



## Socratic Seminar Questions: Brave New World

Type your answers to the following questions. Be sure to use correctly cited quotes to support your answers. Your document is due to turnitin.com halfway through block period next week. Answers should be several sentences long. Be prepared to share your answers next week. Of all the methods and devices the World State uses to control its citizens, which do you find the most morally objectionable? Or do you? Either way, explain. I think the control of reproduction is the most morally objectionable because it includes surgically removing women's ovaries. The Bokanovsky Process takes away their rights and freedoms to choose what they want to do with their bodies so that they can control society. A quote of how the Bokanovsky Process is morally wrong is "The surrogate goes round slower; therefore passes through the lung at longer intervals; therefore gives the embryo less oxygen. Nothing like oxygen-shortage for keeping an embryo below par" (Huxley Chapter 1). Why do the World Controllers include sex at all as a part of daily life? Why not just eliminate everyone's sex drives altogether? In the World State, sex is used to distract the citizens so that their feelings and desires don't get in the way of the consumer society. At the same time, the World Controllers don't want to eliminate everyone's sex drives because it allows people to relieve stress and have fun. The society's government uses sex to release emotions since they're still people. An example of the government idolizing sex is in a song, "Orgy-porgy, Ford and fun, Kiss the girls and make them One. Boys at one with girls at peace; Orgy-porgy gives release" (Huxley Chapter 5). Soma is the World State's most powerful tool to subdue and control its citizens. Do you think the World State (or something like it) could ever exist without soma? Explain. No, I don't think the World State could exist without soma because it comforts and diverts the citizens from the truth about the corruption of the State. Soma makes the users become slaves to the rules of society by surrendering their individuality and maintaining the peace. Lenina says, "When the individual feels, the community reels" which shows that their society depends on soma to function (Huxley Chapter 6). Though Huxley's imagined World State seems less human in the way we are accustomed to living, explain the positive aspects of his society. What aspects would you particularly like and why? Some positive aspects are that neither diseases, unemployment, nor poverty transpire in the World State. I kind of like the idea of women not having to give birth, but rather have the babies grow in test tubes. However, this perspective deprives people the ability to have a family and the babies are ultimately conditioned to think and behave a certain way. Additionally, I think guilt-free sex is a positive aspect because people should be allowed to live their lives however they want without any judgement or pressure from others and society. In the quote, "What with mothers and lovers, what with the prohibitions they were not conditioned to obey, what with the temptations and the lonely remorses, what with all the diseases and the endless isolating pain, what with the uncertainties and the poverty," it clearly states that without soma and conditioning people were unstable and weren't happy (Huxley Chapter 3). Everyone makes a big deal out of the

# Brave New World Socratic Seminar Questions

**Avrum Stroll, Richard Henry Popkin**



## **Brave New World Socratic Seminar Questions:**

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and the expression of norms and principles about conversion conversion are not rare in societies experiencing religious change and the first section of the book examines some of the main issues brought up by surviving sources This is followed by three sections examining different aspects of how those principles were or were not put into practice how conversion was handled by the state how it was continuously redefined by individual ambivalence and cultural fluidity and how it was enshrined through different forms of institutionalization Finally a topographical coda examines the effects of religious change on the iconic holy city of Jerusalem

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*Report*,1961

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The Alternative ,1970 **Constructing Self-Discovery Learning Spaces Online: Scaffolding and Decision Making Technologies** Hai-Jew, Shalin,2011-11-30 As an increasing amount of information is made available online the assumption is that people who visit Web sites will be able to strategize their learning to optimize access to this information Constructing Self Discovery Learning Spaces Online Scaffolding and Decision Making Technologies raises awareness of the strategies supporting self driven learner efficacy on a number of site types This book reflects on existing literature about self discovery learning and what learners need in terms of scaffolding to help them make the right decisions assess their own level of learning vet information strategically collaborate with other learners and build their own skill sets *The Encyclopaedia Britannica ...* ,1898 **New York State Education** ,1963 *The Encyclopædia Britannica* ,1893 **Light** ,1908 **The Philosopher's Index** ,1985 Vols for 1969 include a section of abstracts *From Georges Sorel* Georges Sorel,2018-01-16 The prophet of social decadence the theorist of violence and advocate of the general strike the critic who stood Marx on his head Georges Sorel was one of the foremost writers of this century to write extensively on the great importance of the moral aspects of social movements His reconstruction of socialist ethics established him as one of the most remarkable critics of Marxist thought and his writings in many aspects anticipated contemporary interpretations From Georges Sorel the first of two volumes of Sorel's work presents his major contributions to social thought articles on Marxism religion syndicalism social myths the philosophy of history and science as well as a large and newly translated segment of Reflections on Violence In his introduction John Stanley disputes the frequently encountered view of Sorel as a reactionary or extreme rightist and emphasizes Sorel's attempt to provide Western society with a morality based on labor struggle and family life *The Critic* ,1855

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