces in power which hope to accomplish their perception of a perfect human being which leads to an establishment of social dominance where all functions of the world can be controlled by the few in power. The loss of humanity where members not deemed perfect are subject to suppression resembles the social system that the World State and early 20th century human society embody.

The freedoms of thought that are discouraged in human society which allow mankind to regard social stability as the ideal environment make humans incapable of ameliorating their lives. It has become important for the present day human society to not be bound by unimportant desires but rather to strive for perfection that can only be attained from change. Society can no longer live under the allusion of being stable and must surmount the cowardice that has held mankind back.