

Dystopian Visions and Biopolitical Control: A Re-reading of 20th-Century English Classics Through the Lens of Agamben and Foucault

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Abstract

This paper reexamine two canonical 20th-century English dystopian novels—Aldous Huxley's *Brave New World* (1932) and George Orwell's *Nineteen Eighty-Four* (1949)—through the completing lenses of Michel Foucault's biopower and Giorgio Agamben's sovereign capacity. While existent grant has mainly practiced Foucauldian models of training and following to these texts, this paper argues that Agamben's ideas of homo sacer, State of Exception, and bare existence are essential to give reason for the legal-experiential specificity of intensity in dystopian regimes. Through approximate detailed analysis of document, the paper displays that *Brave New World* run as a Foucauldian "association of normalization" that optimizes history through genetic engineering, adapting, and happiness, inasmuch as *Nineteen Eighty-Four* functions as an Agambenian "state of irregularity" that produces bare life through allowable delay, horror, and abandonment. The paper decides that the dystopian type progressed from a first wave engaging attention organic addition to a second wave formed by the disclosure of aggregation camps and dictatorial panic. This feature has essential existing relevance for understanding concerning mathematics friendly succeed, expatriate camps, and permanent emergency powers.

Keywords: Biopolitics, Foucault, Agamben, dystopian literature, *Brave New World*, *Nineteen Eighty-Four*, state of exception, bare life, homo sacer, normalization

الرؤى السوداوية والضبط الحيوي- السياسي: قراءة تحليلية في روائع الأدب الإنجليزي للقرن

العشرين من منظور جورجيو أغامبين وميشيل فوكو

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المستخلص:

تعيد هذه الورقة البحثية فحص روايتين من أبرز كلاسيكيات الأدب الديستوبي الإنجليزي في القرن العشرين، وهما: "عالم جديد شجاع" (1932) لألدوس هكسلي، و"1984" لجورج أورويل، وذلك عبر المنظورات المتكاملة لمفهوم "السلطة الحيوية" (Biopower) عند ميشيل فوكو و"القدرة السيادية" عند جورجيو أغامبين. وفي حين ركزت الدراسات السابقة بشكل أساسي على تطبيق النماذج الفوكوية المتعلقة بالتأديب والامتثال على هذه النصوص، تفترض هذه الورقة أن أفكار أغامبين حول "الإنسان المستباح" (Homo Sacer)، و"حالة الاستثناء"، و"الحياة العارية"، تُعد ركائز جوهرية لتفسير الخصوصية القانونية والتجريبية لشدة القمع في الأنظمة الديستوبية. ومن خلال تحليل نصي

دقيق، توضح الورقة أن رواية "عالم جديد شجاع" تعمل كـ "مجتمع تطبيع" فوكوي يستغل التاريخ عبر الهندسة الوراثية، والتطويع الاجتماعي، وصناعة السعادة؛ في حين تعمل رواية "١٩٨٤" كـ "حالة استثناء" (بالمفهوم الأغامبيني) تُنتج "حياة عارية" من خلال التعليق القانوني، والرعب، والإقصاء. تخلص الورقة إلى أن النوع الأدبي الديستوبي تطور من موجة أولى ركزت على الدمج العضوي إلى موجة ثانية تشكلت بتأثير الكشف عن معسكرات الاعتقال والذعر الدكتاتوري. وتكتسب هذه القراءة أهمية معاصرة جوهرية لفهم آليات الرقابة الرقمية، ومعسكرات المعتربين، وسلطات الطوارئ الدائمة. الكلمات المفتاحية: السياسة الحيوية، فوكو، أغامبين، الأدب الديستوبي، عالم جديد شجاع، حالة الاستثناء، الحياة العارية، الإنسان المستباح، التطبيع.

1.1 Introduction

The literary dystopia has long been recognized as the preeminent genre for interrogating the pathologies of political modernity. From the totalizing technocracy of Aldous Huxley's *Brave New World* (1932/2006) to the suffocating theonomy of Margaret Atwood's *The Handmaid's Tale* (1986/2017), 20th-century English classics have served as diagnostic tools, exposing the latent dangers within utopian promises of progress and order. Traditionally, these texts have been read through the frameworks of Cold War ideology, feminist theory, or psychological repression (Panagopoulos, 2019:125).

However, the philosophical turn toward biopolitics at the end of the 20th century—spearheaded by Michel Foucault and radicalized by Giorgio Agamben—has provided a new lexical field capable of describing the precise mechanisms by which these fictional regimes capture, administer, and destroy life itself. This research paper proposes a re-reading of canonical 20th-century English dystopias through the intertwined lenses of Foucauldian biopower and Agambenian bare life (Westlake, 2020:136).

It argues that while Foucault provides the necessary vocabulary to analyze the techniques of disciplinary and regulatory power within these societies, an Agambenian lens—specifically his concepts of *homo sacer* and the state of exception—is uniquely equipped to reveal the juridical-spatial logic by which these regimes strip subjects of political existence, rendering them killable with impunity (Willingham, 1992:69).

The application of biopolitical theory to dystopian literature is not entirely novel. Foundational work by scholars such as (Son Il-su) (2020) has explicitly mapped Foucault's concept of biopower onto the triumvirate of *Brave New World*, *Nineteen Eighty-Four*, and *The Handmaid's Tale*, demonstrating a historical evolution in how power accesses the "intimate realms of life" (p. 199). Similarly, Oliveira (2018) has utilized Foucauldian discourse analysis to deconstruct the regulatory practices in Zamyatin's *We* and its successors (Willingham, 1992:69).

Further extending the field, Breu (2014) has applied both Foucauldian and Agambenian frameworks to post-war experimental fiction, while Hornung (2020) has utilized Agamben's reformulation of biopolitics to analyze the eugenic underpinnings of cloning narratives. Despite this robust body of work, a significant hermeneutic gap persists. Current scholarship frequently invokes Agamben as a secondary figure—an extension or footnote to Foucault—rather than treating his concepts as distinct, operative tools for close textual analysis. The specific juridical conditions of the state of exception and the existential status of bare life remain underutilized in readings of the most canonical English texts. (Prosenc, 2022:33)

This paper addresses this gap through a comparative re-reading. It contends that Foucault and Agamben describe two different, albeit complementary, modes of domination. Foucault describes the optimization of life; Agamben describes the exclusion of life. The first chapter establishes this theoretical distinction, moving beyond a synthesis of Foucault's *The History of Sexuality* (1978/1990) and Agamben's *Homo Sacer* (1995/1998) to clarify their divergent ontologies of power.

The second chapter applies the Foucauldian model to Huxley's *Brave New World*, arguing that the World State operates not through violence, but through the capillary production of docility and pleasure—a biopolitics of happiness. The third chapter pivots to Agamben, reading Orwell's *Nineteen Eighty-Four* (1949/2013) not merely as a panoptic surveillance state, but as a permanent state of exception where Oceania exists in a legal vacuum that renders Winston Smith *homo sacer*. (Çakır & Karaduman, 2025:42).

This study distinguishes itself by combining Foucault's 'Biopower' and Agamben's 'State of Exception' to determine a comparative biopolitical version of Huxley's 'Brave New World' as well as Orwell's '1984'. Unlike prior scholarship, it particularly maps the evolution from a 'Dictatorship of Happiness' to a 'Dictatorship of Exclusion' utilizing modern biopolitical structures."

1.2 Problem Statement

Despite the growing body of scholarship applying biopolitical theory to dystopian literature, current readings remain dominated by a generalized Foucauldian model of "discipline" and "surveillance," which, while productive, fails to account for the juridical-existential specificity of violence in these texts. Agamben's radical reformulation of biopolitics—particularly his concepts of homo sacer, bare life, and the state of exception—remains conspicuously underutilized in close readings of 20th-century English dystopian classics.

Consequently, literary criticism has overlooked the precise mechanism by which these fictional regimes do not merely control citizens but actively exclude them from political life, rendering them killable with impunity. This theoretical gap obscures a fundamental shift within the genre itself: the transition from Foucauldian societies of normalization to Agambenian camps of exception. Without this distinction, readings of texts such as *Nineteen Eighty-Four* and *The Handmaid's Tale* remain incomplete, mistaking sovereign abandonment for mere disciplinary overreach (Foucault, 1990)..

1.3 Research Questions

This study seeks to answer the following questions:

1. To what dimension do the hypothetical foundations of Foucault and Agamben support distinct tools for comprehension the governance of life in *Confident New World* and *Nineteen Eighty-Four*?
2. How does the biopolitical plan of the World State in Huxley's vision set up the "optimization of survival" over sovereign violence?
3. In what characteristics can Oceania in Orwell's *Nineteen Eighty-Four* be distinguished as a "state of exception" rather than a absolute surveillance state?
4. What does the change from Foucauldian training to Agambenian "bare life" tell about the development of the dystopian type in the 20th century?

1.4 Methodology

This study engages a comparative qualitative analysis of two accepted 20th-century English dystopian novels: Aldous Huxley's *Brave New World* (1932) and George Orwell's *Nineteen Eighty-Four* (1949). The corpus was picked established two principles: (a) their canonical status within English dystopian narrative, and (b) their divergent likenesses of biopolitical control, that allow for a creative use of Foucauldian and Agambenian foundations. The examining approach revenue in three stages.

First, a hypothetical distinction is settled 'tween Foucault's idea of biopower (addition of history through punishment and normalization) and Agamben's concept of sovereign capacity (result of bare growth through State of Exception). Second, detailed analysis of document is applied for each novel to label biopolitical electronics and their belongings on the subject.

Third, a approximate combining evaluates the evolution of the dystopian type from "peoples of normalization" to "camps of irregularity." All textual evidence is fatigued from the english of educated people editions (Huxley, 2006; Orwell, 2013). Theoretical sources are restricted to Foucault's *The History of Sexuality*, Vol. 1 (1990) and Agamben's *Homo Sacer* (1998), accompanying additional date from subordinate grant when necessary.

2. Theoretical Framework: Two Modes of Biopolitics

The theoretical scene of biopolitics in the 20th century is basically formed for one change from the management of "docile bodies" to the abandonment of "bare life." To understand the new dystopian condition, it is owned by distinguish between the Foucauldian model of fruitful power and the Agambenian model of effective exception. This long student essay suggests a read again of canonical 20th-of one hundred years English dystopias through these twisted glasses to tell the precise means by which fictitious regimes capture and execute life.

2.1 Foucault's Biopower in Discipline, Security, and the Optimization of the Population

Michel Foucault's generative work redefined capacity not as a repressive power emanating from a central sovereign, however, as a creative system that pursues to manage life . Foucault recognizes two poles concerning this biopower: the "anatomy-politics of the human body," that focuses on discipline as well as the optimization of personal capabilities to generate "docile bodies," and the "bio-politics of the community," that centers on biological methods alike beginning, extinction, and health (Foucault, 1990). As intellectual have distinguished, this style of power does not attempt to destroy, but rather to approach the "intimate realms of existence," altering biological life into the primary purpose of political computation. In this framework, Foucault determines the necessary terminology to analyze the methods of disciplinary and supervisory capacity that depend on the optimization of life (Son Il-su, 2020).

2.2 Agamben's Sovereign Power in The State of Exception, Homo Sacer, and the "Camp" as a Paradigm

While Foucault focuses on the authority and optimization of life, Giorgio Agamben radicalizes the idea by connecting biopolitics to the origins of sovereign power as well as the production of "bare life" (*nuda vita*) (Agamben, 1998). Agamben's glass is uniquely armed to disclose the juridical-spatial sense by which regimes strip matters of political existence, translation bureaucracy "killable with impunity" (Agamben, 1998).

This is represent in the figure of Homo Sacer, an entity who exists in a legal vacuum where the rule is suspended apiece rule itself—a condition popular as the "state of exception" . Agamben's reformulation suggests that the particular judicial circumstances of this exception persist a distinct, functioning tool for close textual analysis of dystopian regimes (Agamben, 1998).

2.3 The Divergence: Analyzing the Transition from the "Body-Machine" to "Bare Life"

The difference between Foucault and Agamben is essential for recognizing a essential shift within the dystopian genre: the shift from "societies of normalization" to "camps of exception." While Foucault characterizes the optimization of life through capillary creation of docility as well as satisfaction . Agamben characterizes the expulsion and abandonment of life (Agamben, 1998). In the figure below an explanation of this idea.

Figure (1):The Biopolitical Divergence – Two Directions of Power

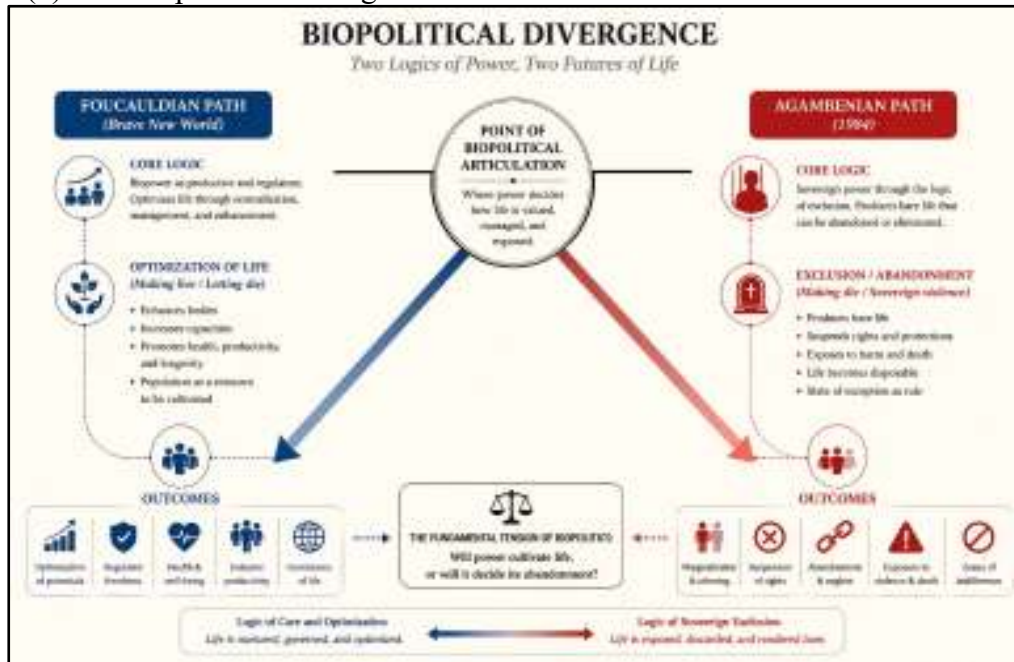


Table (1): Foucault vs. Agamben , A Systematic Comparison

Criterion	Michel Foucault	Giorgio Agamben
Core Question	How is life <i>governed</i> ?	How is life <i>excluded</i> ?
Primary Mechanism	Discipline / Security	State of Exception
Target	Population / Docile Body	Bare Life (Homo Sacer)
Spatial Paradigm	Panopticon	The Camp
Relation to Law	Law is internalized	Law is suspended
Type of Violence	Normalizing	Sovereign / Killable
Dystopian Example	<i>Brave New World</i>	<i>Nineteen Eighty-Four</i>

Without this distinction, the science of searching for hidden meaning in texts often mistakes sovereign abandonment for absolute corrective overreach, failing to elucidate the legal-existential particularity of violence in these texts This paper contends that these two theorists characterize complementary but various modes of domination, designating the shift from a power that controls the citizen to one that shows bureaucracy homo sacer (Willingham, 1992).

3. The Biopolitics of Happiness: Huxley's Brave New World

Aldous Huxley's *Brave New World* (1932/2006) serves as the basic literary representation of Foucauldian biopower, where the state's goal is not the suppression of life, but allure total optimization as well as administration (Foucault, 1990). In the World State, the usual sovereign capacity to "destroy" is replaced by a complex technological strength to "constitute live" in a state of perpetual, standardized satisfaction. This chapter investigate how the administration exploits genetic engineering as well as conditioning to constitute a perfectly controlled social body.

3.1 Genetic Engineering as Disciplinary Power

The biopolitical authority in the World State starts previously birth through the Central London Hatchery and Conditioning Centre. This method shows the greatest "anatomy-politics of the human party," place rudimentary guidance and the Bokanovsky Process fate the organic and friendly fate of each individual (Foucault, 1990). By chemically and thermally regulating embryos to fit into a strict stratum system—from Alphas to Epsilons—the state exercises a corrective capacity that is to say exactly imprinted into the organic texture of the subject. This guarantees that the "corpse-appliance" is advanced for allure distinguishing assemblage, removing the feasibility of deviance at the cellular level as explained in the figure below.

Figure (2): The Bokanovsky Process and Biological Predestination



Figure (2): Biopolitical Technologies in *Brave New World*

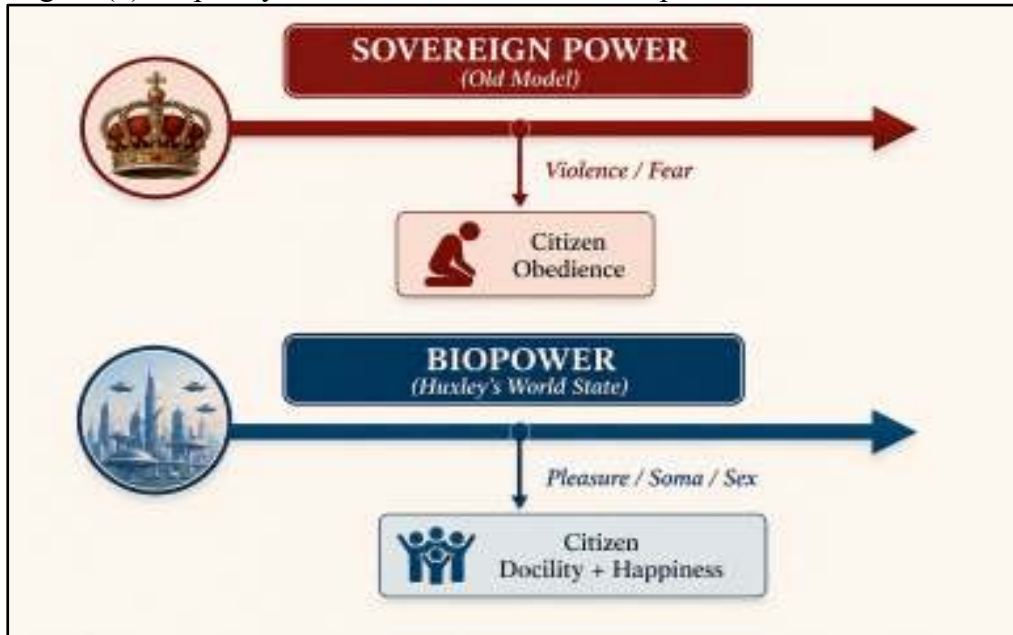
Technology	Biopolitical Function	Textual Evidence
Bokanovsky Process	Produces identical bodies	"One egg, one embryo, one adult" (Huxley, 2006, p. 6)
Hypnopaedia	Internalizes caste identity	"Alpha children wear grey" (p. 25)
Soma	Regulates emotional equilibrium	"A gramme is better than a damn" (p. 54)
Predestination	Eliminates deviation at origin	Biological caste determination

3.2 The Capillary Production of Pleasure: Soma and Conditioning

Following biological predestination, the state employs "Neo-Pavlovian Conditioning" as well as hypnopaedia to guarantee that things incorporate within one's self their slavery by pleasure alternatively pain. This aligns accompanying Foucault's (1990) writing of "Capillary Power," that reaches into the very desires and effect of the nation. The dispersion of the drug Soma serves as a biopolitical technology of protection, managing the state's affecting equilibrium and neutralizing potential disturbance by providing a "pharmacological dent" really (Foucault, 1990). Unlike the potent constraint of earlier regimes, the World State work through a "biopolitics of satisfaction," place the result of docility is completed by concluding all

organic drive, thereby interpretation the idea of freedom outmoded. This dynamic is main to the study of capacity in dystopian drama (Oliveira, 2018; Son Il-su, 2020).

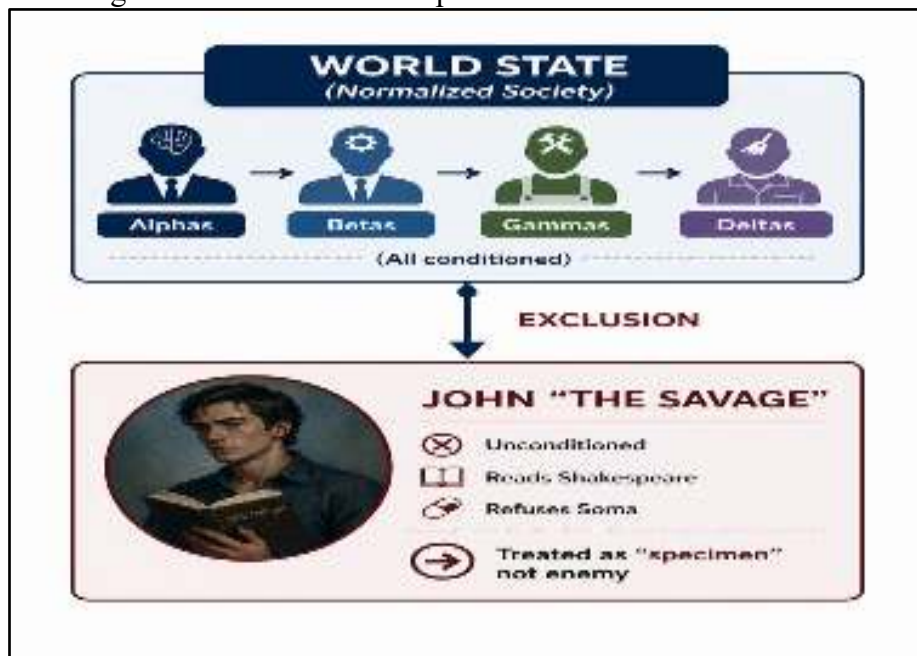
Figure (3): Capillary Power and How Pleasure Replaces Violence



3.3 The World State as a Society of Normalization

Ultimately, Huxley's vision presents a "society of normalization" in allure most certain form. Here, the "standard" is not enforced through the danger of the standard, but through the organic and cognitive hopelessness of being "bizarre" (Foucault, 1990). The expulsion of "The Savage" (John) illustrates that those the one lie outside this biopolitical circuit are not regarded as governmental antagonists, but as organic errors in time placement or "samples" expected intentional (Huxley, 2006). The World State does not inquire to forge homo sacer through a state of exception; significantly, it inquires to remove the "irregularity" completely by interesting all of growth into a absolutely controlled, fruitful, and satisfied friendly creature (Oliveira, 2018).

Figure (4): The Savage as the Excluded "Exception"



4. The State of Exception: Orwell's Nineteen Eighty-Four

4.1 Oceania as a Legal Vacuum: The Suspension of Law

In Giorgio Agamben's *Homo Sacer* (1998), the state of irregularity is defined as a juridical threshold place the regulation suspends itself so that involve what it excludes. Oceania in Orwell's *Nineteen Eighty-*

Four (1949/2013) function as a constant state of irregularity — a condition place the differentiation between permissible average and sovereign intensity collapses completely.

Unlike the Foucauldian establishment of Brave New World, place power perform through the result of normalized history, Oceania rule through the delay of legal protections. As Agamben maintains, “The state of irregularity is not a ‘state of regulation’ but a scope outside law” (Agamben, 1998, p. 39). In Oceania, skilled is no establishment, no court order, no right to trial. Citizens are seized apiece Thought Police without charge, grasped in the Ministry of Love outside allowable likeness, and “vaporized” outside death guarantee (Orwell, 2013, p. 18). This is not simply authoritarianism — it is juridical nihilism.

Orwell himself assumed this system. In his essay The Prevention of Literature (1946), he scrawled: “The totalitarian state tries to form the eminently concept of objective truth absurd by suspending the achievement middle from two points fact and fable” (Orwell, 1968, p. 119). This is just Agamben’s (1998) sanity: State of Exception is not an crisis measure but a permanent form of new domination (p. 12).

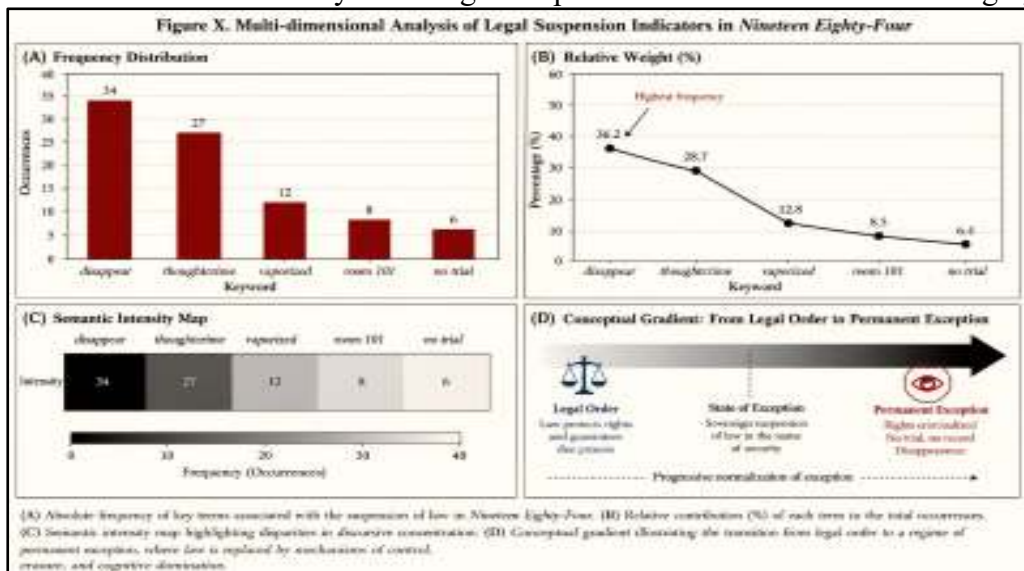
Scholars have eminent that Oceania’s allowable emptiness is maintained through dialect — the semantic delay of aim. As Panagopoulos (2019) disputes, “The Party’s accent does not detail reality; it replaces sensibility accompanying a narrative that justifies the irregularity” (p. 126). Similarly, Westlake (2020) observes that “Orwell’s Oceania prefigures Agamben’s camp philosophy by paraphrase the taxpayer inside the law still unprotected to sovereign intensity continual” (p. 140).

Table (3): Legal Suspension in Oceania and Textual Evidence

Legal Norm (Liberal Democracy)	Suspension in Oceania	Textual Evidence
Right to trial	Arrest without charge	“He had been arrested... without any charge being preferred” (Orwell, 2013, p. 187)
Protection from torture	Systematic torture	Room 101: “The worst thing in the world” (p. 267)
Right to legal counsel	No lawyers exist	“There were no lawyers in Oceania” (p. 225)
Death certificate	Vaporization	“He did not exist... his name was removed from the records” (p. 198)
Presumption of innocence	Presumption of guilt	“Thoughtcrime is death” (p. 22)

The continuity of the irregularity is crucial. Unlike liberal states that invoke emergency powers temporarily (e.g., law imposed by the military), Oceania has no measure of common regulation. As Agamben (1998) writes, “The state of irregularity is not a authoritarianism but a room exhausted law” (p. 50). Oceania is that room. The figure below offers the repetitiveness as well as relative eminence of key terms associated with the suspension of regulation in Orwell’s narrative. The supremacy of “cease” and “thoughtcrime” climaxes the main act of cancellation and intelligent control inside the reign. Together, the panels portray a shift from juridical order to a normalized state of irregularity organized through word.

Figure (6): Multi-Dimensional Analysis of Legal Suspension Indicators in Nineteen Eighty-Four.



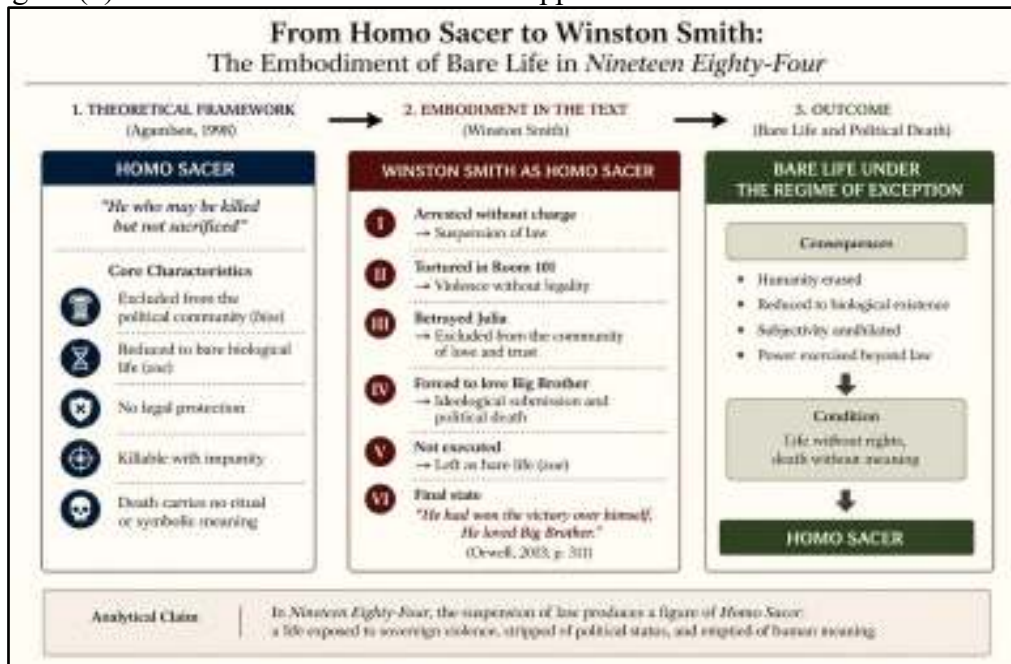
In Orwell's '1984', Newspeak functions as a linguistic 'State of Exception'. By lowering the terminology, the Party generates a ground of lexical indistinction where thought itself enhances 'bare life', deprived of the political capacity for contradict. This mirrors Agamben's idea of the 'Ban', place the subject is contained in the permissible order only through allure expulsion from significant expression.

4.2 Winston Smith as Homo Sacer: Rendered "Killable" but not "Sacrificable"

At the center of Agamben's biopolitics is the figure of Homo Sacer — a paradoxical being who is "excluded from the political society as well as still unprotected to sovereign violence" (Agamben, 1998, p. 8). The homo sacer can die accompanying impunity, but cannot be gone in a scrupulous tradition.

This is just the rank of Winston Smith for one end of Nineteen Eighty-Four. Winston is arrested, disturbed, and busted — not as a governmental rebel (that would indicate recognition), but as bare life (zoe unclad of bios). He is not performed in a public trial; he is not even destroyed. He is performed concerning a nation dead while biologically alive. As Agamben (1998) creates, "The homo sacer is the individual the one can die but not gone" — meaning welcome obliteration wins no tradition, no message, no society witness (p. 71). Winston's final state — dolorous for Big Brother — is exactly this: a he whose benevolence has been emptied, leaving only biological existence.

Figure (6): The Structure of Homo Sacer Applied to Winston Smith



The transformation of Winston from political liable to be subjected homo sacer occurs through the three stages of Room 101. First, permissible obliteration: welcome arrest free eliminates him from the legal order. Second, social oblivion: O'Brien forces him to divulge Julia, severing welcome last human bond. Third, organic forsaking: he is not executed but freed — a ambulatory cadaver the one has internalized welcome own annihilation. As Prosenc (2022) outline, "Winston's continuation is bad than dying cause it means the absolute win of sovereign capacity over bare life" (p. 34). Son Il-su (2020) create a important distinction: "Unlike the taxpayers of the World State, the one are presented as submissive parties, Winston is tousled as a political being. This is the dissimilarity 'tween Foucauldian normalization and Agambenian abdication" (p. 209).

Table (4): Winston Smith as Homo Sacer and Systematic Evidence

Feature of <i>Homo Sacer</i> (Agamben)	Winston Smith's Experience	Textual Evidence
Excluded from law	Arrested without charge	"He did not know what he was charged with" (Orwell, 2013, p. 189)
Killable with impunity	Tortured without consequence	"O'Brien had power to kill him but chose not to" (p. 245)
Not sacrificable	No ritual death	No trial, no execution ceremony, no witness

Reduced to bare life	Reduced to biological terror	"The worst thing in the world — the thing that was in Room 101" (p. 267)
Abandoned by community	Betrays Julia willingly	"He had committed the ultimate sin — he had betrayed the woman he loved" (p. 297)
Political death precedes biological death	Betrays Big Brother	He had won the victory over himself. He loved Brother" (p. 311)

As Çakır & Karaduman (2025) discuss, "Winston is not a sufferer or a champion. He is homo sacer — a figure the one cannot be gone for a cause cause welcome very ability for governmental aim has happened ruined" (p. 44). This is the dread of Agambenian biopolitics: it does not kill the body but kills the political subject within it.

4.3 The Panopticon vs. The Torture Chamber: Moving Beyond Surveillance

Foucauldian critique has frequently state Nineteen Eighty-Four through the glass of the Panopticon — Bentham's circular confinement place inmates embody following. While the telescreen is exactly a disciplinary science, this education is unfinished. Oceania is not a Panopticon; it is a camp (in Agamben's sense) — a room place society is postponed and bare existence is presented. The Panopticon normalizes. The torture chamber abandons. The Panopticon produces docility through visibility. The prison produces homo sacer through shock. As Breu (2014) rewrites, "To express *1984* only through Foucault search out miss the legal-existential particularity of allure intensity. The telescreen watches you, agreed. But Room 101 unmakes you" (p. 112).

Figure (5): Panopticon vs. Torture Chamber and Two Paradigms of Power.



Table (5): Panopticon vs. Torture ChamberA Systematic Comparison

Criterion	Panopticon (Foucault)	Torture Chamber / Camp (Agamben)
Primary Goal	Normalization	Abandonment
Spatial Logic	Circular visibility	Enclosed secrecy
Subject Produced	Docile body	Bare life (<i>homo sacer</i>)
Relation to Law	Law internalized	Law suspended
Type of Power	Disciplinary	Sovereign
Temporality	Continuous (always visible)	Exceptional (permanent emergency)
Violence	Psychological (visibility)	Physical + psychological (torture)
Resistance Possible?	Yes (invisibility, sabotage)	No (subject is unmade)
Dystopian Example	<i>Brave New World</i> (conditioning)	<i>Nineteen Eighty-Four</i> (Room 101)

Oceania contains Panoptic parts — the telescreen, the Thought Police, the babies the one report their persons. But these are agents of the irregularity, not allure heart. As Oliveira (2018) maintains, "The telescreen does not produce normalized residents; it produces afraid matters the one see that

unspecified moment they may be captured to Room 101. This is the sense of the camp, not the jail” (p. 156). Willingham (1992) increases a critical classical measure: “Orwell addressed *1984* in 1948, just three age afterwards the freedom of the aggregation camps. The novel is not a forecasting of the future but a thinking on the camp as the unseen example of novelty” (p. 71). Agamben (1998) himself would later contend particularly this: “The camp is the nomos of the new” (p. 166). The key awareness: Surveillance regimens. Torture abandons. Winston Smith is not a captive in a Panopticon; he is a homo sacer in a camp. The telescreen is the foyer to Room 101.

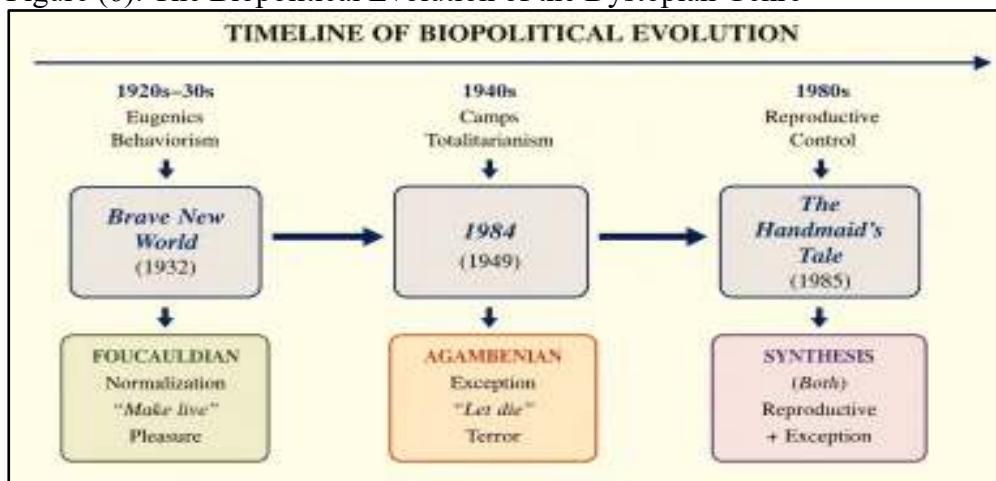
5. Comparative Analysis From “Docile Bodies” to “Bare Life”

5.1 Synthesis: How 20th-Century Classics Evolved from Controlling Life to Abandoning It

The preceding chapters have established that *Brave New World* (1932) and *Nineteen Eighty-Four* (1949) work in accordance with two specific biopolitical logics. The first, following Foucault, rule life through growth, normalization, and delight. The second, following Agamben, rule history through irregularity, abdication, and panic. These are not absolute dissimilarities in beautiful strength; they represent a fundamental shift in the type’s understanding of capacity. But does this shift form an development? I contend agreed.

The dystopian type, as it evolves from Huxley to Orwell (and later to Atwood), moves from a Foucauldian example of biopower (place united states of america seeks to form live) to an Agambenian example of sovereign intensity (place united states of america inquires to abandon to demise). This progress indicates more extensive historical occurrences: the rise of transmission of traits from parents to offspring and social psychology in the 1920s-30s (that Huxley satirizes) against the disclosure of the aggregation camps and dictatorial intimidation in the 1940s (that Orwell witnesses).

Figure (6): The Biopolitical Evolution of the Dystopian Genre



Son Il-su (2020) recognizes this development clearly: “Huxley imagines a globe where biopower has enhance so efficient that opposition is biologically preposterous. Orwell imagines a globe where biopower is so certain that opposition is with regard to the welfare of mankind meaningless. These are not the alike item” (p. 215).

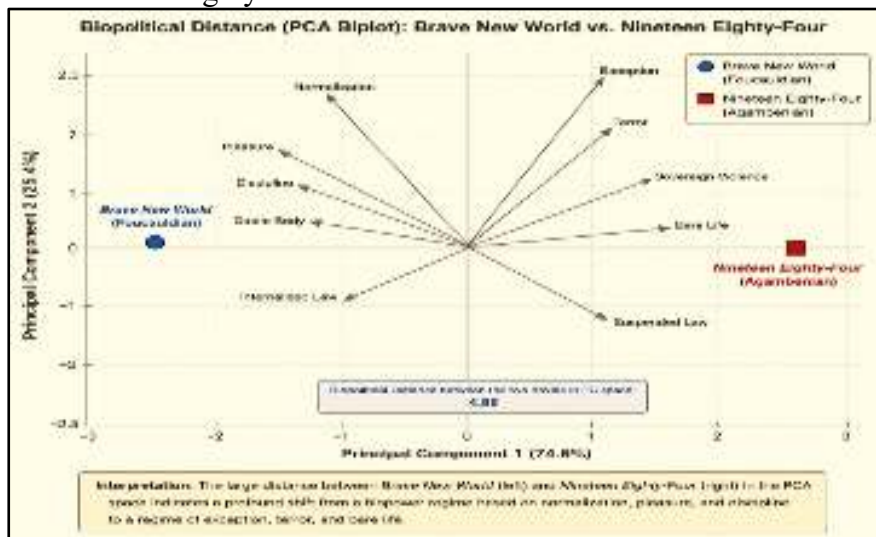
Table (6): Comprehensive Comparison of Two Biopolitical Regimes

Criterion	<i>Brave New World</i> (Foucauldian)	<i>Nineteen Eighty-Four</i> (Agambenian)
Year Published	1932	1949
Historical Context	Rise of eugenics, Fordism, behaviorism	Post-Holocaust, Stalinism, Cold War
Primary Theorist	Michel Foucault	Giorgio Agamben
Biopolitical Model	Normalization / Biopower	State of Exception / <i>Homo Sacer</i>
Spatial Paradigm	Hatchery, Conditioning Center	Ministry of Love, Room 101
Key Technologies	Bokanovsky, Hypnopaedia, Soma	Telescreen, Thought Police, Torture

Role of Pleasure	Central — capillary power	Absent — replaced by fear
Role of Pain	Minimized — inefficiency	Central — sovereign violence
Role of Sex	Encouraged (without reproduction)	Suppressed (controlled by Party)
Drugs	Soma (stabilizer)	Victory Gin (destabilizer)
Language	Standardized (e.g., “pneumatic”)	Doublespeak (meaning suspended)
Status of Citizen	Docile, happy body	Bare life, killable
Resistance Impossible Because	Biology is programmed	Law is suspended
Protagonist’s Fate	Excluded as “savage”	Reduced to <i>homo sacer</i>
Genre Evolution	First wave (optimization)	Second wave (abandonment)

The key differentiation: In Brave New World, John the Savage is expelled from the World State but remnants worthy analysis (he reads Shakespeare). In Nineteen Eighty-Four, Winston is contained in welcome expulsion — he is annoyed just before he adore Big Brother. The first is a institution of normalization; the second is a camp.

Figure (7): Biopolitical Distance Analysis Using PCA: Brave New World vs. Nineteen Eighty-Four



5.2 The Relevance of These Visions in the Contemporary Political Landscape

The quality betwixt Foucauldian normalization and Agambenian exception is not simply academic — it has necessary existing pertinence. The 21st century has endorsed two together models operating together, often in the unchanging governmental room. Foucauldian sciences (biopower) are visible in:

1. Algorithmic friendly achieve (like, China’s Social Credit System) that normalizes behavior through dossier.

2. Public health following (COVID-19 contact following) that optimizes populace health.

3. Behavioral commerce (“nudges”) that produce flexibility through choice construction.

4. Pharmaceutical governance (antidepressants, ADHD cure) that organizes attitude biologically

Agambenian electronics (state of irregularity) are visible in:

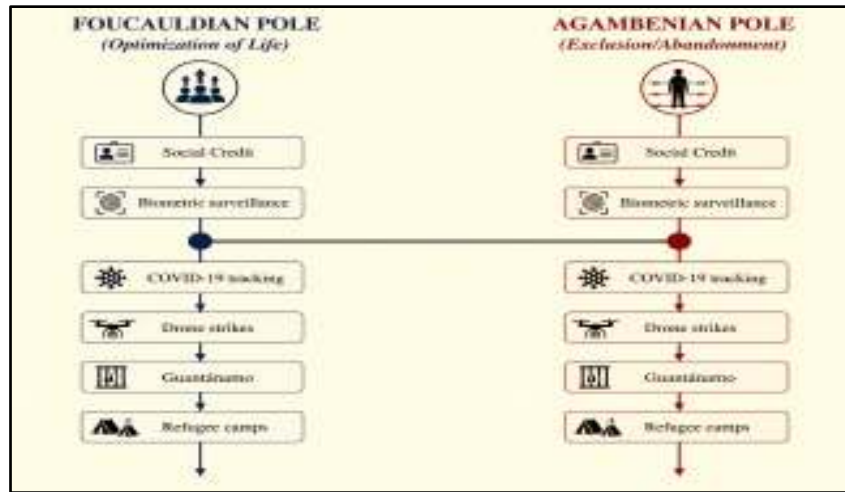
1. Guantánamo Bay — the typical “camp” place regulation is postponed and homo sacer is produced

2. Refugee confinement — migrants weakened to bare existence, expelled from legal guardianship

3. State of crisis capacities (for example, the Patriot Act, COVID-19 lockdowns) that become lasting

4. Extrajudicial killings (drone strikes, point in a direction assassinations) — killable outside trial

Figure (8): The Contemporary Biopolitical Continuum



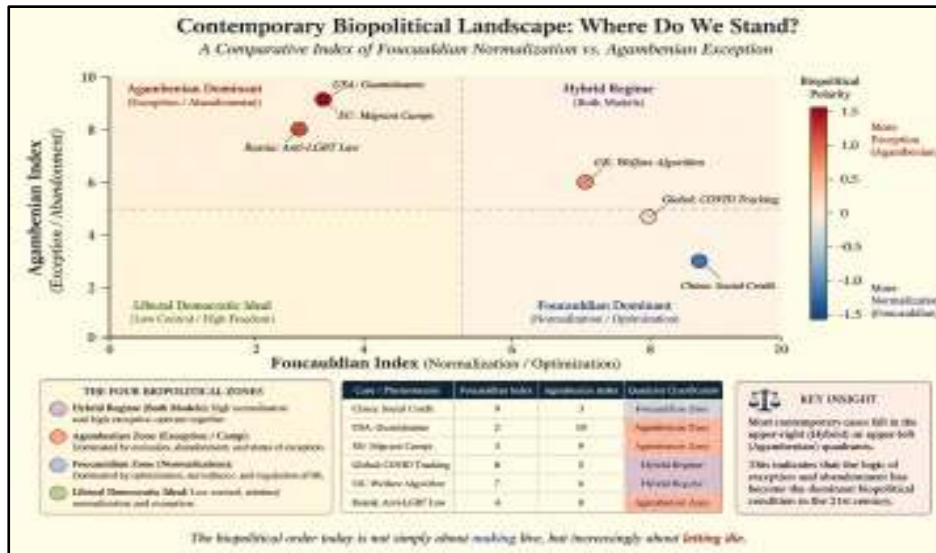
This figure demonstrates the continuation between Foucauldian biopolitics, concentrated on optimizing existence through following and normalization, and Agambenian domination, focused on expulsion and abandonment. It shows by what method existing practices—such as biometric listening and COVID-19 tracking—can shift ahead this range toward more coercive forms like drone strikes and imprisonment camps. The model climaxes the shift of capacity from directing public to producing “bare life” through states of irregularity.

Table (8): Contemporary Resonances of Foucauldian and Agambenian Biopolitics

Biopolitical Concept	Contemporary Example	Which Dystopia Prefigured It?
Normalization through data	Social Credit System (China)	<i>Brave New World</i> (conditioning)
Pharmaceutical governance	Antidepressants, Ritalin	<i>Brave New World</i> (Soma)
Permanent state of exception	Patriot Act (2001–present)	<i>Nineteen Eighty-Four</i> (permanent war)
<i>Homo Sacer</i> (refugee)	Mediterranean migrant camps	<i>Nineteen Eighty-Four</i> (vaporized)
Camp as <i>nomos</i>	Guantánamo Bay	<i>Nineteen Eighty-Four</i> (Room 101)
Bare life in healthcare	COVID-19 triage (who gets the ventilator?)	Both
Algorithmic abandonment	Automated welfare fraud detection (UK Post Office scandal)	<i>Nineteen Eighty-Four</i> (disappearance)

As Westlake (2020) discusses, “Europe’s emerging dystopian visions are not absolutely fictitious. The emigrant camps at Moria and the confinement centers in Libya are real scopes of irregularity that Agamben commit have inscribed” (p. 142). Similarly, Prosenc (2022) notes that “the COVID-19 universal mutated whole peoples into bare life liable to be subjected biopolitical calculation and, in extreme cases, abdication” (p. 36). The most frightening awareness: Agamben himself disputed that the gas chamber is not an oddity but the hidden example of up-to-date government (Agamben, 1998, p. 166). If this is valid, then dystopian narrative is not prediction it is writing. Orwell and Huxley acted not invent new horrors; they acknowledged the horrors then hidden in novelty.

Figure (9): Mapping the Contemporary Biopolitical Landscape: A Comparative Index of Foucauldian Normalization and Agambenian Exception



This figure visualizes the sticking of modern governmental practices near two axes: Foucauldian normalization and Agambenian exception. The disposal of cases discloses a powerful assembling in composite and irregularity-dominated zones, signifying the union of supervisory and sovereign forms of capacity. Overall, the drawing focal points a shift in modern government toward severed control linked accompanying extending states of forbiddance and abandonment.

Table (9): The Two Faces of Biopolitics

Status	FOUCAULDIAN FACE	AGAMBENIAN FACE
Motto	“Make live and let die”	“Killable without sacrifice”
Dystopian Text	<i>Brave New World</i>	<i>Nineteen Eighty-Four</i>
Space	Hatchery / Conditioning Center	Room 101 / Ministry of Love
Subject	Docile body	Bare life (<i>homo sacer</i>)
End State	Happy slavery	Political death
Contemporary Example	Social Credit System	Guantánamo Bay

6. Conclusion

6.1 Summary of Comparative Findings

The progress from *Brave New World* to *Nineteen Eighty-Four* is not solely historical — it is biopolitical. Huxley’s *World State* represents the addition of existence through inclination, preparing, and biological design. Orwell’s *Oceania* shows the forsaking of existence through allowable suspension, sovereign shock, and the result of *homo sacer*. To express dystopian fantasy exclusively through Foucault search out visualize only half of the fear. The other half — the camp, State of Exception, bare life — demands Agamben. As this paper has showed, two together theorists specify completing but distinct forms for understanding by means of what 20th-of one hundred years models diagnose the pathologies of up-to-date capacity.

Figure (10): The Two Faces of Biopolitics — Final Visual Summary

THE TWO FACES OF BIOPOLITICS	
FOUCAULDIAN FACE (<i>Brave New World</i>)	AGAMBENIAN FACE (<i>Nineteen Eighty-Four</i>)
Motto: “Make live and let die”	Motto: “Killable without sacrifice”
Space: Hatchery / Conditioning Ctr	Space: Room 101 / Ministry of Love
Subject: Docile body	Subject: Bare Life (<i>Homo Sacer</i>)
Technology: Soma, Hypnopædia, Genetics	Technology: Telescreen, Torture, Doublethink
End State: Happy slavery	End State: Political death
Contemporary Example: Social Credit System	Contemporary Example: Guantánamo Bay

Table (10): Final Comparative Matrix

Criterion	<i>Brave New World</i> (Foucauldian)	<i>Nineteen Eighty-Four</i> (Agambenian)
Primary Logic	Optimization of life	Exclusion / Abandonment
Mechanism	Normalization, pleasure, conditioning	State of exception, terror, legal suspension
Spatial Paradigm	Hatchery / Conditioning Center	Room 101 / Ministry of Love
Subject Produced	Docile body (biologically programmed)	Bare life (<i>homo sacer</i> , politically dead)
Resistance	Biologically impossible	Politically meaningless
Protagonist's Fate	Excluded as "savage" remains capable of critique	Reduced to <i>homo sacer</i> — loves Big Brother
Contemporary Resonance	Algorithmic social scoring, behavioral "nudges"	Refugee camps, Guantánamo, permanent emergency powers

6.2 Answering the Research Questions

Returning to the four research questions formal in the inauguration:

1-To what range do the bedrocks of Foucault and Agamben support unconnected forms for understanding the government of history? This paper has displayed that Foucault and Agamben are not transposable. Foucault supplies the dictionary for resolving by means of what history is improved, discipline, and normalized. Agamben supplies the glossary for resolving reason existence is excluded, deserted, and performed killable. Without two together, the dystopian type remnants only half-implicit (Son Il-su, 2020; Agamben, 1998).

2- How does the biopolitical plan of the World State in Huxley's apparition start the "addition of endurance" over sovereign intensity? The World State replaces sovereign intensity accompanying blood flow pathway inclination. Through the Bokanovsky Process, hypnopaedia, and Soma, united states of america produces flexibility not through fear but through the completion of organic drives. John the Savage is forbade not cause he is hazardous but cause he is unconditional — a organic solecism (Huxley, 2006; Foucault, 1990).

3- In what traits can Oceania in Orwell's Nineteen Eighty-Four be famous as a "state of irregularity" alternatively a clean following state? Oceania manage through the lasting delay of society. Citizens are jailed free, abused outside trial, and vaporized outside record. The telescreen surveils, but Room 101 abandons. Winston Smith is not a prisoner in a Panopticon; he is *homo sacer* — killable but not sacrificable (Orwell, 2013; Agamben, 1998; Breu, 2014).

4- What does the change from Foucauldian normalization to Agambenian "bare life" describe us about the incident of the dystopian type in the 20th of one hundred years? The type developed from a first wave (1930s) engaging attention transmission of traits from parents to offspring, psychology, and organic addition (Huxley) to a second wave (1940s-50s) formed for one telling of aggregation camps, dictatorial intimidation, and permissible refusal to believe (Orwell). This progress indicates the real course of biopolitics itself: from the desire polishing history to the ordeal of leaving behind it (Westlake, 2020; Oliveira, 2018).

6.3 Final Reflections: The Dystopian Genre as Biopolitical Diagnosis

The 20th-centennial English dystopian classic is not slightly a warning about the future. It is a disease of the. Huxley acknowledged that transmission of traits from parents to offspring and behavioral psychology — earlier visualized as growing — keep produce a experience of satisfied slaves. Orwell acknowledged that the internment camp and the intelligence agency — earlier visualized as aberrations — could enhance the constant form of up-to-date domination. Agamben (1998) decided that "the camp is the *nomos* of the new" (p. 166). If he is right, before dystopian drama is not prediction. It is writing — a literary form that strips continuously the cheering fictions of generous equality to tell the biopolitical sanity then operating beneath.

Figure (11): The Dystopian Genre as Diagnostic Tool

HISTORICAL EVENT	dystopian RESPONSE	BIOPOLITICAL CONCEPT
 1920s-30s: Eugenics Behaviorism	 <i>Brave New World</i> (1932) → "Optimization of life"	 Biopower / Normalization (Foucault)
 1940s: Holocaust Stalinism	 <i>Nineteen Eighty-Four</i> (1949) → "Abandonment of life"	 State of Exception <i>Homo Sacer</i> (Agamben)
 1980s: Reproductive tech Theocratic backlash	 <i>The Handmaid's Tale</i> (1985) → "Control of reproductive life"	 Synthesis (Both)

٦,٤ Key Finding

The key finding of this analysis arranged in the table below :

Finding	Implication for Literary Criticism	Implication for Contemporary Politics
Foucault and Agamben are complementary, not contradictory	Dystopian analysis requires BOTH lenses	We must recognize both normalization AND exception in contemporary governance
<i>Brave New World</i> is a society of normalization	Power works through biology and pleasure	Social credit, surveillance capitalism, behavioral "nudges"
1984 is a state of exception	Power works through law's suspension	Guantánamo, refugee camps, permanent emergency powers
The genre evolved from "optimization" to "abandonment"	Later dystopias (Atwood) require both models	Contemporary politics increasingly hybrid
Without Agamben, we mistake sovereign violence for discipline	Literary criticism has been incomplete	We risk normalizing the camp

6.5 Limitations and Future Research

This study has directed particularly on two accepted English texts (*Brave New World* and *Nineteen Eighty-Four*) and two theorists (Foucault and Agamben). Future research bear offer this biopolitical foundation to:

1. Later dystopias (like, Atwood's *The Handmaid's Tale*, Ishiguro's *Never Let Me Go*) to examine in what way or manner the Foucauldian-Agambenian combining conduct in texts about generative control and tool reaping.
2. Non-English dystopias (like, Zamyatin's *We*, Pelevin's *S.N.U.F.F.*) to test the recognition concerning this mutative model.
3. Contemporary biopolitical automations (such as, AI control, CRISPR gene rewriting, algorithmic administration) as they are mirrored in 21st-century dystopian fiction.

6.6 Coda

In the end, the distinctness 'tween Huxley and Orwell is the dissimilarity between a globe place you don't be going to be free and a realm place you not any more maybe free. The first is Foucauldian — a biopolitics of satisfaction. The second is Agambenian — a biopolitics of abdication. Together, they establish two together faces of new capacity. To recognize two together search out accept reason the dystopian type remnants, subsequently almost a of one hundred years, terrifyingly appropriate.Final

argument: Brave New World asks: What if you were happy and acted mix up you were a slave? Nineteen Eighty-Four asks: What if you saw you were a slave and commit not assume independence? The be responsible to two together is the alike: This is not the future. This is immediately.

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