

A master-plan with a logical ten-steps way to work against economic crises, such as the energy and food crisis, cannot be imposed on society by a professional and powerful authority from above. Instead, our society has to start rethinking the ways of living, changing old views on how to deal with the environment with alternative ones, and working together as a community and network to help each other. Only reforming society by society itself can make its well-being and preparedness for crises possible. Practical reforms in economy and ecology have to come from each individual as a member of a society and from all societies of the world. Eventually, a braver world could be achieved.

“At this moment, and for no apparent reason, Bernard suddenly remembered that he had left the eau-de-Cologne tap in his bathroom wide open and running. [...] ‘Cost me a fortune by the time I get back.’ With his mind’s eye, Bernard saw the needle on the scent meter creeping round and round, ant-like, indefatigably. ‘Quickly telephone to Helmholtz Watson.’ “ (Huxley, 109)¹. Leaving the tap running, Bernard Marx commits a sin against efficiency and stability which he has been taught since childhood by means of sleep-teaching. He cannot listen to what the Guide is telling him and Lenina about the Reservation they are visiting. He only thinks of the waste of energy and money just running out of the tap at his home. Bernard’s behaviour is not far and foremost a crime; on the contrary, as an Alpha Plus he is thoughtful and over-efficient, characteristics which stand for the fact that something has gone wrong with his breeding and which differentiates him from his consumerist and hedonist co-inhabitants of Brave New World. Being aware of saving energy and costs is noble to a reasonable degree, but being so enthusiastic, paranoid and afraid of the consequences like Bernard, who would like to have Helmholtz taking the next helicopter to Bernard’s flat to close the tap, is an exaggerated and ironic point made by Huxley about his 1932 vision of a “futuristic” society. Although there are apparent similarities between this science fiction utopia and our world, our society does not need an artificial, superficially clean and too drilled and stable world. We rather need a healthy, reasonable and natural environment in which each individual has a balanced, responsible view on how to contribute to society’s well-being.

The first step towards improving our society’s well-being is the contrary of what the Bokanofskyfied and multiplied clones in *Brave New World* are doing: to start

¹ Huxley, Aldous. *Brave New World*. London: Flamingo, 1994.

questioning ideas and to think of oneself as an individual *and* member of a society. Instead of false data via mass media there should be clear and detailed information about how to use energy and food efficiently in order to live a life under at least basic and healthy conditions. No one should be told false truths through sleep-teaching or electronic shocks as it is the case in *Brave New World* and too often in the consumer oriented media in our reality. Moreover, there should be elucidation available to all citizens, no matter of what age group, sex, educational, social or national background. One way of informing people about the energy crisis we have to face is to make them aware of how to save energy and replace traditional energy resources by alternative ones. Another way, concerning the food crisis we have to face, is to show people what they are eating, where it comes from and what can be done to eat more nutritious and healthy food. This elucidation should be compulsory in curricular subjects at school, it should be a matter of debate at universities and in all other public and private domains in order to diminish the energy and food crisis we have to face.

In Huxley's *Brave New World*, the inhabitants - even the intelligent Alphas - are controlled by so-called world-controllers from above who try to "improve" their society by making it a stable one, but should not each inhabitant actually be in control of and responsible for his/her share in the environment to the same degree? We cannot improve society as a whole, turning it upside down or replacing it with another one as the world-controllers are doing, and we cannot live up to the noble, but foolish ideal to take future society's fate entirely in our hands. As our ancestors had been, we are a generation of human beings whose time and space is limited. Nevertheless, we can take smaller, but beneficial steps to improve the future by improving our present well-being with putting into practice the facts we have learned about how to save energy and how to eat healthily. For example, instead of relying too heavily on Russia's gas exports and oil from the Arabian states, we should rather use alternative energy resources such as wind and solar energy. Concerning the food crisis, we should buy food at controlled, biological and local markets and farms, even though it means spending more money on cheese and milk there than at discount supermarkets. We might have to change our routines and ways of life when it comes to spend on solar cells for the roof instead of going on holiday or when it comes to wearing another layer of sweatshirt instead of turning up the heating. 2009 starts with a depression and a very cold winter, so we are "forced" to wearing more clothes even while being inside a home or a building when gas prices are rendered into political weapons. We are more likely to spend more time with cooking at home instead of going and eating out, with the effect that the first one is usually the healthier option. This year, at last, will make each of us undoubtedly aware of alternative ways of living and the possibility of

minimizing the current energy and food crisis! Each individual in each household plays a vital role, even though this key role is forced upon, and even though he/she must acknowledge the fact that society as a whole cannot be improved at once.

John the Savage tries to prevent the Deltas from taking their drug *soma* in order to make them aware that they do not need it to escape from the hardships of daily life, but he is unable to set an example which would have changed the outcome of *Brave New World* and which would motivate us readers to set an example for other citizens as well. The Deltas thus missed the chance of becoming individual thinkers who could appreciate their world. Their fate shows, therefore, that one's responsibility not only is connected closely to improving his/her environment, but also in passing on the information and experiences about saving energy and leading a healthy life to other, still uninformed people who could benefit, too. In setting an example for those people who still stick to old and unhealthy or inefficient ways of living, society's well-being could be improved gradually and in concentric circles. This can be done by members from within the society, rather than by a small, over-enthusiastic minority such as the world-controllers in *Brave New World* who impose compulsory rules and a master-plan from above which are not accepted by the members of society as they are no products of society's initiative.

Stability, as the ultimate goal in Huxley's *Brave New World*, prevents us from acknowledging and respecting our environment. Thus, it is important that we face crises such as the energy and food crisis which shows us that our resources, our time, and our life in general are precious and limited at the same time. Eventually, constant stability makes us ignorant and dumb like Deltas in *Brave New World* and excludes and eliminates those individuals like John the Savage, Bernard Marx, and Helmholtz Watson. Finally, we have to deal with crises as parts of our life and we have to live *with* them, but not under their power and influence which would diminish us in the long run. Dealing and living with crises is to minimize and eventually prevent them by being informed, by paying attention to one's environment, by changing inefficient ways of living into more efficient ones, and by passing on this experience of helping to improve society's well-being by setting an example to those who are still in need for this information and who can, in turn, save energy and live a healthy life, too. To conclude, this might not be a scenario which has a detailed, highly complicated master-plan as a basis; it might appear rather simple and self-explanatory, but it is the essence of a new brave new world, not in its ironic sense intended by Huxley, but in the sense of a courageous, willing, and optimistic society open to changes.

