

Relevance of *Nineteen Eighty-Four* in the Modern World

B.A Dissertation

Submitted to the

Department of English, School of Languages,

Doon University, Dehradun in
partial fulfilment of the requirement

for the award of the degree of

B.A (Honours) in English

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2022

DECLARATION

I hereby declare that the dissertation entitled “Relevance of *Nineteen Eighty-Four* in the Modern World” has been composed by me, and has not previously, in any way, formed the basis for the award of any degree, diploma or any other similar title.

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Dated: 20th July, 2022

Place: Doon University, Dehradun

CERTIFICATE

This to certify that the dissertation entitled “Relevance of *Nineteen Eighty-Four* in the Modern World” was prepared by Mr. Shantanu Parmar under my supervision and guidance in the

Department of English, School of Languages, Doon University, Dehradun. To the best of my knowledge, the work is a result of original investigation and study done by him. It is further certified that he has completed the dissertation within the stipulated time allotted to him.

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ACKNOWLEDGEMENT

I would like to thank my dissertation advisor, Dr. Gazala Khan for all of her guidance and her constant, encouraging smile. I am similarly very appreciative of the constructive criticism provided by the Head of the English Department, Dr. Chetna Pokhriyal, which helped me to develop deeper into the subject of dystopian and political literature. Also, my special indebtedness to PhD. Scholar Ms. Raina Singh who helped a lot through this research work.

I would also like to extend my gratitude to the faculty of the English Department, who were also extremely supportive and co-operative while I was working through this research work. My work would not have been possible without their help.

Aside from all the help I received from my teachers, I want to extend my deep gratitude to my parents, Mr. Virendra Singh Parmar and Mrs. Reena Parmar, who have always been supportive and encouraging to me. All the assistance and support I needed was provided by my siblings and friends. This dissertation has been possible due to continuous discussions and learning with my classmates.

ABSTRACT

This dissertation titled “Relevance of *Nineteen Eighty-Four* in the Modern World” focuses on the ideas and aspects of the totalitarian characteristics that are resurfacing in the modernistic world. It starts with some discussion on the totalitarianism and the causes which lead to build in a totalitarian society and its effect on society. Then with a brief discussion about how modern technologies are one of the factors causing an imbalance in the government and society. It also discusses the warning given by Orwell in many of his works against the totalitarian government. Also, there will be a broad analysis about Newspeak which is a major theme in novel. How language control can lead to control of the free thought of an individual. The following dissertation is the result of going through the novel several times and analyzing those incidents that contribute in providing the greater glimpse of the need of free thought of an individual.

CONTENTS

Declaration

Certificate

Acknowledgment

Abstract

Chapter-1: Introduction.....1-7

Chapter-2: Relevance of Nineteen Eighty-Four in the Modern World..... 8-20

Chapter-3: Conclusion.....21-22

Bibliography.....23-24

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Chapter I

Introduction

In today's modern world, whatever we say or do can be put on the internet and seen by millions of people in a matter of seconds. Once it's uploaded, both the good and indeed the negative can be seen by everyone in the globe. In today's political environment, many people worry about their privacy. Winston Smith, the main character in George Orwell's novel *1984*, and the rest of Oceania are being watched through telescreens in an order to thwart political revolutionaries and seize power. The government is watching everything they do, even in the security of their own house. The Party's primary goal is to subjugate every Oceanian, from their history to their tongue. In fact, the Party goes about creating a new vocabulary that they ultimately refer to as "Newspeak." The Party has turned to using this new language to rid itself of any rebellious thinking. Winston has an intense distaste for the Party and buys an illegal diary in which he records his accounts and his intense animosity toward the Party, which the Party claims is the worst violation of all. He sneaks around and engages in illicit relationship with Julia, a coworker. The story doesn't end there; Winston and Julia also enlist an undercover Brotherhood that challenges the Party. They are handed forbidden publications to read as membership in this covert organisation. O'Brien, who is deceptively impersonating as a Brotherhood member, issues an order that Winston be punished for his criminal acts. Winston was subjected to torture and brainwashed until he ceased treasuring Julia and accepted the ideologies of the Party. The issue of privacy has mostly accumulated in modern communities, much like it did in the novel *1984*, but our constitutional rights today have maintained that we live in a free and democratic society. Oceania was a totalitarian regime which is under control in a variety of ways. The Big Brother is a figure which serves as the government's representative to the public, serving as a

continuous reminder that Big Brother is keeping an eye on them. Nobody understood who he was or what he looked like, but the posters all around Oceania served as a reminder of him. All they were aware of is the fact that everything they do and say is being heard and seen. Cameras have been installed all over the city, kids have been trained to spy on their parents as undercovers, and Thought police is always being looked for as they read people's minds. Even though we don't live in a totalitarian society like the one Orwell depicts, the world today can seem a lot like *1984*.

About Author

The famous pen name George Orwell belonged to English novelist Eric Arthur Blair. He was born in British India on June 25, 1903. His father worked for the British Empire and his first position was as an imperial policeman in Burma. In his later works, including *Burmese Days* and the two masterful autobiographical sketches *Shooting an Elephant* and *A Hanging*, he detailed his experiences and his feelings toward imperial government.

On vacation in England in 1927, Orwell made the decision not to go back to Burma, and on January 1st of 1928, he made the decision to leave the imperial police. He made the decision to launch his writing profession in the same year. His early writings were heavily inspired by his personal experiences. The first comprehensive literary work he produced was *Down and Out in Paris and London* (1933). It is a two-part memoir on the themes of poverty in two cities. Then he wrote *Burmese Days*, his debut book (1934). He shares a number of anecdotes from his life in this autobiographical book through the minor character who serves as the protagonist and yearns to get away from his narrow-minded fellow British colonists in Burma. He then penned *Keep the Aspidistra Flying* (1936) and *A Clergyman's Daughter* (1935).

The Road to Wigan Pier, written by George Orwell in 1937, details his experience moving in with jobless miners in northern England. The novel, however, concludes with a scathing critique of current socialist movements. The following year, in 1938, he completed *Homage to Catalonia*, which is regarded as one of his best works. His experiences during the Spanish Civil War are vividly described in this book. The communists there were attempting to repress their political rivals, and he battled against them there. When he got back to England, he wrote *Coming Up for Air* in 1939.

Orwell completed his political allegory *Animal Farm* in 1944. It is based on the Bolshevik revolution in Russia and Joseph Stalin's treachery. "All animals are equal, but some animals are more equal than others"(Orwell 112), he wrote in *Animal Farm*. He first had problems accessing a publisher, but in 1945, the book was ultimately printed. His fame and success came from this book. However, his book *Nineteen Eighty-Four* (1949) which was also his last book overshadowed *Animal Farm* as a warning against totalitarianism.

Only a few years after the end of World War II, in 1947–1948, the novel *1984*, often known as *Nineteen Eighty-Four*, was written. Orwell was motivated to think about the value of the people's rule by this fight of enormous proportions, the resolution of which was crucial to the survival of democracy.

Throughout the Second World War, Orwell had his reservations about whether or not Great Britain would be able to emerge unscathed in terms of its governmental structures. He feared for the future of his country and its ability to win the war and recover from the losses it endured. The novel *Nineteen Eighty-Four* acts as a caution against carelessness. Democracy should not be taken for granted in any way. Furthermore, governments will only grow in power as technology advances.

Orwell witnessed the communist revolution in Russia before beginning the book, and he enlisted as a journalist to fight against the fascist regime in the Spanish Civil War. He first supported the Russian Revolution, but after learning that extensive famines, forced labour, internal power battles, and political repression lay beneath the surface of justice and equality, he changed his mind. While fighting in the Spanish Civil War, Orwell was frustrated with resistance fighters who he believed desired to overthrow the Fascist government with their own dictatorial dictatorship. A large portion of the political humour in *1984* is based on these experiences.

The major purpose of the sarcastic book *Nineteen Eighty-Four* was to poke fun at dictatorship. The story takes place in an imagined future in which most of the globe has been destroyed by unending war, constant government snooping, and historical propaganda. In the book, Oceania, a superstate administered by a party that acts like a watchful Big Brother, has an empire that includes Great Britain as a province. The principal themes of the dystopian book are on the dangers of government overreach, tyranny, and the harsh regimentation of people's behaviour in society.

After contemplating the dual dangers of Nazism and Stalinism for years, he composed this *Nineteen Eighty-Four* as a warning. The book's portrayal of a society where dissenting opinion is punished with torture, where citizens are always under observation, and where party propaganda takes precedence over free speech and thought is a sobering warning of the dangers of unaccountable governments. The protagonist of the book and a representation of civilised principles is Winston. And his demise serves as a stark reminder of how frail such ideals are in the face of an all-powerful state.

Orwell developed his political sensibility very late in life; given his renown, this fact may surprise some. *Why I Write*, a piece he wrote, He hesitantly describes himself as political, he stated:

From a very early age, perhaps the age of five or six, I knew that when I grew up, I should be a writer. Between the ages of about seventeen and twenty-four I tried to abandon this idea, but I did so with the consciousness that I was outraging my true nature and that sooner or later I should have to settle down and write books. (Orwell)

He said that he might not have been politically active at all if he had been born during a time of peace. “In a peaceful age, I might have written ornate or merely descriptive books, and might have remained almost unaware of my political loyalties.” (Orwell)

Research Methodology

The dissertation explores the idea “Relevancy of *Nineteen Eighty-Four* in the Modern World” which focuses on the idea of the problems which can be seen reemerging in modern world. It also explores the historical effects of those ideas on the society.

Aim of the Research

This research paper will examine some of the similarities and differences between Orwell's *Nineteen Eighty-Four* and the totalitarian regimes that exist in the modern world. It will also uncover many of the totalitarian characteristics that are resurfacing in the modernistic world. This trial will be held with the understanding that since totalitarianism depends on widespread acceptance, coexisting civilizations urgently need more individuals to stop endorsing this repressive style of government. Following the release of *1984*, Orwell stated:

“The moral to be drawn from this dangerous nightmare situation is a simple one. Don't let it happen. It depends on you” (Marshall).

Orwell created *1984* as a warning to contemporary society about the dangers of accepting totalitarian regimes. The novel laments the disappearance of the individual self while demonstrating how to successfully strip someone of their independence, particularly through extensive sexual constraint and the banning of individual thought. Many of the ideas and concepts from *1984* have slowly but surely entered everyday speech. The term "Big Brother," for instance, is widely used to refer to the development and growth of technology intended to observe and mark of conduct, such as the installation of surveillance cameras on city streets and governmental oversight of phone and Internet communication. The term "Orwellian" is frequently used to characterise similar contemporary events that are reflective of *1984*.

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Chapter II

Relevancy of *Nineteen Eighty-Four* in the Modern World

Despite being fiction, much of George Orwell's dystopian novel *1984* depicts and occasionally shows the political situations of many different countries.

“at least three-quarters of what Orwell narrates is not negative Utopia, but history”
(Umberto Eco).

Lawrence Durrell commented about his time living under communist rule in Serbia:

“Reading *Nineteen Eighty-Four* in a communist country is an experience because one can see it all around one.”

Maybe this explains why this book is prohibited in communist ruled nations like China and Belarus. People are so unable to think freely and accept the idea of a party.

George Orwell's dystopian book *Nineteen Eighty-Four* was released in 1949. As a dystopian novel, it illustrates the unjust and pitiable society of Oceania, which is swarming with totalitarian practices and constant surveillance. The book was written as an alarm about what could come off if people permitted their governments to gain too much power after Orwell noticed what occurred to the people in Nazi Germany. The book also demonstrates the capability of governments to modify reality and manipulate information to suit their narrative. The novel takes place in the fictional superstate of Oceania, which is formed up of the Americas, Southern Africa, the British Islands, Australia, and a small portion of Asia. The main affairs of the novel take place in London, but England is known as Airstrip One in the novel. To befit the title of the novel, the setting is 1984.

The novel begins with an intro to the life of Winston Smith, the protagonist of the novel. Winston serves at the Ministry of Truth, where he rewrites historical affairs that are commissioned to him so that they fit with the ever-changing narration of the Party. He lives in an apartment in the Victory Mansions, and there's a telescreen that provides messages and observers what everyone does. Winston starts writing in a journal to express his contempt for the current government, even though the thoughts he's possessing are illegal. At work, he starts

to think his colleague and member of the government, O'Brien, belongs to the Brotherhood, a rumoured- and covert society that's working to topple the government.

One day, while Winston is at work, he has commerce with a black-haired girl that he has been noting around the office recently. She falls as she's walking toward him and also slips a note into his hand confidentially. This note says, "I love you," and Winston is amazed. He afterward meets with her and learns that her name is Julia, and the two start to make a relationship together. Julia is against the Party like Winston is, but she has no enthusiasm for overthrowing the government as he does.

They start using the apartment above Mr. Charrington's store as a den so they can spend more time together. His hate for the Party grows stronger as time goes on, as does his desire to serve something about it. also, suddenly, O'Brien invites Winston to his apartment, and Winston feels like this is a major advancement. Julia and Winston pay a visit to O'Brien, and he shares facts with them about the Brotherhood and asks them if they want to join. They agree. A short while afterward, Winston receives a briefcase, and upon opening it, he discovers a reproduction of *The Theory and Practice of Oligarchical Collectivism* by Emmanuel Goldstein. This book is considered to be the resolution of the Brotherhood.

Winston starts reading this book out loud to Julia in their apartment. They shortly discover that they were confidentially being watched in their apartment when a rush of troopers shows up at their apartment and arrested them. They also find out that Mr. Charrington was working for the thought police all along and that this was a setup.

Winston similarly starts to visit the areas where the poorest members of Oceania, the proles, reside and run more or less fully out of the eye of the government. He envies the way they dwell, but he's also taken unexpectedly by their lack of capability to grasp what's going on around them. He also starts to construct a relationship with the proprietor of the shop where

he purchased his journal, Mr. Charrington, and tries to learn as much as he can about how the world had been previously.

When Winston and Julia are detained, they are transported apart and to the Ministry of Love. Winston watches captives come and go in the cell he is in, having been brought in for numerous reasons. He loses track of time until O'Brien shows up at his cell and reveals that he was a member of the Party all along. O'Brien attempts to torture Winston, hoping that Winston will alter his mind about the Party and Big Brother. He even reveals that Julia betrayed him instantly. When Winston resists all types of torture and brainwashing, O'Brien sees no other alternative but to take him to Room 101.

Room 101 is the room that makes someone's worst horrors come true. Winston's worst horror is rats, so O'Brien has created a cage loaded with rats that will be put over Winston's head and permitted to eat off his face. Winston ultimately caves, saying "Do it to Julia!". O'Brien feels pleased with himself for breaking Winston's will and mind.

In the end, Winston is no longer against the government he has been brainwashed. In fact, Winston loves Big Brother.

In a totalitarian political regime, virtually every element of life is under the direction of a single, centralised governmental organisation. As the Italian oppressor, Mussolini briefly put "Everything within the state, nothing outside the state, nothing against the state.".

Totalitarianism became a major focus of Orwell's career combined with his criticism of fascism, Soviet communism, and the general willingness of people to bend reality for political purposes at society's expense. He described totalitarianism as the suppression of individuality for the sake of political orthodoxy. He wrote that:

“It not only forbids you to express, even to think certain thoughts but it dictates what you shall think, it creates an ideology for you, it tries to govern your emotional life as well as setting up a code of conduct” (Orwell)

However, throughout the 20th century, communism and fascism provided the ideological underpinnings for this sort of control. Absolutism can appear under the guise of colourful political testaments. It's common to think of fascism and communism as being at opposite extremes of the political spectrum, yet in the 20th century, both of these ideologies revealed the traits of the totalitarian, all-powerful state in the way they were implemented. Both employ force and propaganda to seize control, crushing economic and civil liberties, stifling culture, engaging in widespread surveillance, frightening the populace with intellectual warfare, and finally committing mass murder and incarceration. Orwell stated: "The two regimes, having started from opposite ends, are swiftly moving towards the same system—a type of oligarchical collectivism" in reference to Stalin's Communist Russia and Hitler's Nazi Germany.

His concern with the Soviet Union was part of a broader concern on the nature of truth and the way truth is manipulated in politics. He also brought attention to people's tendency to distort reality according to their political convictions. Reflecting on the Spanish civil war Orwell wrote:

What impressed me then, and has impressed me ever since, is that atrocities are believed in or disbelieved in solely on grounds of political predilection. Everyone believes in the atrocities done by the enemy and disbelieves in those done by his side, without even bothering to examine the evidence. (Orwell)

In the communist and fascism political regimes of the 20th century, as well as in *1984*, authoritarian rule maintained a firm grasp on command over the populace by feigning terror. One more weapon in the totalitarian government of *1984's* arsenal was the continuous

observation of every citizen. In addition to enabling more effective overt regulatory control, surveillance also increased paranoia, which reduced the likelihood that any individual would actually dare cross the line. The technology of the telescreen, which was placed in every household and on the motorways, was used primarily to achieve this surveillance, as described by Orwell in the book.

The telescreen received and transmitted simultaneously... There was of course no way of knowing whether you were being watched at any given moment... It was even conceivable that they watched everybody all the time. But at any rate, they could plug in your wire whenever they wanted to. You had to live—did live, from habit that became instinct—in the assumption that every sound you made was overheard, and, except in darkness, every movement scrutinized. (Orwell 9)

Second, the people of *1984* engaged in widespread monitoring of the inhabitants. Everybody was watching everyone else while everyone else was watching each individual. When Big Brother appeared on the television, even the most innocent of expressions, harmless statements, or slight looks of disapproval were reported to the Thought Police and classified as "thoughtcrimes" or "facial crimes" as evidence that the person was untrustworthy had plenty to conceal.

"It is intolerable to us that an erroneous thought should exist anywhere in the world, however secret and powerless it may be" (Orwell 196).

Winston Smith's personality is so strictly regulated in the totalitarian society of *1984* that he isn't even permitted to have any ideas that go against the dogma of a particular political party.

Aleksandr Solzhenitsyn noted that under Stalinist Russia, it was impossible to know whether one's neighbours, acquaintances, co-workers, the mailman, or in some circumstances,

one's own kin might accidentally criticise Stalin or Communism and report it to the secret police. The police would knock on the door in the middle of the night if someone reported something, and soon after they would give them the normal sentence of a "tenner," which is 10 years in the slave labour gulag confinement camps. According to Solzhenitsyn in *The Gulag Archipelago*, this type of surveillance produced social conditions where the majority of citizens accepted lying and being untruthful as a way of life.

The permanent lie becomes the only safe form of existence.... Every wag of the tongue can be overheard by someone, every facial expression observed by someone. Therefore, every word, if it does not have to be a direct lie, is nonetheless obliged not to contradict the general, common lie. There exists a collection of ready-made phrases, of labels, a selection of ready-made lies (Solzhenitsyn).

Absolutism creates a widespread condition of confusion and psychological disorientation in society in addition to an all-pervasive state of terror. In his piece *Rape of the Mind*, Joost Meerloo outlined:

Many victims of totalitarianism have told me in interviews that the most upsetting experience they faced...was the feeling of loss of logic, the state of confusion into which they had been brought—the state in which nothing had any validity...they simply did not know what was what (Meerloo).

The denial of the idea of objective truth and the fabrication of history in 1984 served to exacerbate widespread psychological confusion. The organisation that falsified history was the Ministry of Truth.

“Everything faded into mist. The past was erased, the erasure was forgotten, the lie became the truth” (Orwell 60).

Because it deprives the society of any historical benchmarks or norms that would serve as a reminder to the people that life in the past has been much better than it is in the barren and violent present, changing history is one of the reasons totalitarian governments want to do so. The enormous and straightforward question, "Was life better before the Revolution than it is now?" would no longer be able to be answered within twenty years at the most.

To make sure there are no literal foundations to which the citizen might connect and discover the truth, nourishment, and power is another reason history is distorted by totalitarians. Totalitarianism forbids the existence of any institution, such as a religious community, that provides the existent with a haven from the influence of the State or hard data that challenges or calls into question the prevailing political philosophy. A totalitarian regime needs to control history in order to make society compliant with the proverbial boot pounding on its face, as Orwell stated in *1984*:

Every record has been destroyed or falsified, every book has been re-written, every picture has been re-painted, every statue and street and building has been renamed, every date has been altered. And that process is continuing day by day and minute by minute. History has stopped. Nothing exists except an endless present in which the Party is always right. (Orwell 120)

The destruction of the notion of objective truth contributes to a far-reaching psychological disorientation that goes hand in hand with destroying or misinterpreting history. This is accomplished through a plan of psychological assault. In "official reports" and through the media, constant and wilfully perplexing propaganda, conflicting reports, and obvious lies are pushed out at all hours of the day. What is stated now has no bearing on what may be said in the future because, as Orwell explained:

“...the totalitarian state...sets up unquestionable dogmas, and it alters them from day to day. It needs the dogmas because it needs absolute obedience from its subjects, but it cannot avoid the changes, which are dictated by the needs of power politics” (Orwell).

In one of his pieces, *Looking Back on the Spanish War*, he also discussed how the Spanish Civil War had been covered by the media. He wrote:

In Spain, for the first time, I saw newspaper reports which did not bear any relation to the facts, not even the relationship which is implied in an ordinary lie. I saw great battles reported where there has been no fighting and complete silence where hundreds of men had been killed. I saw troops who had fought bravely denounced as cowards and traitors, and others who had never seen a shot fired hailed as the heroes of imaginary victories, and I saw a newspaper in London retailing these lies and eager intellectuals building emotional superstructures over events that had never happened. I saw history being written not in terms of what happened but of what ought to have happened according to various “party lines”.’ He thought propaganda on the fascist side was even worse and concluded ‘this kind of thing is frightening to me because it often gives me the feeling that the very concept of objective truth is fading out of the world. (Orwell)

He expressed concern about how this might affect history, saying: "I am willing to think that history is, for the most part, erroneous and biased, but what is distinctive to our age is the loss of the premise that history could be recorded honestly. People in the past believed that "the facts" existed and were more or less discoverable, whether they were lying on purpose, unintentionally colouring what they wrote, or searching for the truth while well aware that they would make numerous mistakes.

For example, the Ministry of Plenty announced that they were increasing the weekly chocolate allowance to 20 grammes in a bulletin that was published in 1984. Orwell writes:

“And only yesterday, (Winston) reflected, it had been announced that the ration was to be reduced to twenty grams a week. Was it possible that [the citizens] could swallow that, after only twenty-four hours? Yes, they swallowed it...Was he, also, alone in the possession of a memory?”. (Orwell 49)

In addition, there are inconsistencies, deception, and lies that date back to the totalitarian testament's inception. The totalitarian system portrays the enslavement of the individual as his or her liberation; eradicating false information as upholding the truth; destroying civilization or the economy as its development; and labelling the military occupation of other countries as the advancement of freedom and peace. In 1984, the Ministries of Plenty produced scarcities, the Ministries of Truth and Peace concocted propaganda. "WAR IS PEACE, FREEDOM IS SLAVERY, IGNORANCE IS STRENGTH," were written on the massive pyramidal building of the Ministry of Truth.

Orwell was responding to totalitarianism spreading at the time in countries like Germany, Italy, and the Soviet Union, but he also thought it was spreading in a more subtle form in England through socially enforced unofficial political orthodoxy. Many people participating would do so voluntarily. Voluntarily censoring themselves when it comes to certain subjects and voluntarily conforming their beliefs to whatever political party tells them.

Orwell said those types of people effectively have gramophone minds. Minds that play whatever record someone places on them.

In 1984, Winston Smith's wife is a portrait of that person, willingly surrendering her body and mind to the party of Big Brother, a process that Orwell believed dehumanizes people as they willingly surrender their identity and in effect become a machine.

“She had not a thought in her head that was not a slogan, and there was no imbecility, absolutely none, that she was not capable of swallowing if the Party handed it out to her, ‘the human soundtrack’.” (Orwell 55)

However, he acknowledged that not everyone voluntarily accepts what they are told. He made the case that for a totalitarian government to maintain control, there must be a breakdown in the notion of objective truth, which would enable people to accept the shifting nature of reality as it is presented to them by political parties. The uniqueness of the totalitarian state, according to what he wrote, is that while controlling thought, it is unfixable. It establishes indisputable dogmas because it demands unwavering submission from its followers, yet it is powerless to stop the changes that are required by power politics. At the same time as it claims to be infallible, it criticises the idea of objective truth itself.

Given that language has the power to muddle the truth, conceal reality, and even numb the minds of those who hear it, Orwell thought there were dictatorial trends present in language. This is exemplified by Newspeak, a language that gets more restrictive every year in an effort to stifle unconventional thought and eventually eliminate it.

"The entire purpose of Newspeak is to constrict the breadth of thought? As a result, thoughtcrime will be rendered impossible because there won't be any words to describe it."

Newspeak, which is considered to be Oceania's "official" language, serves as a tool for strict Party control. The Party can control action if it has the ability to govern thought. Because we would be unable to comprehend the novel without Newspeak, *1984* doesn't entirely use it. As a political and historical activist, Orwell was disturbed by the decline of language. If language could change badly, however, the truth may then be transformed into lies, and Orwell fought against that.

Orwell was certain that political and economic factors contributed to linguistic degradation. He had no concrete proof, but he presumed that totalitarian nations like the Soviet Union or Germany had seen a decline in their respective languages under their respective governments.

Politics and the English Language by George Orwell states that "language must suffer when the general climate is unpleasant."

He says, "If thought corrupts language, then language can likewise corrupt thought." Here is the exact idea that led to the development of Newspeak.

Orwell developed Newspeak, the official language of Oceania, to illustrate the notion that language can distort thought and that totalitarian organisations utilise language to stifle rather than promote ideas. For instance, the idea of freedom cannot exist without a term for it.

Orwell describes the origin and syntactical structure of Newspeak in his afterword. Similar to English, a living language that allows for distinctive expression tends to acquire new terms, expanding the speakers' awareness and understanding. Conversely, Newspeak loses expressions by eliminating expressions that stand in opposition to one another's concepts. As a result, the term "bad" is unnecessary because the word "good" implies the opposite of the word "bad." Similarly, all levels of "goodness" can be conveyed by simply combining this one root word with the prefixes and suffixes ungood (poor), plusgood (extremely good), and doubleplusgood (amazing). By doing this, Newspeak not only gets rid of "needless" words but also encourages mental specialisation, which in turn reduces awareness. Newspeak is based on the notion that as language becomes less significant, mental control becomes easier. Orwell cautions the audience that a government that produces the language and approves how it is used might control the minds of its citizens through the development and explanation of Newspeak.

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Chapter III

Conclusion

We live under a brand-new kind of government that didn't exist when Orwell wrote *1984*. Hard nationalism, which is the redirection of annoyance and cynicism into xenophobia and hatred, is combined with soft diversion and confusion, a blend of Orwell and Huxley, cruelty, and fun. We now succumb to the mental state that the Party imposes through terror in *1984*, where reality is so unstable that it ceases to exist. The goal of Newspeak is to stifle language so that politically incorrect ideas are no longer possible, which is how totalitarian propaganda unifies control over all information until reality is what the Party says it is. The problem today is not overreaching authority, but rather its concealment, leaving everyday people to piece together the facts on their own and at the mercy of their prejudices and fantasies. This information overload is brought on by the influences of fragmentation and separation, as well as too many informational sources from which to choose.

Regardless of shifts in ideology, *1984* will always be a controversial book because it shows one person clinging to what is genuine and valuable. "Sanity doesn't follow statistics," Some people misinterpreted the book's conclusion as Orwell's pessimistic indication that humanity is destined for a dictatorial future. However, Orwell's goal in creating this book wasn't to inspire or elevate a fatalistic apathy, but rather to make as many people aware of and motivated to take action as possible. Because no one can afford to stand alone in the struggle between totalitarianism and freedom, Orwell knew this better than anyone else. Each and every one of our futures depends on the equilibration.

The story defines the aberrant traits of contemporary dictatorship with its disorienting opening line, "It was a bright freezing day in April, and the clocks were striking thirteen." The main character, Winston Smith, works as a censor at the Ministry of Truth where history is continuously updated to reflect current events and shifting allegiances. The all-seeing, allknowing Big Brother is in charge of controlling him and his co-workers as a collective. In *1984*, you are being watched by TV screens, and different people are spying on you. Today, social media gathers every online action we do, including comments, purchases, and gestures. This data feeds an all-knowing presence in our lives that can predict our every choice. The harvesting of consumer preferences for political movements is currently deceiving democracy because the user is the commodity that is being sold and the model is based on consumer choices.

The fear of *1984* is the destruction of one's identity and the destruction of one's ability to perceive reality. No fashionable or casual relativism can be found in Orwell's writing because he is aware of how difficult it is to get things right. Nevertheless, this tale captures the suffering of a society in which communication is limited to the barest of terms and thought is distorted by ideas. *1984* is prohibited everywhere a dictatorship is in power, although of course it is pirated. Additionally, in countries with established democracies, sales have increased. People are reading *1984* in Poland, the UK, India, and other countries.

One night, as Winston drifts off to sleep, he muses. It turns out that truth is the most fragile thing in the world. The main political stage is the one inside your head.

"Stop it from happening. It is up to you."

G. E. Orwell

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