



FORDISM AND THE MECHANIZATION OF HUMAN LIFE: A NEW HISTORICIST READING OF ALDOUS HUXLEY'S *BRAVE NEW WORLD*

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Abstract

This research studies Aldous Huxley's *Brave New World* from a New Historicist framework to explore how it critiques the ideology of Fordism in early twentieth-century Britain. Methods like mass production, standardization, and efficiency; not only shaped industrial practices but they also impacted cultural and social values. This research further argues that Huxley portrays these industrial principles as a system in holistic way that leads to the mechanization and control of human birth, behavior, and social organization which has adverse effects on these individuals and the society they live in. Through a detailed qualitative and systematic analysis of *Brave New World*, this study sheds light on the cultural anxieties and fears of industrial control over people's minds and emotions through different tools of control. The study is qualitative in nature wherein the text is studied through different theoretical angles. Furthermore, by viewing Fordism as a cultural discourse, this research illustrates how *Brave New World* exposes the transformation of human beings into standardized, mechanical units whose individuality is compromised with efficiency in a highly industrial order. The study is significant specifically in twenty first century as it opens new avenues of knowledge for future researches in the field of new historicism and its application on literary texts. It is worth considering as it exposes how modern economic trends impact cultural and social values and transform individuals into robots devoid of any feelings and emotions. Ultimately, the research places the novel as a product of the discourse of Fordism and a critique of its dehumanizing consequences.

Keywords: *Culture, Fordism, Historicism, Individuality, Mechanization*

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1. Introduction

The world witnessed a revolution in 1765 that marked the transition from hand production to factory-driven machine production. This revolution was Industrial Revolution. It brought a change from agrarian and handicraft economy to one dominated by industry and machine manufacturing. Starting in 1765, this process recurred in four phases, each clothed with modernization and further advancement. The first phase brought changes in industries in the form of mechanization. The backbone of societal economy shifted from agriculture to the industry. A major invention in it include steam engine. The second phase started in 1870 and further went through significant advancements in the early part of twentieth century. The inventions of automobiles and planes is why this phase is considered the most important in Industrial Revolution. The third revolution, happened in 1969, brought the emergence of Nuclear Energy. The rise of electronics, telecommunications and computers which opened the doors to space expeditions, research and biotechnology are some of its distinct features. The fourth Industrial Revolution started the dawn of the world that we are living in. This phase brought Internet that shaped the world in an unprecedented manner. It has yet to reach its full potential and humanity are in doubt of where it would lead them.

Born in 1863 in Michigan, Henry Ford had little interest in Agriculture. He was fascinated by machines and mechanics. In 1903, he founded Ford Motor Company to provide affordable cars for ordinary people. He introduced Ford Model T, a car than middle class people can own because it was simple, durable and cheap. Rising as such a revolutionary figure, the term "Fordism" got introduced into the culture. It was popularized by intellectuals between 1920s-1930s. It means an economic and industrial system based on Henry Ford's methods of production. The core idea of it was mass production and mass consumption. The methods included standardization, Assembly Line System, high wages and efficiency and control.

Though "Fordism" is a very important concept and has been used widely in industries in the last century, it is a term that was not used by Henry Ford and other people for such production system. The concept and idea was there, the effects of it were felt, the methods revolutionized industries, but still it was not termed with a specific terminology. It was first used by Antonio Gramsci in 1934 in his essay "Americanism and Fordism" in his prison Notebooks.

This production system was so popular that every country at some point began adopting it. To be in the race of progress and on the path towards industrial modernity, European countries started including it in their industries. A scholar, Thomas Hughes, has detailed how the soviet union imported American experts to help them embracing Fordism. Lenin himself said that revolutionary ideas with American production methods(meaning Ford's methods of production) is the essence of Leninism. This shows that the inclusion of

discourses around Fordism in the *Brave New World* is not just a mere coincidence, but it was one of the wide spread idea that was so popularized that the world started embracing it as a means towards

It was like society and culture started embodying factory methods and became a reflection of an industry with humans as its parts.

Aldous Huxley, the grandson of a prominent evolutionary biologist Thomas Henry Huxley, was born in 1894 into an intellectually privileged and distinguished British family. He studied in University of Oxford where he pursued literature as his subject. He was exposed to science, rationalism, and intellectual endeavors from the very start of his upbringing. A severe eye illness in his youth affected his vision, leaving him partially impaired and preventing him from pursuing science as a career. Among his works other than *Brave New World* are *Point Counter Point*, *Eyeless in Gaza*, *Science, Liberty and Peace* and *The Doors of Perception*. He died in 1963.

Brave New World was published in 1932, during an era marked by totalitarian ideologies, scientific rationalism, technological advancements, and the expansion of the consumer culture. It is usually placed with other great dystopian works like *George Orwell's "1984"* and *Ray Bradbury's "Fahrenheit"*. It is written in time when there were discourses around the progress associated with science and technology. Literary figures like H. G. Wells and Bertrand Russell have included these discourses in their literary and scientific works respectively. Aldous Huxley had written this novel as a response to H. G. Wells over-optimism about the scientific progress. Later, he wrote *Brave New World Revisited* in 1958, almost thirty years after his novel, exploring whether the world had moved towards or away from the dystopian society in *Brave New World*.

In the light of the given historical context, the present study uses the theoretical framework of New Historicism to approach *Brave New World*. New Historicism links literary texts with their social, political, economic, and cultural discourses that were present at the time of its creation. This approach considers literary works as participating in the circulation of ideas, discussions, debates, and social discourses that were present in their historical period rather than treating them as isolated artistic objects. From this perspective, *Brave New World* can be understood not simply as a novel portraying a dystopian future but as a response to the industrial and cultural conditions of the early twentieth century. Its portrayal of mechanized and machinic birth, standardization of individuals, controlled behaviour, mass consumption, mass production, and regulated emotions can therefore be studied in relation to the historical discourses concerning industrialization and Fordism.

Existing scholarship on this novel has explored several areas, including eugenics, totalitarian control, class divisions, loss of individuality, and technological domination. A study by Mohammadi "The culture industry and loss of individuality in Aldous Huxley's

Brave New World depicts the loss of the core human values that make humans humans beings. Temoukale in his work "Eugenics in Brave New World: A New Historicist reading" examined the discourses around reproductive technologies. Fatubun in his study "Humans and humanity at a crossroads: Reading Huxley's *Brave New World* focuses on the consequences of scientific and technological advancements for humanity. Although these studies provide valuable insights, they fail to connect these practices with the industrial principles associated with Henry Ford.

This study addresses the problem by examining *Brave New World* through New Historicism, demonstrating how Huxley critiques the technological utopia by applying Fordist industrial principles on human beings, by the mechanization of human birth, training, behavior, and social organization. By placing the novel within its historical context and studying Fordism as a cultural discourse through a New Historicist framework, the present study seeks to illustrate how the novel critiques the emerging scientific and technological culture, the core principles of which can threaten humanity to unprecedented levels.

1.1. Research Questions

1. How does *Brave New World* criticize the industrial thinking of early twentieth-century Britain by using Ford's ideas of mass production, standardization, and consumerism to show the mechanization of human birth and training?
2. How does the novel show the fear of industrial control over people's minds and emotions by depicting the loss of human feelings and individuality through various tools of control?

1.2. Research Objectives

- To investigate how *Brave New World* criticizes the industrial thinking of early twentieth-century Britain by using Ford's ideas of mass production, standardization, and consumerism to show the mechanization of human birth and training.
- To examine ways the novel shows the fear of industrial control over people's minds and emotions by depicting the loss of human feelings and individuality through various tools of control.

2. Methodology

The methodology adopted in this research is qualitative and interpretive to examine Aldous Huxley's *Brave New World* within its historical, cultural, and intellectual context. This research is grounded in an interpretivist research paradigm, which understands reality as socially constructed through historical and cultural circumstances. Rather than pursuing objective facts, the study focuses on interpreting the meanings, ideas, and cultural discourses embedded within the novel. It investigates how the novel represents and critiques the industrial ideology associated with Henry Ford, how it applies its principles

of mass production, standardization, efficiency, consumerism, and technological organization by stretching them to human life in the World State.

The research selects a qualitative, descriptive, and interpretive design. This design is employed because the study is concerned with examining meanings, representations, cultural discourses, and ideological relationships within a literary text rather than measuring the data statistically. The research is oriented around the stated objectives and research questions, focusing on identifying the ways in which Fordist principles are represented through the organization of human reproduction, conditioning, social hierarchy, consumption, emotional regulation, and individual behaviour. Through textual interpretation, the research examines how industrial principles are transferred from the domain of production to the organization of human existence, converting them into standardized and productive units within a highly regulated social system.

The extracted data is analyzed through qualitative textual and contextual analysis. The analysis points out recurring ideas, representations, and discourses associated with industrialization and Fordist ideology and interpret their significance within the novel. To be precise, attention is given to the mechanization of human birth and conditioning, the standardization of individuals, the caste system, consumerism, psychological control, and the regulation of human emotions. The analysis further attempts to resurrect the cultural discourses surrounding *Brave New World* at the time of its publication, examining how the contemporary concerns about technological progress were circulated through literary and non-literary texts.

The theoretical framework of this research is New Historicism, particularly the approach associated with Stephen Greenblatt. This literary theory emphasizes the relationship between literary texts and the historical, cultural, and ideological conditions in which they are produced. The text of this novel is analyzed in parallel to the relevant contemporary texts to understand how it contains the dominant ideologies and discourses of its age. Selected portions of the novel's text representing mechanized reproduction, conditioning, standardization, productivity, and consumption are studied alongside historical and cultural materials concerning Fordism and early twentieth-century industrial society. This allows the research to examine *Brave New World* not as an isolated literary text but as a cultural text embedding the industrial and technological discourses of its age.

2.1. Analysis

The purpose of this chapter is to present a detailed analysis of the Fordist ideology that is embedded in the text of this novel. The dystopian society the novel constructs clearly is based on the industrial methods associated with Henry Ford. The different aspects of the novel that are represented in the form of psychological conditions, human reproduction, caste-based organization of the society, consumer culture, and technological utopia are actually a representation of Fordist Ideology, a discourse that was dominant in

the early-twentieth century western societies, a concept that was discussed in almost every circulating literary and non-literary text.

This chapter provides an analysis of different themes in the novel that collectively contribute to how this novel criticizes the dominant discourse of its time. By interpreting these themes, this study demonstrates how human beings are mechanized by their transformation into standardized, controllable, and productive units as a result of too much technological inclusion, to an extent that it goes beyond factories to reorganize the social order.

All of the different scientific methods are about to be analyzed in relation to Fordism. These different methods are actually borrowed from Henry Ford's industrial principles and are applied on human beings rather than material products to constitute a criticism on the unchecked scientific and technological progress.

One of the method that factories follow, working by Fordist industrial principles, is Assembly-line production. It means a product will be replicated endlessly till it meets the demands of industrial efficiency. The close reading of novel's text points towards something similar, not to the material products but to the most intimate aspect of humans existence, that is Birth. In the novel, the human beings are produced in a much larger amount than the number that natural process of birth produce. The process is named "Bokanovsky's Process" in the novel. The following passage clearly demonstrates how Assembly-line production is being hinted with the term "Bokanovsky's Process", a process which replicates humans in a similar fashion a factory replicates a product. The passage follows:

"Bokanovsky's Process, '.... One egg, one embryo, one adult – normality. But a bokanovskified egg will bud, will proliferate, will divide. From eight to ninety-six buds, and every bud will grow into a perfectly formed embryo, and every embryo into a full-sized adult. Making ninety-six human beings grow where only one grew before. Progress."

An industry mainly produces products based on what purpose they are going to serve. Along with mass production of humans, they were also preconditioned to serve a particular determined role, much in the same a way a product is designed based on a particular function. Individuals were psychologically conditioned to have the behavior that the World State needs. The following lines go as:

"For, of course, they didn't content themselves with merely hatching out embryos; any cow could do that. 'We also predestine and condition. We decant our babies as socialized human beings, as Alphas or Epsilons, as future sewage works or future ...'"

The fact that factories and machines would make human life too mechanical was not just a worry limited to the plot of this novel, but was an actual discourse in the early part of twentieth-century western society. It was an active and hot topic of discussion and debate among people. If there were active proponents of this industrial modernity, of

embracing machines and industries, there were also a skeptical class who were very keen and aware of the possible consequences that such an embrace will lead to. Although, some proposed positive results were based on a giant leap of optimism, and some of the feared consequences were based on far-fetched extrapolations, it still gives us a picture of the societal division in opinions on the embracement of the technology.

These discourses made their way into different literary and non-literary texts. Different texts from that age give us a complete view of these discourse. Take, for instance, the autobiography of Henry Ford. He himself points towards it in his autobiography "My Life and Work". The following passage from his autobiography makes it clear:

"When one speaks of increasing power, machinery, and industry there comes up a picture of a cold, metallic sort of world in which great factories will drive away the trees, the flowers, the birds, and the green fields. And that then we shall have a world composed of metal machines and human machines. With all of that I do not agree. I think that unless we know more about machines and their use, unless we better understand the mechanical portion of life, we cannot have the time to enjoy the trees, and the birds, and the flowers, and the green fields."

Also, Aldous Huxley wrote *Brave New World* as a response to H.G Well's over-optimism about the scientific and technological progress. He himself claimed that his dystopian novel was in part conceived as a parody and attack on H .G. Wells' utopian works. In a letter he wrote to a friend in the spring of 1931, he stated that he was:

"...writing a novel about the future, on the horror of the Wellsian Utopia and a revolt against it."

So its perfect to conclude that the representation of human birth in a sort of mechanical and factories-based way is the result of the discourses related to Fordism and technological progress that were dominant to an extent that they made their way to be included in one of the best literary work of the 20th century. Another defining feature of *Brave New World* is the hierarchical structure that is present in the World State. Individuals are manufactured and designed in a way to fulfill a particular purpose. They are divided into different categories or better to use the word "castes", each responsible for a specific function. This hierarchical structure consists of Alphas, Betas, Gammas, Deltas, and Epsilons. All these different categories are assigned by their preconditioning to a particular function. The passage given below illustrates this perfectly:

'I suppose Epsilons don't really mind being Epsilons..... Of course they don't. How can they? They don't know what it's like being anything else. We'd mind, of course. But then we've been differently conditioned. Besides, we start with a different heredity.'

Analyzing it from Fordist perspective, this feature of the World State reflects an industry where mass production requires standardized parts to maintain efficiency. In the World State System, different castes are assigned to specific intellectual and physical

activities. Alphas are designed in a way to carry out intellectual tasks. Epsilons are made in a way to perform repetitive and labour-intensive tasks. This feature very much reflects a highly functioning industry where a hierarchical structure reflects the logic of industrial specialization, where efficiency is achieved by the division of labour.

“Alpha children wear grey. They work much harder than we do, because they’re so frightfully clever. I’m really awfully glad I’m a Beta....”

In a sense, Aldous Huxley critiques the industrial and technological progress by including the feature of Standardization to apply it on humans in his novel.

A general outlook of Aldous Huxley's works also give us a clue that he was against the progress of scientific and technological endeavors. His work *Science, Liberty and Peace* is a major example of it. Quoting Tolstoy in the very first paragraph of this booklet, he criticizes the progress of science and technology, that it will only benefit the privileged class of the society. The passage is:

“If the arrangement of society is bad (as ours is), and a small number of people have power over the majority and oppress it, every victory over Nature will inevitably serve only to increase that power and that oppression. This is what is actually happening.”

Mass production is a dominant feature of Fordism. Mass production means mass consumerism. In a sense, a product will be produced on a mass level only if there are consumers to use it on such a scale. In the World State System of *Brave New World*, people are not only efficient and producers but also consumers. The harmony in the state system is achieved because of the consumption of a particular drug called "Soma", engagement in state regulated leisure activities. The people don't need force to be regulated. They are mass consumers on a level that the state hardly needs any forcible mean to maintain stability.

To put this matter in more precise words, the mass production feature of Fordism is reflected in the mass consumption feature of the novel. A quote from the novel perfectly encapsulates this:

“We don’t want people to be attracted by old things. We want them to like the new ones.”

The above discussion gives us a clear clue that Aldous Huxley's criticizes Fordism by including its feature such as Standardization, Mass Production and Consumer culture by applying it on Humans, in aspects of their birth and training.

Throughout the history, any form of change in a society has not been optimistically welcomed by every intellectual and citizen of that society. If there is optimism about a change, there also is pessimism in parallel. The scientific and technological progress in the 20th century echoes this similar polarity in the views and opinions of the intellectuals. To be more precise, figures like H. G. Wells viewed this change with optimism, while intellectuals like Bertrand Russell appeared cautious about the radical changes that were

being introduced to the western societies. A passage from the second edition of Bertrand Russell's *The Scientific Outlook* illustrates this:

"The material of the last few chapters may seem now more familiar than at the time of the first edition, since it has been popularized in two widely read books, Huxley's Brave New World and Burnham's Managerial Revolution. I do not suggest that my book had any influence on either of these, but the parallels are interesting, and will, I hope, persuade the reader that my fears are more than an individual phantasy."

Bertrand Russell's book *"The Scientific Outlook"* was published an year before Aldous Huxley's *Brave New World*. The passages in these books about the harms that science and technology can lead to isn't a mere coincidence. It reflects the anxieties of their contemporary ages. The fact that Henry Ford felt to refute the pessimistic view about the progress in people's mind in the beginning of his autobiography tells us about such contemporary anxieties in a more aloud manner.

Brave New World perfectly captures the contemporary fears and anxieties of its age in the character of John the Savage. Brought out in a far place from the World State, his character has all the aspects that normal human beings, that the citizens of the utopia are lacking. The comfort in the World State did nothing but increased his wants for humanistic aspects. His cry in the novel perfectly summarizes this:

"I don't want comfort. I want God, I want poetry, I want real danger, I want freedom..."

This profound sentence reflects the anxiety and fear in people's minds about the technological progress. The fear and anxiety that progress in the technology and industries would lead to the loss of arts, literature, core human emotions, freedom, beliefs and values is something that is scattered throughout the text of the novel. *"Brave New World"* has perfectly captured these discourses and included them in itself to give us a view of what that age looked like.

In a sense, the inclusion of industrial aspects to apply it on individuals, not only in their birth, but their preconditioning, their regulation by excessive pleasure, their division based on specific purposes and functions that they are going to carry out, reflects a fact that Fordism is not just a side theme in the novel but a wholly centered theme on which the cultural system of the World State System is based on in the novel. Henry Ford is worshipped, the Calendar is based on him and his industrial methods are applied on human beings. All of these facts points toward a common conclusion, that Fordism is a cultural system, a system that turns human beings into productive and mechanized parts. A hymn in praise of Henry Ford in the novel captures this very well:

*Ford, we are twelve; oh, make us one,
Like drops within the Social River;
Oh, make us now together run*

As swiftly as thy shining Flivver.

In an industry, productivity and efficiency are the things that are focused more than anything else. In *Brave New World*, individuals use a drug "Soma" to remain as efficient and productive as they could possibly be. This particular drug ensures that individuals carry out their assigned tasks without emotional interruptions just like machines. Anything that can possibly lead in inefficiency are looked down upon, be it emotional attachments and authenticity that can become an obstacle in the way of achieving maximum productivity. The aspects of human beings that make them human beings are sacrificed for productivity and efficiency.

Thus, New Historicism provides us a way to unearth the contemporary discourses, to know what other literary and non-literary cultural artifacts were saying. The above analysis of the data through the theoretical framework of New Historicism to understand how Fordism serves as the dominant ideology of the early twentieth century western societies, to an extent that the novel's skeleton is shaped by it.

3. Discussion

The analysis of *Brave New World* illustrates that Fordism in the novel is not just represented as an economic model, but a cultural system as well that reshapes human existence according to the principles of efficiency, standardization, productivity, and consumption. The findings demonstrate that Huxley extends the logic of the factory to the human sphere, particularly those parts that are always understood as fundamentally human, including birth, education, emotions, social relationships, and individual identity. In such a view, the World State can be understood as a representation of a society in which industrial rationality dictates the cultural system. This representation becomes clear when the novel is studied through the New Historicist framework. By placing the novel alongside its contemporary literary and non literary texts, it becomes clear that this novel appears not to be an isolated literary text pointing towards a dystopia for which there was no base in its cultural, but a response to the industrial and technological culture that was transforming the society during the early twentieth-century.

The mechanization of human birth is significantly important because it gives a clear understanding of the foundation upon which the entire social structure of the World State is built. The Bokanovsky Process employs the principle of industrial production on a mass scale and transforms human reproduction into a form of mass production in which biological life is being dictated by industrial logic. It demonstrates Huxley's concerns with what may happen when the dominant discourses in the society are fundamentally against human individuality and their autonomy. In a factory, repetition and standardization are necessary because they increase efficiency. In the World State, the same principles are applied to human beings, their worth is being judged the same way a factory's product is judged. The result is a society in which human beings are merely hands of a clock, losing

their individuality to a much more valuable outcome for the society, their predictability. The discussion therefore indicates that the author's criticism is directed not simply against industries, machines, or scientific discoveries but against the blind welcoming of every advancement without skepticism, particularly if it threatens the fundamental human aspects.

The system of social engineering further demonstrates the mechanization of human beings.

The system of predestination and conditioning gives a clear picture of the industrial transformation of humanity. They are not just produced in large numbers, rather, they are designed for specific social functions before entering society. This reflects the basic logic of an industry, to give assigned functions to the employees and the products to achieve maximum efficiency. Huxley transforms this principle into a social system in which individuals themselves are specialized units. The caste system containing categories like Alphas, Betas, Gammas, Deltas, and Epsilons represents a hierarchy where each is specialized in a specific task. Individuals are deprived of the ability to choose their social role because they are already conditioned biologically and psychologically. When human beings begin to function according to predetermined patterns like components within a larger system, they are already mechanized.

The relationship between Fordism and consumerism provides another important dimension of the discussion. The mass consumption of the products during the early twentieth century was driving the industries to produce products on a mass scale. The demand for the cheaper cars made the market capable of absorbing the products, therefore pushing Fordist industries to produce cars on a mass level. Huxley stretches this economic principle into the culture of the World State by creating citizens who are consumers. Their consumption of the pleasure also makes them hand over their mind, their free will to the authorities, because they are so dependent for their survival on such a level of consumption. Consumption is transformed into a social obligation. This suggests that consumerism in the novel is not just an economic practice but a way to control the citizens. Soma and state-regulated leisure activities maintain the social stability, leaving individuals to lack the ability of reflection and resistance. So Huxley basically borrows the main element of Fordist industry and applies it on human beings in his novel to show that they are mechanized. The World State appears successful precisely because it has eliminated many things that cause human suffering, but also simultaneously removed the fundamental human aspects such as freedom, autonomy, individuality, and authenticity. The novel thus challenges the belief that advancements in technology necessarily means human progress. It portrays the life that remains when comfort, efficiency, and stability become the highest social values.

From a New Historicist perspective, these findings become significant because *Brave New World* participates in the cultural debates of its time. The writings of Henry Ford, Bertrand Russell, H. G. Wells, and Huxley himself show that technological progress was not welcomed in just a positive manner but rather with concerns and doubts. Optimism regarding the ability of science and technology to improve human life, anxieties regarding its open embrace that can lead to the loss of human values, both were parts of the dominant discourse at that time. By placing Fordist principles in the dystopian society of *Brave New World*, Huxley demonstrates clearly the possible consequences of an industrial and technological future where the line between humanity and machines can get thinner.

The discussion also shows the usefulness of the New Historicist approach in studying Fordism as a cultural discourse rather than just an economic model. The religious and godly status of Ford, Fordist terminology, industrial methods, mass production, consumerism, and technological organization indicate the extent to which industrial values have been absorbed into the society's collective consciousness. The World State therefore represents a society which gives a picture of a factory, not a civilization based on human values.

The findings answer the central questions that *Brave New World* portrays Fordism as a cultural system capable of transforming human beings into standardized, controllable, and productive units. The novel simultaneously embodies and criticizes the industrial ideology of its age through its representation of reproduction, conditioning, caste organization, consumerism, pleasure, and technological control. Its historical significance lies in the fact that it captures the contemporary anxieties, discussions, and debates regarding science and technology. Through this perspective, *Brave New World* can be viewed as a part of the wider cultural discourse by critically intervening in that discourse.

4. Conclusion

This study attempted to examine Aldous Huxley's *Brave New World* through a New Historicist framework to understand how the novel embodies and simultaneously critiques one of the dominant discourse of its age. The main purpose was to explore how the industrial and economic system associated with Henry Ford and its methods are applied on human beings in the novel. The principles of mass production and mass consumption, standardization, efficiency and productivity are stretched beyond industrial systems and is applied on human reproduction and birth, social organization, psychological conditioning and cultural life. In more precise words, human life is mechanized in the name of industrial modernity, scientific and technological advancements.

This research concludes that Aldous Huxley's *Brave New World* shows a dystopian society where Fordism works as a complete system that influences every aspect of human existence. The World State is constructed on Ford's industrial principles, where human beings are artificially produced, socially categorized and psychologically conditioned to

have maximum efficiency as controllable and productive units. In a sense, industrial logic is applied on human beings to completely transform them from biological entities into mechanized units.

Through the technological techniques like Bokanovsky's Process, Hypnopaedia and the use of drug "Soma", the World State contaminate the fundamental aspects of human nature. Human birth is artificialized and mechanized by Bokanovsky Process. Individuals are preconditioned during birth by the different amount of oxygen exposure and by techniques such as Hypnopaedia. People are continuously drugged with Soma to ensure that they remain efficient and productive.

Overall, the study concludes that Fordism functions as total social system in Brave New World rather than a mere economic system, which hugely impacts human life, identity, behavior and emotions. Applying New Historicism has made it possible to place the novel in its historical context to understand the different discourses that were present in the early twentieth-century Britain society. The study unearthed the discourses around science and technology, that the scientific and technological progress, if remains unchecked, can lead to the total erosion of humanistic aspects from the society.

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