



**FREE WILL VS. STATE WILL: AN INDUCTIVE COMPARISON OF
NINETEEN EIGHTY-FOUR AND BRAVE NEW WORLD**

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Ali GÜLEÇ

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Danışman:
Dr. Öğretim Üyesi Ali BELENLİ

Hazırlayan:
Ali GÜLEÇ

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Özgeçmiş

Arařtırmacı 2012 senesinde Kütahya Dumlupınar Üniversitesi İngiliz Dili ve Edebiyatı bölümünden mezun oldu. 2013-2014 yılları arasında İngilizce okutmanlığı yaptı. Ardından 2014 yılı başında Millî Eğitim Bakanlığı bünyesinde İngilizce öğretmeni olarak göreve başladı ve hala görevine devam etmektedir.



ÖZET

ÖZGÜR İRADEYE KARŞI DEVLET İRADESİ: BİN DOKUZ YÜZ SEKSEN DÖRT VE CESUR YENİ DÜNYA’NIN TÜMEVARIMSAL BİR KARŞILAŞTIRMASI

GÜLEÇ, Ali

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Birey, düşünce ve özgür irade açısından nihai iyiye ulaşmak için mücadele eder. İnsanın varlığı, felsefi bir iyilik olduğu kadar insan yaşamının da temel konularından biri olmuştur. Birey, toplum içinde ruh olarak yer alır. Bireyin ulaşmak istediği nihai iyinin dikkate değer bir şekilde kavramak için, bireyin dünyanın ruhu olan *anima mundi*’nin bir parçası olarak nasıl yaşadığının çıplak gözle görülebilmesi gerekir. Toplum, insan yaşamının bir parçası olarak, bireyin yaşamını şekillendirir ve bağlı olduğu organik bir varlık olduğu için onu oluşturan birey için özgür irade kavramlarının anlaşılmasına yardımcı olur. Tez, George Orwell tarafından yazılan *Bin Dokuz Yüz Seksen Dört* ve Aldous Huxley tarafından yazılan *Cesur Yeni Dünya* olmak üzere iki distopik roman aracılığıyla devlet mekanizmasının kökleri ve kullandığı aygıtlar ile bireyin devlet karşısındaki yerine dair felsefi tefekkürlerle odaklanmaktadır. *Bin Dokuz Yüz Seksen Dört*’ün kahramanı Winston Smith, daha iyi bir gelecek ve özgür irade uğruna Okyanusya Partisi’nin yanı sıra, Okyanusya’nın totaliter yönetimini elinde tutan neredeyse mutlak güçlü lideri Büyük Birader’e karşı da mücadele etmektedir. *Cesur Yeni Dünya* ise özgür irade kavramına bambaşka bir bakış açısı getirmektedir. Uzak bir gelecekte inşa edilen Dünya Devleti, en düşükten en yükseğe kadar farklı kastları oluşturan önceden şartlandırılmış bireylerden oluşmaktadır. Dünya Devleti’ne karşılık, Ayrı- Bölge bir panzehir olarak sunulmaktadır. Romanın kahramanı John (Vahşi), teoride ve pratikte iki ayrı dünyayı görünür kılar ve her iki topluma da getirilen kurallar dizisine bir alternatif tasarlamayı amaçlar. Okyanusya Partisi, *Cesur Yeni Dünya*’nın çeşitli kastlardan oluşan şartlandırılmış toplumuyla karşılaştırılacaktır. Özgür iradenin tanımlanması, iki romanın bu kavrama nasıl odaklandığı ve bireyin daha büyük bir toplumsal varlığın parçası olarak

iki farklı bakış açısının ortaya koyduğu engelleri nasıl aştığının açıklanması, bireyin tiranlığa, totaliter rejimlere ve bilinçsiz koşullanmaya nasıl tepki verdiğini anlamaya yardımcı olacaktır.

Anahtar Kelimeler: Aldous Huxley, Bin Dokuz Yüz Seksen Dört, Cesur Yeni Dünya, Distopya, Distopya Karşılaştırmaları, George Orwell, Özgür İrade, Şartlandırma, Ütopya



ABSTRACT
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GÜLEÇ, Ali

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The individual struggles to reach the ultimate good in terms of thought and free will. The existence of the human being has been one of the central issues for human life as well as a philosophical good. The individual is located as the anima within the society. For a remarkable comprehension of an ultimate good that the individual desires to reach have, how the individual lives as the part of anima mundi, the soul of the world, should be visible to the bare eyes. Society, as a part of human life, shapes the life of the individual and helps comprehend the concepts of free will for the individual that makes it up as it is an organic being upon which it depends. The study focuses on the philosophical meditations upon the roots of the state mechanism along with the apparatuses it employs as well as the place of the individual in comparison with the state by the means of the two dystopian novels; *Nineteen Eighty-Four* by George Orwell and *Brave New World* by Aldous Huxley. Winston Smith, the protagonist of *Nineteen Eighty-Four* struggles for a better future and free will against the Oceanic Party as well as its quasi-almighty leader, Big Brother who embodies the totalitarian rule of Oceania at his disposal. *Brave New World*, on the other hand, brings a whole different perspective to the concept of free will. World State which is built in a distant future, consists of pre-conditioned individuals who make up different castes ranging from the lowest to the highest. Along with the World State, Savage Reservation is presented as an antidote. The protagonist of the novel, John the Savage makes two distinct worlds visible in theory and practice and intends to project an alternative to the set of rules that are brought to both of the societies Winston Smith's comprehension of the free will and gateway from the tyrannical of the Party will be compared to *Brave New World's* pre-conditioned society consisting of various castes. Defining free will, how the two novels focus on the concept, and how the individual

comes over the obstacles presented by the two different perspectives as a part of a greater social being will help to realise how the individual reacts to tyranny or totalitarianism and unconscious conditioned castes.

Keywords: Aldous Huxley, Brave New World, Conditioning, Dystopia, Dystopic Comparisons, Free will, George Orwell, Nineteen Eighty-Four, Utopia



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TABLE OF CONTENTS

ÖZET.....	v
ABSTRACT.....	vii
ACKNOWLEDGEMENTS.....	ix
TABLE OF CONTENTS.....	x
INTRODUCTION.....	1
CHAPTER 1	
NINETEEN EIGHTY-FOUR AND THE STATE MECHANISM	
1.1 A COMPARISON OF GEORGE ORWELL’S AND ALDOUS HUXLEY’S WORLDS	7
1.2 OCEANIA 1.0, THE STATE AND ITS APPARATUSES	14
1.3 THE PROLES, THE CLASS AND SOCIAL ISSUES IN OCEANIA	38
CHAPTER 2	
THE PERSONAL REVOLUTION; THE (UN)COVERED LOVE AFFAIR	
2.1 PERSONAL AFFAIRS AS A CHALLENGE	44
2.2 YES, YES, YES, NO! BROTHERHOOD AND UNITY.....	49
CHAPTER 3	
THE CORRECTION	
3.1 HERE COMES A CHOPPER TO CHOP OFF YOUR HEAD.....	60
3.2 ROOM 101	69
CHAPTER 4	
BRAVE NEW WORLD	
4.2 THE DISTINCTION OF NEW WORLD AND SAVAGE RESERVATION.....	81
4.3 JOHN THE SAVAGE, JOHN THE TAME	84
4.4 INVESTIGATION OF THE WORLD STATE.....	88
CONCLUSION.....	96
APPENDICES	101
REFERENCES.....	105



THESIS TEXT

INTRODUCTION

Once the individual meditates on the concept of free will, society and the mechanisms of the state in dystopian works, it may be possible to come across the opposite terms such as right and wrong, morality and corruption, and the universal objectivity of our shaped behaviours as well as learned societal norms. In general standards catch up with the *zeitgeist* of the temporal and spatial values. This style of thinking is largely based on metaphysical morality, and its impact on the universal understanding of freedom is mostly related to the ethics as well as the aforementioned terms. A historical insight regarding how the people have approached to the concept of free will is also necessary. Rather than right and wrong or black and white, free will tends to be far beyond an authentic line that separates what seems to be certain to the eye and to mind and uncertain reality. In philosophical terms, the focal point concentrates on the concepts of good and evil that define the behaviours as well as boundaries of the free will as we experience it. Even though the concept of free will seems to reside at the centre as well as inside and outside of our behaviours, it tends to be both surrounded and limited by a greater societal or a communal space. At the centre of societal norms practicality rather than ethical thought, and the universal principle of freedom lie. Free will, on the other hand, is not just a concept, it covers all of the aspects of the individual's life. Before meditating on the concept of individual free will, it will be necessary to comprehend the meanings of two contradictory terms; utopia and dystopia:

The word utopia was coined by Thomas More (1478–1535) in 1516 as the name of the imaginary country described in his *Libellus vere aureus nec minus salutaris quam festivus de optimo reip[ublicae] statu, deq[ue] noua Insula Vtopia*, now known as Utopia. In coining the word, which is Latin but with Greek roots, More put together the prefix 'u' or 'ou' meaning 'no' or 'not' and 'topos' meaning 'place' or 'where'. But he also used the prefix 'eu' meaning 'good' and, as a result, utopia has come to refer to a non-existing good place (Sargent, 2013, pp. 515-516).

From Thomas More's Utopia to the twentieth-century dystopias, the state or the official authority is concerned primarily with its existence and the continuation of the power. It may want to maintain power at all costs. While maintaining the power, official authorities will possibly have control over the obedient type of citizens rather than people who claim their rights. Even though the instinct that wants to have ultimate authority is historically based on primal means that have existed since the dawn of humanity, in dystopic fiction these means have become much more complicated and have led the

characters to question the concept of free will. Comparing the theoretical knowledge about freedom with the individual's understanding will be helpful to overcome the problems arising from moral rights and wrongs as these rights and wrongs tend to differ from what they signify originally and are open to manipulation by the authority that has been holding the power. Dystopian texts as a part of their nature:

...offer a detailed and pessimistic presentation of the very worst of social alternatives, some affiliate with a utopian tendency as they maintain a horizon of hope (or at least invite readings that do), while others only appear to be dystopian allies of Utopia as they retain an anti-utopia and disposition that forecloses all transformative possibility, and yet others negotiate a more strategically ambiguous position somewhere along the antinomic continuum (Moylan, 2000, p. 147).

Dystopian texts may differ in tone. However, the positive reproductions of the authority come out to the light in a vast area such as culture, politics and socio-economy in today's contemporary causality. This thesis focuses on the darker tones in terms of setting and plot and offer a getaway from the aforementioned tones examining the concepts of free will, knowledge, resistance, and ultimate goal of the happiness of individual called as *eudaimonia* (meaning ultimate happiness) in his *Ethics* by Aristotle (Crisp and Aristotle, 2000, p. x). A philosophical perspective will be conducted by comparing characters and specifically the outcasts of *Nineteen Eighty-Four* by George Orwell and *Brave New World* by Aldous Huxley. The analyses of these two novels in the thesis will shed light upon the concept of free will and help bring a solution for the problems that the characters in both novels come across. Additionally, it may be helpful to form up a personal idea and a way out from the tyranny and unconsciousness that the novels bring forth. To add a theoretical texture and framework in addition to the search of free will, it will be crucial to list various concepts originated from the term utopia, as Sargent defines, follows:

Utopianism-social dreaming.

Utopia- a non-existent society described in considerable detail and normally located in time and space.

Eutopia or positive Utopia- a non-existent society described in considerable detail and normally located in time and space that the author intended a contemporaneous reader to view as considerably better than the society in which that reader lived.

Dystopia or negative Utopia- a non-existent society described in considerable detail and normally located in time and space that the author intended a contemporaneous reader to view as considerably worse than the society in which that reader lived.

Utopian satire- a non-existent society described in considerable detail and normally located in time and space that the author intended a contemporaneous reader to view as a criticism of that contemporary society.

Anti-utopia- a non-existent society described in considerable detail and normally located in time and space that the author intended a contemporaneous reader to view as a criticism of utopianism or of some particular eutopia.

Critical Utopia- a non-existent society described in considerable detail and normally located in time and space that the author intended a contemporaneous reader to view as better than contemporary society but with difficult problems that the described society may or may not be able to solve and which takes a critical view of the Utopian genre (1994, p. 9).

In postmodern terms it may be hard to decide to which subgenre two novels belong. However, it is necessary to acquire the theoretical framework for a further analysis and to define freewill. Cambridge dictionary defines free will as “the ability to decide what to do independently of any outside influence” (Free Will, n.d.). What is meant by a free lifespan may mean a life filled with pleasurable experiences and satisfying one’s desires. Free will is a psychological feature that varies from individual to individual, that is to say, it is subjective. Therefore, it may not fit to the objective conditions of the state or authority which the books narrate. For example, a person can be free, surprisingly, while living in poverty or even in captivity, or a morally bad person can be free only if his desires are fulfilled. To see the roots of free will, the state or power holder should be analysed accordingly. The individual reflects a part of the authority and the authority embodies the whole picture of the power. Therefore, the relation of the individual to the state and vice versa should be taken into consideration *a priori* and *a posteriori*. If the power holder or the state is corrupted, the individual may eventually turn out to be so. The ruled part of the society also needs to behave well and trust those who claim that they will operate the apparatuses of the state in a fair way. Once the lawmakers are just, the majority of the people in the society are expected to be fair and just. However, when the majority in society is just, the ruling class and its ruling apparatuses such as the military, political or religious elite will possibly be brave and finally the ruling class, wise. Rather than the virtue of justice itself, the inner state of justice is the reason for a just treatment.

Thus, the justice makes each citizen honourable and ties with one another. Otherwise, the individual gets separated and drifted away from the authority and develops a revolting manoeuvre against the very mechanism that disregards him/ her. It is clear to draw a direct line from the ruler to the ruled that is connected and can also be broken.

The roots of the state as well as property date back to the transient period when the communal societies evolve into larger societies. As Rousseau suggests: “The first man who, having enclosed a piece of ground, bethought himself of saying This is mine, and found people simple enough to believe him, was the real founder of civil society” (1984, p. 42). When the first fence between two shelters were built, the foundations of modern state and citizenship may have came into being along with its oral or written rules as well as dogmas. Since the existence of state apparatus itself, the class division has been formed in the society by the state or those who ruled it. In the ancient Greek philosophical tradition, Plato talks about an ideal state along with the class distinction consisting of rulers, auxiliaries, and craftsmen in his *The Republic*. Plato philosophized about the ideal state and its apparatuses as well as those who are sufficient enough to govern it. He proposed a utopian system where a philosopher king ruled along with the military elite and auxiliary class. When the auxiliary class decide to go against the philosopher king, the system would be challenged and the utopian state would be tested at the cost of destruction. Then arises the following question: What is the motive that sets the individual of the ideal state into motion against the system? This study also focuses on this question as well as on the motivation that pushes once the law-abiding citizen off the legal grid and the reasons the protagonists choose to stay out of the given system and question the very core that sets up the laws and rules along with the state and its apparatuses.

In the first three chapter of the thesis, Orwell’s *Nineteen Eighty-Four* and structure of the Oceanic Party will be introduced in full detail to offer a way out from the tyrannical practises of the Party. The main target of the chapters concerning the first book is to explain the place of the individual against the tyrannical Party as well as the layers of the status quo. Despite all the negative aspects, Winston Smith as the protagonist is the embodiment of hope against the tyrannical Party-state. The fourth chapter of the thesis deals with World State along with a pre-conditioned society consisting of various unconscious castes. The World State unlike the Oceanic Party has different motivations and structures. The two clashing societies, the World State and the Savage Reservation

will be compared and the role of the individual and free will in a conditioned society will be theoretically and critically explained.





CHAPTER 1

NINETEEN EIGHTY-FOUR AND THE STATE MECHANISM

1.1 A COMPARISON OF GEORGE ORWELL'S AND ALDOUS HUXLEY'S WORLDS

Brave New World and *Nineteen Eight Four* differ principally in time and setting. However, the two works criticize the similar systems that entrap the human soul. These two novels precede and succeed each other in terms of time and place as well as literary tradition. *Nineteen Eighty-Four* primarily focuses on a totalitarian Party-state and Winston's transformation from being a state clerk to an outcast at the end of the novel. *Brave New World* on the other hand, takes a distinct subject matter as series of events and a distant dystopian society: Orwell's and Huxley's points of view differ and resemble each other: "Huxley's is clean, efficient, complacent, defined by pleasure, Orwell's clumsy, crude, brutal and focused on pain" (Claeys, 2010, p. 125). Orwell's system is built upon a system that harms the individual emotionally and physically. Huxley on the other hand, meditates upon the lack of free will and the individual's lack of consciousness. To make clear the line between these two works Postman proposes: "What Orwell feared were those who would ban books. What Huxley feared was that there would be no reason to ban a book, for there would be no one who wanted to read one" (2006, pp. xix-xx). Orwell satirizes a power-corrupted regime whereas Huxley mocks the mass production line and the presents a society in which a historical figure, Henry Ford is worshipped as an omnipotent God who fuels the system built by himself. Having a mass productive capacity, *Brave New World* "...created an entire civilization in which sex and reproduction have been completely separated. Babies are born out of artificial wombs following a gestation period during which they have been carefully prepared to accept their future careers." (Slonczewski And Levy, 2003, pp. 181-182). The people as well as the materials are produced in the factories and programmed to live their pre-programmed lives and do the deeds as they are told. The society labels the citizens in the Greek alpha numerical system. In comparison with Huxley's system, *Nineteen Eighty Four*'s society consists of controversial socialist layers as an outcome after WWII and Soviet Russia's cult leader Joseph Stalin. The novel's Big Brother, quasi omnipotent and invisible, resembles to Stalin and the leader of aforementioned times. Big Brother has got charismatic features as well as the ability to see everything and everyone in Oceania and his Party wants to make everyone in Oceania in which INGSOC is the official ideology of the Oceanic Party, "...a 'real-and-imagined' place, one that serves as an effective device to investigate concepts of spatiality theoretically" (Tyner, 2004, p.130) to be aware

of the fact that their deeds or thoughts are always watched by the Party and they would not go unpunished even when they think about denouncing the Party or its principles let alone taking action. It is implied at the beginning of the novel that the people are under constant surveillance and each and every step of them is known by Big Brother, the embodiment of the Oceanic Party. Big brother poses to be the God of Abrahamic religions. No believer can see him, yet, he is omnipotent and omnipresent, has mercy and wrath upon his subjects. His mercy and wrath again help the party member not question the presence of Big Brother. Winston Smith challenges Big Brother and the Party as he dares to ask what exists behind the face on the posters that always watches the citizens in Oceania. Winston Smith's and John the Savage's first steps to revolt may be likened to the coming out of cave as the chained philosopher in Plato's cave allegory in which "...they live, from the earliest childhood, with their legs and necks in chains, so that they have to stay where they are, looking only ahead of them, prevented by the chains turning their heads" (Plato and Griffith, 2000, p.220). Upon returning to the cave illuminated, cave inhabitant or the new illuminated one wants to tell the other prisoners that what he experiences upon reality and the nature of the things are a lot different than what they are forced to see on the walls of the cave. Like the illuminated philosopher, John the Savage, Winston, and other major characters come out of their shells and experience the world, truth, reality, society, state, and its apparatuses. Another factor that leads the two major characters of two novels into questioning the nature of their reality and revolting is the leader-worship. The societies in which the leaders are worshipped unconditionally tend to be corrupted much more than the democratic pluralist societies. The majority of the society tends to find their own identities through a charismatic leader figure as they believe they themselves are not capable or worthy enough to reach whatever they want. Additionally, they try to reach it through the leader as well as a powerful system. More fear brings more power and more absolutism corrupting the foundations and institutions of the state inevitably. Orwell, throughout the book, criticizes the power possessed by a tyrannical ruler and an elite group surrounding him. Today's reality related to the concentration of power is much different than Orwell ever imagined. West explains the contemporary power relations by asking: "What if, contra Orwell's predictive fantasy, the greatest danger we face presently is not the concentrated public power of the nation-state at all, but instead the concentrated private power of individuals, associations, religious, racial, or ethnic subcultures, and global corporations?" (2005, p. 250). The power today is concentrated on the capital which contains global corporations, individual ability rather

than brute force of a ruler. Historically, the writing processes of *Nineteen Eighty-Four* corresponds to the times when the capitalist production economy was on the rise. As one of the inspirational authors of the age, Orwell is known to be affected and to have read the works of Huxley (Crick, 1980, pp. 137-138) who created his novel's setting and nuances upon capitalist way of life. Huxley centres his novel on also god-like figure Henry Ford and a multi layered pre-programmed, soulless society. In spite of all differences in tone as well as criticism, what brings *Brave New World* and *Nineteen Eighty-Four* together is both authors' hope and sometimes expectations for the best of the society in which they lived.

In addition to the affairs of the apparatuses of capitalism or state, both of the novels challenge the idea of immortality. In *Brave New World* a new human species is mass-produced via production lines. While Alpha individuals' lives are perfected, lower classes' lives are set in accordance with their castes. This may symbolise again a silent cry out for a hope to overcome inequality in a given society. The outcasts namely John the Savage in *Brave New World* and Winston Smith in *Nineteen Eighty-Four* are forced to repeat the dogma against which they revolt as the system is built upon to teach the manners to the society upon repetition and the loss of individuality in the large masses: "The ideological project of *Nineteen Eighty-Four* is to represent the destruction of human individuality and human community by a totalitarian state" (Resch, 1997, p.141). The people are systematically forced to repeat in order that they could end up craving for what they are afraid and hesitant to be. The mind control or persuasion technics are not just matters related to technology. Those in power have always wanted control over society to maintain and remain in power. In other words, behavioural control is as political as it is individual. Orwell's *Nineteen Eighty-Four* presents an environment where the totalitarian party and its leaders as well as Politburo members demand ultimate obedience to the party and the leader. The danger lies in the use of state apparatuses to maintain order.

To establish a pseudo peaceful environment, misuse of the state apparatuses systematically threatens the individual, free will, freedom of thought, and even existence. The criticism of reverted socialism that is expected to make a fair society may have foreshadowed Orwell's political ideas. In his lifetime Orwell is implied that he neglects other tyrannical powers while criticising the Soviet Union as well as its Big Brother; Stalin. He responds to the criticism while dehumanizing or demonizing the Soviet Union and Stalin along with it, he does not mention Nazism or Fascism:

My recent novel is NOT intended as an attack on Socialism or on the British Labour Party (of which I am a supporter) but as a show-up of the perversions to which a centralized economy is liable and which have already been partly realized in Communism and Fascism. I do not believe that the kind of society I describe necessarily will arrive, but I believe (allowing of course for the fact that the book is a satire) that something resembling it could arrive. (Crick, 1980, p. 398).

Orwell explains the real obstacle is not the ideology of his time such as Communism, Nazism or Fascism but the silence of the intelligentsia as well as the common people against a tyrannical ideology, rule or ruler. He warns people against the possibility for a tyrannical system may come true if the certain measure and collective mind do not oppose the undemocratic practises. On the one hand highlighting the mental barrier, he states that his work is fiction. Thus, he warns that fiction is close to reality unless certain precautions are taken. After Orwell returned from Spain where he had the chance to experience socialist utopia and saw the deterioration of it, he:

...found the war was distorted in the British press to serve the interests of procommunist forces, Orwell believed that a sense of history might cease to exist in the future. What made communism a form of totalitarianism more dangerous than fascism, according to Orwell, was a simple distinction: Hitler burned books; Stalin had them re-written. (Rodden and Rossi, 2012, p. 80).

Fascism and Nazism were already known for their cruel practice upon the society yet, for Orwell to see the malpractice of communism or socialism is way much worse than Fascism or Nazism as socialism is based upon the ideology which claimed to bring equality among people. Socialism was not evil in theory but became much more dangerous in practice. As a supporter or at least not an attacker of socialism, Orwell seems to be aware of the danger that malpractice is worse than the destruction.

The systems or lawmakers in aforementioned political structures tend to control the masses via various means, in today's terms; surveillance of the masses is much easier than the past. In *Nineteen Eighty-Four*, Big Brother himself "...is watching all the time but is himself invisible provokes fear. This fear becomes a permanent mark of the lives of the subjects who live with the compulsion of always being visible to an authority" (Syeda, Akhtar and Alam, 2020, p. 134). Big Brother, even though never seen in the novel also functions as a surveillance apparatus. The state and the fact that it may use force rightfully may be regarded quite natural in the thoughts of people; on the other hand, the revolting individual or the outcasts in this case may regard the state as a tremendous

propaganda machine and its apparatuses as manipulative tools. The power holders control the masses with the help of certain apparatuses namely soft power, hard power, and a combination of both at times. The state has got the right to use hard and soft power against an internal or an external threat in terms of the laws. When the state operates for the advantage of a small group and turns against its own citizens it goes off the legal boundaries and turns into totalitarian regime. The similar practises apply to *Nineteen Eighty-Four* that takes place in an imaginary post-war or post-revolution country called Oceania. The ruling elite of the country has got the right to use hard power as well as soft power to prevent the exchange of ideas and spread the propaganda further. The soft power apparatuses that the Party uses are language, rewriting history, and education while the hard power consists of four ministries, the Thought Police and the military which will be detailed onwards. The Party makes use of every means of soft and hard power. It shapes the course of history, rewrites it, changes the language, the way of worshipping, even making love. In short, it intends to change the way of life in the country. In a systematically changed society, the individual is led or even forced to believe the ideology of the Party and is punished when s/he reject to do so: “The society of 1984 is machine-fed not on petroleum but on ideology. Both the machine and the ideology are dehumanized” (Spender, 1971, p. 63). The Oceanic people are fed with temporal and spatial conundrum in order to prevent a personal point of view and individuality in general. On the other hand, *Brave New World*, has a technocratic and a futuristic setting. It sets in World State, the projection of a new world order. After the order is established by Henry Ford, nothing is permitted outside the standards of Fordian style. Aldous Huxley “...worried that the worship of man, with ‘all the virtues and perfections of God have been lodged in humanity’, posed a significant danger, as did equivalent devotion to party, state, nation or race” (Claeys, 2010, p. 118). Based on the Fordian principles a pseudo stable society is built and the key to the continuation of this society is constant consumerism and pleasure. “I consume therefore I am” is the motto of the pre-conditioned people of the society. Production lines produce Alpha and Beta citizens who consume and become happy dependent on consumerism. As the World State is established after great wars and sacrifice. Therefore, even the little changes or modifications are considered as a threat to the welfare of the society. History is of no importance to the people of this World State and even science is controlled and scientific discoveries pose as a threat to the society. In order to prevent political disputes and social restlessness, the new state encourages people to have promiscuity and drugs them to keep them out of

trouble as well as their way. The free will and psychological or physical pain are interrupted via a chemical substance called soma without any major side effects.

The World State of *Brave New World* in comparison with the Party of Oceania differs a great deal as it provides security, sanity, enjoyment and demands obedience and loyalty to the world controller. In *Brave New World*, all the conventional arts, history and means of the old world are abolished and the individual is conditioned to live in a world of pleasure and no judgement of their own, inferior or superior castes. The problem in the novel arises from John the Savage's selection to lead a free life instead of a conditioned one. He does not want a secure Garden of Eden but to explore the life on his own. Orwell's Winston Smith on the other hand, follows a similar motive to Huxley's John. Winston prefers to be doomed rather than being a corrupted government clerk. He is ready to sacrifice his happiness and love for the sake of real freedom.

Even though two dystopic novels have similar nuances, Orwell warns the posterity about Huxley's pleasure-based world and the dangers that such a hedonistic state may come into existence in a near or a distant future just like in the case of Huxley's *Brave New World*:

I think you overestimate the danger of a "Brave New World" - i.e., a completely materialistic vulgar civilization based on hedonism. I would say that the danger of that kind of thing is past and that we are in danger of quite a different kind of world, the centralized slave state, ruled over by a small clique who are in effect a new ruling class, though they might be adoptive rather than hereditary. Such a state would not be hedonistic, on the contrary its dynamic would come from some kind of rabid nationalism and leader-worship kept going by literally continuous war. ... I see no safeguard against this except (a) war-weariness and distaste for authoritarianism which may follow the present war, and (b) the survival of democratic values among the intelligentsia. (Crick, 1980, p. 322, 323).

Orwell suggests in his letter that such a threat that exist in *Brave New World* is long gone now and there arises a fiercer one than that of Huxley's. It is a tyrannical rule that is governed by a small number of autocrats who own and control power through adaptiveness rather than hereditarily. The danger of the new threat does not include a vulgar hedonistic society, but it relies on a master slave relation which is much more oppressing. A God-like leader has the country as well as the free individual at his disposal. After explaining the graveness of the situation, he suggests two ways of preventing such

a situation: a hate of war and the embrace of democracy by all the layers of the society. Orwell satirized seven major subjects related to the realpolitik of his time in his novel:

- (i) The division of the world at Tehran by Stalin, Roosevelt and Churchill.
 - (ii) The mass media and proletarianisation (what we now call dumbing-down) ...
 - (iii) Power-hunger and totalitarianism ...
 - (iv) The betrayal of the intellectuals...
 - (v) The debauching of language in the drive towards Newspeak so that criticism of the party would become linguistically impossible...
 - (vi) The destruction by the Ministry of Truth of any objective history and truth ...
- (Crick, 2007, pp. 147-148)

The aforementioned division of the world turns out to be three super-states in the novel. The Ministry of Truth produces the media that are to be distributed by the telescreen and to be adverted in the streets of Oceania as well as in the houses. The media are secured by the Thought Police. The Oceanic people are also criticized as they act too cowardly to stand against any unfair practice of the Party. By creating a new language called Newspeak, the Party claims to abolish even the language they speak, the Oldspeak in other words, Standard English yet, it does not offer a new means of communication creating a paradox even for the inner Party members. The constant changing of the truth and the past and the disappearance of the core members of the Party shows the inconsistency of the Party. The people's non-reactionary attitudes are also reflected vividly. Every deed and thought of an Oceanic individual are targeted and manipulated through "the revisionist manipulation of history to provide support for the programs of the ruling Party, and the attempt to institute a new language that will allow expression only of ideas that are consistent with the Party's policies" (Booker, 1994, p. 208). Constant changing of the truth as well as the history result in reality-check disorder and the new language narrows down the individual thought to the official thinking mannerism offered by the party. Orwell warns the people about the future through the reactions he got from the early viewers that something like Nineteen Eighty-Four can come at some point in history, yet it is dangerous to accept the fact it could happen at some point by the intellectuals of all classes. He draws the moral of the explanation; "Don't let it happen. It depends on you" (Crick, 2004, p. 76). It is totally dependent on all layers of the society to prevent a dystopic system offered by Orwell.

Nineteen Eighty-Four covers a vast area of institutions, foundations, authoritarian and economical tyranny, rewriting history and language etc. while *Brave New World*

creates a religious sect in which Henry Ford, the father of mass production and production line, is worshipped and coronated as some sort of God. Comparing these two works, it becomes one of the main points why there arises reaction in a conditioned world, why there is a reaction against the system that conditions the individuals of the society why law-abiding or so-called happy individuals go off the grid of the system. To shed light upon the capitalist mass productive and authoritarian systems, one should look for their antidotes. To analyse the mass productive system of *Brave New World* further, for a deeper understanding on the free will and the right to choose is expected to help a great deal to decode the production and foundation of the capitalist dystopic system of *Brave New World*. In *Nineteen Eighty-Four* on the other hand, Big Brother, an all-seeing eye sets the rules and conditions the society. The common notion in two books "...is the quasi-omnipotence of a monolithic, totalitarian state demanding and normally exacting complete obedience from its citizens, challenged occasionally but usually ineffectually by vestigial individualism or systemic flaws, and relying upon scientific and technological advances to ensure social control" (Claeys, 2010, p. 109). The protagonist of *Nineteen Eighty-Four*, Winston Smith as well as John the Savage of *Brave New World* goes off the grid and challenges the aforementioned system. Even though Winston's challenge seems rather personal, it also projects the social side of Oceania. A deeper gaze into power and discourse relationship will shed light upon the status of the individual against a greater political power in *Nineteen Eighty-Four*.

1.2 OCEANIA 1.0, THE STATE AND ITS APPARATUSES

Winston Smith, the protagonist of the novel, works at Ministry of Truth; Record Department. He basically, changes the old *Times* articles in accordance with the interest of Big Brother as well as the Party. The novel opens with a stormy atmosphere giving a clue about the nature of the events. In All houses there is a poster of Big Brother and it welcomes the reader at the very first page with "... an enormous face, more than a metre wide: the face of a man of about forty-five, with a heavy black moustache and ruggedly handsome features (Orwell, 2003, p.3). The posters as one of the basic printed propaganda materials, greet the people in all of the streets even at homes of the people, the private place that the individual feels free. Winston Smith is responsible for rectifying messages and news as Fowler explains the nature of his job as "a virtuous-sounding jargon word which in fact means the falsification of the official record of the historical past in line with the needs of the political present" (1995, p.217). The verb "rectify" may mean to

heal or make something better. Ironically, Winston's rectifying of the messages and news serve to the falsification and manipulation of them. The Party needs a great team in numbers varying in quality from speak writing machine operators, clerks to the inner party officials in order to rewrite the history or change its course. The party propaganda attempts to fulfil the national hunger for victory e.g., they fabricate fake war heroes even to make people proud of their nation and soldiers. They make martyrs to consolidate and have more control over the citizens. Big Brother on the other hand, gives the message that he will be everywhere and will always be watching throughout the reading experience:

Since the text opens *in media res* within the nightmarish society, cognitive estrangement is at first forestalled by the immediacy and normality of the location. No dream or trip is taken to get to this place of everyday life. As in a great deal of sf, the protagonist (and the reader) is always already in the world in question, unreflectively immersed in the society. However, a counter-narrative develops as the dystopian citizen moves from apparent contentment into an experience of alienation and resistance. This structural strategy of narrative and counter-narrative most often plays out by way of the social, and anti-social, use of language. Throughout the history of dystopian fiction, the conflict of the text turns on the control of language. (Baccolini and Moylan, 2003, p. 5).

The reason the novel opens *in medias res* maybe to give the message that a prosperous society is long gone and the tyranny functions in complete form, which makes the challenge for the protagonist even bigger. Historically the time Orwell wrote *Nineteen Eighty-Four* corresponds to time of aftermath of the Second World War which resembles to the medium of the opening chapter of the book. The leaders in aforementioned times were not expected to be naïve or easy-going. Thus, it is possible to liken Big Brother to the dictators of pre-world war and post-world war times. But it will not be exactly one dictator or authoritarian leader. Big Brother is the embodiment of all the totalitarian leaders or dictators of past, present and future. Wandering through the streets of Oceania it is not possible to avoid the arch-slogan of the Party: "BIG BROTHER IS WATCHING YOU" (Orwell, 2003, p. 3). It is the slogan that comes up with each and every poster of Big Brother, which may be interpreted that the Party has a strong surveillance system. Another crucial item for surveillance is "... (the telescreen, it was called) could be dimmed, but there was no way of shutting it off completely" (Orwell, 2003, p. 4). Telescreen similar to modern day CCTV or more advanced surveillance technology, takes its place in all places public and private; such as bars, workplaces, streets even homes. Telescreen is a device through which one can see and be seen, it is possible to dim the device, yet impossible to shut it off completely. It operates like mobile application or

software which are rumoured or somehow proven to be recording conversation at a household or in a public space or duplicate personal data on a cloud-based storage for spying. Telescreen is compatible with catching anything "...above the level of a very low whisper, would be picked up by it, moreover, so long as he remained within the field of vision which the metal plaque commanded, he could be seen as well as heard" (Orwell, 2013, p. 5). However, the telescreen creates a sense of savagery using cinematic technics of its time as it produces more hatred for the enemy and more obedience for Big Brother. Conventional media, television or the new media might be employed for good ends. However, one should not forget the fact any sort of media is a two-edged sharp knife that can harm oneself. Surveillance with telescreen as well as helicopters were the ideas that were much more ahead of their times. In 80s or 90s science-fiction genre people could imagine a technology for surveillance that is similar to *Nineteen Eighty-Four*. About surveillance and specifically the telescreen, Klinger sheds light on the *Nineteen Eighty-Four*'s projection on the future: "George Orwell envisions the potential of interactive audio-visual media (the 'telescreen') to supervise and destroy individual freedom and social relations under the sway of a totalitarian regime" (2018, p. 1). The surveillance system is a tool against the individuality. However, Orwell made a mistake while describing the telescreen as two-way tool of surveillance belonging to certain social castes of the society. He claimed that the proles do not have telescreens at their houses, which turns out to be wrong. In fact, the masses including the proletariat in modern times are manipulated by the mainstream media and by the hands that controls it. Telescreen being a part of the surveillance that organizes the stability in Oceania is not the only tool or part of the force that the Party possesses. In addition to technology, *Nineteen Eighty-Four* shows a combination of the hard power integrated with ideology: "In the far distance a helicopter skimmed down between the roofs...it was the police patrol, snooping into people's windows. The patrols did not matter, however. Only the Thought Police mattered (Orwell, 2003, p. 4) As a hard power instrument, the Party uses Police patrol even helicopters to keep an eye on the citizens at their homes and Thought police operates as an hard power that controls the compatibility of people's thoughts with the principles of the Party and. Even a simple piece of thought may pose a threat to the Party which should be avoided at all costs. The state is in total control and has a strict surveillance policy making it quasi-impossible to avoid doing anything without being detected. Party watches people at workplace in public and even at their homes. The scenery of the streets through which Winston commutes to work, to the Ministry of Truth, Record Department poses a

post-apocalyptic, war-thorn and godforsaken neverland which is the ideal setting for a dystopia to take place. Constant surveillance of the authorities, make the people paranoid and somehow obedient. However, it is not enough for a fully obedient society because ongoing surveillance and pressure would end up as revolt or rejection at some point or another.

The Party also abuses and intends to change the language, which is the medium of communication shapes the society as well as singular opinion. In addition to being a communicative tool, language “is also an effective instrument of challenge, developing naturally and largely outside the reach of governmental and artificial control” (Fowler, 1995, p.226). As the basic medium of surveillance and control over the society, the language is a vital component that makes a nation, is also planned to be deconstructed and transformed into some nonsense that even the native speakers will no longer be able to communicate. Once people do not have the linguistic formation, they will turn into submissive citizens. A dilemma arises as “...taking control over the means of language, representation, memory, and interpellation is a crucial weapon and strategy in moving dystopian resistance from an initial consciousness to an action that leads to a climactic event that attempts to change the society (Baccolini and Moylan, 2003, p. 6). The Party will have destructed and deformed the culture and even the language in the near future. Syme, a linguist working at the Records department explains: “We’re destroying words - - scores of them, hundreds of them, every day. We’re cutting the language down to the bone. The Eleventh Edition won’t contain a single word that will become obsolete before the year 2050” (Orwell, 2003, p. 59). Instead of changing the signification of the words the party takes a much more radical step and wants to destroy the language altogether. Once the language no longer exists, the elite will also have no means for communication. This poses a major unsolved problem even for the elite or the inner circle of the party will not be able to overcome. Connectedly, the language of the laws are not made simple for a reason. The laws can be broken with ease when they are difficult to interpret. The totalitarian states may want to deconstruct the language and along with it the laws in order that they could be the only law themselves. Because of the complexity of the language, the individuals may not be able to interpret the laws themselves and need someone else to do the job and a third-party interpretation of a law concerning any matter related from the smallest unit of a society to the upper institutions may be used to manipulate the citizen or at least give false information or hide the truth that is beneficial or hazardous

for the citizen. At the end of this period the Party plans to cut down all the words in the language which creates another paradox for them. Along with the people they will also lose control and even the power as the world without communication means abyss. All the people ranging from the inner circle of the Party to the proletariat speak the Oldspeak language which means they think, remember or concisely do whatever they want to do through the context of old language. The Party may naturally want to erase the old language, culture and historical accumulation to manipulate people more, yet they do not offer something practical after destructing the old means. Even the linguists who destroy the old language speak and think in the old language. The Newspeak that the Party offers instead of the Oldspeak shrinks each year. Newspeak is to shrink the depth of thought along with the words and the language. Syme, realized the truth that all the other remaining concepts if remains, positive concepts would be destroyed with the destruction of the language. Syme believes that they “shall make thoughtcrime literally impossible, because there will be no words in which to express it” (Orwell, 2003, p.60). Furthermore, by 2050 nobody will understand the Oldspeak which will make thoughtcrime impossible according to destructive linguistic plans of the Party. The English literary canon and authors will also undergo a process of destruction: “Chaucer, Shakespeare, Milton, Byron -- they’ll exist only in Newspeak versions, not merely changed into something different, but actually changed into something contradictory of what they used to be” (Orwell, 2003, p. 61). English literary canon is also planned to be replaced with their Newspeak editions which means the destruction of their original content as well as their meanings. The message given by each literary unit will also be transformed into Oceanic Newspeak nonsense. The literary canon will be destroyed by the tyrannic Ministry of Truth’s practises:

Not surprisingly, the Newspeak project extends to works of literature as well, since the classics of past literature are informed by precisely the kinds of polyphonic energies and human passions that the Party seeks to suppress. Therefore, the works of writers such as Chaucer, Shakespeare, Milton, and Byron are in the process of being translated into Newspeak and thereby rendered ideologically orthodox (Booker, 2005, p. 35).

The aforementioned names represent a literary period and a literary genre or tradition. Chaucer belonging to the Middle Ages came out with one of the most significant works of English Literature. *Canterbury Tales* reflects and criticises the norms of his time. Shakespeare contributed a lot to literature as well as the English language. Shakespeare did just the exact opposite what the linguists of Oceania is doing to literature and

language. Therefore, destructing or deconstructing a literary canon may signal a trophy of a vendetta. What was given by means of literary tradition are now being taken by linguists in the name of the Party. The literary or cultural destruction will not stop at any point: “Even the slogans will change. How could you have a slogan like ‘freedom is slavery’ when the concept of freedom has been abolished? ...Orthodoxy means not thinking -- not needing to think. Orthodoxy is unconsciousness” (Orwell, 2003, p. 61). Even the slogans will no longer signify what they did in the past. The exact opposite terms such as war and peace, freedom and slavery will be abolished and thinking systematic will cease to exist.

The language is shifted to *Newspeak*, a hybrid of English language with new words making English the most spoken *lingua franca* in Airstrip One, London. England was shifted to Airstrip One. The names of the countries and cities are changed. However, the name of the city of London remains intact. Orwell may have chosen this setting as a response to the criticism that arouse against him. The events are taking place in an English-speaking country. The language on its own is the proof that Orwell solely warns the people against the dangers of the corruption of the power. It can be USSR or Nazi Germany or a “Western” country. What Orwell proposes could happen at any time unless democratic institutions of the society are secured. Newspeak gives new annotations and secondary meanings to the words and sentences attempting to alter the way one speaks, finally the way one thinks as well. The Newspeak as suggested by Feder introduces “... a method of altering the very function of the brain, the very nature of instinct, so that selfhood is no longer intrinsic to human development” (1983, p. 406). The Party, within reason believes to shape the way of thinking relies primarily on shaping the language. The more the Party shapes the society the more alienated the people get. They get alienated to the society which once they were a part of. Oceanic people use dollars as currency which reminds the American intervention and its constantly rising effect after World War II that changed the way of power axis. It is possible to capture or shape the thoughts through cutting on the words and the language of Oceania. However, Winston tries to escape from the tyrannical control of the Party through language. He starts his escape by simply keeping a diary of his own. Winston Smith challenges the boundaries set by the Party to put into words how and what he feels. He purchases a diary in the free market, hides behind the telescreen as it cannot be shut off completely or dimmed. To keep a diary “... was not illegal (nothing was illegal, since there were no longer any laws), but if detected it was reasonably certain that it would be punished by death, or at least by

twenty-five years in a forced labour camp” (Orwell, 2003, p. 9). Writing with a pen and paper may seem archaic in *Nineteen Eighty-Four* yet, it is a revolutionary act against the regime and Winston Smith underlines the freedom of thought by keeping a personal diary and penning it personally in the old-fashioned way. It is also a getaway from the regime’s nonsense and oppression. Why Winston wants to keep a diary and communicate with the future generations is because he hopes for a better future even if he believes he will not be able to witness the change, he wants an alternative way of life which feels more normal than the existing one. Winston began to write about a film in which a boat, full of refugees is being chased by the helicopters and one of the refugees is shot dead and the others are killed with a bomb drop. Apart from the catastrophic scenery, the boat and refugees mean a search for hope and new beginnings and a new place they hope to live. In his mind set, Winston like the refugees tries to get away from the chasing and the oppressing system, the party and Big Brother. In his diary, he writes in capitals “DOWN WITH BIG BROTHER” (Orwell, 2003, p. 18) half a page. This is the first clear manifestation of Winston’s hatred for the party and Big Brother. He is aware that he commits thoughtcrime. Whether or not he takes action, thoughtcrime will follow him till the end. Winston knows if he got caught by the Thought Police, it would mean a certain death because he is not just involved in a counter revolutionary act but also blasphemes against Big Brother. Although Winston commits thoughtcrime and even puts it into practice by writing down on his diary, he still wants to give hope for the upcoming generations by making an example to follow out of himself even if he knows the punishment for the crime.

Winston’s workplace, the Ministry of Truth -- Minitrue, in Newspeak deals with the circulation and falsification of the information and knowledge. The building of the ministry “...was an enormous pyramidal structure of glittering white concrete, soaring up, terrace after terrace, 300 metres into the air” (Orwell, 2003, p. 6). The shape of the building is described as the structure of the pyramids enabling a power relation correlation between the ancient tyrannies with the modern ones. The Ministry of Truth is one of the most powerful apparatuses of the Party. It fabricates truth, changes the course of history by writing and rewriting it. It is the propaganda machine of the Party. Once the individual gets his guard down against the Ministry of Truth, it means a certain death. One would need a cause to believe in and support the Party. The Ministry of Truth granted that cause. On the walls of the Ministry of Truth hangs three principles of the Party:

“WAR IS PEACE
FREEDOM IS SLAVERY
IGNORANCE IS STRENGTH” (Orwell, 2003, p. 6).

From the slogans, it is possible to interpret that bending of reality and making anyone believe to that reality in accordance with the advantage of the Party is in The Ministry of Truth's power. The Party has several ministries and subbranches of those ministries. The most powerful of them is the Ministry of Truth dealing with; "...news, entertainment, education, and the fine arts. The Ministry of Peace, which concerned itself with war. The Ministry of Love, which maintained law and order. And the Ministry of Plenty, which was responsible for economic affairs" (Orwell, 2003, p.6). The names of the four ministries prove a point that all the positive concepts such as Peace, Love, Plenty and Truth are contradictory, so the Party gives up using deliberately the old positive concepts and changes their functions, making them fully operating machines of lies, war, poverty and hate to maintain the power. The names of the ministries are designed according to the doublethink: The Ministry of Peace with is related to war, The Ministry of Truth fabricates lies, The Ministry of Love is in relation with torture and murders and the Ministry of Plenty with scarcity. The buildings of the ministries or the buildings that belong to the party are also designed to pump fear into the very hearts of those who have the smallest idea of going against the party; "...a maze of barbed-wire entanglements, steel doors, and hidden machine-gun nests. Even the streets leading up to its outer barriers were roamed by gorilla-faced guards in black uniforms, armed with jointed truncheons" (Orwell, 2003, p.7). As described the buildings are designed and built out of not only architectural perfectness but to give a message or warn the people against any idea that comes across to the mind that is not in favour of the party. As an apparatus of propaganda, the Ministry of Truth consists of sub-departments like Fiction Department, Record Department and alike which fabricate or bend the reality and the truth along with it and Winston occupies only a cubicle which is a part of the greatest manipulation tool of Oceania.

Soft powers such as the aforementioned means of Ministry of Truth is helped by hard power to maintain a total balance in Oceania. Military which serves as a hard state apparatus is *de facto* a heavy burden of expense for the Party. It is only possible to justify it if the people believe that the military exists only and only for the sake of protecting people. A part of the military auxiliary apparatus, Two Minutes hate, is some kind of a moment of silence when people see and curse the face of the arch-enemy, a notorious

pariah Emanuel Goldstein on the telescreen. He is the fallen angel of revolution and is excommunicated by Big Brother. Two Minutes Hate is carried repeatedly as the Party needs enemies to hold the citizens together. During the Two Minutes Hate each individual becomes one and loses the individuality. The individual as the “mass-man regards himself perfect.” (Ortega y Gasset, 1957, p. 69). As a member of a group, even the weakest individual finds the opportunity to feel powerful and, may tend to believe that she/he is powerful than she/he appears to be. Goldstein’s appearance on the telescreen follows an orgiastic hatred of the furious crowd:

As usual, the face of Emmanuel Goldstein, the Enemy of the People, had flashed on to the screen. ... Goldstein was the renegade and backslider who once, long ago (how long ago, nobody quite remembered), had been one of the leading figures of the Party, almost on a level with Big Brother himself, and then had engaged in counter-revolutionary activities, had been condemned to death, and had mysteriously escaped and disappeared. The programmes of the Two Minutes Hate varied from day to day, but there was none in which Goldstein was not the principal figure. He was the primal traitor, the earliest defiler of the Party’s purity. All subsequent crimes against the Party, all treacheries, acts of sabotage, heresies, deviations, sprang directly out of his teaching. Somewhere or other he was still alive and hatching his conspiracies: perhaps somewhere beyond the sea, under the protection of his foreign paymasters, perhaps even -- so it was occasionally rumoured -- in some hiding-place in Oceania itself (Orwell, 2003, pp. 14-15)

Goldstein is an imaginary enemy fabricated by the Party in order to give the message that the state is in danger and attacked by the monstrous enemies. The Party is doing its best and fighting against him to deliver and secure the people from his pseudo wrongdoings and false beliefs. Emanuel Goldstein like Big Brother does not have a voice and only serves as *persona non grata* of Oceania. Big Brother repeatedly appears after the cursing, beating and gives hope to the people. The biggest symbols of love and hate, Big Brother and Goldstein are constantly mentioned, praised or cursed but never shown in reality. In contrast with the vaporizations, the party is capable of fabricating non-existent people that would help create a fictional hero cult: “Today he should commemorate Comrade Ogilvy. It was true that there was no such person as Comrade Ogilvy, but a few lines of print and a couple of faked photographs would soon bring him into existence” (Orwell, 2003, 54). The country and the people need heroes regardless of fake or real. Hero cult is another means to consolidate the people and keep the nationalism intact. Heroes firstly exist and then become martyrs; “Comrade Ogilvy, who has never existed in the present, now existed in the past, and when once the act of forgery was forgotten, he would exist just as authentically, and upon the same evidence, as Charlemagne or Julius Caesar”

(Orwell, 2003, p. 55). Even though Comrade Ogilvy is a non-existent person which means that he is a fabrication of the state propaganda, he comes to existence and then becomes a legend as a part of the hero cult that the state needs to fabricate for its own sake and for consolidating its citizens.

To denounce the enemies of the state and curse the arch enemy, Two Minutes Hate serves as some sort of public service announcement shown on telescreen to direct and consolidate the citizen with the Party propaganda. It is impossible and discouraged to avoid the Two Minutes Hate which ends up with a scene in which Big Brother appears as some kind of Jesus Christ or saviour battling with the dark forces and enemies, internal and external. What is more interesting is that the threat Emanuel Goldstein poses still goes on. He is even said to be living in Oceania plotting against the Party and Big Brother. What the Party uses is the feeling of fury and hate against a blurry enemy. Otherwise, it would be a little bit challenging to explain the fact that the country needs more military power as it has powerful enemies. In reality the Party needs such power to maintain is the power itself. West classifies different of types of power to shed light on the hunger for power:

Power is the willingness and ability to kill, control, manipulate, oppress, humiliate, and torture other human beings. Power is malignant. The second is that the form of power that is most dangerous is concentrated, unconstrained, unchecked state power. Of all possible distributions of power, the novel urges, the one in which the state holds an excessive amount is the most dangerous. Thus, in Nineteen Eighty-Four, virtually every misery suffered by the citizens of Oceania, from poor consumer goods, to literal bombardments from the sky, to the doublespeak imposed on them, the false consciousness that results, and the ever-present threat of imminent and arbitrary arrest and execution, is the result of the conjurings of unchecked, centralized state power, which is in turn motivated, not by a misguided paternalism, but by the sheer desire to kill, destroy, and control. (2005, pp. 244-245).

Unchecked political power is the greatest danger a society could face. Unless the Party has the means to show off its power, its function will not be complete and the power hunger of those who hold it will not be satisfied. It turns out that uncontrolled state power is the most dangerous for a reason. While the interpersonal dispute is rather easy to handle, once the individual or society has any issue against the state and if the power utilization of state is not controlled by law or any means, the state tends to practice its power on the specific individual or the society. When Goldstein appears during the Two Minutes Hate on the screen tries to deliver the right of the people to them by “....

denouncing the dictatorship of the Party, ...demanding the immediate conclusion of peace with Eurasia, ...advocating freedom of speech, freedom of the Press, freedom of assembly, freedom of thought, he was crying hysterically that the revolution had been betrayed (Orwell, 2003, p. 15). Goldstein claims that the regime of Oceania is a dictatorship, the first faulty statement in the eyes of the party and the people. Goldstein supports freedom of speech, press, and thought. He tries to prove the fact that if the free speech is practised, the ideas will tend to flow in a way that will make the people enjoy it and be not hesitant to challenge the official truth as what the Party says and what the reality may differ as: “[t]he result is that truth is one thing and “official truth” is another” (Russel, 1984, p. 179). The majority of the Oceanic people are not aware of fact that they are being deprived of their freedom. If they think they are being deprived still, they can face vaporization or correction. Another accusation that Goldstein makes on the screen is that the Revolution is now malpractice as it lost its original doctrines and aim. The Party, on the other hand, makes people believe that the Revolution has perfected the country as well as people. Therefore, Goldstein makes nothing but mere accusations against the stable rulers of Oceania. He has no other proof but solely accusations which makes people hate him more and makes Goldstein the arch-enemy of the State, the Lucifer of Oceanic Party religion. They demonise him showing “... endless columns of the Eurasian army - row after row of solid-looking men with expressionless Asiatic faces, who swam up to the surface of the screen and vanished, to be replaced by others exactly similar” (Orwell, 2013, p.15). Demonising Goldstein is not enough, he is also associated with the enemy: “... Asiatic faces, who swam up to the surface of the screen and vanished, to be replaced by others exactly similar. The dull rhythmic tramp of the soldiers’ boots formed the background to Goldstein’s bleating voice” (Orwell, 2003, pp. 15-16). Being associated with the Eurasian soldiers marching on the screen at the background of his speech, Goldstein’s demonising process is now complete. Goldstein is the permanent enemy even more than that as the enemies of Oceania changes over time; “He was an object of hatred more constant than either Eurasia or Eastasia, since when Oceania was at war with one of these Powers it was generally at peace with the other” (Orwell, 2003, p. 16). Oceania is always at war and people are kept together with the principle that make them think they should defend their motherland and support the Party which fights against the enemy on all grounds. There was a great war and atomic bombardments which gave way to the existence of Oceania, Eastasia and Eurasia. All the conspiracy theories about Goldstein refer to the existence of a book called simply “the book” is mentioned related to Goldstein

and his so-called underground association believing that: “He was the commander of a vast shadowy army, an underground network of conspirators dedicated to the overthrow of the State ...It was a book without a title. People referred to it, if at all, simply as *the book*.” (Orwell, 2003, p. 16). The book and the Brotherhood will also turn out to be mere fabrications of the Party in order that they could make people believe in the existence and threat internal enemies as well as the enemy states they are always fighting. At the end of the Two Minutes Hate people are exhausted of shouting and cursing Goldstein and overjoyed by the appearance of Big Brother. People created a hero cult and got accustomed to worshipping, they will follow the leader no matter what words he utters or does not speak at all. People would willingly buy anything that Big Brother says. As Gottlieb proposes that “...hatred against this Satanic enemy allowed the dictator to justify his persecution of any individual or group he chose to associate with the scapegoat - an effective ploy leading to the subjugation of his own people to slavery” (1988, p. 55). Big Brother and the Party justify their tyrannical regime by creating a powerful internal enemy. The Party propaganda wants to make people believe that there have always been enemies but the Party has been there to end the wars and secure its citizens. Even an earliest memory of Winston reminds himself that the war has existed throughout his life. To keep the status quo going, the Party should always be in war to consolidate the people and to be worshipped by people. When the last of the enemies does not stand in its path, the state should fabricate enemies. Winston was born into a world of constant warfare. His memory flashbacks to the past when an atomic bomb was dropped. Winston runs away from the destruction of the bomb dropping and constant destruction of war.

Two Minutes Hate or similar ceremonies are mentioned to have been inspired by Orwell’s lifetime and the world status-quo he experienced. The world is known to be polarized by the powerful enemy-states at the time. To justify their acts and for the sake of continuation of power, the totalitarian states of his time play their parts in action as well as ceremonies:

The Two Minutes Hate and the vast Hate Week rally recall Hitler’s Nuremberg rallies, where party speakers whipped up crowd hysteria. The Jewish Goldstein, one of the targets of hate, represents both the ‘Zionist conspiracy’ of Nazi ideology and the Russian ‘renegade’ Trotsky, Stalin’s opponent and victim. (Meyers, 1991, p. 121).

It is known that before and during the World War II, Nazism and Fascism and Soviet Communism were on the rise. Overjoyed with hysteria, people followed charismatic and

brute dictators and those dictators powered their reigns with the aforementioned elements such as rallies, meetings, rituals etc. It was necessary for those who held the power to create a power balance among themselves and the targeted enemy which secured the status-quo as well as their tyranny. Winston in our case, observes and makes the reader feel as he fulfils his duty to the Party as an obedient comrade. However, upon turning back home he turns back to his blasphemy against the Party and Big Brother, he wrote in capitals letters; “DOWN WITH BIG BROTHER” repeating the sentence more many times” (Orwell, 20123, p. 21). Winston starts his own revolt against the party and Big Brother by writing a diary telling his inner and true feeling he has towards them. What Winston commits by writing was even more than a blasphemy. It was what Party called thoughtcrime. Thoughtcrime means the inevitable death or sever punishment for the one who commits it. The Thought police who were in charge of finding and punishing the thought criminals would find and destroy all the traces of the criminals that they would cease to exist. Winston felt he would get vaporized sooner or later; “they’ll shoot me I don’t care they’ll shoot me in the back of the neck I don’t care down with big brother they always shoot you in the back of the neck I don’t care down with big brother” (Orwell, 2003, p. 22). Although he was aware of his crime and situation and inevitable destiny, Winston resists against the Party and continues to curse Big Brother.

Hannah Arendt in her work *The Origins of Totalitarianism* suggests that the enemies in totalitarian regimes function almost as a necessity. Unless the people are not shown enemies “it would mean the end of history itself if rudimentary classes did not form so that they in turn could ‘wither away’ under the hands of totalitarian rulers” (1968, p. 464). The totalitarian rule owes its existence to real/ fabricated, external/ internal enemies. Goldstein as well as constantly changing super state enemies fills this gap for the government of Oceania. As Decker asserts theoretical support for totalitarianism brings history to a point of repetition; “... Goldstein’s *The Theory and Practice of Oligarchical Collectivism* (a parody of Trotsky’s *The Revolution Betrayed* [1937]) reveals that a geographic and technologic equilibrium prevents the three superpowers from expanding their territories in any but the most tentative way” (2004, p. 151). While the Party deals with two other super states, the citizens of Oceania are consolidated through theoretical nonsense fabricated by the Party itself. The constant struggle among three super states and the internal affairs of Oceania creates a temporal and spatial obscurity. As a result, date and time are not clear in *Nineteen Eighty-Four*. The Party solely focuses on the exact present rather than the past or the future. The temporal

continuum is changed for every layer of the society. Winston is unable to keep track of time leading him to check his sense of time with an old prole who also fails to remember anything significant related to the past. Julia, also an outer party member, cannot remember the number of partners she has had so far. The outer Party members seem to be incapable of measurement and counting. Relying on this blurriness the speaker during the Hate Week speech does not hesitate to say that the enemy is then Eurasia but not Eastasia, falsifying his previous sentence:

[t]he speaker at a Hate Week rally, furthermore, finds no problem in informing the crowd mid-sentence in condemnation of Eurasia that their enemy is, and always was, Eastasia ... the posters that condemn Eurasia are instantly changed and they put the blame on the invisible agent-provocateurs. “Just as doublethink could explain away anti-Eurasia war posters as the work of Goldstein-influenced saboteurs, it could ascribe images of non-persons or narrative inconsistencies to the handiwork of Big Brother’s enemies (Decker, 2004, p.153).

Since it is easy to blame the unseen enemy, the Party pulls away from the responsibility to share the truth which creates public opinion. Erika Gottlieb answers the question of why the people of Oceania chose to believe the shift of enemies to the contrary of a sane mind, during mid-speech by the speaker. For Gottlieb the Oceanic people:

...are also prevented from relying on their own judgement or memory in identifying evil: As a result, they succumb to a state of mind the Party chooses to call the “love” of Big Brother, the same state of mind Goldstein’s Book defines as “controlled insanity” or Doublethink. (2007, p. 52).

One of the most complicated Oceanic brainwashing or thought control mechanisms is the doublethink which can be defined and elaborated as: “To know and not to know, to be conscious of complete truthfulness while telling carefully constructed lies, to hold simultaneously two opinions which cancelled out, knowing them to be contradictory and believing in both of them...” (Orwell, 2003, pp. 40-41). Although doublethink technique seems to be embodying and utilizing sophisticated methods, it relies mostly upon binary oppositions. Instead of keeping them apart, doublethink requires the co-utilization of binary oppositions. To keep two opposites at the same time or use them both simultaneously or one of them when necessary is the working principle of doublethink technique. The problem with Oceanic people is that they lack the ability to form a collective consciousness that is able to help them in times of need, even though they are good at detecting the truth and the dangers from childhood through drills, They choose to

love Big Brother and hate Goldstein as they are told or they believe one time the enemy is “x” while another time “x” has never been the enemy of the state. They practice doublethink to believe multiple contradictions. While meditating upon the doublethink, its complexity complicates the individual who thinks whether it is really possible to believe in multiple opposite ideas simultaneously. Gottlieb also explains the contradictory belief of multiple ideas embodying a medieval mystical code: “[c]oincidentia oppositorum embodied in the language of oxymoron and paradox—a code in itself—the Inner Party attempts to draw attention to a power beyond the realm of Reason, and to generate faith in this power” (2007, p. 53). Since the issue gets more complicated, people turn to faith rather than finding an answer to absurd nature of the events. They believe blindly in what they cannot explain. Winston, takes a journey to which O’Brien takes. He goes through the processes of “Learning, Understanding and Acceptance,” which I suggest is Orwell’s parody of the spiritual journey undertaken by many a mediaeval mystic, consisting of the three stages of Purgation, Illumination, and Union” (Gottlieb, 2007, p. 54). Winston goes through Purgation and Illumination mocking a medieval spiritualist under heavy torture. He reaches to illumination when he accepts that he loves Big Brother. Winston’s loving of Big Brother may implicate that he is under the influence of heavy torture and brainwashed as “[t]he dystopian protagonist, however, is generally prohibited from using language, and ‘when s/he does, it means nothing, words having been reduced to a propaganda tool’” (Moylan, 2000, p. 149). Winston’s love for Big Brother as a result, may implicate none other than a brainwashed individual. Apart from the brainwashing, the Party owes its absolute reign to the doublethink; a self-control mechanism each party member has to practice in order to be a model citizen. The concepts in doublethink are blurry and can have multiple meanings. If the citizens are expected to believe regardless of massive lies and alterations of everything, they have to practice doublethink and really believe whatever they think. To understand the doublethink Freudian thinker Schreber suggest that the souls learned a God-spoken “basic language; [‘Grundsprache’], a somewhat antiquated but nevertheless powerful German, characterized particularly by a wealth of euphemisms (for instance, reward in the reverse sense for punishment, poison for food, juice for venom, unholy for holy, etc.)” (2000, p.26). *Grundsprache* much alike doublethink proves the fact that the contrary signified meanings can be used instead of one another. A positive meaning can be negative and vice versa if one is trained to think so. Homi Bhabba on the other hand, proposes that “[d]oublethink destroys the event of memory and the verifiability of history by arresting

language and consciousness in an endless, “frozen” present: a “present” that is constituted through the act of holding two contradictory beliefs in one’s mind simultaneously” (2007, p. 32). Doublethink encaptivates the past and the future imprisoning the individual in the present time among contradictory ideas. Even though it means holding two ideas simultaneously, a Party member may have to hold multiple ideas and pick the one which fits to a particular situation. In spite of all the effort Newspeak does not have proper function compared to the colloquial language as the “Colloquial language, the common people and common-sense will survive the most resolute attempts at total control” (Crick, 2007 p.158). Despite all the attempts to control thought and to manipulate the way people speak, it can be seen from even the rumours that there is a resistance against the party, the colloquial language and normal thought find their ways. In addition to the language, to grant total obedience, the Party has changed various other things such as the currency, time format, measurement system etc. as Posner expresses:

We soon discover that there is nothing uncanny about a clock’s striking thirteen in Oceania, because Oceania numbers the hours one to twenty-four, which is a clearer and simpler method for recording time than the a.m.-p.m. system, just as it uses the dollar rather than the non-decimal English currency of Orwell’s day and just as it uses the metric system in place of English weights and measures. Yet these simple, “rationalizing” measures turn out to be sinister in their own right. They illustrate the Party’s effort to empty the culture... (2000, pp. 22-23).

The Party attempts to cut the present of the country from its past. It can be concluded that the country had another measurement system, currency, time format etc. By shifting them to their alternative counterparts the Party takes a step little for itself but a bigger one for the erasure of the past, which enables them to have their own system easier in a nearer future. The constant changing of the present and cutting ties with the past is carried out through official educational policy the Party applies to the majority of the Oceanic society as well as correctional facilities and “...physical jerks” (Orwell, 2003, p. 36). There are public executions for the enemies of the state. The public execution is one of the means of the authoritarian rulers through which they test and show off their powers to break the guards of the enemies and restore trust of their own citizens. People are to view the monthly-held hangings. The children are also to attend the hangings to witness and get to know their enemies at an early age. They are brainwashed to get persuaded about the idea that they could never be friends with people from other two countries. The education of children in Oceania has also some trust issues. The children should never trust anyone

including their parents and if their parents make any mistake, they should not hesitate to sell their parents off: "...hardly a week passed in which *The Times* did not carry a paragraph describing how some eavesdropping little sneak – "child hero" was the phrase generally used -- had overheard some compromising remark and denounced his parents to the Thought Police" (Orwell, 2003, p. 29). The children who sell their parents due to various reasons are honoured nationally and have a passage in *The Times* much alike the children's sections of the modern-day magazines. The party has turned children into conspirators, collaborators or provocateurs. Nothing but the Party and the Party only should matter to the citizens of Oceania, regardless of their families, parents, children, etc. The Party uses various means of education as well as control mechanisms:

This 'totally administered society' is maintained by both the coercive power of the state – wherein people are kept in obedient line by the power of the police, the military, and the legal system – and of civil society– wherein the socializing, or ideological, apparatuses of church, school, law, culture, media, and so forth more quietly and less obtrusively channel people into appropriate and productive behaviour (Moylan, 2014, p. 16).

Escaping from the horrible situation is projected through Winston's revolt and hopes of posterity and the future. During a Two Minutes Hate he hears: "We shall meet in the place where there is no darkness. ...It was O'Brien who had spoken to him out of the dark" (Orwell, 2003, pp. 29-30). Winston for the first time, hears from an anonymous voice that they will meet in the place where there is no darkness. This sentence foreshadows the development of the narration and gives a clue about the development of the story. Winston will meet O'Brien where there is no darkness. The light and darkness themes are in constant conflict: "Nothing was your own except the few cubic centimetres inside your skull" (Orwell, 2003, p.32). The party wants even those cubic centimetres inside one's skull. Winston wants to save those cubic centimetres, aware of the fact that the free will means exact death for him yet, he wants to leave some traces behind him for the future generations to come:

To the future or to the past, to a time when thought is free, when men are different from one another and do not live alone -- to a time when truth exists and what is done cannot be undone: From the age of uniformity, from the age of solitude, from the age of Big Brother, from the age of doublethink – greetings! (Orwell, 2003, p. 32).

He is aware of the fact that by writing and saluting the future generations from the age of Big Brother he brings himself to his very own end as he deliberately commits thoughtcrime that "does not entail death: IS death" (Orwell, 2003, p. 33). Winston's

aim for leaving an open letter to the upcoming generations and his using the medium of language in its conventional form may have been interpreted that there are people still remember the past times. Winston uses traditional methods to keep his mind sane by connecting the dots between past and present. He wanders through the prole areas of the city in relation to the past as Watt suggest:

First, there is the diary itself. It is a literary *acte gratuit* of a heroic kind, since endangering his life merely to give an objective testimony to his view of the truth about himself and his time surely bespeaks Winston's deep need for self-expression. Secondly, there is another and almost opposite feature of Winston's sensibility—his characteristic obsession with the folk memories of the past; the most important one is the rhyme "Oranges and lemons, say the bells of St. Clement's"... (2004, p.55).

Winston's thoughtcrime or literary act begins at the beginning of the novel. Even at the cost of his life, he prefers to write to be somehow immortal or to be understood even after his death. Meanwhile, he tries to find a bridge between the past where he believes he could find the truth through following folk rhymes. Comically, those who happen to know those rhymes happen to be the party members just like Winston and O'Brien. However, the genre and the content of the folk rhymes belong to the common people, in other words, the proles, which makes it attractive that it is the portal between the present and the past, and secondly, the rhymes tell the name of the bells and the churches in London which are now long gone, yet allows drawing a mental architectural picture. What motivates Winston is possibly accepting the individualism as the firm reality. As an individual Winston tries to gaze upon the past to help himself find a solution to the problems: "It is this idea that leads Winston, at his first and only real meeting with O'Brien until his arrest, to propose his toast, 'To the past'" (Watt, 2004, p. 56). The Party does not want people to be interested in the past as they will be aware of an alternative lifestyle rather than that of the tyrannical status quo of the party. This is the reason Winston is condemned to be a pariah. Winston represents a Cartesian dualism as proposed by Adelson: "I remember; therefore, I exist." To which O'Brien replies, "I control memory, and therefore your existence"" (Orwell, 2003, p. 60). To remember is the only way to stay human in Oceania. However, O'Brien intervenes in the process of Winston's remembrance and controls his existence. Collectivism in Oceania is so depressive that once the individual gets somehow into the safe zone, he does not want to come out to get unified with the society. Orwell describes the physiological cost of the situation in Hitler's motto "Better an end with horror than a horror without end" (Orwell, 1968, p.14). He converts the motto in *Nineteen*

Eight-Four a boot image pressing on the face. O'Brien describes that boot the ultimate end of the party with the boot imagery which signifies that "once one gets into a totalitarian regime there is no way out, no hope through conspiracy or rebellion" (Crick, 2004, p. 76). Winston is well aware of his inevitable end that he will not succeed through rebellious or counterrevolutionary act yet, he wants himself to be an example to prevent such a repetition for the future generations. In the nightmarish Oceanic regime, there is not a getaway but "only continual rediscoveries of Oceania where one least expects it" (Miller, 1984, p. 705). The captivated soul inside Oceania will experience a layer of Oceania only to find more misery and pain.

To run away all the and pain and to discover his own version of Oceania, Winston constantly dreams about a place called Golden country. It is Winston's fantasy about a world without party and Big Brother. He tries to take shelter in a parallel reality where there is no intervention of Oceanic tyranny. He does "...so locationally by providing a place outside the political panopticon and ruling ideas system of a Party member's life, from which a wider vision may grow and rebellion can begin" (Stephens, 2004, p. 91). Out of the political nightmare, he is in search of a safe haven where he can lead a better life. Golden country is a getaway, a Neverland for Winston to exist far from Oceania as well as the tyrannical Party. Furthermore, Golden Country is the possible jump-starting place of a revolution. It is the place to improve the conditions. Coming back to Oceanic reality, the alteration process in order to cut the ties between past and present continues with the names of the cities, countries swallowing the past names and giving new names: "Britain has become Airstrip One, part of Oceania, which is one of the three great world-States. The other two are Eurasia and Eastasia..." (Symons, 2002, p.253). However, the name of the city of London remained unaltered. There must be a reason the Party did not change the name of the city of London, the capitol of Airstrip One, Oceania. The intact name of London may signify a hope even if the smallest crumble of it to show that there is a way out of this madness. Winston's flashbacks more or less give a similar message. The dramatic scene of bomb droppings gives the reader a clue that it may belong to World War II as the first experiments and dropping of atomic bombs happened during World War II. Closer to the real scenario of Second World War, the atomic bomb was dropped this time in Colchester bringing death and destruction to the local people and defeat to the state of England. What makes it more interesting that it states the air raid surprised everyone which mean there was a time without war. The best way for staying

human is to be able to stand against the wrongdoings of the tyrannical rule which Winston tries. However, Winston feels complicated along with everything else about the existence of Big Brother. He cannot exactly remember the first time he has ever heard about Big Brother. The deeds of Big Brother;

...had been gradually pushed backwards in time until already they extended into the fabulous world of the forties and the thirties, when the capitalists in their strange cylindrical hats still rode through the streets of London in great gleaming motor-cars or horse carriages with glass sides. ...Winston could not even remember at what date the Party itself had come into existence. He did not believe he had ever heard the word Ingsoc before 1960, but it was possible that in its Oldspeak form- "English Socialism", that is to say -- it had been current earlier. ...It was not true, for example, as was claimed in the Party history books, that the Party had invented aeroplanes. He remembered aeroplanes since his earliest childhood. But you could prove nothing. There was never any evidence (Orwell, 2003, pp. 41-42).

Winston is not sure when he first heard about Big Brother. For tyrannical practises in the name of Big Brother, he has seemed to be existence from the beginning of the time. Big Brother as far as Winston remembers must be in existence since the early days of Revolution in the 60s. However, there is not any evidence about the existence of Big Brother to prove or to falsify it. The Party imposes the thought that the Big Brother has been in existence since the forties when the capitalists ruled in England. The Party also deals with events as well as people. The invention of the motor-cars even the aeroplanes was in the Party's times and power. What the party has not destroyed during the revolution it has converted "...like St Clement Dane's church, has been defaced by ideology. The church of St Martin in the Fields, which now stands in Victory Square, houses a propaganda museum" (Meyers, 1991, p.120). The revolution has wiped out everything that is related to pre-revolution times to cut the tie with those times. The churches or the squares have remained in a few people's memories. Rather than memories and ties with the past, now only the war itself matters regardless of to whom and how long. The allies change as well as the enemies. The three super states of the world were in a constant state of war. To know for certain "...who was fighting whom at any given moment, would have been utterly impossible, since no written record, and no spoken word, ever made mention of any other alignment than the existing one" (Orwell, 2003, p. 39). However, Winston in his own mind was nearly sure that:

The Party said that Oceania had never been in alliance with Eurasia. He, Winston Smith, knew that Oceania had been in alliance with Eurasia as short a time as four years ago. But

where did that knowledge exist? Only in his own consciousness, which in any case must soon be annihilated. ... “Who controls the past,” ran the Party slogan, “controls the future: who controls the present controls the past.” ... All that was needed was an unending series of victories over your own memory. “Reality control”, they called it: in Newspeak, ... (Orwell, 2003, p. 40)

Therefore, the knowledge Winston possesses about the enemies and allies does not matter at all as the Party is in total control of the reality along with past, present and the future. The Party alters the past and makes sure of the citizens will not be aware of the fact that the past is altered or alterable. If anybody cares about truth, and desires to seek it like Winston, it means the inevitable annihilation or by any luck the correction by brainwashing for him/ her.

In contrast with Orwell’s totalitarian notion Francis Fukuyama asserts that “the most fundamental failure of totalitarianism was its failure to control thought” (1992, 29). He opposes the Orwellian concept of mind conquering. In contrast with Fukuyama, it may possible for the totalitarian regimes or political systems to reach the few cubic centimetres of human mind in time. Decker continues to question the practicality of some of the Orwellian control techniques such as doublethink and thoughtcrime “might serve for interesting fiction, Fukuyama is clearly sceptical of their practical applications. Despite concerted attempts to exercise state authority within the confines of the human mind, the innate need for *thymos* (self-recognition) undercuts efforts to control individual imagination” (2007, p. 135). Decker portrays an optimistic perspective about the possibility of the practicality of mind control techniques. The need to get acquainted with one’s own will prevent any outer intervention and any attempt to do so will result in failure. While some critics regard the idea of mind control as a failure, mind control and propaganda techniques are so persistent in Oceania, Zimbardo outlines several mind control technics and spread of propaganda such as:

- For independence of one’s thought there is Newspeak, Thought Control, and the Thought Police.
- For reality-based perceptions and decisions there is Sense Impression Denial, Doublethink, and Reality Control.
- ...
- Personal privacy and solitude wither under the glare of Big Brother’s Telescreen Surveillance (2005, p.129).

The actions in Oceania are bounded interpersonally and to the mastermind of the Party. Drills are carried out since the childhood which defines the actions as well the ideas of Oceanic citizens from an early stage of life. Each party member is encaptivated by a solitude unless they get together for a Party-held drill or organization. The thoughts are also linked to the Party propaganda as a world in which individual free thought does not exist. Thoughts are generated by Newspeak, controlled by Doublethink and supervised by the Thought Police. Anson suggests that “[t]he production of a state of ‘controlled paranoia’ in Oceania by the Party is most visibly achieved through permanent surveillance and the promise of violent punishment for wrongdoing” (2018, p.7). Individual freedom and pride are crushed by the constantly spreading terror of worst nightmares. Sexual desire as part of individual freedom is also aimed to be turned into an impotency and a war hysteria. Telescreen always watches the citizens in case they have personal privacy for themselves. Any attempt that breaks the sociality of the people draw the people apart. Anonymous surveillance, in the long run, causes the loss of individuality including the freedom that the individual has over his/her own body. A sense of the collective memory is chased and trapped by the Ministry of Truth’s propaganda and falsification techniques. The anti-thesis is that constant intervention of the Party is to be able to understand the temporal and spatial interventions. From a different perspective, doublethink apart from the Party members is ineffective. If a citizen of Oceania does not deal with the politics of Oceania, there is simply no necessity to be keen on the technique of doublethink. As an outer Party member “Parsons cries out ‘Down with Big Brother’ in his sleep, we’re meant to understand that Big Brother can’t gain access to the unconscious mind” (Carter, 2000, p.86). If the party cannot reach the few cubic centimetres in one’s skull, it may even possible to harbour revolutionary ideas for the overthrown of the Party.

Winston Smith is responsible for rectifying *the Times* articles. He would talk to speak- write machines change the data and send the changed data through pneumatic tubes. Once the corrections and the alterations are complete, the original copy would be destroyed in other words, cease to exist anymore. The alterations or corrections are not merely for the *Times* articles but for “... books, periodicals, pamphlets, posters, leaflets, films, sound-tracks, cartoons, photographs -- to every kind of literature or documentation which might conceivably hold any political or ideological significance” (Orwell, 2003, p. 47). The censorship and alterations are also for every kind of written piece of paper let alone literature that poses an ideological threat or may light up a revolutionary fire against

the Party. Along with changing any literary piece, the Party has also changed and rewritten the history as a part of their own reality. All the documents related to history are re-written in accordance with the interests of the Party: "Books, also, were recalled and rewritten again and again, and were invariably reissued without any admission that any alteration had been made" (Orwell, 2003, p. 47). Even though the Party has changed and forged documents, it is impossible to prove the forgery as the original documents are simultaneously destroyed, even the instructions that Winston receives in order to rectify the documents.

The manipulation is applied to the news that Oceanic citizens receive: "All one knew was that every quarter astronomical numbers of boots were produced on paper, while perhaps half the population of Oceania went barefoot" (Orwell, 2003, p. 48). However, the Party implies astronomical numbers of boots for the citizens. Even if one dares to ask or show the truth, the Party will deny it with all its power and defend the idea that all their comrades lead prosperous lives. After destroying all the literature even masterpieces of the past, the Party construct its own mass cultural tools. The Records Department of the Ministry of Truth is responsible for producing "...newspapers, films, textbooks, telescreen programmes, plays, novels -- with every conceivable kind of information, instruction, or entertainment, from a statue to a slogan, from a lyric poem to a biological treatise, and from a child's spelling-book to a Newspeak dictionary" (Orwell, 2003, p. 50). The Records Department of the Ministry is responsible for producing content compatible with the principles of the Party all in Newspeak language and Newspeak was designed to diminish all the positive concepts once held dear by the community. In the sub-meaning of Newspeak Orwell highlights and criticises; "different attempts (for example, new alphabets) by earlier creators of utopias to invent a pure, simple language which would be transparent in all its parts. Newspeak is thus a parody of pure and simple language, a language mutilated and homogenized" (Fortunati, 2001, p. 57). Orwell possibly criticizes the creation of a new language in a stable utopian state. While creating a new language, he destroys the old language which has been the foundation of the society. The Newspeak in its very own nature, is designed to corrupt the Oldspeak of Oceania. After destroying a nation's culture, even the most powerful tyrannical states have to replace it with their own for various reasons. The people possibly will not be aware of the fact that they have been robbed of their culture which is a part of their national identity. Therefore, the Party should rebuild its own cultural means in order

to replace the old one. The new means of literature as well as other components of the culture should be manipulative and grant citizens' total obedience. Records Department of the Ministry of Truth should not only appeal to the inner or outer party members but also keep the proletariat/proles busy. The content on the other hand should be of lower quality compared to the inner and outer members of the party consisting of:

...rubbishy newspapers containing almost nothing except sport, crime and astrology, sensational five-cent novelettes, films oozing with sex, and sentimental songs which were composed entirely by mechanical means on a special kind of kaleidoscope known as a versificator. There was even a whole sub-section -- Pornosec, it was called in Newspeak -- engaged in producing the lowest kind of pornography, which was sent out in sealed packets and which no Party member, other than those who worked on it, was permitted to look at (Orwell, 2003, p. 50).

Pornosec can be likened today's low-class television programmes, streaming or social media content. The lower the socio-economic status of the citizens, the more attention the individual would pay to this kind of contents to spend time. The Party uses technology to entrap the individual's physical conditions and soul together. All the components of the lowbrow literature and culture are given to the proletariat to keep them busy and exploit them. The answer to why the party wants to keep the proletariat busy even though they do not have the least potential to go against it is simple. If the proles are to be well educated and given an opportunity they may pose a threat. Therefore, they are to be kept busy with sports, lowbrow literature and sexual content. The party is well aware of this fact and distributes it in proletarian circle of the society knowing that sex sells and the proletariat will buy it. The streets of proletarian areas are full of prostitutes that could be "for a bottle of gin, tacitly the Party was even inclined to encourage prostitution, as an outlet for instincts which could not be altogether suppressed" (Orwell, 2003, p. 75). Since most of the rules do not apply to the proles, the Party allows prostitution to run its course throughout the streets. On the other side of the coin The Party scientifically tries to destroy the sexual desire. The party's aim "was to remove all pleasure from the sexual act. Not love so much as eroticism was the enemy, inside marriage as well as outside it" (Orwell, 2003, p. 75). Even marriages are for giving new members to the Party. Desire and love are discouraged in the families. There are even organizations such as the Junior Anti-Sex League, which defends celibacy for both sexes. After killing sexual desire: "All children were to be begotten by artificial insemination (*artsem*, it was called in Newspeak) and brought up in public institutions." (Orwell, 2003,

p. 76). However, the human creation by artificial means may not come out with the desired outcomes but with many deficiencies and side effects as far as Winston is concerned. The only purpose of having a family as Winston mentions that his wife thought that their marriage is for “making a baby”, and “our duty” to the Party” (Orwell, 2003, p. 77) which shows the Party is somehow successful at killing the concept of family, desire, love and sexual intercourse. The sexual intercourse is regarded as a rebellious act and lust as thoughtcrime. However, Winston and his wife, Katherine could not have a child in their marriage life which is the few of the marriages mentioned is that between Winston and the frigid Katherine, and the only family we see is the horrible Parsons family. There are haunting glimpses of Winston's own family with rare moments of happiness playing snakes and ladders, but this belongs to the past. The marriage as well as the family institution are attacked and limited to procreation of individuals for the sake of the Party and the concept of motherhood is exaggeratedly praised:

The idolatrous idealization of motherhood is grossly at variance with the brutality with which mothers among the working population are actually treated. This idealization of motherhood is essentially a means of keeping women from developing a sexual consciousness and from breaking through the barriers of sexual repression, of keeping alive their sexual anxieties and guilt feelings. (Wilhelm, 1980, p. 34)

Women are defined on a limited terminology in non-democratic patriarchal societies. Motherhood is blessed as the patriarchy thinks. The only family namely is the Parsons in the novel whose members are tied by the doctrines of the Party not by familial ties. They are given as the primary and ideal instance for a family and the only marriage is that Winston is married to weak woman who does not show up but mentioned. On the other hand, Winston and Julia's love affair attacks the institution of marriage and violate the familial codes.

1.3 THE PROLES, THE CLASS AND SOCIAL ISSUES IN OCEANIA

The working class in Oceania are called not proletariat but “proles”. Furthermore, they fit to the Marxist description of lumpen proletariat. They live the life on the sharp edges. They are blindly obedient and loyal to their homeland. They do not have common behavioural codes. They disregard the bigger issues by regarding the smaller ones. They could not support to have their own life dependent on a short budget. However, Winston instinctively believes in the fact that the proles are the only hopes for a revolution which also sounds quite a Marxist presupposition. They are described as they:

...were born, they grew up in the gutters, they went to work at twelve, they passed through a brief blossoming- period of beauty and sexual desire, they married at twenty, they were middle-aged at thirty, they died, for the most part, at sixty. Heavy physical work, the care of home and children, petty quarrels with neighbours, films, football, beer, and above all, gambling, filled up the horizon of their minds... The sexual puritanism of the Party was not imposed upon them. Promiscuity went unpunished, divorce was permitted. For that matter, even religious worship would have been permitted if the proles had shown any sign of needing or wanting it. They were beneath suspicion. As the Party slogan put it: 'Proles and animals are free' (Orwell, 2003, pp.82-83).

The proletariat is born in their regions and has a habit of work that requires no brains but muscles. They support the family and spend their leisure with low-quality content. Sexuality is free as well as divorce. The law and rules are not applied to the proles since they are regarded as lower-class human beings. Party members in Oceania on the other hand, wear uniforms. Outer party members like Winston and Julia wear casual uniforms parting them from the inner circle of the Party and the proles. The proles are free to do whatever they want as they are regarded inferior even to the worst party member. O'Brien embodying the public opinion for the proles thinks that proles have values as animals do. Most of them work under harsh conditions and have an endless repetition of work until they die. Cultural means addressing the needs of proles such as cheap novelettes, TV programmes, football betting is imposed on the proles to keep them entertained, busy. The Party distracts their attention via capital means as well. The lottery is one of them. However, "[o]nly small sums were actually paid out, the winners of the big prizes being non-existent persons." (Orwell, 2003, p. 99). It gives false hopes to the proles as they lack the material means. They believe in those hopes imposed by the Party. Crimes do not matter on condition that they are committed among the proles. Sexual limitations of the party do not include them, they are free to have sexual intercourse, marry and divorce. They are also free to have and practice their religion. The aforementioned issues pose a mockery of a trophy that a revolution promise to the proletariat. The revolution and the Party meant to give the freedom but what they have is far from freedom. All the revolutionaries blame their predecessors and they suggest they bring a better system. The Party also demonizes the previous London. They blame the previous system as it deprived people of even their basic needs such as nutrition. There was child labour and the children were oppressed by the cruel capitalists. Pre-revolutionaries in other words, the capitalists are described:

They were fat, ugly men with wicked faces, like the one in the picture on the opposite page. You can see that he is dressed in a long black coat which was called a frock coat, and a queer, shiny hat shaped like a stovepipe, which was called a top hat. This was the uniform of the capitalists, and no one else was allowed to wear it. The capitalists owned everything in the world, and everyone else was their slave. They owned all the land, all the houses, all the factories, and all the money. If anyone disobeyed them, they could throw them into prison, or they could take his job away and starve him to death. When any ordinary person spoke to a capitalist he had to cringe and bow to him, and take off his cap and address him as 'Sir'. The chief of all the capitalists was called the King (Orwell, 2003, pp. 83-84).

The Party now has a system quite similar to that of the capitalist whom they blame. The Oceanic society is divided into three separate groups. The inner circle has most of the means and riches and command of the country, below them the outer circle takes its place. Lastly, the proles have nothing, but have to work like slaves for the inner circle. The Party is not that different but just a projection of the capitalists. The religious elite are also mocked as religion is something that the proles, the lowest class of the society are permitted to have. Absurdity goes on that the Party suggests: "There was also something called the *jus primae noctis*,...It was the law by which every capitalist had the right to sleep with any woman working in one of his factories" (Orwell, 2003, p. 84). *Jus primae noctis* which is later told by Julia is a practise among the inner circle of the party. The continuous propaganda advocates the idea that the people are now more prosperous than the past. Even under such circumstances with the proletariat, if capitalism is to vanish, it will be not for the good altogether but to bring a more corrupted system full of constant fight and corruption which will be held on the hand of the so-called illuminated proles.

The origins of the party dates back to the sixties, "...the original leaders of the Revolution were wiped out once and for all. By 1970 none of them was left, except Big Brother himself." (Orwell, 2003, p. 86). Politburo of the Oceanic Party destroyed the very core that made the glorious revolution of which the nation is now proud. All the prime members of the Party were branded as traitors, had unfair trials and punishments or were banished. The people killed or vaporized to Winston's thought, may mean the end of the Party if the fact surfaces and made known to the outer world. Davidson argues that the danger that Orwell warns against, "...paradoxically, stem from the very institutions set up to protect the individual in the welfare state" (1996, p. 139). On the other side, even if the rest of the world gets to know about the vaporized people, they may still hesitate to intervene the internal affairs of another state which creates another

dilemma. Even proven nothing can be done against the Party. Winston being aware of the fact; "... might be alone in holding that belief, and if alone, then a lunatic. But the thought of being a lunatic did not greatly trouble him: the horror was that he might also be wrong" (Orwell, 2003, p. 91). He is not afraid of being branded as lunatic or mad and it is possible that he may also be wrong. The real lunacy is the absurdity of the Party and those who follow it. Still, Winston reasonably questions; "If both the past and the external world exist only in the mind, and if the mind itself is controllable what then?" (Orwell, 2003, p. 92). What if he feels or suffers from lies in his very own mind? If mind can be controlled, then comes reality. Then he comes to his senses meditating on the general rules of science such as gravity. The external world exists as he feels it. He comes to the conclusion that "[f]reedom is the freedom to say that two plus two make four. If that is granted, all else follows" (Orwell, 2003, p. 93). If the people of Oceania can get rid of the smallest and the most absurd mind bending of the Party that would make believe two plus two makes five, they will be liberated. The people would be free on condition that they can overcome the simplest absurdity: "The final horror of totalitarianism is that it denies such reason" (Fredman, 1984, p. 614). Whether the totalitarian rule realizes itself depends on clinging to reason. Once the reason is abolished, it will be impossible to tell the wrongs from the rights and totalitarianism will reach its ultimate end. Winston believes that the proles and proles only are the ones who will illuminate the darkness and bring hope for a prosperous future. The proles are the majority of the society in Oceania yet they cannot revolt against the party as they do not know the means to do it. It is a vicious circle: "Until they become conscious, they will never rebel, and until after they have rebelled, they cannot become conscious" (Orwell, 2003, p. 81). They are not qualified enough to reach to the consciousness to become aware of the very tyranny in which they are. As the intelligentsia of the Party was swiped just after the Revolution. It was only the proles with a real memory of the past. Winston in search of the past, goes to a bar, and talks to an old prole yet, gets nothing but gibberish from him: "The old man's memory was nothing but a rubbish-heap of details. One could question him all day without getting any real information. The party histories might still be true, after a fashion: they might even be completely true" (Orwell, 2003, p. 105). Winston is anxious that the records of the party may still be true, and the world he fantasizes does not really exist or has never existed. He asks question to the old prole such as; "Was life better before the Revolution than it is now?" (Orwell, 2003, p.106). In return he gets a great deal of minor details, all disregarding the major ones. It turns out that the proles do not have collective

consciousness which is the very reason the Party thinks that they pose no threat at all. The connection:

[w]ith the past suppressed and the present reduced to the empirica of daily life, dystopian subjects usually lose all recollection of the way things were before the new order, but by regaining language they also recover the ability to draw on the alternative truths of the past and 'speak back' to hegemonic power (Moylan, 2000, p. 149).

Winston's reason for wandering the prole areas of the city is to be able to find a connection between the past and the present times. He is "a member of the last group of citizens to remember life without the Party, the last group that could use that connection to the past as a motive for rebellion" (Phelan, 1998, p.102). Winston unlike Julia belongs to the generation that is said to remember the times before the Party came to power. Therefore, his wandering in the prole areas, searching any bit of information that is related to the times before the Party, symbolize a search for a better life possibility. Therefore, the regime tends to prevent people finding a tie between past and present: "Totalitarianism demands, in fact, the continuous alteration of the past, and in the long run probably demands a disbelief in the very existence objective of truth" (Crick 2007, p. 157). By constantly changing history, totalitarian regime tends to blur the concept of truth. The people in the long run will cease to seek the truth. However, "Winston and Julia exist in the future, try to escape into the atmosphere of the past, and are harshly wrenched back to the future. The hero has no compensatory revelation or miraculous escape" (Meyers, 1991, p. 117). Winston Smith and Julia are somehow stuck among the temporal and spatial pressure and Winston, one of the two revolutionaries wants to escape into the reality of the past. However, they are dragged back forcibly to their current existence by the Party.



CHAPTER 2

THE PERSONAL REVOLUTION; THE (UN)COVERED LOVE AFFAIR

2.1 PERSONAL AFFAIRS AS A CHALLENGE

Personal affairs in dystopic works as well as under totalitarian rules are considered to pose a threat against the collectivism of the society. Winston and Julia in this chapter challenge the pseudo collectivism when they have a personal affair. While walking through the corridors of the Ministry of Truth, Julia handed a paper to Winston that says; “I love you.” (Orwell, 2003, p. 124). The chemistry of real love also differs in Oceanic society. Julia does not believe in the opinion that the confession is betraying her lover’s trust and love: “If they could make me stop loving you -- that would be the real betrayal” (Orwell, 2003, p. 192). If the Party somehow persuades her not to love Winston anymore, that will be the betrayal. Additionally, Winston believes that they cannot get inside one’s head. They cannot break one’s feelings. In other words, he still believes that the individual can survive even under these harsh circumstances. Julia secretly hands a scrap of paper to Winston when he helps her. He at first, thinks that she works with the Thought Police as a spy. However, the paper declares Julia’s love for Winston which surprises him to a great extent. The paper that Julia gives to Winston is a mockery of the Ministry of Love. Since the Party perverts the concept of love, Julia’s love letter itself challenges the Party’s perversion. Why does Winston instantly fall in love with Julia he has just hated until then? He may conceive love as a means to revolt against the tyranny. In his mind love and revolt belong together and complete each other. Winston and Julia first meet at the square in order not to draw attention during a parade of enemy captive soldiers were being taken and cursed by the by-standing citizens and they make another arrangement to meet again. The foreigners are not normal people like themselves but always captives, war prisoners, savages. They are always meant to be vaporized or sent to force-labour camps. “Foreigners, whether from Eurasia or from Eastasia, were a kind of strange animal” (Orwell, 2003, p. 133). If the citizens of Oceania contact with the foreigners or speak their language, they will realize that all the Party propaganda about the foreign countries are fabricated lies and the foreigners are just human beings like themselves. As the Roman notion *damnant quod non intelligunt*; the Party does not want to shatter the open-air prison it built to enslave people’s bodies as well as their minds. They are not even regarded as human beings but animals. Although Winston is well aware of this manipulative behaviour, Julia unlike Winston is more light-headed. The Room Winston hires to be with Julia above Mr. Charrington’s shop is a shelter a sacred place to the outer world as well their deeds and thoughts: “Winston’s and Julia’s pleasure in the room above the shop may suggest a space that could be named utopian, but their meeting is set up,

watched, and then used as the occasion for the capture and torture of the lovers” (Moylan, 2000, p. 162). What Winston and Julia begin as a secret love affair turns into a quasi-family with a home to call their own that reminds the pre-IngsoC marriages of love. It may be a symbol of still existing private space, the blind hope even the party cannot get through. What separates Winston from Julia is that Winston remembers pre-Party times whereas Julia is born into the Party regime. He remembers his family as well as the conditions of those times whereas Julia is not able to form a memory related pre-Party times. He “...is thinking that there are other “lonely ghosts” who remember, or discover, their humanity besides himself and that as long as those people persevere, then when the opportunity for revolution arises, someone will be there to recognize...” (Becnel, 2011, pp. 75-76). Unlike his partner Julia, Winston is well aware of the reality of the past. He has experienced a different or in other words, a pre-Party world. Winston believes in the idea that if he keeps his ties with the past, he will keep his mental sanity and refute the constant change of the history orchestrated by the Party. To do so, he wanders in the Prole areas in order to find the ones like him in so that he could strengthen ties much more with the past. Julia also despises Oceanic Party but has a different motif than Winston.

While Winston and Julia withdraw to the rural prole areas, they realise the absurdity that above the distances of 100 kilometres, it is necessary to hold a passport in case of a patrol check. Travel, even inside the country is regulated and requires a passport so that the Party could easily control the movements of the citizens. The party members should not leave their inhabitant areas. Leaving one’s neighbourhood may arise suspicion among the police patrols and end up being interrogated. Passing their natural borders, Winston meets Julia in the countryside, which resembles the Golden Country of Winston’s imagination. Winston and Julia get to know each other there. Julia asks to learn Winston’s reaction to her love, he replies: “I wanted to rape you and then murder you afterwards. ...If you really want to know, I imagined that you had something to do with the Thought Police” (Orwell, 2003, p. 139). The reason that Winston wants to kill Julia is that he thought that she could be working for the Party. She is fit for the job, a young woman, twenty-six-year-old working at the fiction department, an operator of the novel writing machine. She does not pose as intelligent and sophisticated as Winston. Even though she is part of novel production, she is not interested in reading novels. She stays with the other girls in a dormitory most probably doing the same kind of jobs. Winston is suspicious about Julia thinking he may be an agent-provocateur working secretly for the

Thought police. He regards rape as a manly protection manoeuvre from the dangers that Julia may bring upon him and he even wants to punish her by raping her. However, Julia is not what she seems to be. She is a free spirit for the Party's standards: "I do voluntary work three evenings a week for the Junior Anti-Sex League. ... I always look cheerful and I never shirk anything. Always yell with the crowd, that's what I say. It's the only way to be safe" (Orwell, 2003, p. 140). She does anything to be undercover, doing voluntary jobs for the Party, and is a member of the conservative desire-killing, Junior Anti Sex League. She does not seem to be against anything as a coping mechanism which she has developed to be alive, safe and sound. Julia challenges the unity and the Junior Anti-Sex League she represents by wearing normal clothes. "I'm going to get hold of a real woman's frock from somewhere and wear it instead of these bloody trousers. I'll wear silk stockings and high-heeled shoes! In this room I'm going to be a woman, not a Party comrade" (Orwell, 2003, 164). She also challenges both comradeship and the woman prototype of the Party. This act alone if caught, is not a favourable situation according to the party laws as the men and women of Oceania should wear uniform as a sign of their unity and act as comrades of the Party. Unlike Winston's struggle for free will, Julia thinks only her prosperity. Being safe in Oceanic tyranny is just an illusion, a pseudo liberty. The real freedom unlike Julia's point of view is to be able say that something is wrong with the Party and to take action against it. When they meet again Winston resembles the meeting place to Golden Country, his paradise. Golden Country is Winston's fantasy he makes up in his imagination where;

...the pastoral ideal is finally eclipsed in Nineteen Eighty-Four, where "the last man in Europe" (the original title) quite explicitly surrenders his 'humanistic' faith. It was a faith which, amongst other things, had allowed a language and a literature to flourish whose corruption now, as it is centrally described in the book, signifies the extinction of their moral and ethical foundations. (Sandison, 1986, p.156).

Pastoral setting is a getaway from all the nonsense of the Party and the dark world in general, a paradise to reside and live happily ever after. In his subconscious, in spite of all the destruction and death he witnessed beforehand he still want to feel himself safe and sound. Golden Country is the final manifestation of his subconscious. Winston likens their meeting place to the place he saw in his dream and fantasizes about it. Winston wants to have a lustful sexual relationship and, also wants Julia to be immoral and corrupted; the more man she has been together with others, the more he loves Julia. He

regards sexual relationship as a revenge against Party imperatives and rules concerning lust and desire:

“I hate purity, I hate goodness! I don’t want any virtue to exist anywhere”

“I want everyone to be corrupt to the bones.”

“Well then, I ought to suit you, dear. I’m corrupt to the bones.”

“You like doing this? I don’t mean simply me: I mean the thing in itself?”

“I adore it” (Orwell, 2003, p. 144).

Julia responds to Winston that she is as corrupted as he desires her to be. Winston believes that anything that the Party holds valuable will be a kind of revolution once corrupted. Under normal circumstances the sexual intercourse with multiple partners is an unwanted action. However, Winston is encouraging his partner to have intercourse with multiple partners as to challenge the struggle the Party has barricaded against the sexual intercourse and lust. As a result, lust and desire are also deconstructed in Oceania. One does not simply look at the partner’s outlook and has desire without being afraid of it. Julia is torn between the thoughts whether she will be caught and killed by the Thought Police or have a chance to live an alternative life in which she will be happy. On the other hand, Winston is almost sure that he will be vaporized by the Thought Police yet he wants to leave some kind of trace for the upcoming generations in order not that they repeat the same mistakes that the people of his age did.

Winston gets to know from Julia that the Pornsec section of Fiction Department consists of the girls. The girls are of the Pornosec are told to be able to be control their instincts and lust more than the men do. Pornosec highly functions do disrupt the men from what they need to do and give them a means of self-entertainment. Disappearance of sexual desire and lust end up as a sort of insecurity and lack of self-reliance which can be turned into leader-worship. When the society feels insecure about itself, it naturally begins to look for something bigger to trust and feel safe again. The Party wants to replace the happiness stemming from the energy that the love among people produce as Julia puts it:

When you make love, you’re using up energy; and afterwards you feel happy and don’t give a damn for anything. They can’t bear you to feel like that. They want you to be bursting with energy all the time. All this marching up and down and cheering and waving flags is simply sex gone sour. If you’re happy inside yourself, why should you get excited about Big Brother and the Three-Year Plans and the Two Minutes Hate and all the rest of their bloody rot? (Orwell, 2003, p. 153).

When the people are deprived of love and sexual desire, all their energy can easily be channelized into the propaganda of the party. The attempts to destroy the sexual intercourse “...for pleasure has created a convenient form of mass hysteria” (Mullen, 2018, p. 2). The hysterical society tends to turn to obey the political tyranny. Additionally, instead of abolishing the family altogether the Party makes it an extension of the Thought Police. The people are allowed to have families and children who “...were systematically turned against their parents and taught to spy on them and report their deviations” (Orwell, 2003, p. 153). Therefore, it is unnecessary to abolish the institution of family as it can be used as control mechanism for the Party. As an antidote against the mockery of the institutions of the society there should exist some kind of resistance against the tyranny of the Party and Big Brother as “...she took it for granted that everyone, or nearly everyone, secretly hated the Party and would break the rules if she thought it safe to do so.” (Orwell, 2003, p.175). Julia believes that the majority of the people hate the party but does not favour the opinion that there is an underground resistance organization led by Goldstein. Everyone if they had chance would tear the Party to pieces along with its rules and norms yet, there may not exist a group of people as an organization to challenge the foundations on which the Party is built. Julia thinks “[i]t was true that she regarded the whole war as a sham: but apparently she had not even noticed that the name of the enemy had changed. “I thought we’d always been at war with Eurasia,” (Orwell, 2003, p.177). It does not matter who the enemy is, what matters is the war for its own sake. One day the enemy is Eastasia and the other day it is Eurasia. However, Julia regards the war wholly as fake. The war is waged only to keep people fearful and create a blind patriotism among citizens against an unseen or ever-changing enemy. The Party need blind supporters in order to spread and make its ideology acceptable by all:

In a way, the world-view of the Party imposed itself most successfully on people incapable of understanding it. They could be made to accept the most flagrant violations of reality, because they never fully grasped the enormity of what was demanded of them, and were not sufficiently interested in public events to notice what was happening (Orwell, 2003, pp. 179-180).

The ideology of the Party is fit for the people are who are not capable enough to understand it. It requires a blind obedience without judging it. The blind obedience makes the people accept even the most absurd lies since they embrace the official ideology that lacks questioning the facts. Decker challenges this idea that it is not the ideology that takes a vital ground in Oceania “...1984 represents not an example of ideology but a

world without ideology” (2004, p. 149). Even though the majority of the critics underline the ideology, it is latent in *Nineteen Eighty-Four*. The same rule applies to the laws. There is no law-breaking Oceania as there is no law to break rather than chaotic tyranny of the Party and of Big Brother. The other two super states; Eurasia and Eastasia do not have any different ideology than Oceania as there is no need. As long as people are oppressed and the power is held, no ideology matters.

2.2 YES, YES, YES, NO! BROTHERHOOD AND UNITY

Winston and Julia believing O’Brien would help them visit him and tell their secret opinions about the Party to him. O’Brien mentions the existence of an underground brotherhood in which he is involved. He says the brotherhood is in every way possible and denies the rules and principles of Ingsoc. Winston and Julia want to assure O’Brien that they are ready to join the brotherhood. O’Brien welcomes them and lets them know that Goldstein and the Brotherhood really exist, but not the fabrication of the Thought Police. However, it is a cell-system organization which is not fully accessible even to its own members for principally security reasons. To test their willingness O’Brien, ask a couple of challenging questions if they are willing to do anything at any cost:

“You are prepared to give your lives?”

“Yes.”

“You are prepared to commit murder?”

“Yes.”

“To commit acts of sabotage which may cause the death of hundreds of innocent people?”

“Yes.”

...

“You are prepared, the two of you, to separate and never see one another again?”

“No!” broke in Julia” (Orwell, 2003, pp. 199-200).

On the orders of the Brotherhood, Winston and Julia agree on committing murder, sabotaging, high treason, brainwashing the innocent people, black propaganda against the order of the country. They are ready to do anything yet, Julia refuses to be separated from Winston. She puts her love above anything else. Winston on the other hand, cannot hide his admiration for O’Brien. The brotherhood has a closed organisational cell to which only a small number of members have access. Even the leader of brotherhood, Goldstein does not know the real number of them. If any member is caught by the Thought police, the brotherhood will leave him/ her alone. As O’Brien puts it; “We are the dead. Our only true life is in the future.” (Orwell, 2003, p. 203). The only hope is in the future. It is not certain when the future will come either. After describing the organizational scheme of

the brotherhood. Winston asks an out of context question the folk rhyme that he has been thinking for a long time, and to his surprise O'Brien happens to know the answer: "Oranges and lemons, say the bells of St Clement's, /You owe me three farthings, say the bells of St Martin's, /When will you pay me? say the bells of Old Bailey /When I grow rich, say the bells of Shoreditch" (Orwell, 2003, p. 206). All of the bells in the folk rhyme belong to the real structures of London which are now non-existent. This rhyme may seem a minor detail yet, it is related to the pre-revolution times that Winston also has been digging for a time. There is a constant paradigm shift to blur primarily the collective consciousness of the society. Once at war Eurasia, the next moment Eurasia is an ally and Eastasia is the enemy or vice versa. The name of the enemy does not matter to the people and to the Party yet, the concept of the enemy does matter. During the Hate Week the enemy changes and all the posters and preparations to demonise the enemy have to be changed almost instantly and it is said to be a sabotage by the agents of the Brotherhood. After all the necessary preparations were completed, "...the feral roars of rage were again bursting from the crowd. The Hate continued exactly as before, except that the target had been changed" (Orwell, 2003, p. 210). It is the same hatred towards the enemy yet, the enemy was not the enemy as it was. The instant changing of the enemy consists an inconsistency since it changes and everyone automatically adapts to the situation. When enemy shifts from Eurasia to Eastasia, the people show no reaction at all and continue to cheer.

O'Brien had told Winston that he would be delivered the book that holds all the secrets of Goldstein as well as the brotherhood. The book written by Goldstein contains the counter-revolutionary sayings, in short it is the Bible of the Brotherhood. The book of Goldstein acts as the manual of the revolution as McKay states, "...really does change lives. The book, with its claims for truth and millenarian change, is a dystopian Bible and O'Brien is its priest" (1994, p. 308). The book is the key to realize a counter-revolution as well as personal salvation from the wrongdoings of the Party. It poses to be some kind of a sacred book and O'Brien as his deliverer, some kind of a priest. Emmanuel Goldstein's book *The Theory and Practice of Oligarchical Collectivism*'s first chapter takes its name from the first principle of the Party; Ignorance is Strength. In his book Goldstein divides the society and people into three parts namely; "the High, the Middle, and the Low" (Orwell, 2003, p.213). Goldstein explains how the countries Oceania, Eurasia and Eastasia have come into existence. He underlines the people is more primitive than fifty years ago in terms of political, economic and social contexts. The reason he

expresses this idea must stem from the dictatorship which he believes he corrupts the zeitgeist as well as any other thing to live humanely. People "...have been subdivided in many ways, they have borne countless different names, and their relative numbers, as well as their attitude towards one another, have varied from age to age: but the essential structure of society has never altered" (Orwell, 2003, pp. 213-214). From *The Republic* by Plato to *Nineteen Eight-Four*, categorization or the core has never changed. Only the equilibrium among the aforementioned classes of society have altered. The book for a reason suspiciously and mockingly starts with the title Ignorance is Strength. Goldstein overshadows the Party's principles by deconstructing them in the related chapter. The three defined groups have aims as follows:

The aim of the High is to remain where they are. The aim of the Middle is to change places with the High. The aim of the Low, when they have an aim -- for it is an abiding characteristic of the Low that they are too much crushed by drudgery to be more than intermittently conscious of anything outside their daily lives -- is to abolish all distinctions and create a society in which all men shall be equal (Orwell, 2003, p. 231).

The upper group tends to hold the power and secure its status-quo. The Middle demands to claim a replacement with the High. On the other hand, the Low if they succeed to have an aim as they are regarded as incapable of many things wants a balanced and fair society for all the humankind. The definition of fair and equal society changes from the perspective of all three groups. Chapter Three of the book titled as "War is Peace" defines the ideological and physical features of the three superstates of the world. The division of the world into three separate superstates was probably anticipated before the middle of the twentieth century. The allied forces of World War II; Russia and the USA and China are mentioned to have divided the world in accordance with their ideologies as well as power:

[w]ith the absorption of Europe by Russia and of the British Empire by the United States, two of the three existing powers, Eurasia and Oceania, were already effectively in being. The third, Eastasia, only emerged as a distinct unit after another decade of confused fighting. The frontiers between the three super-states are in some places arbitrary, and in others they fluctuate according to the fortunes of war, but in general they follow geographical lines. (Orwell, 2003, pp. 214-215).

The frontiers among the states are arbitrarily drawn yet somehow geographically defined. Eurasia happens to have the countries similar to that of the U.S.S.R. Eastasia owned rule as the geographical name foretells. Oceania shows the Anglo-American influence area. These three super-states are in a constant war against among each other. However, this is

not conventionally known destructive war like the previous wars. The warfare is done for the sake of keeping the citizens of each country together and serves no defined ideological or political purpose. However, psychologically the attitude towards war has not changed at all. The attitude towards "...war hysteria is continuous and universal in all countries,...But in a physical sense war involves very small numbers of people, mostly highly-trained specialists, and causes comparatively few casualties" (Orwell, 2003, p. 215). The hysteria has remained the same. War has brought mass slaughters, poverty, unfair applications towards enemy soldiers yet, physically the war is fought among a group of professionals. It is fought on disputed territories of minor importance and no political responsibility. Keeping a combatant army causes public means and money to be consumed severely. The natural borders of the countries make them impregnable as "Eurasia is protected by its vast land spaces. Oceania by the width of the Atlantic and the Pacific, Eastasia by the fecundity and industriousness of its inhabitants" (Orwell, 2003, p. 216). Another reason not to conquer each other is that all the three super states have their raw material, industries to process them. Therefore, the war does not serve an economic reason either. The war is fought for the labour force. The disputed areas such as Africa, Middle East, India, and Indonesia have minerals and a cheap workforce. The inhabitants of these territories make up the reason to be conquered and change hand constantly as they define the supply-demand equilibrium of labour force. However, the war is not taken out of these territories. The labour force of some areas such as Equatorial territory have nothing of economic value "since whatever they produce is used for purposes of war, and the object of waging a war is always to be in a better position in which to wage another war" (Orwell, 2003, p. 217). The wars serve to wage bigger wars. As a result, these wars have contributed nothing to the people's welfare, science or the economy. To understand the reason for constant wars that interrupt the peace at the beginning of the twentieth century the world seemed to adapt the rapid changes and discoveries in science, yet this image was glitched because of the losses of human lives and economic means stemming from the world wars. Seeing that those wars bring forth more wars and no good, three super states agree on not attacking each other as they are covertly afraid of mass destruction. Orwell asserts:

...that the fear inspired by the atomic bomb and other weapons yet to come will be so great that everyone will refrain from using them. This seems to me the worst possibility of all. It would mean the division of the world among two or three vast super-states, unable to conquer one another and unable to be overthrown by any internal rebellion. In

all probability their structure would be hierarchic, with a semi-divine caste at the top and outright slavery at the bottom, and the crushing out of liberty would exceed anything that the world has yet seen. Within each state the necessary psychological atmosphere would be kept up by complete severance from the outer world, and by a continuous phony war against rival states. Civilisations of this type might remain static for thousands of years. (1968, p. 371)

Orwell's portrayal of three super-states in *Nineteen Eighty-Four* may be relative of the developments of the mass destruction weapons. It is known that the drop of the atomic bombs in Japan by the USA changed the course of the war. The fear pumped by the threats of atomic bomb as Orwell explained, prevent super-states from attacking each other which leads another kind of tension. As the states cannot externally expand, they will turn to their internal issues and become much more tyrannical. The country will be divided among ruling and ruled castes visibly or invisibly. The tension and threats among the super-states will help the rulers of each country consolidate their people and balance as long as necessary. The equilibrium in the society would be even if all the means were distributed properly. If a small number of people hold the power in their hands and all the rest of the society suffers from the poverty and lack of other means, the columns of that society will not hold longer. If all the means are distributed fairly, the people will possibly benefit from the fair share and the society will enjoy the advantages of a prosperous and dignified life and when they have this privilege. The small number of people will not be the monopoly of the power. Majority of the people will benefit "...if leisure and security were enjoyed by all alike, the great mass of human beings who are normally stupefied by poverty would become literate and would learn to think for themselves" (Orwell, 2003, p. 219). The people when they are more prosperous than before will begin to question the tyrannical authority that enslaves them physically and mentally. Hierarchy in Oceania is built upon illiterate and poor people or proles which makes of the majority of the population. The people in poverty are fed to be half alive as they make up the labour force and make the gears turn. As an alternative, the key for a prosperous country was "[t]o return to the agricultural past" (Orwell, 2003, p. 219) for some thinkers before the wars. But an agriculture-based society and economy were not enough in the age of industrialization which failed the premature thought. The nations that could not catch up with the industrialization and lacked the means for production at the time were tended to be dominated by the developed ones. To draw the sociological lines among the classes in

Oceania, all the units of all the classes are to know the difficulties and are to be able to tell the differences that separate them from the others. In Oceania;

a member of the Inner Party lives an austere, laborious kind of life. Nevertheless, the few luxuries that he does enjoy his large, well-appointed flat, the better texture of his clothes, the better quality of his food and drink and tobacco, his two or three servants, his private motor-car or helicopter -- set him in a different world from a member of the Outer Party, and the members of the Outer Party have a similar advantage in comparison with the submerged masses whom we call "the proles" (Orwell, 2003, p. 221).

Even a privileged class should anticipate the laborious life in order not to be spoiled like the elite or the bourgeoisie of the capitalist countries. In comparison with the proles the outer party members lead a better life. In addition to catching up with the laborious way of life all the party members are expected to accept that they are in a constant war regardless of whether the war is real or unreal. Accepting being in a constant state of war, "...no Inner Party member wavers for an instant in his mystical belief that the war is real, and that it is bound to end victoriously, with Oceania the undisputed master of the entire world" (Orwell, 2003, p. 222). For the inner party members Oceania is the unbeatable and has all the right to rule the world. On the other hand, there is no proof to prove them wrong as all the empirical information technics are abolished or are in contrast with the principles of Ingsoc.

The fine arts are discouraged as they are believed to lead free-thinking. The development of technology is limited to the empowerment of brute force, war and ideological propaganda. The party aims primarily conquer all the world and abolish the free-thinking altogether. However, it faces two major obstacles the one is "...how to discover, against his will, what another human being is thinking, and the other is how to kill several hundred million people in a few seconds without giving warning beforehand" (Orwell, 2003, p. 223). Even though the Party holds a great power, it still insists on reading the thoughts of the people which is one of the greatest fantasies of the human race. The other challenge the Party faces is that they want to commit a mass murder without spending too much effort, its economical and human resources. The Oceanic people are ordered to condemn two other ideologies of other enemy-ally super-states. However, there is not a distinct line among three ideologies and the social system they claim they have brought is also blurry. In all of three systems there is a supreme ruler, Big Brother in Oceania and other tyrannical leaders in the other countries, the same social and economic system and a state of constant warfare. It is a pointless struggle to win the

war or conquer one country as the rulers of those countries do not need anything economically or socially yet, the continuous uncertainty serves them much better. The rulers "...of all three powers are simultaneously aware and unaware of what they are doing. Their lives are dedicated to world conquest, but they also know that it is necessary that the war should continue everlastingly and without victory" (Orwell, 2003, p. 226). The ruling groups of the three super-states are aware of the fact that the continuous misty political air is much better than conquering one another. Goldstein continues to explain the ideology of the party in this chapter; Ingsoc meaning "English Socialism" is said to come into existence after a turmoil of wars, revolutions and manslaughter. The same situation goes for two other super-states. The upper elite groups of these countries were "...made up for the most part of bureaucrats, scientists, technicians, trade-union organizers, publicity experts, sociologists, teachers, journalists, and professional politicians" (Orwell, 2003, pp. 234-235). This upper layer of society has become more functional and less harmful in every way possible. No previous government had the chance to hold such a power in the past as in the past no ruling group had an extended means of surveillance of their citizens. To Goldstein, printing press, radio and television have restricted the private life of the people. Through mass media it is now much easier to spread rumours or propaganda to the vast audience. The state through law enforcement will gain more control over people as the surveillance technology advances and the advancement of technology is only supported if it serves the aim of the state. Thus, the state or the law enforcement will have the opportunity to create and manipulate the public opinion in less time.

After the Party came to power, the society has been classified as the outer party, the inner party and the proletariat. The same struggle is also applied to these classes. The new High however knows this time to control and hold the power in their hands rather than acting instinctively like the previous ruling groups. It was oligarchical collectivism which means holding all the properties collectively yet within a narrow circle of the inner party. In terms of personal prosperity, "...no member of the Party owns anything, except petty personal belongings. Collectively, the Party owns everything in Oceania, because it controls everything, and disposes of the products as it thinks fit" (Orwell, 2003, p. 236). The collective ownership has enabled the Party a wider control over the properties and riches. The old idea that aims to abolish privatization of the properties has never succeeded in practice yet, this new type of ownership has brought the party to the threshold of absolute control of property. To bring justice and equilibrium among class

divisions, the low class needs to make a revolution and revolt against the status-quo: “The masses never revolt of their own accord, and they never revolt merely because they are oppressed. Indeed, so long as they are not permitted to have standards of comparison, they never even become aware that they are oppressed” (Orwell, 2003, p. 237). They do not revolt because they are not aware of the fact that they are oppressed. When they lack the means to make a comparison or a real measurement criterion the masses will be silent and are not expected to challenge the status-quo. They do not pose a bigger danger for the high but only in theory. Orwell does not give much credit to the proletariat in the novel even though in its essence the revolutionary ideas are transformed and realized by them. The organizational schematic of the Party as described by Goldstein follows a pyramidal structure with Big Brother atop. He is described as “infallible and all-powerful. Every success, every achievement, every victory, every scientific discovery, all knowledge, all wisdom, all happiness, all virtue, are held to issue directly from his leadership and inspiration. Nobody has ever seen Big Brother” (Orwell, 2003, p. 238). Big Brother appears on telescreen and posters continuously yet, physically he does not appear throughout the novel. He is an idol and since he embodies the ideals of Oceania. The exact birthdate and whether or not he will die someday is unknown. After Big Brother comes the inner Party circle whose:

...numbers limited to six million, or something less than two per cent of the population of Oceania. Below the Inner Party comes the Outer Party, which, if the Inner Party is described as the brain of the State, may be justly likened to the hands. Below that come the dumb masses whom we habitually refer to as ‘the proles’, numbering perhaps 85 per cent of the population. (Orwell, 2003, p. 238).

The inner party or the ruling class of Oceania make up the minority of the people in terms of numbers. They share the privilege of being a minority holding the majority of the riches and the control of the country. After the inner Party comes the outer Party circle. It is the operational part that functions in accordance and in harmony with the official ideology. They do not have the privilege to raise question against the ideas of the inner party. Below them reside the proles in other words, the Low as described. They do not matter to the state and do not pose a threat to the official ideology. They are free to do most of the things the Party members are obligatorily not to do. The members of each group are not born into some kind of caste but each member has to take an examination to be able to take part in the superior classes at the age of sixteen. The citizens of Oceania are not exposed to racism or superiority of physical appearance: “Jews, Negroes, South

Americans of pure Indian blood are to be found in the highest ranks of the Party, and the administrators of any area are always drawn from the inhabitants of that area” (Orwell, 2003, pp. 238-239). They do not have the feeling that they are a part of a vast empire as Oceania does not have a centre or capital city. The local administration contains the local people. The members of any class are not hereditarily privileged. The Party? is not interested in drawing hereditary lines of rulers. Therefore, the constant desire for maintaining the power is comprehensible according to power holders’ point of view as Kennedy suggests “since power lust is inexplicable, then it doesn’t make sense to try to make sense of the ways in which the power-hungry seek to maintain their power” (1998, p. 92). In order to maintain power, the Party needs more rebels to brainwash, correct or make them clean. It should test its power on the rebels rather than the enemy. The life of a Party member almost always includes surveillance. There is not a written law or any behavioural code that regulates the actions of an Oceanic citizen: “In Oceania there is no law. Thoughts and actions which, when detected, mean certain death are not formally forbidden, and the endless purges, arrests, tortures, imprisonments, and vaporizations are not inflicted as punishment for crimes” (Orwell, 2003, p. 241). The thoughtcrime when detected is instantly punished as the thought criminal is regarded as a potential threat to the principles of the Party in the future. The analytical thinking will result in questioning the nature of the Party along with its many absurd deeds. Therefore, criticism and analytical thinking are dangerous and discouraged through mental education or conditioning since the childhood. Another method to prevent undesired thoughts is called crimestop which “... means the faculty of stopping short, as though by instinct, at the threshold of any dangerous thought (Orwell, 2003, pp. 241-242). Crimestop is simply the technique of ignoring and misunderstanding the nature of deeds, thoughts and actions.

All the information that Winston gets from the book has only systematized the knowledge already existing in his mind. It does not contain anything new to him. He has understood how the drive for power works but he cannot understand the reason. Winston somehow understands the final message of the book that the proles are the only ones that can shape the future. Julia unlike Winston does not find Goldstein’s book interesting and falls asleep as Winston reads fragments from the book. As the book “...fails to generate any revolutionary ideas. Orwell suggests that were Big Brother himself to read the text over the telescreen the impact would not be enough to overcome the desensitization to ideological conflict inherent in a post-totalitarian society” (Decker, 2004 pp. 155-156).

Goldstein's book is just the repetition of what has happened in Oceania of which everyone is aware. It does not offer a getaway from the status-quo but explains the nature of Oceanic revolution, the Party, the politburo, Big Brother, sociological condition and layers of Oceania. Even if Big Brother read the book aloud from the telescreen, the people would give no reaction against it, as the revolution is completed. Once the minds and the morality are taken captive such a non-reactionary society is inevitable. To be taken captive by the totalitarianism is the final destination as Decker highlights Orwell's formulation; "once the threshold of totalitarianism has been passed, a return to ideological struggle is impossible" (2004, p. 156). Totalitarianism as Orwell formulates seems to be undebatable since it captivates the mind as well as the physical abilities of the people. The behavioural and emotional qualities of the human being under totalitarianism are weakened which turns them into soulless human beings. Upon establishing and strengthening the foundations of totalitarianism, the state does not need to maintain his ideology for the welfare and equality of the people and tends to forget it gradually.



CHAPTER 3
THE CORRECTION

3.1 HERE COMES A CHOPPER TO CHOP OFF YOUR HEAD

Just before Thought Police storms into the room Winston sees the singing prole woman and appreciates her singing as well as her simplicity. The prole woman is in charge of the housework, gave birth to so many children that her body is deformed. Despite the flaws of the prole woman Jacobs regards her “[t]he final manifestation of liberatory body” (2007, p. 9). Winston is also aware of her simplicity and happiness which makes her at least happy or energetic that she is able to sing songs even under the tyrannical government of Oceania. Meyers explains Winston’s attitude toward the proletariat through the prole woman example as:

Winston believes that, since the proles are outside the Party, uneducated in doublethink or Newspeak, they are not corrupted, like Syme, Parsons and himself. In prison Winston especially notes the difference between proles and Party members. While common criminals show contempt for the guards, the political prisoners, implicated by ideology in their own punishment, are silent, cowed with terror (Meyers, 1991, p. 136).

The proles are known to not have political connections to the Party. What is known to the outer or inner circle of the Party is totally unacceptable and undetectable by the proles. Therefore, Winston defends the idea they stay uncorrupted in spite of all the evil that the Party has brought upon the people of Oceania. They stay uncorrupted even though they are illiterate. However, they may be counted as corrupted since they never raise their voice against the tyranny or not corrupted as they do not have the means to get the proper education to be aware of the issues surrounding them. Winston meditates about the projection of the country saved by the proles. While meditating about the future aspects of the country through proles all of a sudden, Winston says:

“We are the dead,” ...

“We are the dead,” echoed Julia dutifully.

“You are the dead,” said an iron voice behind them (Orwell, 2003, p. 252).

To one’s surprise the only place the telescreen is hidden is the room above Mr. Charrington’s shop behind a painting. For seven years, the Thought police have been watching them behind the picture with a telescreen. The picture on the wall falls and Winston and Julia realize that they have been watched the whole time. They are frozen with terror. They helplessly surrender to the Thought police. The house is surrounded and a number of men storm into the room. Mr Charrington, the owner of the antics shop turns out to be the chief of thought police. Breaking the people in their solitude is much easier

when they are integrated to the society. The party employs its *divide et impera* plan when Winston and Julia are alone. Therefore, they are detained and interrogated separately to be broken totally. They are left alone. Posner proposes that this technic "...lies behind Jeremy Bentham's proposal for the "Panopticon," a domed prison the cells of which would have no ceilings so that the prisoners could be kept under continuous observation by warders stationed at the top of the dome" (Posner, 2005, p.184). Houses of the Party member serve as a panopticon in each of the houses there is a telescreen that continues surveillance the smallest act of a Party member. However, it is odd that the Thought Police hides the telescreen even though they are all around the county. The Party's investing so much effort on a single couple of outer party members make the reader question about the extension of the surveillance that the Party can reach. At the time of the arrest even:

[i]f there is a utopian horizon in the text, it is located in an authentically English cultural past found not in memory but in affective objects such as the paperweight Winston momentarily possesses. However, as with the object's destruction upon his arrest, the utter annihilation of Winston's rebellious spirit in the torture chamber of Room 101 effectively cancels even this powerless hope (Wegner, 2013, p.462).

The last crumble of the hope that Winston has is swept away with the arrest by the Thought Police. The destruction of the object of hope, the diary has now been captured by the Thought Police which gives the meaning that the way for Winston's getaway route from the Oceanic tyranny is now blocked. Winston is taken to the Ministry of Love in order to be interrogated. He is now a political criminal. The other prisoners ignore those who committed political crimes. The fear was spread among the Party prisoners that they were afraid of talking to one another. The ministry of Love may be the place that O'Brien refer as the place without darkness as: "[i]n this place, he knew instinctively, the lights would never be turned out. It was the place with no darkness: he saw now why O'Brien had seemed to recognize the allusion. In the Ministry of Love there were no windows" (Orwell, 2003, pp. 263-264). The place with darkness has turned out to be the reversed meeting point for Winston. Winston still hopes somehow that to get the razor blade in order that he could cut himself before he speaks in which case he was promised by the so-called brotherhood. He comes across an acquaintance, Ampleforth from the Ministry of Truth. He asks Winston why he is here as the only crime to be there is certain: "There is only one offence, is there not?" he said" (Orwell, 2003, p. 265). The only crime to be in that section is political and Winston has committed it whereas Ampleforth is there for

rhyming “God” with a piece of poetry for a special edition of Rudyard Kipling: “I allowed the word ‘God’ to remain at the end of a line. I could not help it!” he added almost indignantly, raising his face to look at Winston. “It was impossible to change the line” (Orwell, 2003, p. 265). Ampleforth is comically imprisoned for a political crime for rhyming a wrong or dangerous word for the Party. Even a word is enough to be imprisoned. Winston comes across his neighbour, Parsons also guilty of thoughtcrime. He said “Down with Big Brother” in his sleep and his daughter sold him to the Thought Police. Parson is ready to do anything to die even but not go to Room 101. He is even ready to sacrifice his family: “I’ve got a wife and three children. The biggest of them isn’t six years old. You can take the whole lot of them and cut their throats in front of my eyes, and I’ll stand by and watch it” (Orwell, 2003, p. 271). In the end he is taken to Room 101 which means *coup de grace* for him. Winston is then terrified of being taken to Room 101 and then O’Brien comes up with guards around him: “They’ve got you too!” “They got me a long time ago,” said O’Brien with a mild, almost regretful irony” (Orwell, 2003, p. 273). It is now apparent that O’Brien is not a spy but has acted as a double agent to follow all the thoughtcrime and blasphemy against the Party. Winston is continuously tortured until he becomes unconscious. The beating and the torture are the standard process for all the prisoners. Later he is forced to confess a series of crimes he has not committed such as “espionage, sabotage, and the like” (Orwell, 2003, p. 276). The political criminals are fully blamed for all the charges in order to be destroyed if not corrected. The tortures do not hurt Winston just physically but mentally too. They “sometimes they would suddenly change their tune, call him comrade, appeal to him in the name of Ingsoc and Big Brother, and ask him sorrowfully whether even now he had not enough loyalty to the Party left” (Orwell, 2003, pp. 277-278). This is the correction phase, if any crumble of loyalty is left within Winston, it means that he can be corrected. As the tone of the torture becomes severe, he is ready to sign any document, accept any charge of crime the torturers demand him:

He confessed to the assassination of eminent Party members, the distribution of seditious pamphlets, embezzlement of public funds, sale of military secrets, sabotage of every kind. He confessed that he had been a spy in the pay of the Eastasian government as far back as 1968. He confessed that he was a religious believer, an admirer of capitalism, and a sexual pervert. He confessed that he had murdered his wife, although he knew, and his questioners must have known, that his wife was still alive. He confessed that for years he had been in personal touch with Goldstein and had been a member of an underground

organization which had included almost every human being he had ever known (Orwell, 2003, pp. 277-278).

The absurdity of his confessions does not matter regardless of being real or not, the action and the thought are the same to the Party. He confesses that he has committed all the deadly sins such as murder, believing in religion, espionage, sabotage, anti-propaganda etc. Even if he has not committed aforementioned crimes, confessing that he has done is enough for the torturers to go rougher. He even hallucinates that Mr. Charrington, Julia, O'Brien laugh at him. Being dragged half-consciously through the corridors, Winston still has hope that the Brotherhood will somehow help him or O'Brien will come and end his suffering. He remembers someone has whispered in his ear: "Don't worry, Winston; you are in my keeping. For seven years I have watched over you. Now the turning-point has come. I shall save you; I shall make you perfect" (Orwell, 2013, p. 280). He does not know whether or not it is O'Brien who said that they would meet in the place with no darkness. It may be just another hallucination due to the severe torture.

O'Brien wants Winston to believe that he has a memory deficiency and he just makes up unreal events yet, it is curable through some applications. To cure that deficiency is possible. O'Brien starts to interrogate and wants him to repeat the Party slogan; "Who controls the past controls the future: who controls the present controls the past" (Orwell, 2013, p. 284). The Past are all recorded, written and rewritten making it possible to control the present and vice versa. To control the past, it is necessary to control the present. The Party wants to do it through changing people's collective consciousness and memory as Zimbardo expresses:

A focus on the past connects us to our roots, to our sense of self over time, and is critical for the development of a sense of personality. A focus on the hedonistic present nourishes daily existence with the joys of playfulness and sensuality. A focus on the future gives people wings to soar to new heights of achievement. People need this temporal trilogy harmoniously operating in a balanced perspective to realize fully their human potential (2005, p. 130).

O'Brien says that they have the full access to people's memories yet, Winston denies the fact that the Party could not control his memory. However, for O'Brien it was Winston who was not able to control himself as he trespassed the certain lines drawn by the party. Winston is well aware of the temporal connection as is O'Brien who says the Party is to cut the ties between the past and the present. He has thought all the time that the reality is external and objective yet O'Brien tries to convince him that the reality is internal and existent only in human mind and in collective mind of the Party and that collective reality

is indestructible: “Whatever the Party holds to be the truth, *is* truth. It is impossible to see reality except by looking through the eyes of the Party” (Orwell, 2003, p. 285). After describing the nature of reality, O’Brien goes deeper in Winston’s personal details: “Do you remember,” ... writing in your diary, “Freedom is the freedom to say that two plus two make four?” (Orwell, 2003, p. 286). O’Brien here tests Winston’s perception of reality and freedom. By torturing him strapped to a torture bed, he rises the amount of electricity and tries to break Winston’s perception as well as resistance to the reality dictated by a Party agent. While the rat cage is what most readers remember, Newsinger asserts that “it is electric-shock treatment that eventually affects his brain and robs him of his will.” (Newsinger, 1999, p. 129). Half-conscious because of the electricity with which he has been tortured, Winston is ready to say anything about the numbers that O’Brien shows him. Whatever Winston says about the number does not satisfy O’Brien either as he believes his answers are not true.

Making martyrs will make the Party seem cruel and unfair. O’Brien has to make sure that there will be no martyrs. The Party in other words, has to demonize its enemies before killing them. He gives the example that Spanish Inquisition in the Middle Ages wanted to destroy heresy but ended up promoted it. The men destroyed by the Inquisition became martyrs and the Inquisition was labelled as totalitarian. This was a mistake. He then explains the example of Nazis and the Russian Communists:

The Russians persecuted heresy more cruelly than the Inquisition had done. And they imagined that they had learned from the mistakes of the past; they knew, at any rate, that one must not make martyrs. ... The dead men had become martyrs and their degradation was forgotten (Orwell, 2003, pp. 290-291).

O’Brien talks about converting rather than making martyrs or heroes. It is highly possible that if the Party kills the criminals, they will make them more honourable and respectable or at least someone to remember. Instead, the Party chooses to avoid the smallest chance to make martyrs by brainwashing before killing their enemies. However, the very idea that make the criminals a criminal will not perish but may have a chance to flourish unless they convert and heal them. Nazi Germany and Soviet Russia in comparison with Spanish Inquisition learned from the history and tried not to make martyrs. They took the dignity of the victims before killing them. However, their ended up being martyrs as they failed. In Winston’s case O’Brien says that the future generations will not even remember Winston, he will have ceased to exist. The Party will employ a different method not to make Winston a martyr. They will brainwash him before he ceases to exist; “We make

him one of ourselves before we kill him” (Orwell, 2013, p. 292). In O’Brien’s words it is easy to catch the message. The Party does not want a negative obedience, they want a blind obedience and a desire to surrender. When one surrenders after getting corrected, that criminal will get vaporized and not be a martyr. O’Brien mentions they also broke three previous party members, then traitors namely; Jones, Aaronson, and Rutherford. He compares the teachings of other tyrannical systems; “The command of the old despotisms was “Thou shalt not”. The command of the totalitarians was “Thou shalt”. Our command is “Thou art” (Orwell, 2003, p. 292). No one even after corrected and brainwashed by the Party, ever dares or wants to revolt. They become a part of the tyrannical body just before annihilation.

Winston has enjoyed being understood by O’Brien even if he is a friend or an enemy. O’Brien also thinks that Winston has a brilliant mind which resembles to his own yet, for him Winston’s mind is corrupted by the rebellious and insane ideas. Coming to the end of the torture session Winston wants to find answer to his question which O’Brien accepts. He wants to know the condition of Julia. O’Brien tells him that Julia has sold him out instantly. Rather more importantly he wants to know the core power that holds the Party together asking;

“Does Big Brother exist?”

“Of course, he exists. The Party exists. Big Brother is the embodiment of the Party.”

“Does he exist in the same way as I exist?”

“You do not exist,”(Orwell, 2013, p. 296).

Winston asks a question concerning the existence of Big Brother and he gets the answer that Big Brother exists in a very real sense and he embodies the Party. The dialogue leaves us “with an unresolved tension between Big Brother the specific, historical person and Big Brother as a myth and symbol. The reader can never be sure of his existence” (Dallin, 1983, p. 190). A dichotomy appears in Winston’s mind as well as the reader’s whether Big Brother really exists like any other human being. Secondly, he can be interpreted as just an idea, a boogeyman hunting down all the rebellious traitors and bringing order and justice in the name of the Party. Furthermore, O’Brien answers to Winston that Big Brother will never die which also supports the idea that Big Brother is the prophet of the Party who will live forever. Winston also wants to know whether or not there is an underground group plotting against the Party. O’Brien assures him of not being able to get the answer to that question. Finally, he wants to know what 101 is and why everyone

is so afraid of it. Room 101 is the place that everyone faces their deepest fears. Then the session comes to an end. O'Brien makes sure that Winston has to be corrected in three stages namely, "...learning, understanding, and acceptance." (Orwell, 2003, p. 299). The second phase of Winston's interrogation is understanding. We are aware of the fact that he is capable of understanding how the mechanism that surrounds him functions but he wants to know why it functions so. O'Brien thinks that Winston has lost his sanity when he has asked himself why. He reminds him that he was in the process of writing Goldstein's book and the programme it has is just another fabrication and is meaningless: "The secret accumulation of knowledge -- a gradual spread of enlightenment -- ultimately a proletarian rebellion -- the overthrow of the Party.... It is all nonsense" (Orwell, 2003, p. 300). The anti-propaganda that Brotherhood plots secretly against the Party is purely fictional. The Proletarians are not capable of rebellion and overthrowing the party as they simply do not have the collective conscious and are always busy with meaningless deeds. Winston persuades himself now that they will never have a collective consciousness. The party embraces the power for the power's sake. They do not want riches, luxury or wealth. In this respect they believe they differ from all the previous oligarchies. O'Brien blames the past oligarchies for not showing their true intentions. Power for the Party is not a process but the ultimate destination; "One does not establish a dictatorship in order to safeguard a revolution; one makes the revolution in order to establish the dictatorship" (Orwell, 2013, pp. 301-302) Power is only for power's sake. Tyranny as explained by O'Brien is not a process but the end. Party's power is not based on individual success or failures. The members are like cells of an organism. Cells die and regenerate yet the organism is not solely dependent upon the wellbeing of the cells: "Do you die when you cut your fingernails?" (Orwell, 2013, p. 302). If O'Brien as an inner party member dies, it does not mean the end of the Party. According to the Party, power is collective, not owned by a single person but a chain of people. That is the reason the Party ideals and norms survive and are passed from one generation to another as long as they are collective rather than personal. The individual freedom tends to fail. O'Brien reminds Winston the Party slogan Freedom is Slavery. He reverts it and explains the concept of real freedom in Party's standards; "Slavery is freedom. Alone -- free -- the human being is always defeated. ...because every human being is doomed to die, which is the greatest of all failures" (Orwell, 2003, p. 303). If the person chooses the collective body rather than the individual freedom, he/ she beats the death and becomes immortal in the mighty embodiment of the Party. O'Brien's point proves that if the individual being is expanded

to the collectivism and if it persists only then the individual can reach the self-realization. Only then “they can survive; if they are the Party, then they outlive the puny body which houses them in the collective entity which lives on” To paraphrase, “he who would find himself, must lose himself” (Zuckert, 2004, p. 92). When the people of Oceania lose their individualities and unify themselves with the party, they can overcome even the death. That’s why the Party persists on practising collectivism and the power for their own sake. Once this practice is the mainstream, the Party can overcome anything as well as the death as it sees fit.

Obedience that includes fear is one of the most efficient ways of manipulating the others and make use of the possessed power. The Party builds a world full of people fuelled by the fear of the Party because making the masses suffer and depriving them of nearly all means are the only way to have power in its real sense. The Party is creating a world which is “the exact opposite of the stupid hedonistic Utopias that the old reformers imagined” (Orwell, 2003, p. 306). Even the cruellest tyrannical systems tend to give somehow crumbles of freedom to common people. However, the Party intends to do exactly the opposite. The Party intends to destroy all the conventional habits and offers nothing instead. They will corrupt the family among whose members there will be no confidence but suspicion. Children are planned to be taken from their parents at birth to brainwash and educate in accordance with Party principle. The sexual relation among partners and the pleasure in it will cease to exist and it will serve only to procreate new party members:

There will be no loyalty, except loyalty towards the Party. There will be no love, except the love of Big Brother. There will be no laughter, except the laugh of triumph over a defeated enemy. There will be no art, no literature, no science. When we are omnipotent, we shall have no more need of science. There will be no distinction between beauty and ugliness. There will be no curiosity, no enjoyment of the process of life. (Orwell, 2003, pp. 306-307).

The Party intends to break the familial relationships, it wants to destroy love and happiness. Science and literature are also possible targets to be annihilated. The party attempts to control even the breathing space of the people. While being interrogated by O’Brien Winston wants him “to explain what the Party’s motivation really is. If you want an image of the future, O’Brien tells him, imagine a huge boot crashing down on a human face – forever” (Rodden and Rossi, 2012, p. 84). A huge boot image crashing down a human face constantly may symbolize the completion and the constant depressant pressure of the Party over the people of Oceania. When the individual is under a

constantly face-pressing boot he/ she does not even have the space to move his/ her head will naturally fail to do anything else that will lead him to satisfy his basic needs let alone questioning the status quo that presses him ceaselessly on the head. *Nineteen Eighty-Four*'s popularity lies in the "...the way it epitomized the metaphor of society as a prison. It depicted an entire community ruthlessly policed by a small ruling group that deprived millions of people of any meaningful liberty or individuality" (Strub, 1989, p. 41). Orwell's Oceania is an open-air prison, a combination consisting more or less all the pieces of a totalitarian puzzle. Therefore, the boot imagery fits perfectly well to deprive the individual of his/ her freedom. Every unit that makes up a civilization will be annihilated. O'Brien reminds Winston there will be corruption and intoxication of the power as it is highly corruptive. All the loyalty and the love even under these circumstances tend to give way to some issues or problems at some steps but the Party will prevent the possible threats. In spite of all the pressure, Winston still has his hope that something will bring the Party to its knees, the party will be defeated. When he answers to O'Brien's question about his creed of God, he says he disbelieves him yet the spirit of man he hopes will beat the Party. Upon his comment about the spirit of man, O'Brien responds him; "If you are a man, Winston, you are the last man. Your kind is extinct; we are the inheritors. Do you understand that you are alone? You are outside history, you are non-existent" (Orwell, 2013, p.309). The Party tries to break the very spirit Winston mentions. The Spirit of man is the open door to end all this nightmare. Like the yin yang, the hope for a better future and the pressure of tyranny are in a constant fight. Winston has been left for seven years before he has been caught by the Thought Police. The Party has wanted him to commit every possible crime that contrasts with the principles of the Party. When he is tortured by O'Brien, he wants to break Winston's soul by telling him whether he is a human, he is the last one left alive. Winston has wandered around the prole areas to strengthen his ties with the past to learn more about the past as he saw it fit to stay sane and to prepare counterattack to the constant changing of history. He has been carrying the essence of a free human as he experienced the life before the Party. O'Brien embodying the Party, wants to break that free spirit and make him one of their own or take his original humanity. Unfortunately, O'Brien succeeds to break Winston's free spirit and kill the very human inside him. O'Brien's torture techniques resemble to that of the psychiatry of the time. Psychiatrists also employ similar means such electrification to cure some of the cranial disorders. O'Brien reversely employ

electrification to purify Winston's ill mind. He thinks he has access Winston's mind layers and corrects them as he himself is sick and needs to be cured.

3.2 ROOM 101

Winston has comprehended that the Party followed him everywhere for seven years but has not interfered in his affairs. They show him proof of his every deed captured. Upon seeing all the evidence collected against himself, Winston's very soul shatters and agrees on the idea; "how could the immortal, collective brain be mistaken?" (Orwell, 2013, p. 318). Winston realizes that he cannot go against the immortal body and collective might and consciousness of the Party. Even when he decides to keep a diary, the Party its controlling instrument Thought Police may have been well aware of the fact that Winston has got something unusual and is about to be de-railed or to commit thoughtcrime. Then the Thought Police let him commit the thoughtcrime to the fullest in order to correct him properly and fully or punish him at an ultimate level. He gives up in the end and writes; "FREEDOM IS SLAVERY...TWO AND TWO MAKE FIVE. ...GOD IS POWER" (Orwell, 2003, p. 318). Winston surrenders to the idea that the Party is a giant machine or a wildly flowing-down river he cannot swim upwards the current:

He accepted everything. The past was alterable. The past never had been altered. Oceania was at war with Eastasia. Oceania had always been at war with Eastasia. Jones, Aaronson, and Rutherford were guilty of the crimes they were charged with. He had never seen the photograph that disproved their guilt. It had never existed, he had invented it. ...He hardly knew why he had ever rebelled (Orwell, 2013, pp. 318-319).

After accepting that the Party is unbeatable, he begins to think in doublethink principles, keeping contrary beliefs and believing in which fits for the moment. He rejects and also believes in whatever he has principally rebelled. The last step of Winston's correction is to make him love Big Brother whom he obeys but still hates. Room 101 will be the last step of his correction where he will learn to love Big Brother. Winston's fear of rats is highlighted since the beginning of the novel. Room 101 should be related to his darkest fear; the rats. He is taken to Room 101 and strapped tightly to a chair where he cannot move his body altogether. O'Brien reminds Winston that he has asked him what is in the Room 101. He responds him now: "Everyone knows it. The thing that is in Room 101 is the worst thing in the world." The door opened again. A guard came in, carrying something made of wire, a box or basket of some kind" (Orwell, 2003, pp. 325-326). This gives clue what Room 101 varies from person to person yet, somehow related to the fears of the individual. Something is brought to the Room and Winston cannot see it. Room

101 in some cases, can have something unimportant or be of lower mortality chance. However, it is chosen from the individual's darkest imagination. Before punishing the criminal in Room 101, the Party also goes from major to minor details in criminal's life. In Winston's case:

It was an oblong wire cage with a handle on top for carrying it by. Fixed to the front of it was something that looked like a fencing mask, with the concave side outwards ...the cage was divided lengthways into two compartments, and that there was some kind of creature in each. They were rats (Orwell, 2003, p. 326).

Winston faces his biggest fear, the rats, in the specially designed cage. O'Brien reminds him that he was in terror when he knew there were rats roaming at the other side of the room where he met Julia in the room upon Mr. Charrington's shop. Gottlieb describes the vitality of Room 101 as:

[i]t is here that any victim is turned victimiser, by giving up, betraying, his bond of private loyalty. Paradoxically, it is precisely at this point that he will be finally trapped, 'chained' to become a true victim, willing to stay in the cage forever. Ironically, it is by adjusting to the norm of the majority that Winston has now become, finally, insane. Having joined in the collective insanity imposed upon the population by Big Brother, Winston now willingly joins the other rats in their cage (1988, p. 73).

Once in the Room 101, another struggle begins. It is to stay sane and resist to all the psychological or physical stress and pressure one faces. Yet it is a dilemma to be able to resist as once Winston gives up his pride and give them whatever they demand or he will be under heavy torture. In his case it will be rough to save and secure his soul. O'Brien continues to pump more fear to Winston's heart about the rats: "Within quite a small time they will strip it to the bones. They also attack sick or dying people. They show astonishing intelligence in knowing when a human being is helpless" (Orwell, 2003, p. 328). He explains that in some areas of the proles, the rats attack and eat the babies alive and the mothers always have to keep an eye on their babies. The rats also have such a sharp sense they know of the weakness of certain people such as the sick or the helpless. As the cage comes closer to Winston's face, he trembled in terror and panic. There is nowhere else to run. He begins to scream as the last hope: "Do it to Julia! Do it to Julia! Not me! Julia! I don't care what you do to her. Tear her face off, strip her to the bones. Not me! Julia! Not me!" (Orwell, 2003, p. 329). He wants Julia to be tortured instead of himself. He sells his lover out to save his own soul. Winston is destroyed, that is, brought to betray Julia and to love Big Brother, by means of torture. The torture of Room 101 in reality as Pittock explains; "stretches from Imperial China to the late twentieth century

where torture victims can be ‘exposed to the gnawing of rats through a tube inserted up the anus or vagina’ (2007, p. 111). Winston after completing his torture sessions or correction stages is let out. While Winston and Julia were together, they told they could sell each other if they were but they would never give up loving each other. Winston seems to have given up broken his promise by giving up loving Julia. Winston and Julia’s love is now “like *Paradise Lost*, it is at once a love story and an account of man’s relationship to God” (Reilly, 1989, p. 57). As in *Paradise Lost* by Milton, Winston and Julia are now out of the heaven they have had above Mr. Charrington’s shop. They are cast out of the heaven and do not know what to do next. Upon hearing the bulletin from telescreen that tells the Eurasian Army broke the frontier for the first time which means a certain defeat for Oceania. By that time Oceania would lose the war and the Party would get down on its knees. Winston felt complicated for the interpretation of what the end of the Party may mean yet, he does feel happy or sad solely complicated. Julia once said the Party could never break the down Winston’s mind. However, O’Brien proved her otherwise as he could get inside his head. Now that they got inside of his head, he is a walking dead among people, the very soul which he thought they could never break down is now taken from him. Julia eventually came across Winston after they underwent the correction process which means they no longer pose any threat to the Party. Upon meeting and talking another time Julia confesses that she betrayed Winston as an overflow of confession Winston says he did the same:

“You want it to happen to the other person. You don’t give a damn what they suffer. All you care about is yourself.

“All you care about is yourself,” he echoed.

“And after that, you don’t feel the same towards the other person any longer.”

“No,” he said, “you don’t feel the same” (Orwell, 2003, pp. 336-337).

After facing so many sessions of tortures, they were broken and the love once they had, is now long gone. Their *amor omnia vincit* code turns into self-explanatory lines that goes; “Under the spreading chestnut tree/ I sold you and you sold me” (Orwell, 2003, p. 338). The idea that love conquers all has become just another romantic nonsense. Their love could not prevent them selling each other out under so much pressure. However, Brennan asserts that:

...the momentous act of Winston’s forced betrayal of Julia as a key philosophical moment in the novel that confirmed humanity’s essential egotism and irrevocably fallen nature. In this sense, the novel offers a sombre religious meditation on the fallen state of humankind,

alongside its more readily recognizable pessimistic political philosophy (2017, pp. 145-146).

Even though they have betrayed each other Winston and Julia's betrayal prove nothing but they are mere human beings. They are forced and even tortured to do so. Sitting in the Chestnut Tree Café Winston sees Julia outside, they get together and talk. Both confess that they sold each other out under torture. The asceticism and struggles Winston faces do not make him gain somehow an enlightenment after he is set free either. Related to the expectance of the asceticism;

Orwell breaks the conventions of both dominant forms, realism and utopian romance, and the reader's expectations are disappointed. At Winston's lowest point we expect some twist that will set him free, some lightening of the plot, or at least some enlightenment as to what all this repression and torture is for (Meyers, 1991, p. 139).

Winston is now soul-broken and frequents Chestnut Tree café where he does nothing but drink cheap gin and stares into nothing. He has an idle work in an absurd position in the Ministry of Truth; "He had been appointed to a subcommittee of a subcommittee which had sprouted from one of the innumerable committees dealing with minor difficulties that arose in the compilation of the Eleventh Edition of the Newspeak Dictionary" (Orwell, 2003, pp. 338-339). They are to prepare a report which contains the corrections of the spellings. Winston works with people similar to him on whom the Party still wants to keep an eye. While sitting in Chestnut Tree Café, the telescreen announces that Oceania has won the war and is now victorious with bigger riches, prisoners and booty. Everything goes back to normal an exaggerated celebration of the victory. Winston finally managed to love Big Brother half-conscious or hallucinating he remembers the torture, confessions and everything related to the Ministry of Love; "...The long-hoped for bullet was entering his brain... He had won the victory over himself. He loved Big Brother" (Orwell, 2013, p. 342). The basic pillar of the Party is to love Big Brother. A citizen of Oceania has to show his love publicly meanwhile he may act like Winston who hates Big Brother and resists to stay human in private. Public or private "[r]esistance, therefore, is manifest as a means to stay human within a de-humanizing environment" (Tyner, 2007, p. 142). After being severely tortured and interrogated, Winston is left alone somehow, he has managed to survive and grow better physically yet, feels nothing but emptiness lacking the previous desire to revolt. The Party in reality kills Winston's self or personality leaving him hopeless and completely dependent and loyal to the Party as well as Big Brother. Winston's condition "is the most desirable outcome for the Party; he is a party member not physically coerced into

conformity but psychologically altered to believe in that conformity” (Tirohl, 2010, p. 56). Winston is aware of the fact that he simply has to follow the rules otherwise, he may end up in a forced-labour camp, get vaporized and get corrected in the Ministry of Love. When it comes to the question “why”, various outcomes are possible. This question overall poses to contain hope to the future generation since an individual has managed to raise such a question loudly even under heavy conditions of Oceania. When Winston states that he knows how the things are handled in his diary but he does not know why the things are handled as they are now, the answer to the question how is simple. The Ingsoc is built upon the principles of oppressive ruling system. Any citizen of Oceania is simply obliged to follow those principles and “divergence from the rules results in vaporization” (Stewart, 2003, p. 143). From the beginning of the novel Winston’s actions respond the why question: “By pursuing *ownlife*—by keeping a diary, by having a relationship with Julia, by holding to a version of reality that incorporates his own desire for decency in addition to enduring the version of reality enforced by the Party” (Stewart, 2003, p.160). On the other hand, O’Brien’s answer unlike Winston’s thoughtcrime or quest is close to any further interpretation. Despite all the tyranny, the novel itself gives the upcoming generations hope that the tyranny is not infinite. Four elements according to Stewart empowers the weakened optimism:

First, the appendix is written in the past tense and in Oldspeak, suggesting the passing of the Party into history by the time the appendix is written. Second, Newspeak itself reveals its own inner tensions, which threaten to destabilize it from within. Third, the physical condition of Winston Smith at the novel’s end mocks the Party’s lofty self-image. Lastly, and most importantly for the fate of decency in the novel, Winston’s thoughts as he sits in the Chestnut Tree Café express his residual doubleness, left over even after all O’Brien has subjected him to. The four items listed accumulate to make a strong case for a mitigatedly optimistic reading of *Nineteen Eighty-Four*, a reading premised on the inability of the Party to impose—once and for all—a singular, exclusive perspective on its citizens that will outlaw the capacity for decency (2003, p. 148).

The fact that the appendix expansion to the end of the novel shows us a party might have been a long-gone history which enlightens the reader the tyranny or the Party regime has an end. Newspeak, a manipulative language medium has its own flaws. It creates a problem when it will be complete by the year 2050, nobody will understand it and that goes also for the rulers or the inner party members of Oceania. When they cannot communicate by a medium of language, they will also have difficulty to manipulate the

people which will end up in a vortex of chaos. Lastly, Winston is believed to be cured when he is released after a long session of torture in the Ministry of Love. However, he seems not to be broken a hundred percent as he still doubts Big Brother. Even though he is tortured heavily, he gains his strength at the end of the novel which proves that he has succeeded to stay sane. Eventually, Winston's why question functions rather a figure of speech.





CHAPTER 4
BRAVE NEW WORLD

4.1 CONDITIONING OF THE CASTES AND THE FOUNDATIONS OF THE WORLD STATE

Brave New World opens with the table of Central London Hatchery and Conditioning Centre with the motto, “COMMUNITY, IDENTITY, STABILITY” (Huxley, 2006, p. 3). The motto gives us a clue about the core- features of the world state and its inhabitants. The motto is a sort of conversion of the motto of French Revolution (*Liberté, égalité, fraternité*). Adorno suggests that “[c]ommunity defines a collectivity in which each individual is unconditionally subordinated to the functioning of the whole ... Identity means the elimination of individual differences, standardization even down to biological constitution; stability, the end of all social dynamics” (1981, p. 98). The concept of liberty turns into community absorbing the individual through the process of incubation, artificial fertilization and Pavlovian behavioural repetitive condition. The individual melts himself/ herself in the collective of the community. The second term; identity is also related or somehow an outcome of the first process. In fact, the “.... citizens of Huxley’s bourgeois dystopia lack real individual identities, despite the myth of individualism that informs bourgeois society” (Booker, 1994, p. 49). The individual is labelled in accordance with their genetic or eugenic creation as well as social condition and divided into castes named after the letters of the Greek alphabet. The last term is the latest stage for the benefit and the good of the masses. From their birth to their death the people are conditioned and made believe that they should serve to their castes in accordance with their inferiors and superiors. Eventually, they welcome the unsolved mystery for the humanity, the death. They associate death with certain objects to ease off the pain. Mustapha Mond’s World State as a preconditioned society altogether “...has reduced human generation and nurturing to a technological production line in the name of efficiency, stability, and the elimination of unhappiness” (Southworth, 2016, p. 150). The terms the World State uses as its motto turns out to have the reverse significations by reversing the meanings with its norms.

People are produced in the Fertilizing Room in which soulless workers operate and help create new-born/ produced human beings divided into certain groups: “To create the top groups, biologically superior sperm are selected to fertilize biologically superior ova, which then receive excellent prenatal treatment” (Reiff, 2010, p. 66). The upper caste, Alphas and Betas are given a special treatment even when they are fertilized and this treatment goes on until they die. On the other hand, “...the Gammas, Deltas and Epsilons were brought out again, after only thirty-six hours, to undergo Bokanovsky’s

Process” (Huxley, 2006, p. 6) Human prototypes and standardized human thoughts are carried out automatically. While the higher castes such as Alphas and Betas are handled with a long-term fertilization. The lower castes go through a mass production process called Bokanovsky’s process. The human production “...procedure has enabled the perfection of eugenic breeding, yielding five genetically differentiated castes, ranging from high-IQ Alphas to moronic Epsilons, to enable a perfect matching of genetic endowment with society’s task needs” (Posner, 2000, p. 10). Fertilizing Room as well as other workplaces in *Brave New World* reflect the transition from manual skilful labour to mass production in which any skill is not necessary yet every man has a purpose, one-time labour and finally counts. It is possible to sense that the idea of conventional family concept is challenged which bears resemblance to familial pattern to that of *Nineteen Eighty-Four*. Conditioning and Hatchery Centre serves multiple purposes which include an example for posterity, some sort of faculty of medicine in which children learn about their origins and observe a workplace where the workers serve for the purpose of continuation of their own kind regardless of their superior or inferiors. For Huxley and naturally for his World State, capitalism begins with the mass production of Henry Ford and that is the reason the history is divided before and after him in the novel. He is idealized and put on a pedestal as an icon of worship as well as an ideologist or a founding father.

Alphas, Betas undergo a different fertilizing process rather than lower castes. They stay incubated while Gammas, Deltas and Epsilons go through Bokanovsky Process, a process in which a sole egg multiply by itself making ninety-six humans eventually. Bokanovsky Process is necessary for the consistency of lower labour force and welfare of higher castes. They should be more in numbers in order to make up the lower labour force. In other words, it serves the purpose of creating the lowest and most crowded class of a classified society. They precondition the inborn babies to catch up with the concepts of welfare or poverty in order that they could catch up with the standards of the world in which they are born/ brought unconditionally. The ruler elites of the World State “not only get their subjects to behave as they want them to behave, they also get them to want what they, the ruling elites, want them to want” (Gendron, 1977, p. 50). The Brave New Worlders are just like the organic objects with no free will and unaware of their situation, they even enjoy their conditioning. They have and do the works to which they are programmed. They even live for a period of time and die to serve the community.

Every member of the caste is satisfied with their own conditioning. They think that all the members of the society regardless of their castes are necessary for the stability. Even though there are castes and they are glad to be equal to their own caste regardless of their superiority or inferiority, there are physical and mental differences even among the members of the same caste. Unlike Orwell's Oceania, the law enforcement, or a military elite are barely visible in *Brave New World*. The ruling elite does not threaten to incarcerate or kill the people. They prevent them from forming up organic relations such as love, marriage or a family. Their genes are designed to be adopted to refuse any of the aforementioned familial or organic bonds. The gene manipulation and conditioning processes include no major pain. The citizens of World State are conditioned to feel no pain. In order to keep the lower castes busy and make them believe they have to do only the jobs they are programmed to do yet, "[b]ooks and loud noises, flowers and electric shocks—already in the infant mind these couples were compromisingly linked; and after two hundred repetitions of the same or a similar lesson would be wedded indissolubly" (Huxley, 2006, pp. 21-22). In the Neo Pavlovian Conditioning Rooms, the young members of the lower castes are conditioned to hate the nature and books in other words, knowledge and the love of pastoral beauty. Classical conditioning experiments are undertaken to do so. After relating flowers and books with electrification and terror, Delta infants hesitate to approach them and get terrified if they do. When people of lower castes turn to nature, they will not frequent the workplaces which means a great deal of workforce loss, therefore they are wanted to hate the nature and turn from it. They will instinctively hate the nature or flowers on sight as they are conditioned to do so as the "...love of nature keeps no factories busy" (Huxley, 2006, p. 23). If they are keen on nature and knowledge the factories will be empty. This is the very reason they are taught to do just the opposite.

Hypnopaedia, an auxiliary method of conditioning is learning while sleeping, Ruben's case is the first hypnopaedic related experiment. The reason that they could not teach science but moral lesson through hypnopaedia is because science is known to be practical and related to the conscious rather than subconscious mind. However, moral values are abstract and hypnopaedia is the perfect tool to teach them. People embrace preconditioned moral values dictated by the World State via hypnopaedia. In other words, science is factual while moral education is relative. Thus, moral messages can be given and address the people's subconscious while they sleep. Sleep whisper is also a way of

teaching sand is applied for class consciousness. The Beta Children repeat the norms of their social condition while they sleep:

“... all wear green,” said a soft but very distinct voice, beginning in the middle of a sentence, “and Delta Children wear khaki. Oh no, I don’t want to play with Delta children. And Epsilons are still worse. They’re too stupid to be able to read or write. Besides they wear black, which is such a beastly colour. I’m so glad I’m a Beta.” ... There was a pause; then the voice began again.

“Alpha children wear grey They work much harder than we do, because they’re so frightfully clever. I’m really awfully glad I’m a Beta, because I don’t work so hard. And then we are much better than the Gammas and Deltas. Gammas are stupid. They all wear green, and Delta children wear khaki. Oh no, I don’t want to play with Delta children. And Epsilons are still worse. They’re too stupid to be able ...” (2006, p. 34).

People regardless of their caste are preconditioned to be content within their own caste and think that the other castes inferior or superior is in the castes that are responsible for trivial workforce or of higher responsibilities. The members of each caste believe that the castes other than their own are worse regardless of being higher or lower. Huxley in his *Brave New World Revisited* fears for a system that is capable of standardizing the individual in the society. As an anti-thesis to *Brave New World*, the individual is classified into standardized castes, *Brave New-World Revisited* does not intend to bring forth a standard set of norms or values for the individual: “Physically and mentally each one of us is unique. Any culture which, in the interests of efficiency or in the name of some political or religious dogma, seeks to standardize the human individual, commits an outrage against man’s biological nature” (Huxley, 2000, p. 20). Huxley regards the individual as the smallest unit of a society as unique both materially and emotionally. However, any standardized institution that seeks to liken a single individual to another will end up deteriorating the circumstances on a larger scale. As a sharp contrast to his first ideal world in which everyone is content with the circumstances, the second book warns about the dangers of the standardization of the individual as well as the institutions of a given society. In the first example of a society, even to think and act on one’s own as in the cases of Bernard Marx, Helmholtz Watson and John the Savage may be regarded as a sort of civil disobedience. Standardization or dehumanizing as Huxley meditates upon surfaces even in the early chapters of the book, where The Director of Hatcheries and Conditioning tutors a group of students about the Bokanovsky’s Process through which their genetically conditioned siblings come to life.

Huxley is known to have modelled his World State upon Henry Ford's mass production in which "each worker was given, in the words of Ford, "not a square inch, and certainly not a square foot, more than he requires" (Ford and Crowther, 1922, p.113). Huxley's vision of World State is nearly in complete harmony with Ford's production model in which a worker/ individual fits to the caste in which he/ she is born and belongs completely to the social environment as well as the work. For a getaway from the standardization that captivates the individuality as well as the human psyche Pollerd explains; "For Huxley, art was the apotheosis of individualism, and he was consequently, concerned that art and literature were being standardized by new technologies, such as the cinema, which relied on the principles of mass production" (2010, p. 92). Huxley probably considers the highbrow art as a way out to prevent the standardization of the society. However, art is in danger because of the means of mass production that convert the high form of art into some sort of industry and devaluates it in the process. He highlights the idea that,

[t]he higher the degree of standardization in popular literature and art, the greater the profit for the manufacturer. The economic policy of the mass-producers of spiritual goods is to secure the greatest number of buyers for the fewest possible products. Their tendency, therefore, is to disseminate ideas and art of lowest quality (Huxley as cited in Pollerd, 2010).

The standardization of the production and art as well as any other institutional or societal structure will solely enable those who hold the industry within their hand benefit the most as in the case of World State where "Brave new worlders inhabit a factory-like society whose workers are mass produced in A.E 632 more proficiently than Detroit turned out cars in the 1920s" (Meckier, 2002, p. 431). World State poses as a capital country with consumerism at its highest rather than a dictatorship unlike Orwell's Oceania or any other dictatorial state. Almost every material ranging from the basic to the most complicated becomes an object for consuming.

Consumerism as in its theoretical form may be found in Henry Ford who is somehow a founding father for the World State. His life and work define the fundamental physical production whereas the teachings of Sigmund Freud regulate the interpersonal or intrapersonal organic relationships. He was the first person to notify the dangers of the conventional family tides when "[t]he world was full of fathers—was therefore full of misery; full of mothers—therefore of every kind of perversion from sadism to chastity; full of brothers, sisters, uncles, aunts—full of madness and suicide" (Huxley, 2006, p. 39). Ford

is like a demi-god in World State as it is modelled on his system of mass production that requires little or no craftsmanship or speciality: "...Ford has become (along with Freud) the logos of the future" (Firchow, 2007, p. 68). Freud as a distinguished scientist reflects the core issues of family life of the World State. It is stated that a familial life includes more dangers, misery and trouble than the present condition. As the family exists no more the society is now free of all the misery now. When the new World State is in its infancy it was about to fall for the same mistake that all other tyrannies fell which was brute force against the masses. However, eventually, they used technics such as Ectogenesis, Neo-Pavlovian Conditioning and hypnopaedia against those who oppose them and deny the system against the brute force. The World State has undergone "...a campaign against the Past; by the closing of museums, the blowing up of historical monuments (luckily most of them had already been destroyed during the Nine Years' War); by the suppression of all books published before A.F. 150" (Huxley, 2006, p. 51). As in *Nineteen Eighty-Four*, there were also wars before the world comes to be the World State. The founders of the World State have wanted to erase the past in order that they could build their new way of ruling. In addition to the destruction of the physical structures, spirituality of the world was also attacked: "All crosses had their tops cut and became T's. There was also a thing called God" (53). The reason that the crosses were cut that the new World State has accepted the Fordianity as its new religion, making Henry Ford an anthropomorphic God. T shape symbolises the first production of the Ford motor company, the Model T. Spiritual concepts such as religion, God, immortality and soul have also been bypassed by the new philosophy or spirituality of the World State.

4.2 THE DISTINCTION OF NEW WORLD AND SAVAGE RESERVATION

Charing T-Tower is a sort of symbol of the New World State like Statue of Liberty of the USA. Undoubtedly a new world would require a new architecture to reflect its might. The city of London, the metropolis is designed to separate the habitats of different castes where poor or lower castes inhabit the outer circles of the city, the higher castes reside close to the core of the city. Even the clock tower Big Ben is transformed into Big Henry. After Ford, twelve elite members of the society form up a new system to rule the new World State. Instead of a one-man tyranny, there is a shared and conditioning rule of elites and they somehow perform a rite to honour Henry Ford. Savage Reservation on the other hand is presented from a different angle. The reservation consists of:

... about sixty thousand Indians and half-breeds ... absolute savages ... our inspectors occasionally visit ... otherwise, no communication whatever with the civilized world ... still preserve their repulsive habits and customs ... marriage, if you know what that is, my dear young lady; families ... no conditioning ... monstrous superstitions ... Christianity and totemism and ancestor worship ... extinct languages, such as Zuñi and Spanish and Athapascan ... pumas, porcupines and other ferocious animals ... infectious diseases ... priests ... venomous lizards ... (Huxley, 2006, p. 103).

The Savage Reservation even if we have the right to call it normal and humane on every level, is introduced as a dark place and a dumpster of inferior races. The people of the Reservation can only become human and communicate with the help of World Staters which supplies us the colonizer's point of view in a distant future. However, they keep their familial ties, conventions and their languages intact. They have their own religious system. There are also animals in Reservation only which we can see in museums in the World State. The people of Reservation are quite tamed and will not make any attempt to leave the reservation as they are surrounded by electrical fences in order to prevent any attempt to escape from the Savage Reservation. Bernard Marx and Lenina Crowne who embody the norms of World State are aware of the fact that their conditioning is not fulfilling and they crave for more freedom and spending more time on their own. It echoes in Lenina's soliloquy: "...if I were free—not enslaved by my conditioning" (Huxley, 2006, p. 91). Bernard Marx also regards conditioning as some a chain of slavery: "Everybody's happy nowadays." "We begin giving the children that at five. But wouldn't you like to be free to be happy in some other way, Lenina? In your own way, for example; not in everybody else's way" (Orwell, 2006, p. 91). Bernard's statement echoes the probability that everyone's happiness is to be judged and questioned. Additionally, even in a biologically and mentally preconditioned society individuals ask questions about their own nature which gives hope even to the most desperate. Even the preconditioned individuals somehow manage to ask questions about conditioning and concept of freedom.

The physical conditions of the Reservation differ from that of the World State. To add a tone of disgust upon smelling the bad body odour of the tour guide that takes Bernard and Lenina to pueblo Lenina says: "But cleanliness is next to fordliness," ... "Yes, and civilization is sterilization..." (Huxley, 2006, p. 110). The sense of cleanliness is also taught through hynopeadia hygiene course. The people of Reservation however, does not have the similar hygiene rules of the World State, so it will be useless to judge

them in terms of aforementioned hygiene norms. Lenina is also surprised as she comes across old men and women while taking the tour into the pueblo. The old people in World State and in Reservation do not look alike for the reason Bernard Marx explains:

We preserve them from diseases. We keep their internal secretions artificially balanced at a youthful equilibrium. We don't permit their magnesium-calcium ratio to fall below what it was at thirty. We give them transfusion of young blood. We keep their metabolism permanently stimulated. So, of course, they don't look like that. Partly, ...most of them die long before they reach this old creature's age..." (Huxley, 2006, pp. 110-111).

People in the World State are taken good care of. They have a different concept of hygiene and aging. They preserve their elders' health status and take care of them through methods such as calcium level balancing and young blood injection and so on. The inhabitants of Pueblo, Malpais perform some kind of ritual for the benefit of their annual crops and to please Pookong and Jesus, as well as their local and universal Gods: "...emerged from the one a painted image of an eagle, from the other that of a man, naked, and nailed to a cross" (Huxley, 2006, p. 99). The inhabitants of Malpais are seen to be practising multiple religious rites. For their crops and welfare, they pray, make offers and carry out rites to Jesus, the prophet of Christianity and Pookong the local religious figure. The contradiction and difference between science and nature are highlighted through the scenes of Reservation. The question whether nature offers an alternative to the World State that is built upon technological fundamentalism is controversial. We can understand if it offers a better alternative from "the name of the New Mexico pueblo community, "Malpais." In Spanish this means 'bad place' or 'bad country,' and hence the term seems identical to 'dystopia' ('bad place' in Greek)" (Baker, 1990, p. 113). On the other hand, the World State also may fit to the description of a bad utopian place in comparison with the atmosphere of the Reservation. Huxley intentionally applies a mental yellow filter that Hollywood films utilize as a cinematic technic of pushing stereotypes in order to describe the pseudo-uncivilized lands such as South America, Middle East etc. The barren lands direct to a specific setting in Americas Moylan suggests "Americas especially offered space in which the imagination could work out alternatives that broke the bounds of the historical status quo" (2014, p. 3). The barren scenery of the Reservation can be interpreted that it covertly mocks the artificial, physical and behavioural order of the World State. Its story is more of a battle of the selfhood vs communal values.

4.3 JOHN THE SAVAGE, JOHN THE TAME

In Reservation, as he is different from the others and lives only with his mother Linda who is frequently visited by other men in Reservation, John is discriminated from the other inhabitants which echoes in John's words: "If one's different, one's bound to be lonely. They're beastly to one" (Huxley, 2006, p. 137). Even though John is discriminated individual in the Reservation, he turns his discrimination somehow to his advantage. His mother, a former Beta tries to condition him in her ways and he alone reads literature, specifically plays by Shakespeare. Therefore, it will not be fair to call him a Savage a hundred per cent for he was born from a mother and has lived in the Reservation up until then. Huxley's purpose while creating the Savage character serves to show the exact opposite of the World State and to question its values: "Savage is positioned to ask all the questions that a visitor to utopia is expected to ask; but with his anachronistic Shakespearean consciousness..." (Beauchamp, 1991, p.62). John the savage is capable of evaluating the system in the World State and asking question about it to its ruling elite that no citizen of it is aware to ask. John serves as a tour guide to explore the World State in its real form. However, rather than being a savage or a noble savage John;

...is not a study in Rousseau's noble savagery, not simply because the concept itself seemed to Huxley a sentimental delusion, but because John is hardly provided with the proper credentials. Both Malpais and the World State are dystopias, the latter a Wellsian nightmare, the former a primitivist fantasy. If Mustapha Mond's lecture on psychology, history, sexuality, and human development is the key interpretive text for the opening chapters of *Brave New World*, John's autobiography is the pivotal document for understanding the community of Malpais (Baker, 1990, p.117).

John fits to the description of a represent of the community in which he was born rather than a noble savage. He represents most of the aspects of the Reservation. Additionally, he has been learning auto-didactically some of the Shakespearean plays and also got tutored by his mother, Linda. As a pariah to the Reservation and to the World State, he has not been able to form up a proper identity or a sense of belonging to some place. Through his life and times in Malpais, the norms, values and the life in general in Reservation are introduced and detailed. His role serves to show the reader his identity dilemma rather than noble savagery.

Bernard Marx gets the permission from the Director to bring John and his mother, Linda from Savage Reservation to London. Contrary to Bernard's interest, World Controller's reason is rather dependent on scientific research purposes. Tomakin had

accidentally impregnated John's mother, Linda, a Beta Minus. By impregnating Linda, Thomas committed a cardinal crime against the society. He threatened the very principles for the stability and order. As a result of their forbidden affair, John has become an outcast in the Reservation far from "civilized" World State. Then Bernard presents Linda to Thomas and John the Savage meets his father and publicly humiliates him. Now that John fits to Fordian or Freudian principles, he can be analysed through their complexes: "John the Savage, as a true outsider to the Brave New World, embodies the alienation caused by "Freudian" complexes. His mother's conditioned promiscuity conflicts with the reservation's values, and John is an outsider in Savage and Brave New World cultures" (McQuail, 2009, p. 36). He becomes the outcast as he was born from a mother and he lives far from the workforce of the World State as well as its responsibilities. His mother's pre-conditioned set of values also clash with that of the Reservation's. Additionally, Huxley covertly employs the Oedipus complex in case of John as Buchanan asserts that "the Oedipus complex not as a target for mockery in Brave New World, but as a weapon in his modern life and on its utopian fantasies" (2002, p.16). John the Savage unintentionally disrupts his father's reputation by kneeling before him and calling him his father which foreshadows a rivalry between father and son that is applicable to Freud's Oedipal complex. Bernard Marx principally as a counterattack to DHC introduces Linda and John who happen to be the woman he impregnated in the Savage Reservation and his son to the crowd, full of distinguished members of the World State. The crowd is terrified at what they have just witnessed. After Linda, John is introduced to the crowd and upon calling DHC as his father, they burst into a great laughter as being calling someone in the World State is either a shame or being a laughingstock. DHC now ashamed of the incident that has just happened leaves there immediately. John as a part of an organic world originally defeats the mind set of World State and brings forth his original values before World State. John's and Linda's arrival to the World State indicates a paradigm shift, which indicates the displacement of the two worlds as well as the two concepts it represents, the concepts of free will and conditioned will. However, Linda has turned to an object of hatred as she is different from the rest of the crowd in appearance; "[f]at; having lost her youth; with bad teeth, and a blotched complexion, and that figure (Ford!)-you simply couldn't look at her without feeling sick, yes, positively sick. So, the best people were quite determined not to see Linda." (Huxley, 2006, p. 153). Linda does not want to see them either. She takes her soma and rest in Bernard's residence. Even though she was beta when she was brought to life, Linda is now an object of a disgust as she has

lived a pariah's life in the Reservation. Now she is peace in a soma-fuelled holiday. Only together with Bernard, John is able to communicate with the outer world. Unlike her mother, he has come to be an object of interest. Additionally, through John Bernard Marx reaches a high level of attention. Bernard has become some sort of a disciple of John to whom people of higher importance pay their court. On the other hand, it is also spoken among people that Bernard will not end up well and he has pulled through the accusations of the former DHC by chance and with the help of John and Linda. Contrary to Bernard's newly-gained position and appeal among the people, John is hesitant to the charms of what they call civilization. In a report to Mustapha Mond, Bernard outlines the reason for John's hesitancy "This is partly due, no doubt, to the fact that he has heard them talked about by the woman Linda, his m—" (Huxley, 2006, p. 158). Even the word "mother" is exposed to the censorship as it raises disgusts in people's mind. John's hesitation for the engagement with the social event that World State orders originally stems from his mother's condition. It is quite natural for Bernard Marx and the others not to have pity or empathy for John as they lack the feeling of having a mother or in more general terms a mother as "Everyone belongs to everyone else" (Huxley, 2006, p. 40). For this very reason, promiscuity is encouraged while monogamy or childbirth are banished. However, this statement on a solid ground; "is a synthetic myth mediating a hidden emotional conflict inherent in a society where it is evident that nobody belongs to anybody or anything" (Larsen, 2008, p.506). Each and every individual of World State ends up being phosphorus for the other eventually. Additionally, they are not aware but conditioned to believe to belong each other which interrupts the status-quo of the aforementioned presupposition.

While wandering through the educational centre John eavesdrops on the subject of life in the Reservation. The Beta-Minus are taught about the climactic features of the region, the harsh conditions and bad economy as well as religion. It is stated they practice multiple religions as: "there were the Penitentes of Acoma prostrating themselves before Our Lady..., confessing their sins before Jesus on the Cross, before the eagle image of Pookong" (Huxley, 2006, p. 162). With the images of beating as well as confessing their sins and worshipping to different idols, the people of the Reservation are undermined as they practice primal rites and follow multiple idols which means the interruption of the stability in World State. John refuses to go to the party with Bernard Marx which upsets and disappoints him as he has promised to some important people to get together them

with the savage which would help him gain popularity and by refusing to going to the party, he brings humiliation and degradation to Bernard Marx. John on the other hand, is a keen reader of literature especially Shakespeare which is accepted to belong to the highbrow culture. Therefore, calling him savage in terms of World State standards is open to debate. Even though he rejects to attend to social events, he is preoccupied with reading as well as his mother's worsening condition which is ultimately humane. While the ties between Bernard and John weaken, Helmholtz Watson gets closer to John which puts Bernard into a position of solitude as two of his friends are closer now. John boasts even more as he reads Shakespeare challenging the system of the World State "That old fellow," ... "he makes our best propaganda technicians look absolutely silly." The Savage smiled triumphantly and resumed his reading" (Huxley, 2006, p. 184). As a member of the World State also an Alpha, Helmholtz accepts the superiority of Shakespeare whom belongs to pre-Ford times. John's interest in Shakespeare foreshadows the genuineness and stability of the World State are criticized through the comparison of the Pre-Ford and After-Ford elements of culture, primarily literature and literary canon.

John is so much preoccupied with his mother's condition that he even refuses the woman he has fallen in love. He refuses Lenina's offer for sexual intercourse. Lenina Crown is somehow aware of the fact that getting intimate with a savage is a way of challenging the social order and expressing herself. In response to Lenina's offers John responds by calling her "Whore! Impudent strumpet!" (Huxley, 2006, p. 194) and scares her off and he receives a phone and introduces himself as "Mr Savage". On the phone he learns that his mother is in terminal condition in Park Lane Hospital. After he has lost his mother, John makes a speech at the Park Lane Hospital claiming soma is a poison both for the soul and for the body and Deltas listen his outcry. He addresses the Delta workers in pain as he has lost his only family he has known for a lifetime: "Don't you want to be free and men? Don't you even understand what manhood and freedom are?" Rage was making him fluent; the words came easily, in a rush. "Don't you?" he repeated, but got no answer to his question" (Huxley, 2006, pp. 212-213). After he gets no reaction to his outrage and pain, John reaches out the soma tablets and throws them out of the window. However, Deltas do not even understand the least bit of his speech and concept of freedom. John's escapism from all the madness of the World State makes his end closer. His outburst signals that under any circumstances he will not be able to obtain the real happiness in the World State. The climactic scene John makes at the hospital shows us

the notion of freedom is relative as the pre-conditioned inferior Delta workers essentially take no interest in John's awakening discourse about freedom. Helmholtz accompanies John and agrees his point of view which will cause great trouble for him in the days to come. After he causes a confusion at the hospital, police intervene to quash the riot that is likely to cause collateral damage. The police use soma gas, synthetic music box and anaesthetics contrary to the conventional brute force or vaporizations of *Nineteen Eighty-Four*. Police addresses to the crowd: "what is the meaning of this? Why aren't you all being happy and good together? Happy and good," the Voice repeated. "At peace, at peace." (Huxley, 2006, p. 215). The scene and the voice are rather exaggeratedly comic as the police should utilize the brute force to deal with such a derailed riot among the pseudo-stabilized Delta workers. They instead kindly ask them to be happy and at peace. After the intervention by soma-gas and synthetic interruption the crowd and the revolt are pacified.

4.4 INVESTIGATION OF THE WORLD STATE

While John is in Mustapha Mond's room he observes his surroundings and sees "[o]n the table under the window lay a massive volume bound in limp black leather surrogate, and stamped with large golden T's. He picked it up and opened it. MY LIFE AND WORK, BY OUR FORD" (Huxley, 2006, pp.217-218). The book is like the Bible of the World State on which many of the social and economic principals rely. However, as a keen reader of literature, John does not find the book interesting. Mustapha Mond welcomes Bernard Marx, Helmholtz Watson and John and explains them the fact: "But as I make the laws here, I can also break them. With impunity, Mr. Marx," ... "Which I'm afraid you can't do" (Huxley, 2006, p. 219). As the world controller and lawmaker, Mustapha Mond can break the rules if he desires to do so, which does not apply to the rest of the society. Mustapha Mond also wants the others to know that they should know their boundaries. Recent unorthodox behaviours of Helmholtz and Bernard make him to be in the condition to make a lesson for them. While Bernard Marx and Helmholtz Watson are preoccupied with their troubles, John specifically wants to know why books are prohibited. Mustapha Mond regards the books as old and useless:

Because our world is not the same as Othello's world. You can't make flivvers without steel—and you can't make tragedies without social instability. The world's stable now. People are happy; they get what they want, and they never want what they can't get. They're well off; they're safe; they're never ill; they're not afraid of death; they're

blissfully ignorant of passion and old age; they're plagued with no mothers or fathers; they've got no wives, or children, or lovers to feel strongly about; they're so conditioned that they practically can't help behaving as they ought to behave. And if anything should go wrong, there's soma. Which you go and chuck out of the window in the name of liberty, Mr. Savage. "Liberty!" He laughed. "Expecting Deltas to know what liberty is! And now expecting them to understand Othello! My good boy! (Huxley, 2006, p. 220).

Since the World State focuses on stability, there is no room for the traditional way of life, arts, thinking, philosophy etc. The people are now predestined to know what they can and cannot get. They are in good shape, not afraid of the old age and the inevitable death. They do not have familial genetic defects as "...eugenic breeding solves the population and gene-pool problem" (Posner, 2000, p.11). If there occur any problems within a minor or major scope, there is soma to alleviate and deal with those issues. In short, all of the aforementioned norms and regulations create and support the stability. However, stability comes at a price, they have had to abandon the old high-brow culture, arts or literature. Mustapha Mond explains why many things are prohibited and the things are as the way they are. In Mustapha Mond's mind Huxley's literary or art-related thought echo as "Huxley argues successfully that a society without great art is one that's not worth living in, even if it means sacrificing happiness for pain, suffering, and alienation" (McQuail, 2009, p.38). Upon all the explanation John investigates further the caste system of the society. He asks why they do not create casteless society. Mustapha Mond explains that it will be chaotic as well as a threat to the stability:

"Because we have no wish to have our throats cut," ... "We believe in happiness and stability. A society of Alphas couldn't fail to be unstable and miserable. Imagine a factory staffed by Alphas—that is to say by separate and unrelated individuals of good heredity and conditioned so as to be capable (within limits) of making a free choice and assuming responsibilities.... It's an absurdity. An Alpha-decanted, Alpha-conditioned man would go mad if he had to do Epsilon Semi-Moron work—go mad, or start smashing things up. Alphas can be completely socialized—but only on condition that you make them do Alpha work. Only an Epsilon can be expected to make Epsilon sacrifices, for the good reason that for him they aren't sacrifices; they're the line of least resistance (Huxley, 2006, p. 222).

For the continuation of the workforce without distortion, there should be workers and a brain team that is capable of the brain work. A skilful Alpha Plus for instance will fail to underperform which will break the stability in the long run. Therefore, the caste system regardless of its official name is necessary. Despite the impossibility of a utopian,

classless society, there was an attempt that took place in the island of Cyprus (also Othello's setting), the inhabitants of which consist of solely Alphas. They were given the means and tools to build up a civilization in the island yet:

[t]he land wasn't properly worked; there were strikes in all the factories; the laws were set at naught, orders disobeyed; all the people detailed for a spell of low-grade work were perpetually intriguing for high-grade jobs, and all the people with high-grade jobs were counter-intriguing at all costs to stay where they were. Within six years they were having a first-class civil war (Huxley, 2006, p. 223)

The only attempt that could work in theory resulted in a civil strife and catastrophe. The inhabitants that had to work under their level were not content with their positions and works and the higher rank workers or rulers wanted to keep the status-quo intact which resulted in unrestful incidents among the inhabitant of the island. Many of the people are killed in the civil war and the rest demanded their old way of life before the island experiment. Failing the only utopian attempt the World State had to rely on a minority consisting of a society the higher castes at the top in which "[t]he optimum population, ... is modelled on the iceberg—eight-ninths below the water line, one-ninth above" (Huxley, 2006, 223). An eight-ninth of the society according to Mustapha Mond's iceberg model should be below the water level for the welfare and stability of the society. The long work hours of the lower-castes are another issue. It was also tried and the result was another failure. More leisure time resulted in more soma consumption and unrest. That the lower castes were given more leisure only resulted in disorganization: "Further labour-saving devices are restricted only because extra leisure has been found only to increase tedium" (Claeys, 2017, p. 361). As the lower castes do not spend their time productively, their work shifts and hours are to be regulated accordingly. The lower castes are always to be kept busy for the sake of a stable society. In addition to the regulations of the workforce, a similar pattern is also applicable to the:

...agriculture. We could synthesize every morsel of food, if we wanted to. But we don't. We prefer to keep a third of the population on the land. For their own sakes—because it takes longer to get food out of the land than out of a factory. Besides, we have our stability to think of. We don't want to change. Every change is a menace to stability. That's another reason why we're so chary of applying new inventions. Every discovery in pure science is potentially subversive; even science must sometimes be treated as a possible enemy (Huxley, 2006, pp. 224-225).

Food production and agriculture are not supposed to be automatized, even though it is possible to produce food without people. The people are to be kept on the land and cultivate their soil in order to produce the food supply. Any change is a threat to the society even if it is for the sake of the science that makes people's lives easier. Science should only be applied in accordance with the norms and rules of the society. In the days of Henry Ford "[k]nowledge was the highest good, truth the supreme value; all the rest was secondary and subordinate... Our Ford himself did a great deal to shift the emphasis from truth and beauty to comfort and happiness. Mass production demanded the shift" (Huxley, 2006, p. 228). The knowledge and science were regarded as the ultimate good before the World State. Mustapha Mond once a distinguished physicist, chose stability, control and happiness over science to become a world controller after the Nine-Years' War. People also have had to choose stability rather than good deed described such as in Othello on which Mustapha Mond also agrees. Happiness is to be chosen over highbrow culture in the World State. When John asks why they do not produce only Alpha Plus individuals, Mustapha Mond answers his question that it is necessary the status-quo should stay as it is for the sake of stability and order. There have to be lower castes, people who need to do the dirty work and obey, not question the authority. An Alpha double plus would go mad if she/ he has to do an Epsilon semi-moron work.

In addition to its foundations, religion is replaced with a new system of creed in World State. The new religion is like the other social structures are based upon the principles of Henry Ford. Even though the new religion contains similar elements such as a God, a Bible, worshippers, etc. to that of the Christianity, it is just a projection of its principles of Henry Ford:

The official religion is Fordianity. People under stress of emotion say "Ford Forbid!" or "Ford is in his flivver; all's well with the world" and make the sign of T. *My Life and Work* has replaced the Bible and old books are forbidden to circulate because they suggest the past and history is bunk. Moreover, reading wastes time that should be given to consumption. (Hazlitt, 1996, p.28)

The religion is shifted to Fordism or Fordianity. It is carved into the collective unconscious of the people. When the people are exposed to stress, they seek shelter in this new religion and in their anthropomorphic God. The sacred text of the new religion is also the Ford's book that describes his principles and dedication to his work. Mustapha Mond as the world controller is aware of the condition of the preceding religion and that

John knows about the concept of religion. Mond had also read the Bible and had books such as; ‘The Imitation of Christ.’ ‘The Varieties of Religious Experience.’ However, for the sake of ideology and the stability of the World State he kept “God in the safe and Ford on the shelves” (Huxley, 2006, p. 231). Upon observing the shelves full of religion-related book John asks Mustapha Mond why the people of World State do not have access to them. The answer is: “[f]or the same reason as we don’t give them Othello: they’re old; they’re about God hundreds of years ago. Not about God now” (Huxley, 2006, p. 231). God, like Othello, is old-fashioned for the World State and is incompatible with its mechanised values. He believes that: “...it is the fear of death and of what comes after death that makes men turn to religion as they advance in year” (Huxley, 2006, pp. 232-233). Mustapha Mond defines religion as believing in some sort of religious dogma but the obscurity of metaphysics. When the individual grows old, he gradually feels weak and looks for something to rely on and then comes the religion. Old age as he regards is a sickness that needs to be treated with care and in the World State and it is somehow cured and all the members of all the castes are conditioned to believe they will serve again the stability of the societal corpus even after they die. In addition to old age and the obscurity of death, human beings turn to God as a compensation of the losses s/he experiences along the way. As an antidote for the necessity to turn to God, World State offers a long-term youth and prosperity:

The religious sentiment will compensate us for all our losses. But there aren’t any losses for us to compensate; religious sentiment is superfluous. And why should we go hunting for a substitute for youthful desires, when youthful desires never fail? ... What need have we of repose when our minds and bodies continue to delight in activity? of consolation, when we have soma? of something immovable, when there is the social order? (Huxley, 2006, pp. 233-234).

There is nothing left to compensate for the religion now. Therefore, there is no need for religion. Youth, prosperity and social order are taken for granted as a result of the constant pragmatic science which again descends or destroys the necessity of a religion altogether: “God isn’t compatible with machinery and scientific medicine and universal happiness...Our civilization has chosen machinery and medicine and happiness. That’s why I have to keep these books locked up in the safe” (Huxley, 2006, p. 234). Despite the need for a system of creed, the members of World State chose happiness, scientific medicine and machinery over God which is the very reason they are not allowed to keep the old books or read them. Mustapha Mond describes the belief as an outcome of

conditioning. People believe in God or religion as they are taught to do so. It is also natural do so, when the individual is captivated by the solace and thought of the inevitable end; death. However, "...people never are alone now, ... We make them hate solitude; and we arrange their lives so that it's almost impossible for them ever to have it" (Huxley, 2006, p. 236). When people feel lonely, they tend to believe in the existence of a supreme being as they are drowned with thoughts or just vulnerable. Once the social and individual loneliness are replaced with communal activities and a sense of tight social bonding from the smaller units to the collective existence of the society. The need for searching for a supreme being will also weaken. Hero-worship or a charismatic leader cult is also unnecessary as they are part of the political instabilities. Once the order is ensured, a leader or a hero to make pseudo-sacrifices for the given society will not be necessary. If by any chance, any undesirable incident occurs in the World State, the soma helps for compensation or relief. Before the World State it required sacrifices, great effort and a high moral to achieve something, to end wars, to make allegiances, to compensate a loss, "[n]ow, you swallow two or three half-gramme tablets, and there you are. Anybody can be virtuous now. You can carry at least half your mortality about in a bottle. Christianity without tears—that's what soma is" (Huxley, 2006, p. 197). Soma solves most of the problem that required much more effort in the past almost instantly. Christianity without tears metaphor offers us the meaning of the comfort without much effort. From this point of view, World State grants a quasi-utopic standard that have no side-effects for the wellbeing of the individuals as well as the society: "While soma does not 'tone up' a man's faculties, it certainly 'make(s) the average man feel better' with each daily dose" (Congdon, 2011, p. 92). Soma without any side effects have the potential to make people feel better. Therefore, on a daily basis, when the individual encounters any problem, the answer is soma. Additionally, to overcome the undesirable issues a programme called "Violent Passion Surrogate... All the tonic effects of murdering Desdemona and being murdered by Othello, without any of the inconveniences" (Huxley, 2006, pp. 239-240). They discharge the system with adrenalin like the monthly-maintenance of the electronic devices, this time organic. Without any inconveniences, the system is monthly discharged of fear and rage. John finds the lack of inconvenience inhumane and comes up with the discourse: "But I don't want comfort. I want God, I want poetry, I want real danger, I want freedom, I want goodness. I want sin." ... "you're claiming the right to be unhappy" (Huxley, 2006, p. 240). In contrast with Mustapha Mond, John desires to be free of the conditioned social *corpus* as he finds peace and happiness on his own terms. Mustapha

Mond as a response, believes that John deserves to be unhappy on condition that he refuses to be a part of the social body. John has his own understanding of the life that "...has a transcendental idea of culture, which he sees as a natural heritage, an old wisdom transmitted throughout the centuries. This heritage is contrasted to cold dialectic, whose purpose is to restrain thought, setting limits and establishing boundaries" (Varricchio, 1999, p.10). John throughout the dialogue with Mustapha Mond pictures a distinguished kind of cultural point of view as he has inherited from his former life in the Reservation and from the books that he has had access up until then. His idea of the culture and life are not only natural but full of flaws that ends up being ultimately humane. Therefore, he does not want to adapt to the pre-conditioned life and culture of the World State that that seeks to alter the personality. He is now crushed by the very complexity he cannot get a grasp of and fails to reach his ultimate goal, which is personal happiness. John prefers human flaws to pre-conditioned stability at the cost of his life. John has played all the cards in his hand yet; he has realised that he cannot be a part of the World State and its pseudo-civilization. He rejects it: "I ate civilization ...It poisoned me; I was defiled. ... "I ate my own wickedness" (Huxley, 2006, p. 241). Filled up with rage John wants to live on his own, out of the restrictions of the "civilized" world and finds an alternative way by escaping to the nature. He poses a lone survivor in nature, takes shelter in the lighthouse which may be interpreted as a symbol for introspection and where will be a shrine to visit by the World Staters. The crowd converts John from escapee to a stunt actor with whipping action, a circus clown. While trying to find a meaning or purification from the distortion of the World State, John's actions in the lighthouse become known to the community and the lighthouse is transformed into a shrine and the way to it a kind of pilgrimage. When a flood of visitors come to see him, he realises that his soul has been incarcerated and poisoned. He ends up destroying his very soul after an animalistic orgy. John:

...has been cursed with an id-and-superego split, a war between ideals and the sexuality those ideals repress. Stimulated by Lenina to both romantic love and physical lust, his response is to purge his guilt in grotesquely masochistic ways, by drinking mustard-water or slashing himself with a whip (Holmes, 1970, p.88).

He seems to be unconscious at the end of the novel and he barely can walk. While John philosophizes about the creation of human being as well as the universe, he is surrounded by the people. John seems to be unconscious at the end of the novel and he barely can

walk and commits suicide. He lives and dies a pariah as McQuail explains through the example of John who is "...aware of being alienated—can achieve true human consciousness, if not happiness" (2009, p. 31). Huxley shows us through the step of John the savage, the alienation is the key to the discovery of the self-consciousness. John suffers a great deal in order that he could find his alma mater as well as his true purpose. Like Odysseus who lost his way in an unknown land, he tries to find a way out. However, John's self-realization is a perverted one as it leads to his inevitable suicide when he gives up searching for a meaning of life. His journey gets more existential than that of Bernard Marx or Helmholtz Watson. For John, suicide has become an escape while having doubts and unanswered question about the society. As Holmes suggests that "John's suicide, motivated by guilt, symbolizes the fact that in this world no true self can survive" (1970, p.89). John's suicide directs the message that the individual fails against the pre-set values of the society no matter how hard he/she tries. He is crushed between his id and super-ego in Freudian terms. John's super-ego is crushed and gives him no choice to act upon instinctive id to end his very life. He has chosen liberty to bondage under the artificial rule of the World State. He turns out to be a sort of saint or an existentialist philosopher with the remedy of suicide who takes his own life rather than playing the role tailored for him by someone or something else.

CONCLUSION

George Orwell has been affected while creating his masterpiece, *Nineteen Eighty-Four*: “He was familiar with *Brave New World*, though he thought Aldous Huxley’s vision of the future was too materialist with its emphasis on hedonism” (Rodden and Rossi, 80). Huxley, like Orwell wrote in harmony with his *zeitgeist*. Orwell’s totalitarian vision in his book differs from that of Huxley’s materialistic and hedonistic society in which “[h]edonism, in short, is the predominant ethos. Everyone is happy, and endlessly reminds themselves of the fact: psychobabble rules, in consequence” (Claeys, 2010, p. 115). Huxley based his *Brave New World* on mass productive Fordian society. Huxley wrote his book in inter-war era. Orwell on the other hand, experienced World War II before completing his novel. Therefore, it is quite natural for both visions to differ from one another. As Diken points out; “whereas 1984 portrays a totalitarianism that seeks control through fear, through punishment, the brave new world controls its citizens by rewards, in non-violent ways” (2011, p. 156). While the Party tries to gain control over people by oppression, World State pacifies its citizens and conditions them to behave well. Their behaviour is practiced and rewarded through chemical, feelies and in many other ways. Therefore, the Party relies wholly on absolute control apparatuses while the citizens of *Brave New World* are rather tolerated by the system. Contrary to Orwell’s understanding of the totalitarianism Huxley states that:

[w]ithin the next generation I believe that the world’s rulers will discover that infant conditioning and narco-hypnosis are more efficient, as instruments of government, than clubs and prisons, and that the lust for power can be just as completely satisfied by suggesting people into loving their servitude as by flogging and kicking them into obedience (1971, p. 103).

The system in *Brave New World* is fuelled by a chain of pre-conditioned pseudo liberties such as sexual collectivism. While in *Nineteen Eighty-Four* people are discouraged or punished if detected breaking the puritan ethics of the Party, in *Brave New World*, they are conditioned or encouraged at an early age to belong each other. However, Orwell gives the reader in *Nineteen Eighty-Four* “terror as a permanent policy in a stable environment” (Conquest, 1983, p. 177). The rulers are aware of the fact that if they ban sexual activity and punish the people in any way, the people will possibly embrace the act. Orwellian notion that punishes the individual is shifted to the affectionate nanny in *Brave New World*. In Huxley’s world “his ‘Big Nanny’ promises comfort and safety” (Yancey, 1999, p. 86). Instead of punishing, the Big Nanny embraces the individual with

affection, as the punished person will covertly crave and be anxious and eager to trespass the forbidden deed. In order to prevent the punishment, *Brave New World* offers a different alternative: “The old trouble in human societies, that some are more equal than others, has been resolved” (Brander, 2011, p. 77). Through distinguished methods and techniques, the new rule under the name of World State offers a new solution to the suffering from inequality: “Huxley’s New World has none of the obvious signs of militarisation: the rigid discipline, the self-surrender, the massed marches” (Parrinder, 2015, p. 139). However, the enemy acts upon more transparent principles rather than brute force against which Orwell warns us. It is a necessity not to be guided by the misinterpretation of the concept of freedom when it seems more lucid than it appears to be.

George Orwell built his dystopian system upon the conventional sovereign society which is divided among classes and ruled by brute force by the power elite. The power is conventionally held by a ruling elite and it remains so, through the means of brute force. In addition to its totalitarian rule which creates a nightmarish atmosphere, *Nineteen Eighty-Four* still, succeeds to give hope to the desperate. As the Foucault pendulum is tensed and goes to a direction till its end, it also comes back to its origin, releasing all the tension and leaves the triggering behind. The flaws are still seen in Oceania as it is not completed with all the components. Newspeak for example, is intended to be destroyed by the means of Oldspeak which is English. Oldspeak is said to be abolished by not leaving a little space of individual thought by 2050. Even if the language is destroyed the Party elite will have a means to continue its tyranny, the emancipation of the language will set the date to the beginning of the time. Therefore, the Party will not want to sustain the status-quo and will probably fail the abolishment of the language altogether. Once the language is secured, the opposition will continue to exist forever in accordance with the rule that where there will be words, there will be yes and no to any kind of the opinion every once in a while. The people with the flow of the history and as a part of their nature will want to raise their voice sooner or later to the tyranny.

Huxley chose to follow a different pattern. He would altogether change those conventional norms and create a brand-new world in which there is no oppression, rulers, ruling in its traditional sense. In Huxley’s dystopian society there will be no banning as there will be no people capable of judging or grudging against a power elite that rules the

society unlike that of Orwell's. *Nineteen Eighty-Four* as well as *Brave New World* fall for the same error: in order to grant the total control and obedience to the government, the rulers of Oceania and World State destroy, at least try to abolish the organic intrapersonal ties. Love like many other values are lost to the individuals of both of the societies. It is discouraged even to love or hold someone dear as the love itself means a kind of revolution that can plot against the reigning ideologies. Winston Smith in *Nineteen Eighty-Four* falls in love with a comrade of the Party. Although their relationship feels like normal, Winston despises the monogamy and wants his lover to be corrupted to the bones as Oceanic tyranny empties the meaning of true love. Their love is a corrupted one in which both Winston and Julia know that they have had and continue to have other partners. Another flaw with their love is they sell each other out under heavy torture during their correction phase in the Ministry of Love. After they sell each other out they do not feel a bit of pity or remorse, they turn out to be total strangers when they come across at Chestnut Tree Café. Both of the societies despise the idea of having a family. In *Brave New World* to have a family is forbidden and hated, whereas in *Nineteen Eighty-Four*, the family is only good if it serves the Party, the children are encouraged to sell off their parents which breaks the basic loyalty ties to be a family. Once oppressed the aforementioned relationships tend to reach to the surface more than ever in both cases. Once the individuality is abolished, then goes the society is what happens in both of the novels. It is possible to see the issue through the examples of Winston Smith, John the Savage and Bernard Marx, Helmholtz Watson and Lenina Crowne. The more the individuality is lost to the masses, the easier it gets to control the masses. Furthermore, it becomes possible to redefine the meanings of relationship in accordance with the ruler's ideas. In *Nineteen Eighty-Four*, the very idea of siblings who need to take care of one another is perverted. Even the prime slogan of Oceania poses a way of double thinking. A big brother should watch over his siblings. In our case Big Brother is watching yet, he abuses his position by making his people suffer under a tyrannical behaviour. The concept of Big Brother is deconstructed through the technic of double thinking. Orwell satirizes the unequal standards of a totalitarian regime, whereas Huxley does not share the opinion that happiness comes under equal circumstances.

Huxley favoured hedonism in his multi-layered World State which consists of castes ranging lower to higher status. Through the castes in which everyone belongs together Huxley intended to create a world where people live in harmony without rejecting their current status and complaining about it. *Brave New World* does not demand

equality but stability and harmony as the motto goes. The World Controller, Mustapha Mond told John about the Cyprus Experiment. All the inhabitants of the island consisted of Alpha Pluses doing all kind of work ranging from lowest to the highest. However, the stability could not remain as all the inhabitants were from the highest cast and the incident turned into a civil strife. The moral of the experiment is that the harmony does not always go hand in hand with equality. Contrary to Huxley's perspective Orwell's Winston Smith searched for happiness in the proletarian lifestyle rather than praising the upperbrow. Winston Smith embodying the proletarian ideals of Orwell, tries to find the simplicity in prole areas, prole culture and in simply proles themselves. He believes in the idea that only the proles are capable of overthrowing the tyrant; Big Brother as well as the Party. He wanders in the prole areas of the city hoping that he could find someone who can remember and combine pre-Party times with the present. He gets disappointed with the old prole that gave him no meaningful explanation about the past. He meditates on the simplicity and flaws of the prole woman minutes before they get arrested in the room above Mr. Charrington's shop. However, eventually through heavy torture and disappointment he has had no other option but love Big Brother.

Both of the novels portray and criticize the absence of the humane values such as sanity, art, freewill etc. in a distant world ruled either by tyranny or artificial relief. In *Nineteen Eighty-Four*, all kinds of arts, literature and any kind of information are prohibited. If the prohibition is trespassed, the individual gets vaporized, at best exiled or gets corrected by brute force. In addition to the prohibitions, there is total control in almost everything. What the Party cannot control, they try to find ways making use of science, power, surveillance etc. in order that they could get their hands to. Ultimately, they even demand the few cubic centimetres inside one's skull. What the individual experiences in Oceania is somehow understandable to the human nature as human beings are aware of the contradictory concepts of good and bad. However, in *Brave New World*, the individual is not aware of the individuality. From birth to death everything is conditioned. People are now produced like the fabricated cloth to be tailored at the World Controllers' disposal. Once the individuality is abolished, all the other things that makes a human will probably follow. People of the World State are not aware of the individuality or freedom of will (in fact any kind of freedom). They do not rebel against their rulers as they are made believe that they are happy and will remain so as well as they maintain order in society. Both novels contain a multi layered, ice-berg like societies. Intelligentsia or wits

are not favoured in both of the novels as they are either corrupted rulers (Emmanuel Goldstein in *Nineteen Eighty-Four*) or are outcasts (John the savage in *Brave New World*). Intelligence serves solely for the good of the pseudo-stability founded by the two states. *Brave New World* is a projection of the triumph of the capitalist economical system and the loneliness of the individual in it. People have to follow the societal norms in order not to be sent as an exile to a distant island in *Brave New World*. The respect or the obedience to some norms or values turn out to be the least ethical under any circumstances. Huxley's dystopia unlike that of Orwell's relies more on consumerism or the technology rather than tyrannical state-individual relations. Both scenarios, as they claimed in their times are possible to come true unless they are prevented by the individual who is aware of his/ her individuality. Eventually, individuality against the society is the antidote to prevent the exemplary scenarios told in the thesis. If the individual does not blindly obey the authority such unwanted dystopic scenarios can be prevented.



APPENDICES

APPENDIX 1



Figure 1.1 The World Map According to George Orwell's Nineteen Eighty-Four

APPENDIX 2

Wrightwood
Cal.

October 21st 1949

Dear Mr Orwell,

It was very kind of you to tell your publishers to send me a copy of your book. It arrived as I was in the midst of a piece of work that required much reading and consulting of references; and since poor sight makes it necessary for me to ration my reading, I had to wait a long time before being able to embark on Nineteen Eighty-Four. Agreeing with all that the critics have written of it, I need not tell you ~~how~~, yet once more, how fine and how profoundly important the book is. May I speak instead of the ~~x~~ thing with which the book deals --- the ultimate revolution? The first hints of a philosophy of the ultimate revolution --- the revolution which lies beyond politics and economics, and which aims at the total subversion of the individual's psychology and physiology --- are to be found in the Marquis de Sade, who regarded himself as the continuator, the consummator, of Robespierre and Babeuf. The philosophy of the ruling minority in Nineteen Eighty-Four is a sadism which has ~~been~~ been carried to its logical conclusion by going beyond sex and denying it. Whether in actual fact the policy of the boot-on-the-face can go on indefinitely seems doubtful. My own belief is that the ruling oligarchy will find less arduous and wasteful ways of ~~xx~~ governing and of satisfying its lust for power, and that these ways will ~~resemble~~ resemble those which I described in Brave New World. I have had occasion recently to look into the history of animal magnetism ~~and~~ hypnotism, and have been greatly struck by the ~~fact~~ way in which, for ~~hundred~~ hundred and fifty years, the world has refused to take serious cognizance of the discoveries of Mesmer, Braid, Esdaile and the rest. Partly because of ~~the~~ prevailing materialism and partly because of prevailing respectability, nineteenth-century philosophers and men of science ~~were~~ were not willing to investigate the odder facts of psychology. Consequently there was no pure science of psychology for practical men, such as politicians, soldiers and policemen, to apply in the field of government. Thanks to the voluntary ignorance of our fathers, the ~~advent~~ advent of the ultimate revolution was delayed for five or six generations. Another lucky accident was Freud's ~~inability~~ inability to hypnotize successfully and his consequent disparagement of hypnotism. This delayed the general application of hypnotism to psychiatry for at least forty years. But now ~~psycho-analysis~~ psycho-analysis is being combined with hypnosis; and hypnosis has been made easy and indefinitely extensible through the use of barbiturates, which induce a hypnoid and suggestible state in even the most recalcitrant subjects. Within the next generation I believe that the world's rulers will discover that infant conditioning and narco-hypnosis are more efficient, as instruments of government, than clubs and prisons, and that the lust for power can be just as completely satisfied by suggesting people into loving their servitude as by flogging and kicking them into obedience. In other words, I feel that the nightmare of Nineteen Eighty-Four is destined to modulate into the nightmare of ~~Brave New World~~ a world having more resemblances to that

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112

which I imagined in Brave New World. The change will be brought about as a result of a felt need for increased efficiency. ~~At the same time~~ Meanwhile, of course, there may be a large-scale biological and atomic war --- in which case we shall have nightmares of other and scarcely imaginable kinds.

Thank you once again for the book.

Yours sincerely,

Aldous Huxley.

Figure 1.2 Aldous Huxley's Letter to George Orwell

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