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**The Question of Man vs. Power in the  
Dystopian Writings: GeorgeOrwell's  
*1984***

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## **Dedication**

In memory of my beloved brother.

We dedicate this work to our precious families, who have always been supportive and encouraging in every step of realizing this dissertation.

To all our dearest friends who offered us their sincere support whenever we fell down.

we would thank all our friends and classmates for their precious and joyful memories that we have gathered on this educational journey.

We dedicate this work to you.

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## Abstract

Totalitarian ideology and policy were among the major topics that grabbed the attention of postmodern authors who committed their writing to criticize and researching them. George Orwell's final work, *1984*, depicts life under a totalitarian government in a dystopian future. Accordingly, the objective of this dissertation is to study the totalitarian system in terms of the mental and physical changes that occur in the brains of the characters, notably the protagonist's. It sheds light on the physical and psychological sufferings that the protagonist endures. Likewise, it points to the different struggles that men underwent against the totalitarian regimes. The novel reveals that the painful experiences of most character could be attributed to the deprivation of rights as most characters were debased and dehumanized by tyrannizing regimes.

## **Resume**

L'idéologie et la politique totalitaires sont parmi les principaux sujets qui ont attiré l'attention des auteurs postmodernes qui se sont engagés dans leurs écrits à les critiquer et à les rechercher. L'œuvre finale de George Orwell, 1984, dépeint la vie sous un gouvernement totalitaire dans un avenir dystopique. Ainsi, l'objectif de cette thèse est d'étudier le système totalitaire en termes de changements mentaux et physiques qui se produisent dans le cerveau des personnages, notamment celui du protagoniste. Il met en lumière les souffrances physiques et psychologiques que le protagoniste endure. De même, il pointe les différentes luttes que les hommes ont menées contre les régimes totalitaires. Le roman révèle que les expériences douloureuses de la plupart des personnages pourraient être attribuées à la privation de leurs droits, car la plupart des personnages ont été avilis et déshumanisés par des régimes tyrannisant.

## ملخص

تعتبر الأيديولوجيا والسياسة الشمولية من بين الموضوعات الرئيسية التي جذبت انتباه مؤلفي ما بعد الحداثة الذين كرسوا كتاباتهم لانتقادها والبحث فيها. يصور العمل الأخير لجورج أرويل ، 1984 ، الحياة في ظل حكومة شمولية في مستقبل بائس. وبناءً على ذلك ، فإن الهدف من هذه الرسالة هو دراسة النظام الشمولي من حيث التغيرات العقلية والجسدية التي تحدث في أدمغة الشخصيات ، ولا سيما أدمغة البطل. يلقي الضوء على المعاناة الجسدية والنفسية التي يتحملها بطل الرواية. وبالمثل ، يشير إلى الصراعات المختلفة التي خاضها الرجال ضد الأنظمة الشمولية. تكشف الرواية أن معظم التجارب المؤلمة للشخصية يمكن أن تُعزى إلى الحرمان من الحقوق حيث أن معظم الشخصيات تم إهمالها وتجريدها من إنسانيتها من قبل الأنظمة الاستبدادية.

## Table of Contents

### Table of Contents

Acknowledgments .....	i
Dedication .....	ii
Abstract .....	iii
Resume .....	iv
المُلخَص .....	v
General Introduction .....	1
<b>Chapter One: Speculations on Postmodern Dystopian Literature</b> .....	<b>6</b>
Introduction .....	6
I. Postmodern Dystopian Literature .....	6
I.1. Dystopian Writings .....	6
I.2. The Origins of the Concept .....	6
I.3. Dystopian literature .....	7
I.4. Characteristics of Dystopian literature .....	7
I.5. Control Depiction in the Dystopian Literature .....	8
I.6. The Central Theme in the Dystopian Literature .....	8
II. <b>Critical Accounts on Power</b> .....	9
II.1. Obedience Vs Rebellions: Thomas Hobbes .....	9
II.2. Methods of Control: Foucault's Philosophy .....	10
III. The Issue of Identity in Postmodernism .....	13
III.1. The Lack of Privacy .....	13
III.2. Bodily and Substance Theories .....	14
III.3. Lockanian Conception to Memory and Identity .....	15
IV. Philosophical Critic .....	16
IV.1. Joseph Butler's Rejection of Lockean Theory .....	16
IV.2. Reid on Memory and Personal Identity .....	16
V. Existentialism and the Different Philosophical Views .....	17
V.1. Existentialism in postmodernism .....	17
IV.1.1. Existentialism and freedom : Jean-Paul Sartre .....	18
IV.1.2. The Absurdity of Existence : Albert Camus .....	20
IV.1.3. The Nihilist Element in Existentialism : Friedrich Nietzsche .....	21
Conclusion .....	22
<b>Chapter Two: The Manifestation of Power in Orwell's 1984</b> .....	<b>24</b>
Introduction .....	24
I. The Manipulation of Man in the Novel .....	25
I.1. The Mental Abuse in the Novel .....	25

I.1.1	Language as a Mental Control .....	26
I.1.2.	The Irony of the Ministry of Truth.....	30
I.1.3.	Memory Holes in <i>1984</i> .....	31
I.1.4.	Constant surveillance : Big Brother .....	34
I.2.	The Physical Abuse in the Novel .....	35
I.2.1.	Attaining Power Through Conflict.....	35
I.2.2.	O'Brien .....	36
I.2.3.	Techonology .....	37
I.2.4.	The Ministry of Love: Miniluv.....	38
	Conclusion .....	39
<b>Chapter Three: The Question of Man vs. Power in <i>1984</i></b> .....		42
	Introduction .....	42
I.	The Absurd Rebellion in <i>1984</i> .....	42
II.	The Paroles .....	45
III.	The Mechanism of rebel in <i>1984</i> .....	47
III.	1. Dairy's Writing.....	47
III.2.	Winston's Dreams .....	48
III.3.	Love .....	50
IV.	Turmoil's Representatives in the Novel.....	52
IV.1.	Winston Smith.....	52
IV.2.	Julia.....	53
	Conclusion .....	55
	General conclusion.....	57
	Worksited.....	60
	Webography .....	63
	Appendix A .....	66
	Appendix B.....	68

## **General Introduction**

## General Introduction

A wide range of disciplines, including social science, art, architecture, literature, style, communications, and technology, has been mirrored by postmodernist authors. It is often acknowledged that the post-modern changes in perception began in the late 1950s and are likely to continue. Postmodernism is linked with the changes in power and the dehumanization of the post-World War II period and consumer capitalism strikes. Though postmodernism is sought to be both a continuation and a break with modernism, considering that it suggests a relationship with modernism. Yet, modernism was a movement of ancient aesthetics that became trendy in the early 20th century.

Postmodern literature, like modernism in general, is difficult to define, but the fundamental difference between postmodernist and modernist literature is that they both reflect a rupture from nineteenth-century realism. For instance, in the realistic style of the novel, stories were told from an objective or third person omniscient point of view. Another aspect is that both postmodern and contemporary literatures investigate subjectivism in character formation; thereby, shifting from outward reality to explore the interior state of consciousness.

Various postmodern authors had a more profound sense of paranoia due to many crises in the second half of the 20th century, and the approaching disaster World War II and the apocalypse were also made known to them. It was impossible to reach the notion of establishing the particular meanings and reasons of each event. When a super power takes over its people, postmodern authors create a dystopian world to criticize and warn against it. George Orwell's latest oeuvre, *1984*, illustrates this idea as he imagined London in the year 1984 under a totalitarian regime. Then the novel renders

## General Introduction

the premise that all components of society, including knowledge, are entirely governed by a superpower. Mysteriously, all the information such as prior documents, histories and news articles can be deleted or modified. Winston's main character works in the information control area and gradually develops rebellious thoughts about the massive control.

This dissertation tries to cover and explore the themes of powerlessness, tyranny, collective identity, psychological and physical torture within the context of absurdity, negativism, and emptiness that prevailed over the postmodern ethos. To accomplish the objectives mentioned beforehand, the following questions must be answered: how was the struggle of men against power manifested in Orwell's *1984*, and how did characters resist such tyranny? Can the system be weakened without physical abuse? What was the purpose behind destroying the identity of the citizens?

In an attempt to find sufficient answers to the previous research questions, this dissertation puts a number of hypotheses. First, the novel provides a platform to observe the effectiveness of the physical abuse on the characters, especially Winston. Secondly, the system was intended to destroy memories, photographs, and documents, so individuals would be detached from the past. Thirdly, in room 101, when Winston was faced with his biggest fear, he immediately betrayed Julia, his lover. It might be because of the psychological fears or he had reached the peak of pain after the intensive physical abuse.

The significance of this research is to observe the manifestation of the conflict between the individuals and the power, as well as to examine the influence of the power on the individuals' identity and existence through psychological and physical torture, and how the power could be lessened and weakened.

## General Introduction

There are a number of previous studies that have been conducted around George Orwell's *1984*, which studied the novel from a different perspective. "The Social Criticism of George Orwell's *1984*" by Yusliana explains how Big Brother's totalitarian governance system influenced social circumstances and social behaviour in the novel. In Oceania, people's lives and individuals are overseen by Big Brother with the help of the Party. The study showed that the totalitarian system of Big Brother led to an unknown freedom.

On the other hand, "Language as an oppressive device in Orwell's *1984*" by Bakhtair Hama investigates how dominating authorities in fiction use language to oppress and exert power. In other words, language is no longer a social practice but rather a political dimension. The research focuses on how the totalitarian regime inhibits dialogues and hinders freedom of speech by imposing a limited language on the characters.

"Orwell's *1984* and the concept of powerlessness" an article conducted by both Mohammad Nusr Al-Subaihi and Hanita Hanim Ismail. The work emphasizes on Seeman's conception of alienation as a theoretical framework. Although the term 'alienation' is not mentioned in the story, the notion is plainly demonstrated by the characters. A thorough examination found that Winston suffers from feelings of alienation on account of tyranny, terror, and the Party's monopoly over power and knowledge. The previous works concentrated solely on one variable, namely mind manipulation and psychological assaults on the character. However, physical violence has affects the characters, causing them to modify their beliefs or thoughts.

This study aims to provide a better understanding of the impact of psychological and physical torture on individuals and how it may change their identity

## **General Introduction**

and views. Furthermore, this research focuses on the tyrannical system, how it works and functions, and the significance of these two aspects in maintaining both individuals' ignorance and the authority that stays powerful. Furthermore, it charts Winston's journey from a rebel to a Big Brother devotee.

In order to accomplish this study, it should follow a specific set of methods and approaches. The research employs both historical and psychoanalytic approaches. The historical approach is adopted in order to track and analyze the events stated in the work in order to have a better grasp of the relationship between the past and the present. The psychoanalytic approach, on the other hand, seeks to trace Winston's psychological development. Furthermore, a descriptive analysis will be used in this research to explain, assess, and offer knowledge of the topic's difficulty.

The work is composed of three chapters. Each chapter is assigned to a particular purpose. The first chapter is dedicated to the theoretical background in which the notions of the 'Will to Power', collective identity, psychology, and physical torture are explained with reference to philosophers and theories. The second chapter shed light on the impact of supreme power on an individual's identity and survival. Whereas the third chapter provides the reaction of the individuals toward power, as it uncovers the psychological effects that occurs on the protagonist, which led him to the rebellion act.

**Chapter One:**

**Speculations on Postmodern Dystopian**

**Literature**

**Introduction**

The conflict between humanity and authority has always existed. Still, it became more complex in the nineteenth century for various reasons, particularly the changes that it brought with it. Humans' early lives were neither difficult nor contentious; all that mattered was finding a work that could give food and a house, and carrying on with their ancestors' values, beliefs, and thinking. Then everything changed and a spirit of skepticism emerged, beginning with the industrial revolution, which reduced individuals' worth and ended with the aftermath of the First World War. These incidents shifted the individual's attitude on life from optimism to pessimism.

**I. Postmodern Dystopian Literature****I.1. Dystopian Writings**

The Second World War gave individuals plenty of grounds to question the modern world's accepted norms. After all, modernism welcomed science, and science had developed the atomic bomb, which posed a threat to the whole planet and all life. The knowledge of the horrors inflicted on fellow humans is undermining the influence of the Christian Church, which had previously provided many people with the absolute truths and moral codes upon which they built their lives. The war's symptom was the postmodernist rejection of truth and morality. Subsequently, all of the confusing and conflicting emotions were anticipated in postmodern writings.

**I.2. The Origins of the Concept**

The term Dystopia is taken from the Greek term utopia, which means "a good place," and it was first used by Sir Thomas Moore in his 1516 novel of the same name.

It outlines a perfect society and includes a lot of details on how it works. As political science<sup>1</sup> and modern science advanced, the dream of Utopia faded, and a new genre emerged that showed the polar opposite of a Utopian society. The phrase dystopia, which means "bad place," was invented in 1868 by philosopher John Stuart Mill in response to the British government's policies on Irish land.

### **I.3. Dystopian literature**

In literature, dystopia is commonly depicted as a harsh society in a nightmarish setting. Propaganda is commonly used to influence people who live in a dystopian society. They may feel they live in a perfect society or heaven. Dystopia is a work of fiction or maybe a critique of a possible future world if people are not cautious.

### **I.4. Characteristics of Dystopian literature**

Dystopia, beginning with the location, has the opposite features of the utopia. The Dystopian novel takes place in a post-apocalyptic world<sup>2</sup> after a nuclear war, climate change or a disease that banishes and distrusts the natural world and undermines the environment as well as scares people from the unknown. A controlled and oppressive government is always led by an individual whom the society's citizens admire. Conversely, information, independent thinking, and freedom are restricted, and advertising is used to control the public. What is true and false for the public becomes very difficult to find out. Differently uttered, people are being dehumanized. (Mahida and Ambalal 3).

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<sup>1</sup> the systematic study of governance by the application of empirical and generally scientific methods of analysis. As traditionally defined and studied, political science examines the state and its organs and institutions. (Roskin, Michael G.. "Political science". Encyclopedia Britannica, 29 Oct. 2020, <https://www.britannica.com/topic/political-science>. Accessed 31 July 2021.)

<sup>2</sup> existing or occurring after a catastrophically destructive disaster or [apocalypse](#) (*Merriam-Webster.com Dictionary*, Merriam-Webster, <https://www.merriam-webster.com/dictionary/postapocalyptic>. Accessed 1 Jun. 2021.)

**I.5. Control Depiction in the Dystopian Literature**

The primary notion of dystopian fiction is a future in which freedom lacks and power has complete control over people. However, the method of exercise control is diverse, categorized into four main forms. First, the company's control over the product, publicity, media, one or more huge businesses that influence society. Secondly, society is governed by an unconscious bureaucracy through an envelope of red tape, unstoppable regulations and inept government workers. Thirdly, the control of technology, such as computers, robots or scientific methods that manage a company through technology. Finally, philosophical or religious control wherein the philosophical or the religious mind is in charge of society.

**I.6. The Central Theme in Dystopian Literature**

Since 1945, totalitarianism has been implanted in the atrocities of modern conflict, terrors, and genocides, making it one of the most widely distributed ideologies in the twentieth century. It has expanded to refer to the Soviet Union dictatorship and Nazi Germany, initially used by the opposition fascist leader 'Mussolini' in Italy after World War II. Under the pretext, various tyrannical governments exploded.

The central attempts of the regimes' leaders are to have complete control over the masses. Terror is a defining feature of totalitarian regimes, constant surveillance and, notably, propaganda. The masses' support plays a convenient role in obtaining power and preserving it against all odds. Totalitarian regimes as long as they are in power and the totalitarian leaders' command and rest upon the masses' support up to the end. Thus, technology is the product of human intelligence evolution, but has also been considered inimical to mankind. Therefore, in the twentieth century, technology played a major role in the efficacy of critical dictatorship.

## II. Critical Accounts on Power

### II.1. Obedience Vs Rebellions: Thomas Hobbes

Hobbes is an English philosopher known as the Father of current political philosophy because of his contributions to humanity and the state in his 1651 book *Leviathan*, released during the civil war in England. This incident motivated him and his views, especially about the authority of the sovereign. A strong central authority is the only way to prevent such anarchy and make it one of the first political philosophers to attempt to explain and justify politics without depending on theological arguments, such as a divine rule.

He substantiated his argument in the book by proposing the state of nature, a condition in which people lived under no supreme power, no rules, no laws, and unlimited freedom, which may appear to be Utopia at first glance. But it would devolve into a state of war, with everyone fighting for his attention, and life would be as he portrayed it: “solitary, poor, nasty, brutish, and short.”(Hobbes 9). Hobbes, too, had an optimistic view of human nature, describing it as perverted and greedy, making it difficult for people to integrate into one another in the absence of authority. In view of that, every day will become a day of survival.

Hobbes concludes from his mechanical account of human nature that humans are inherently and solely self-interested. Every man pursues just what he perceives to be in his own best interests. Humans react mechanically by being pulled to what they want and repulsed by what they do not want. Hobbes contends that human beings are rational, in addition to being solely self-interested. They have the reasoning capability to pursue their interests in the most efficient and maximum way possible. Hobbes makes a novel and convincing argument based on these human nature principles for which they should

be prepared to surrender.

As a resolution, he advocated forming a social contract, which is an agreement in which individuals congregate and select a person to rule them. They give up their independence in return for protection and safety, ensuring the state's growth and culture, which is the ideal plan for establishing peace and stability.

## **II.2. Methods of Control: Foucault's Philosophy**

Michael Foucault is a French philosopher and historian of the twentieth century who dedicated his career critiquing the dominance of the modern bourgeois capitalist state. Nietzsche's philosophy influenced his writings in his book *Untimely Meditations*, which has an article entitled "*On the Uses and Abuses of History for Living*". He resolved to become a philosophical historian. In the article, Nietzsche claimed that learning about the past for the sake of knowing about the history is pointless; instead, we must learn about the past ideas, concepts, and instances that might aid us in the present and he blamed the education system for the dissolution of the past.

He studied the subject according to changes over time in all of his works because he challenged the idea that human nature is universal and unchangeable over time, and the idea that history is progressive and linear, moving towards a goal with a grand narrative. Subsequently, history is contingent and open-ended as a result of which there are no universal rules. Because of the church's dominance, Christian morality, for example, has become culturally prominent.

Like other social theorists, Foucault felt that knowledge is always a kind of power. Still, he went a step further and claimed that knowledge might be achieved through generating power rather than avoiding it. New information is created via observation. In his opinion, knowledge is inextricably linked to power, and he

frequently wrote them as such: power/knowledge. According to Foucault's thesis, knowledge is power as he suggests:

Knowledge linked to power, not only assumes the authority of 'the truth' but has the power to make itself true. All knowledge, once applied in the real world, has effects, and in that sense at least, 'becomes true.' Knowledge, once used to regulate the conduct of others, entails constraint, regulation and the disciplining of practice. Thus, 'there is no power relation without the correlative constitution of a field of knowledge, nor any knowledge that does not presuppose and constitute at the same time, power relations. (Foucault 27).

Power, for him, exists everywhere and from everywhere. It is an essential concept because it operates as a type of interaction between persons, a sophisticated type of strategy with the capacity to influence another's conduct covertly. The consequences of power did not worry Foucault. But rather, power did not exclude, oppress, censor, hide, or conceal. Instead, Foucault envisions it as a reality generator, commenting: "it generates domains of objects and rituals of truth" (Foucault 194). Rather than power itself, relevance for him was always in the influence that power has on broad networks, practices, the world around us, and how our conduct may be influenced.

He explores authority in his master piece "*Discipline and Punish.*" At first glance, the book appears to be a history of criminology, a chronological catalogue of how criminals have been treated and punished throughout history, but it was more as Foucault mentioned in his book:

On 2 March 1757 Damians the regicide was condemned 'to make the

amende honorable before the main door of the Church of Paris', Where he has to be 'taken and conveyed in a cart, wearing nothing. But a shirt, holding a torch of burning wax weighing two pounds'; Then , 'in the said cart, to the Place de , where, on a scaffold That will be erected there, the flesh will be torn from his breasts, Arms, thighs and calves with red-hot pincers, his right hand, holding The knife with which he committed the said parricide, burnt with Sulphur, and, on those places where the flesh will be torn away, Poured molten lead, boiling oil, burning resin, wax and sulphurMelted together and then his body drawn and quartered by four Horses and his limbs and body consumed by fire, reduced to ashes And his ashes thrown to the winds'(Foucault 3).

One of the techniques/regulatory forms of power/knowledge emphasized by Foucault was the Panopticon, an architectural design developed by Jeremy Bentham in the mid-nineteenth century for prisons, insane asylums, schools, hospitals, and factories. Instead of the brutal tactics of torture and incarceration that had been employed for centuries in monarchial regimes all across the world, the progressive contemporary democratic state required a different type of system to manage its population. The 'Panopticon' provides a powerful and sophisticated internalized compulsion by constantly observing inmates who were separated from one another, allowing no connection or communication. (Mason 11).

The Panopticon was a metaphor that allows Foucault to investigate the link between social control systems and persons in disciplinary situations, as well as the power-knowledge notion. Power and wisdom, in his opinion, come through observing others. It signaled the beginning of the shift to disciplinary power, with every movement supervised and every occurrence documented. As a result of constant monitoring, there

is an acceptance of regulations and docility, a type of normality that stems from the prospect of punishment. Suitable behavior is attained not by comprehensive monitoring, but by panoptic discipline and creating conformity in a community via acceptance of this reality.

This structure is based on two principles: being central and seeing without being seen, so if the power cannot manage the 24-hour surveillance, the prisoners will unconsciously regulate their behavior out of fear of being watched, and there will be no need for chains or other restraints. Thus, according to Foucault, modern society is a panopticon society wherein everyone feels watched and under surveillance.

### **III. The Issue of Identity in Postmodernism**

#### **III.1. The Lack of Privacy**

Philosophers have long grappled with the issue of personal identity, attempting to determine the fundamental aspect that defines the individual, the thing that retains our identity in the face of time and all the changes that come with it. Personal identity addresses metaphysical matters arising from our becoming human. This compares with the question about ourselves. The majority of us have questions like, who am I? When have I started? And more are among them.

Identity theory has changed throughout time in contemporary civilizations in response to shifting paradigms. The concept identity is seen as a suture in the interaction of the cultural theorist Stuart Hall in his work ‘*Who needs identity?*’ (Stuart 19). Since the rise of modernity, the discourses that contextualize a person and the cognitive processes that form subjectivity have transformed as a primary root of shared identity.

The contemporary person's existence is, thus, led by an attempt to investigate, express, and actualize oneself. Postmodern theorists, on the other hand, reject the major modernist myths that claim that every individual is unique.

### III.2. Bodily and Substance Theories

From the ideas that philosophers came up with concerning personal identity, the body theory is the default position of most people, and it is the assumption that doctors so frequently violated. It asserts that personal identity endures over time because we remain in the same body from birth to death.

In everyday life, human body traits like the look, fingerprint similarity, DNA sameness, and so on are utilized to judge personal identities. Individual similarity implies the uniqueness of human bodies. Naturally, this assumption raises the question of his seamless human bodies, which do not have commonalities between body kinds. For example, in fingerprints and DNA, different corpses might appear the same. A more obvious explanation would be that it is connected to body feature consistency and spatiotemporalality<sup>3</sup>. A single organism's existence is a never-ending journey through characteristics whose physiological properties change only gradually, and in some cases, radically. Such an account is inaccessible to people who believe that people are immaterial things, or spirits, that are merely contingently associated with bodies, such as the 17<sup>th</sup>-century French philosopher René Descartes. According to these thinkers, a person's durability is determined by the persistence of that immaterial component. The most well-known rationale is that this drug identification is straightforward and unanalyzable.

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<sup>3</sup> The mereological principle: that a complex thing A can only be the same as B if both are made up of the very same parts. The **spatio-temporal continuity** thesis: that a thing A is the same as the thing B if A and B are connected by a continuous path through space-time.

### III.3. Lockanian Conception on Memory and Identity

All accounts of personal identity, bodily theory, and immaterial substances were rejected by the 17th English philosopher John Locke, Haut du formulaire, who did not accept the idea that the most critical aspect of a person is his body. For Locke, the thing that makes the individual is the nonphysical stuff, our consciousness, but Locke recognized that the individual does not maintain a single consciousness. So Locke posited a memory theory of personal identity. He believes that identity persists over time because we retain memories of ourselves at different points, and each of these memories is connected to one before it.

In his article on "*Human Understanding*", According to Locke, the continuity of conscious recollections constitutes a critical component of human identity. Interestingly, Locke's theory claims that conscious memory is unconnected to materials and that neither the body nor the soul forms personal identity. Similarly, Locke criticizes the Cartesian soul<sup>4</sup> as having non-scientific knowledge. Nothing in direct sensory experience can demonstrate that the soul is not killed and replaced by a new soul with the same consciousness at any given time. However, Locke believes that conscious memory is the only driving factor underlying human identity. This means that a person can live in numerous independent bodies in souls to the extent that he has a range of memories that allow him to respond with the same knowledge and consciousness to any present activity the notion of every previous action.

However, the Lockean individual or self is not without criticism as a stream of

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<sup>4</sup> Cartesians adopted an ontological [dualism](#) of two finite substances, [mind](#) (spirit or soul) and [matter](#) (Watson, Richard A.. "Cartesianism". Encyclopedia Britannica, 9 Feb. 2016, <https://www.britannica.com/topic/Cartesianism>. Accessed 4 September 2021).

conscious memories. First, our conscious memory is flawed owing that it causes us to overlook prior experiences and, as a result, lose our personal identities. Second, our conscious memory is partial. Furthermore, if Locke could not recollect his experiences at the age of two, he would know that his two-year-old self is unique from his current soul. To contend that John's personal identity is unrelated to memories and is dependent on his remembrance. However, it is not convincing that an individual's previous identity is founded on the present omission of memory" (Halm 173). The Freudian psychoanalysts may disapprove of John's two years of experience with his current individual, if John no longer recalls, such experiences may be ingrained in the subconscious, which does not respond to Locke.

#### **IV. Philosophical Critic**

##### **IV.1. Joseph Butler's Rejection of Lockean Theory**

Many philosophers argued that Lockean memory theory was circular and irrational. Joseph Butler accused Locke of making a "great blunder" by failing to see the presupposition of personality in the relationship of consciousness and hence failing to make it (Butler). In other words, I can only remember my own experience since my mind is not a recall of an event, and I only recall it because it is mine. As a result, while recollection shows my identity as a previous experience, it does not cause me to feel that way. Butler argues that all he recalls are recollections of substance, namely the same ones he presently has.

##### **IV.2. Reid on Memory and Personal Identity**

Reid is fascinated by the concept of memory for its own sake and because it is theoretically linked to personal identity. Reid challenged Locke's theory of personal

identity for concluding from the conceptual relationship between memory and personal identity, which is now known as memory theory. According to this view, personal identity is made up of memories; the similarity of experiences is metaphysically important and required to the sameness of persons. Reid claims that, from a metaphysical standpoint, remembering identified people is neither essential nor sufficient. According to Reid, personal cannot be described in terms other than its own.

### **V. Existentialism in postmodernism**

The ideologies of existentialism and postmodernism appear to be diametrically opposed at first glance. Existentialism is an ideology of people, whereas postmodernism has to do with culture and less with human life. In existentialist philosophy, the individual self is an essential topic. Often, individuals are self-aware beings, and this is precisely what an existential being is, one who is self-aware. But what it means is not always obvious. What are people aware of when they are self-conscious? How does it work, and what exactly is the self? Many efforts are made to understand whether an existential being is undergoing to ensure or preserve freedom, but little is known about this being or how he/she appears in culture.

Existentialism commonly leads to seeing one's living with another man (thought to be an inevitable element of the human condition) as a condemnation or alienation of mankind by emphasizing the individuality of existence and non-repeatability (following Kierkegaard and Nietzsche). In his most renowned work, *L'être et le Néant* (*Being and Nothingness*, 1943) Marcel also stated that everything that happens in society outside of people is "expressible by a negative sign." Furthermore, for some certain types of existentialism, the condition of true living is a conviviality that is not concealed (as in a mob), but is founded on personal cohesion.

**V.1. Existentialism and the Different Philosophical Views**

Many thinkers, most notably Sartre and Camus, made significant contributions to existentialist philosophy through their personal insights and experiences. As a result, their metaphysical explanations of this difficulty are crucial to this topic.

**V.1.1. Existentialism and freedom : Jean-Paul Sartre**

Most existentialists believe that humans are free, and Jean-Paul Sartre shares a similar idea. He stated "I am condemned to be free. This means that no limits to my freedom can be found except freedom itself or if you prefer that we are not free to cease being free "(qtd. in HERRING, 5 ). Nevertheless, he still makes conscious, free judgment even as people want to deny his freedom. He has to choose to grant someone the right to choose, and he also has to take responsibility for this decision. Sartre continues, "Human reality may be defined as being such that in its being its freedom is stale because human reality perpetually tries to refuse to recognize its freedom".( qtd. in HERRING, 5 ).

Sartre, on the other hand, argues that freedom is linked to responsibility. In other words, it is not a surrender of our liberty. Sartre also contends that there is a non-human scenario that must be acknowledged due to our freedom. As a result, man is indeed what occurs to him and how he responds to the consequences. In this regard, it is pointed that "Everything that happens to me is mine." (Herring and Virginia, 7). Therefore, the existential person will be free and have the freedom to make his own decisions regardless of the outcome. We are responsible for everything that happens in our life, and we determine what to do and how to react to the choices of others.

Sartre defines 'anguish' as the awareness of one's freedom. Anguish stems from

self-awareness, which humans experience when they realize they bear full responsibility for their actions; he has the freedom to choose, but he must accept all of the consequences of that action. Anguish is distinct from terror because "Fear is fear of being in the world, whereas anguish is anguish before myself" (Jambor and Mishka 111). You can fear death or be terrified of it, but you can be anguished if you fear it. In this case, you are overwhelmed with anguish.

The existentialist recognizes the impact of freedom on his existence. Anguish is created by being aware of one's rights as well as the consequences of prospective choices. The existential being welcomes emancipation and the consequences of freedom, while other people seek to avoid the pain by becoming habitual creatures. Many individuals will continue to live their lives as they did yesterday. We deny ourselves the right to choose, whether we do it for ourselves or others. Many individuals believe that they must live the same day in and day out; however, this is not the case. This is only one example of how a habitual choice might be postponed to avoid negative consequences. The person of existence is not a creature of habit. When an existential individual decides, he understands that he must modify his decision at that instant rather than reverting to his routine. He may make the same option several times in succession, but he utilizes his existence to make this decision intentionally. Hence, he is aware that he is responsible for this decision, and does not claim that he does not have an answer.

### V.1.2. Albert Camus and The Absurdity of Existence

When discussing an individual's attitude to life, we must not overlook the absurdity of existence. Albert Camus refers to the existential man as the absurd man. The notion of existential absurdity influences Camus's writings. According to Oaklander, Camus "approaches the existing individual through a consideration of whether life is worth living or not." (Herring 14). Camus opens *The Myth of Sisyphus* by stating, "There is but one truly serious philosophical problem, and that is suicide. Judging whether life is or is not worth living amounts to answering the fundamental question of philosophy." (Herring 14). Camus is concerned that life is not worth living because of someone else's choices. The significance and consequences of his absurd existence are significant to him. According to Albert, absurdity is alienation of both emotions and intelligence; this knowledge exists between a man's existence and his unresolved problems.

Divorce exemplifies the absurdity that exists between man and his life. It is possible that people have no reason to be ridiculous. Men will never discover a reasonable answer to these problems in his life. Subsequently, the question here is whether life is worth living or not.

In a universe suddenly divested of illusions and lights, man feels an alien, a stranger. His exile is without remedy since he is deprived of the memory of a lost home or the hope of a promised land. This divorce between man and his life, the actor and his setting, is properly the feeling of absurdity. (Herring 15).

Camus believes that when the irony is acknowledged, it becomes a passion and a source of satisfaction to perceive the absurd. The requirement of world knowledge no longer constrains the ludicrous individual. When you find the ridiculous, you renounce the hunt for the universe's innermost comprehension and give up the idea that the answer to the world is provided. In this claim, it is envisioned "A man who has become conscious the absurd is forever bound to it. A man devoid of hope and conscious of being so has ceased to belong to the future" (Herring 16).

The absurd individual is liberated and has discovered his existential independence. This liberation stems from the knowledge that there is no significance in the world. The question of how the ludicrous individual lives emerges. In view of that, Camus believes that when irony is acknowledged, it becomes a passion and a source of satisfaction to perceive the absurd.

### **V.1.3. The Nihilist Elements in Existentialism : Friedrich**

#### **Nietzsche**

In history, existentialism is regarded as one of Nietzsche's major figures. It is well-known for its critique of Western morality and practices. Nietzsche's major thesis dealt with the concept of nihilism, which is why his name was and is still connected with nihilism. He also claimed that the Enlightenment philosophy resulted in the annihilation of the notion of God. In this condition, individuals lose their life's purpose and all of their spiritual values, which are based on religious foundations. Furthermore, in his most famous soliloquy, Nietzsche emphasizes the concept of God's death, suggesting:

## **Chapter One: Exploring Dystopian Literature in the post-modern Context**

God is dead. God remains dead. And we have killed him. "How shall we comfort ourselves, the murderers of all murderers? What was holiest and mightiest of all that the world has yet owned has bled to death under our knives: who will wipe this blood off us? What water is there for us to clean ourselves? What festivals of atonement, what sacred games shall we have to invent? Is not the greatness of this deed too great for us? Must we ourselves not become gods simply to appear worthy of it? There has never been a greater deed; and whoever is born after us—for the sake of this deed he will belong to a higher history than all history hitherto. (Nietzsche 181).

### **Conclusion**

Individuals have typically been adversely associated with power (strength, violence, coercion, corruption, and harassment). Individuals' strength is taken by power to be used against them to influence and prevent them. Philosophers addressed this quandary by depicting their various perspectives on power practices and how power influences and reflects on an individual's identity. The search for life's purpose and identity is central to the question of personal identity and existentialism. While the person strives for the meaning of his life, he concurrently constructs and seeks to reclaim his identity after it has been lost.

## **Chapter Two:**

### **The Manifestation of Power in Orwell's *1984***

### Introduction

Eric Arthur Blair, better known by his pen name George Orwell, is a British postmodern novelist. The latter employs the lucid prose method. His writings are distinguished by a plain writing style that ensures that they are easy to read. Furthermore, his works are united by shared hate for the communist regime and its philosophy. He was influenced by anarchist critiques of Soviet communism as well as by Marxist publications like Leon Trotsky. This was predicted on account of his final well-known work, *Nineteen Eighty-four*, in which he imagines how the world would be under the communist regime and how it might take individuals their freedom.

No book can be fully comprehended unless the reader has prior knowledge about the author's life, influence, and intentions. George Orwell's formative experiences inspired the creation of *1984*. Beginning with his years as a servant in Burma, he sympathized with the Burmese and despised the repressive surroundings. Later in life, he resided in Paris and London, where he got better acquainted with the difficulties of the lower social classes. Then, his involvement in the Spanish Civil War<sup>5</sup> represented the peak of his political development, as he witnessed how the victory was stolen from the people by the government.

The plot centers on the progression of the main character's revolt. Winston Smith is a middle-class Londoner who lives in Oceania, a totalitarian super state that is one of three fictitious superpowers. This is administered by INGSOC, a party led by Big Brother, a ubiquitous character in the region. There are three classes in society: the

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<sup>5</sup> A military revolt against the Republican government of Spain, supported by conservative elements within the country. When an initial military coup failed to win control of the entire country, a bloody civil war ensued, fought with great ferocity on both sides. Britannica, The Editors of Encyclopaedia. "Spanish Civil War". Encyclopedia Britannica, 10 Jul. 2021, <https://www.britannica.com/event/Spanish-Civil-War>.

Inner Party, the elites, the Outer Party, and the Proles. People are obliged to use a fabricated language and believe in the contradictory ideologies of the state. It is certain that the preceding figures in Orwell's fiction fueled the development of Smith. Winston, like the others, set in motion a rebellion against a rigid culture that was incapable of change.

## **I. The Manipulation of Man in the Novel**

### **I.1 The Mental Abuse in the Novel**

If one disagrees with the Party<sup>6</sup>, the fear of mental or physical violence might cause anxiety or paranoia. Oceania is always on the hunt for spies or covert Party operatives in George Orwell's *1984*. Throughout the novel, there is a continual threat of mental and physical assault. The government makes it extremely difficult to have any freedom. Freedom is so strictly regulated that each action or word one speaks can have a detrimental impact. If you are detected doing something that is against the government's rules, you will be penalized. The government is always on the lookout. They are continuously altering documents and historical events, and the only thing the citizens of this society know is what the government wants them to know. If you disagree with the government or believe any of its assertions to be untrue, you will be punished. The way people conduct their lives makes it appear to be a utopia on the surface, but on the inside, it is a ruse to conceal the truth that it is a dystopia. The government is brainwashing people to believe the way the government wants them to think. They are effectively building liverepresentations of their civilization.

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<sup>6</sup> The Party is the ruling class in Nineteen Eighty-Four. It is subdivided into an Inner and Outer Party. The Inner Party is the embodiment of a totalitarian oligarchy that controls every facet of life in Oceania.

### I.1.1 Language as a Mental Control

One of Orwell's most important claims in *1984* is that language is fundamental to human cognition because it organizes and limits the ideas that individuals may create and express by instilling fear and restricting freedom of expression. O'Brien affirms this pointing out: "The party is not interested in the overt act; the thought is all we care about" (Orwell 253). Orwell argues that concentrating language control in a political agency would change the essential structure of language, making it difficult even to consider disobedient or rebellious thoughts since there would be no words with which to express them. According to Orwell, if language management were centralized in a government agency, that agency might possibly modify the fundamental structure of language, making it difficult to even think of disobedient or rebellious thoughts since there would be no words to express them. This concept is embodied in Newspeak where the language developed by the Party to replace English. The Party is continuously refining and polishing Newspeak with the ultimate objective of preventing anybody from conceiving of anything that would call the Party's total control into doubt. With the ultimate objective of preventing anybody from considering anything that may call the party's total power into doubt. The party is always fine-tuning and honing its new language. Language, according to the author, may traumatize, scare, and drive people insane; it causes people to hate and betray one another; and it motivates people to lie and accept falsehoods as truth.

Individual freedom in Oceania is restricted by using language in two ways: first through written texts and secondly through speech. The emphasis in this part will be on some of the passages that demonstrate the system's cruelty against the people and how their freedom is limited, and they live in constant terror.

It is worth noting that the use of language to dominate the minds of the people of Oceania achieves a pinnacle when the state invents a new language, "Newspeak," to replace 'Oldspeak'. According to Grey Myers (1986: 353), "to extend language is to increase the ability to think." Newspeak, the state's official language, does not grow at all to limit the ability to think and isolate the residents of Oceania from the outside world. On the contrary, Newspeak's vocabulary shrinks year after year, contrary to the nature of every language in the world. This is because the government believes that individuals should only know terms they can use in normal or daily talks.

Certain vocabulary and expressions are required to express concepts about freedom or to transmit thoughts that alert people against the totalitarian system. The presence of such lexis undoubtedly threatens the state's control. To minimize this risk, the government excludes them from the Newspeak vocabulary. This act saves the government since individuals cannot express their disdain and loathing for it since the words to convey such thoughts are completely lacking from the state-imposed language. According to Berks (2000):

By design, Newspeak narrows the range of thought and shortens people's memories. It is therefore ideal for a totalitarian system, in which the government has to rely on a passive public which lacks independent thought and which has a great tolerance for mistakes, both past and present. (Hama and Sabir 265-277).

The statement "Big Brother is watching you" is written at the very beginning of the novel, this is the title written under a large poster "One of those pictures which are so contrived that the eyes follow you when you move." (Orwell 1-2). It is hard on people since the image is everywhere and their eyes are on it. Nobody is free because the word 'YOU' is the person who reads or hears the script on television and radio. Despite drawing the curtains, turning off the light, and sitting in a secure corner, they do not feel safe because the children are the Big Brother's eyes.

The text is written with big letters to ensure individuals and to inform that everyone is under the eye of the government and to grow the fear in opponents to control them, Winston recognizes that there is no escape, claiming:

On coins, on stamps, on the covers of books, on banners, on posters, and on the wrappings of a cigarette packet—everywhere. Always the eyes watching you and the voice enveloping you. Asleep or awake, working or eating, indoors or out of doors, in the bath or in bed—no escape. (Orwell 27)

The party employs all available means to dominate the people's minds, including embracing self-contradictory ideas such as the party's three slogans: War is Peace, Freedom is Slavery, and Ignorance is Strength. The slogans' purpose is not only to misrepresent the facts but also to condition people to accept lies as reality mentally. In his 'article Politics and the English Language', Orwell defines language in his article "*Politics and the English Language*" as "Political language... is designed to make lies sound truthful and murder respectable and give an appearance of solidity to pure wind."(11-12). In this regard, the individuals have lost sight of the concept of truth and

cannot discriminate between truth and lies. Thus, they believe what the party claims as reality.

These lies are apparent in the novel, and they are primarily reflected in the names of the ministries. Thus, for example, the Ministry of Truth is concerned with record falsification, the Ministry of Peace is concerned with warfare, the Ministry of Love is a place for questioning and torturing opponents and the Ministry of Plenty fabricates economic figures to persuade the public that the state has a strong economy and that people live in luxury.

During the inquiry process, the talks between Winston and O'Brien are the second-way language is used to repress people. O'Brien, who represents the state, is in authority. Therefore, he gives orders and wants to hear what the state wants, not what Winston wants to hear. Even when Winston expresses his heart and says what he believes to be true, power does not change between them. Winston is severely punished if his responses do not conform to the demands of the administration. Some sections from Winston and O'Brien's arguments will be studied using discourse stylistic principles to show how language is used to force Winston and lead him to abandon his beliefs or facts.

Another type of verbal coercion is shown during the investigative process in the discussions between O'Brien and Winston. If physical torture kills the body, the dictatorship must impose psychological ordeals to destroy the opponents' spirits and morale, and language suits the system best in this respect. For that reason, O'Brien employs specific dictions to insult and degrade Winston, representing the minds and voices that refuse to wear Big Brother's burden. Hence, O'Brien's speeches have a significant negative impact on Winston because he must say what the government wants

rather than what he believes to be the truth. He must speak only when uttering for the good of the system; otherwise, he will be severely beaten, and he must answer all questions. Nevertheless, he may not get answers because “the question of what mankind wants, needs, or deserves is irrelevant to the members of the ruling party in 1984; all they care about is preserving and increasing their own power.”(Hama 276). Winston feels the anguish of fractured bones, kicks, and punches, but he cannot confront O'Brien's fears and therefore collapses.

Apart from using technology and training juniors to spy on people and inflicting lethal bodily agony on those believed to be enemies of the state, Oceania's totalitarian dictatorship engages in severe psychological torment through language. In Orwell's government, language is directly used to subjugate humans. In 1984, the government established Newspeak, a language that the people were to use for communication. This language inhibits thinking and prevents discourse on crucial social and political issues since it comprises a comparatively small number of words. As a result, people's minds are frozen because they cannot find the words to express their genuine feelings toward the terrible circumstances in which they live.

### **I.1.2. The Irony of the Ministry of Truth**

The term Ministry of Truth, like the titles of the other Oceanian ministries, signifies the inverse of what it says. If the Ministry of Love is a place of torment and hatred, the Ministry of Truth is where lies are made. Winston works here, altering old news stories to match the Party's current interpretation of reality and dumping them into a ‘memory hole’ where they are burned. The Ministry of Truth represents the Party's view that power is the main source of truth and that those in power may shape the ‘truth’ to their liking.

Every day, there were newspaper, films, photographs, magazines, posters and books which needed to be edited the past was entirely changed. The party was always right, and it had always been right. The largest department in the Ministry of truth was the records department where they destroyed all the old copies of every form of media. There was a lie and even, the old copies were not genuine. (Orwell 26).

During the Hate Week, Big Brother swaps opponents in the middle of the event, one of the most notable examples of the Ministry of Truth's involvement in society. The orthodox Party members utilize doublethink<sup>3</sup> to accept the news while staff at the Ministry of Truth performs eighteen-hour shifts straight rewriting historical records. Winston and his coworkers spend a whole week meticulously altering papers, journals, and magazines to correspond with Big Brother's current adversary.

### ***1.1.3. Memory Holes in 1984***

There is such a thing as history. However, history is so flexible that it is possible that from one day to the next, sites of memory such as history books say that Oceania has always been at war with Eastasia, while they were still at war with Eurasia the day before. To 'forget' that Oceania was ever at war with Eurasia and indeed has always been at war with Eastasia, a very strong command of doublethink is required.

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<sup>3</sup> It is one of the essential components of Nineteen Eighty-Four, and it is likely what distinguishes the novel from previous dystopian masterpieces. It is approved by the Party, which means holding two entirely conflicting views at the same time

Such manipulation of the past necessitates a massive amount of forgetting, which is only feasible if residents let go of their old memories, are oblivious to nostalgia, acclimatize to whatever is being taught, and overall have complete faith in the Party's words. And this means a lot to the personal memories.

The Party aims to control everything, including past, present, and future. Winston comments on his job at the Ministry of Truth, arguing: "Who controls the past, controls the future: who controls the present controls the past." (Orwell 248). The Party recognizes that by rewriting history and controlling the narrative of history, they can preserve their powerful position. Another endeavor toward that objective is to regulate the memory of its members. People cannot know what happened in the past if they don't have memories. Therefore, the Party can dominate history because it lacks memory. The Party also controls the present by controlling the past since its adherents will believe anything the Party says. To maintain control over its constituents' collective memory, the Party bans its members from keeping written records of their life and orders that any pictures or papers be destroyed through 'memory holes' that are strategically placed across Oceania. Because memory is inaccurate unless correlated reality confirms it, reality becomes hazy at best over time, and Party members are eventually prepared to believe whatever the Party tells them. As a result of the faulty memory, the Party manipulates the past to govern the present.

The difficulty with collectively organized memories in *1984* is that they are not verifiable. One can assert this or that, but no one will believe you because there is no record of it. Furthermore, the current condition of affairs has an impact on personal memories of family traditions. Whereas Winston occasionally thinks about his past as a

form of escape or nostalgia, he also utilizes his recollections of the past to assess if his life has become worse over time. However, his own recollections frequently dissolve into an impenetrable mist due to a continual deconstruction of his memories by the suppression of these memories.

Winston could not definitely remember a time when his country had not been at war, but it was evident that there had been a fairly long interval of peace during his childhood, because one of his early memories was of an air raid which appeared to take everyone by surprise. (Orwell 32-33).

Furthermore, because history is a changeable reality, *1984*'s people cannot think critically about history because it may declare the exact opposite later. Moreover, because people are repressed so that free, critical thought is prohibited, they are obliged to accept whatever history prescribes. Because history has no bearing on how people think, it has no impact on citizenry. Collective memory cannot be built on a common past if there is no history. Thus, collective memory in *1984* takes on a new dimension; it does not emerge from the past and leave its imprint on the present. But rather, it must be dictated by an overriding power. As a result, collective memory only exists for viewpoints that deal with a love for Big Brother. The images that individuals saw in *1984* are consequently only those that reflect the concept of Big Brother. Even if a person has bad ideas that would sever the collective memory, as Winston does, he has considerable trouble.

Communicating with others due to social constraints. He cannot openly express his dissatisfaction since he is not permitted to convey thoughts in any way. Even after he has located a place where Julia (his girlfriend) and he can have their adventure, he tries unsuccessfully to persuade Julia of his bad ideas. Julia, on the

other hand, will not accept it. So, even if one ventures to express one's ideas out, it is in vain because most people are persuaded of what they believe based on the state- dictated collective memory.

#### **I.1.4. Constant Surveillance : Big Brother**

Big Brother is Oceania's ultimate ruler, the Party's leader, a decorated war hero, a great physicist and philosopher, who became the initial spark behind the revolution that propelled the Party to power. The Party employs the idea of Big Brother to instill fear and devotion among the populace. The image appears on coins, telescreens, and large posters across the city, with the phrase "Big Brother is watching you." While these realities are definite, much of Big Brother's personality remains vague and subject to change, even within the boundaries of the novel's reality. In fact, Winston's job includes going back over earlier articles and changing what Big Brother stated to fit what he says now. Therefore, Big Brother is just a convenience that serves the Party's current objectives.

Despite his massive social power, Big Brother does not present in the story. Winston never interacts with Big Brother, and in the one instance that Big Brother speaks during the Two Minutes Hate, not only is the reader unaware of what he says, but Winston sees that no one present is listening to what he says. The notion of Big Brother is enough to keep people afraid, and the fact that no one appears to have ever seen him may make him a more successful leader. In actuality, some portions of the novel indicate that Big Brother does not exist, or has never been, as a genuine person. For example, when Winston is imprisoned in the Ministry of Love, he discusses the nature of Big Brother with O'Brien. Winston asks O'Brien if Big Brother is real, and O'Brien answers, "Of course he exists." (Orwell 170). The Party exists and the Big

Brother is the embodiment of the Party.

## **I.2. The Physical Abuse in the Novel**

In addition to manipulating their thoughts, the party also controls the bodies of its subjects. Even minor face movements might trigger an arrest, as Winston saw. The party is always looking for proof of unfairness. The neurological system of a man is his worst adversary. The party forces members to go through Mass and physical jerks in the morning and then work in government agencies for long and grueling days, leaving people exhausted. Whoever challenges this party is punished and "reproduced" through relentless and severe torture.

### **I.2.1. Attaining Power through Conflict**

In George Orwell's classic *1984*, the nations of Oceania, Eurasia, and Eastasia are at war all the time. The conflict's adversary is mysterious, and the battleground is located in a remote and enigmatic location. The adversary may be Eurasia one day and Eastasia the next, but the difference is negligible.

In *1984* the never-ending conflict allowed the ruling class to remain in power while the lower classes were rendered helpless. In his manifesto, Goldstein notes that a productive country will ultimately become prosperous unless anything is done to eliminate the rewards of that work. The final answer to this dilemma is war. The fight causes the population to become increasingly productive, yet all of those goods are destroyed by the war, so people never reap their labor benefits. As a result, the ruling elite acquire power, while the lower classes never benefit from their labor and are labeled as disloyal if they fight exploitation. Furthermore, a perpetual state of conflict keeps the populace scared.

For these superpowers, the aim of the interminable war is to legitimize psychological and physical control over their populations, to keep their people occupied, scared, and hostile toward the opponent. Perpetual conflict also acts as an explanation for a country's flaws and deficiencies. War dominates the economy, labor force, and industry rather than consumer products. As a result, people live in misery, with little possibility of ever improving their condition of living.

### **I.2.2. O'Brien**

The novel's antagonist, a corrupt bureaucracy and an Inner Party member, symbolizes the dehumanizing and dehumanized authoritarianism. O'Brien's charming look and manners dupe Winston into believing that he, too, is working against the party, causing Winston to incriminate himself. Even after O'Brien shows himself to be the Party's tool of horror, Winston continues to appreciate his brilliance and, ironically, begins to idolize him as his rescuer under torture.

Winston and O'Brien seem to have a mental relationship. Winston is well aware that O'Brien will meet him long before they engage in the 'place where there is no darkness.' Moreover, O'Brien seemed to read Winston's mind, even when Winston did not speak, when talking to Winston at the Ministry of Love. One explanation is that O'Brien and Winston appear to be so closely connected that they were raised in a culture with a very limited chance of unique thinking. Winston knows what will happen to him since his destiny is the inevitable result that occurred before him to hundreds of millions of people. O'Brien understands what Winston thinks since, in such circumstances, he met many who had the same views previously.

O'Brien pretends to be a member of the Brotherhood because he understands that fooling Winston and Julia will make the final process of controlling their thoughts even more effective. O'Brien could have arrested them when they came to his house, swore allegiance to the Brotherhood, and brought down Big Brother. Still, he recognized that encouraging them to feel there was a chance of defeating the party, to rip it away, allowed him to break their spirits more easily. Even when they are imprisoned, Winston thinks of O'Brien "with flickering hope" and wonders whether O'Brien would bring him a razor blade as he waits in a cell at the Ministry of Love. Winston was in the Ministry of Love during his time. O'Brien physically similarly dismembered him for "tearing human minds to pieces and reassembling them in new shapes of your own choosing." (Orwell 266).

### **I.2.3. Technology**

*1984* is an important example of science fiction, though it is very different from the genre. In the past, popular science fiction tended to take place on exotic sites, far-off planets, or several hundred years ago in highly evolved cultures. Orwell transported his dreadful vision of the future to a recognizable London during a war, complete with futuristic innovations far beyond common technologies. Dictation machines have supplanted writers. TVs have become wall-mounted flat screens, but their functions and tasks are roughly equal to those recognizable to readers in the late 1940s.

The party can monitor its members virtually constantly through telescreens and covert microphones around the city. Furthermore, the party uses intricate methods to regulate economic output and sources of information on a massive scale (through *1984* was written before computers), and terrible technology for inflicting torture on

individuals it considers enemies. *1984* illustrates that technology, usually considered to serve the moral good and may help the most diabolical evil.

#### **I.2.4. The Ministry of Love: Miniluv**

The Miniluv is a type of oppressive state instrument. It uses its population's physical and psychological strength to develop state ideologies. The dictatorship's institutions and secret police were focused on the rulers' internal protection. Miniluv's functions are carried out in accordance with current psychological theory and methodologies. It uses pressure and citizenship to maintain the state's authority and ideology. The Ministry of Love is concerned with law and order. It guarantees that people do not even consider the party's ideals. If they do, the 'Thought Police' will apprehend them and force them to accept the party's policies. From the outside, here is a physical description of the Miniluv building:

The Ministry of Love was the really frightening one. There were no windows in it at all. Winston had never been inside the Ministry of Love, nor within half a kilometre of it. It was a place impossible to enter except on official business, and then only by penetrating through 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 7).

From the inside:

In the Ministry of Love there were no windows. His cell might be at the heart of the building or against its outer wall; it might be ten floors below ground, or thirty above it. He moved himself mentally from place to

place, and tried to determine by the feeling of his body whether he was perched high in the air or buried deep underground. (Orwell 181).

This ministry for citizens establishes structural violence because its unfair socio-political institutions, processes, and structures hurt individuals. This novel portrays a society like a concentration camp. Citizens are conditioned, watched, and forced to live in perpetual dread without the ability to rebel. They exist and have no drive to challenge authoritarian control. People denied their right to a good living, as well as their social identity and privacy. Citizens were watched and conditioned using coercive tactics in *1984*. Additionally, they are paralyzed by fear and are unable to analyze or question the party's aims and beliefs. Winston Smith wrote in his diary, "I understand HOW: I do not understand WHY." (Orwell 67).

This ministry establishes structural violence in an oppressive framework that operates through powerful associations, organizations, and institutions that ensure privilege for its leaders, prioritization of their political agenda, and enforcement of their methods and ideologies by harming or killing people. This ministry establishes structural violence in an oppressive framework that operates through powerful associations, organizations, and institutions that ensure privilege for its leaders, prioritization of their political agenda, and enforcement of their methods and ideologies by harming or killing people.

### **Conclusion**

People in a totalitarian government should either support or oppose the regime. The supporters become obedient members, while the opponents become perils that must be eliminated. According to the dictatorship, such residents are

like noxious plants that must be eradicated. To get rid of those who oppose the system's authority, the dictatorship takes numerous risky actions and employs different forms of torture.

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## **Chapter Three:**

### **The Question of Man vs. Power in *1984***

## **Introduction**

Throughout the novel, the party uses many techniques to maintain control and power over people, including mental and physical torture. The fundamental goal is to control an individual's identity to influence and manage them more readily. The obedience imposed by the party on citizens deprives them of their freedom; even basic actions of individual freedom become acts of servitude and public issues. To guarantee loyalty, the party even interferes with people's weddings and sexual activities.

Winston, the protagonist, has an entirely different perspective. He begins a notebook of rebellious ideas as a preliminary to his last voyage to the Ministry of Love. Winston ultimately overcomes his fear by putting pen to paper in the basic rebellion that contains all other offences in and of it, which is known as a thought crime to the party. He looked at the page and wrote: Freedom is the freedom to say that two plus two equals four. If you can say that, then everything else will follow..., He wanted to scream when he thought about it, but suddenly, he started to write:

DOWN WITH BIG BROTHER

DOWN WITH BIG BROTHER

DOWN WITH BIG BROTHER. (Orwell 14).

### **I.      The Absurd Rebellion in *1984***

Winston examines more risky and severe acts of disobedience against the Party in *1984*. Establishing one's own life, personal connections, or acting in any individual activity, for example, are viewed as risky since it suggests that this person has his/her own views and is not respecting the party's standards, therefore revolting against the

## Chapter Three      The Question of Man vs. Power in *1984*

party's authority. And, while sexual actions are undeniably a private matter, a "personal life," or a "sexual crime," they are also crimes that the party forbids. As a result, Winston's sexual relationship and desires are viewed as a form of rebellion against the party.

As Winston comments, "Rebellion meant a look in the eyes, an inflection of the voice; at the most, an occasional whispered word." (Orwell 81). Winston foments these tiny rebellions by engaging in personal acts of disobedience, such as maintaining a journal and purchasing a beautiful paperweight. Winston's diary leads him on a path toward a full-fledged revolt against the Party.

The diary offers him a place to express all of his rebellious ideas, which gives him the confidence to fall in love with Julia, and eventually increases his disobedience through his sexual relationship with her that was expressed in the novel: "And what he wanted, more than to be loved, was to break down that wall of virtue, even if it were only once in his whole life. The sexual act, successfully performed, was rebellion. Desire was a thought crime." (Orwell 54). Winston regards sex as a fundamentally political act, arguing: "They fell asleep when they were finished and slept for almost half an hour. They had beaten the party with their love, their sex – it was a political act." (Orwell 50). This, nonetheless, causes him to become concerned with large-scale organized opposition to the party's authority. The connection is a double rebellion since it involves the thought crime of desire. Winston does not believe that his or others' activities will result in the party's demise within his lifetime. Yet, before he is seized by the Thought Police<sup>7</sup>, he wishes that in the future, others might be able to look back upon Winston's time in a free world.

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<sup>7</sup> The secret police of the superstate of Oceania, who discover and punish *thoughtcrime*, personal and political thoughts unapproved by Ingsoc's regime. Wikipedia contributors. "Thought Police." *Wikipedia*, 4 Sept. 2021, en.wikipedia.org/wiki/Thought\_Police.

## Chapter Three      **The Question of Man vs. Power in *1984***

Julia, on the other hand, contents herself with private acts of disobedience such as sex and cosmetics, and this is just another example of one of her quiet rebellions. As it is illustrated: "[...] but it was not the case. She was actually wearing make-up. The sudden change was mind-blowing. He thought the make-up was probably from a shop in the parole area. Her face was smooth and her lips were painted red..." (Orwell 53). Winston and Julia are not satisfied with adhering to the party's rules or beliefs, as they declare their allegiance and commitment to the ultimate force of rebellion—the Brotherhood,

We believe that there is some kind of conspiracy, some kind of secret organization working against the party, and that you are involved in it. We want to join it and work for it. We are enemies of the party. We disbelieve in the principles of Ingsoc. We are thought-criminals. We are also adulterers. I am telling you this because we want to put ourselves at your mercy. If you want us to incriminate ourselves in any other way, we are ready. (Orwell 16).

A rebel, often known as a crazy person, does not behave in line with what society expects. He either does not want to comply with society's norms and rebels against them, or he does not think correctly and has a defect in his brain that prevents him from recognizing the benefits of doing so. People who participate in such activities, in any event, constitute a relatively tiny fraction of society's population:

Perhaps a lunatic was simply a minority of one. At one time, it had been a sign of madness to believe that the earth goes around the sun; today, it is to believe that the past is unalterable. He 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. (Orwell 91).

On the other hand, Winston is indifferent to being classified as a maniac or insane; he is pretty pleased to be called as such as long as he is doing what he feels to be correct and being who he desires to be. Winston also imagines a confrontation with O'Brien that would cement their revolutionary bond. Momentarily,

he caught O'Brien's eye. O'Brien had stood up. He had taken off his spectacles and was in the act of resettling them on his nose with his characteristic gesture. But there was a fraction of a second when their eyes met, and for as long as it took to happen, Winston knew—yes, he knew!—that O'Brien was thinking the same thing as himself. An unmistakable message had passed. It was as though their two minds had opened and the thoughts were flowing from one into the other through their eyes. 'I am with you,' O'Brien seemed to be saying to him "I know precisely what you are feeling. I know all about your contempt, your hatred, your disgust. But don't worry, I am on your side!". (Orwell 18).

## **II. The Paroles**

Winston's greatest tangible hope for genuine revolution against the Party is the city's socioeconomic underclass, known as the paroles<sup>8</sup>. He notes that the paroles already outnumber the party and that the paroles have the power to carry out a revolution if they could ever organize themselves. If the proletariat is smart enough, it has the possibility of overthrowing the party. "But the paroles, if only they could

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<sup>8</sup> The Paroles of '1984' are the Party's take on the socialist word for the industrial working class, the 'proletariat.' The Party's stated philosophy is Ingsoc, meaning English Socialism.

### Chapter Three      **The Question of Man vs. Power in *1984***

somehow become conscious of their own strength, would have no need to conspire."(Orwell 89). The issue is that the paroles have been subjected to such severe poverty for so long that they are cannot look beyond the aim of survival. The very thought of attempting to construct a better world is too much for them to bear. These observations are put against the backdrop of the Party's own identity as a revolutionary product. Winston claims that the Party was formed during a revolution that overturned the established British social order in the mid-1960s. The party argues that the revolution has not yet come to an end and will be completed once they have total power.

Orwell employs the paroles in the novel to make a point about authoritarian communist states. Noting that, even though the party theoretically exists to serve the paroles, they remain at the bottom of society; they are expressly kept submissive through the manufacture and distribution of cheap wine and entertainment. The portrayal of the paroles themselves contradicts the communists' use of the 'noble worker' myth. They are depicted as being harsh, rude, and unconcerned with their state. Of course, this is the state in which they are meant to exist in a capitalist society. Orwell emphasizes how totalitarian communists aim only to retain their own control.

For the paroles, consciousness is as essential to revolt as rebellion is to consciousness. But, unfortunately, that absurdity is the hopeless condition of the paroles. "Until they become conscious, they will never rebel, and until after they have rebelled, they cannot become conscious." (Orwell 74). Reaching a philosophical contradiction, Winston concludes that he does not like to believe that the Paroles will never achieve the consciousness needed to enable rebels.

### **III. The Mechanisms of Rebel in *1984***

#### **III. 1. Dairy's Writing**

The diary resembles the first intention of revolting against the party. It serves as a metaphor for Winston's thought crime, his inner revolution against the party, and for the old days before the party came to power, which he is always attempting to recollect and uncover. He expresses his hatred for Big Brother and the Party in writing, but the book as a physical item symbolizes everything the Party opposes even before he writes.

Party members were supposed not to go into ordinary shops ("dealing on the free market," it was called), but the rule was not strictly kept, because there were various things, such as shoelaces and razor blades, which it was impossible to get hold of in any other way. He had given a quick glance up and down the street and then had slipped inside and bought the book for two dollars fifty. At the time he was not conscious of wanting it for any particular purpose. He had carried it guiltily home in his briefcase. Even with nothing written in it, it was a compromising possession. (Orwell 13).

Diary is a method of documenting one's own past. Winston is therefore attempting to capture him. But, because he grew up in a society where the past is a fabricated construct, he has no objective grasp of what the term 'past' truly means. Therefore, his understanding of the past will always be dependent on what he knows and how he interprets the concept itself. Since Big Brother influences everything. That is precisely what rulers do all the time: they continually rewrite history in their own image.

## Chapter Three      **The Question of Man vs. Power in *1984***

The diary represents Winston's aspirations and ideas for toppling the party. The diary is a glass ball containing a piece of coral. Winston is struck by how huge the piece of coral seems and how much beauty is contained within the glass at first glance. The coral represents his goals and dreams, while the glass surrounding it depicts his and Julia's love. The connection heightens his ambitions of toppling the party and convinces him that it is achievable. However, the relationship only serves to fuel his desire to revolt. The thought police broke the paper when he and Julia were captured. Accordingly, Winston discovers how little the coral was and understands that the glass amplified it; much as his love for Julia exaggerated his disobedience. Winston understood how illogical his thoughts were when the things surrounding them were gone, just as he realized how tiny the coral was when the things surrounding them were gone. Therefore, his one action, going against the party, would have no effect at all.

### **III.2. Winston's Dreams**

During the course of the novel, the theme of having dreams is a way for both to heal from the past and to fulfill their wishes. Sigmund Freud suggested in the early 1900s that while all of our dreams, including nightmares, are a compilation of pictures from our everyday conscious life, they also contain symbolic meanings that relate to the fulfillment of our subconscious aspirations. According to Freud, everything a person recalls when they wake up from a dream is a symbolic depiction of the unconscious, primal ideas, impulses, and desires. By examining such recalled aspects, Freud thinks that the unconscious material would be disclosed to conscious consciousness, and psychological difficulties related to its repression might be addressed and remedied.

Unconstrained by reality or the laws of conventional reasoning, your mind may construct endless situations in your dreams to help you understand issues and devise

## Chapter Three      **The Question of Man vs. Power in 1984**

answers that you might not consider when awake. It was labeled "the Committee of Sleep" by John Steinbeck, and studies have shown that dreaming may help with problem-solving. That is also how the famed chemist August Kekule found the benzene molecule's structure<sup>9</sup>. and it is why "sleeping on it" is sometimes the best answer to a problem. These are just a handful of the most popular hypotheses.

Winston's mom, who only appears in his dreams and memories, represents the joyful, pre-Party days when life was safer and less repressive. Winston's mother represents a happy past tainted by the party's illusions and deceit. However, as the story progresses, we discover that she reflects Winston's profound sense of guilt. Winston Smith informs Julia that he is responsible for his mother's death after waking up from a disturbing dream. As a youngster, he remembers being hungry and asking for food. He took a piece of chocolate from his little, frail sister one day and fled outdoors to devour it, not returning for several hours. That was his final encounter with his mother and sister. The image of Winston's mother hugging his sister causes him to reflect on the parols and how they stay human despite the world in which they live. This idea is portrayed as follows:

His mother's memory tore at his heart because she had died loving him, when he was too young and selfish to love her in return, and because somehow, he did not remember how she had sacrificed herself for a conception of loyalty that was private and unalterable. (Orwell 32).

Hence, his understanding that the death of his family is awful leads him to the realization that the activities of the party mean the disappearance of humanity. This is a

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<sup>9</sup> The Kekulé description of benzene as a mixture of the two structures and was given a firm foundation in quantum theory as a 'resonance hybrid. Cooper, D., Gerratt, J. & Raimondi, M. The electronic structure of the benzene molecule. *Nature* **323**, 699–701 (1986). <https://doi.org/10.1038/323699a0>.

## Chapter Three      **The Question of Man vs. Power in *1984***

reoccurring topic in the tale because eventually Winston will retain the idea of the 'spirit of man' faced with torture.

One of Oceania's sarcastic linguistic uses is when Winston has a dream about O'Brien and hears the line "We shall meet in a place where there is no darkness." (Orwell 25). At first, he assumed it was his ticket out of the party, but when he eventually gets to the Ministry of Love, where the lights never go out, he realizes that he was mistaken. He became aware of his sad fate. The place with NO darkness is, metaphorically, the darkest and gloomiest.

### **III.3. Love**

To love someone entails devoting oneself to the other while letting go of any existing selfishness. This opposes the objectives of the party and may lead to rebellion and the desire to fight authority. The party has abandoned any social connection between people to avoid such action. At the same time, marriage is merely a procedure in which children are produced that would later work for the party as spies on their parents. The party seeks to prevent married couples from enjoying the pleasures of sex and the companionship that married couples are typically allowed to enjoy. The resultant marriages are chilly and frequently end in divorce, which the party promoted "in cases where there were no children." (Orwell 57). The State cancels marriages for reproductive purposes only, not for love and pleasure, as depicted along the following lines:

But you could not have pure love or pure lust nowadays. No emotion was pure, because everything was mixed up with fear and hatred. Their embrace had been a battle, the climax a victory. It was a blow struck against the Party. It was a political act. (Orwell 63).

## Chapter Three      **The Question of Man vs. Power in *1984***

In view of that, the family is one of the state's institutions in which the ideas of the state are planted. It is one of the state's weapons for maintaining hegemonic authority over the citizens. A family may be classified as an ideological state apparatus institution since it operates in the sphere of ideology. In a totalitarian regime, the family unit plays an essential role in totalitarian society. Instead of being homes of compassion and comfort, these families have become the state's tool for instilling ideology. The only acknowledged aim of marriage was to have children for the party's benefit. The government teaches children to be on the lookout for those who are dangerous.

Throughout the novel, the concept of love is the central factor that adds to the novel's major rebellion battle. The story's first form of love existed at the same time as the start of the revolt. Love is symbolized by three different concepts: perseverance, hope, and a means of resisting. These representations might be shown through the attitudes and behaviors of the characters, which symbolize the concept of love. Interestingly, the term love does not relate in an ideal environment to the same sense of love. Julia's efforts to develop a connection with Winston initially demonstrate love and perseverance. Later on, both the love of Winston and the love of Julia manifest in their endeavor to contradict the law of the Party and live accordingly. Life as hope, on the other hand, in *1984*, seems like the start of a revolt.

The commencement of the rebellion coincided with the appearance of the first form of love in the tale, which is empty love. This state is caused by the belief that the oppressed side will never win the struggle in a dystopian society. As a result, no matter how powerful love is, it will not affect the narrative's ending because dystopia is the dark side of utopia, and the consequences are typically worse than in utopia.

Even though love is presented throughout the tale as perseverance, hope, and a

means of rebellion, the characters' love does not result in a happy ending. The idea of a better future faded, and the party continued to control society as it is. The absence of a perfect society and state is undoubtedly a feature of a dystopian future.

## **IV. Turmoil's Representatives in the Novel**

### **IV.1. Winston Smith**

The protagonist of the narrative exemplifies all that is traditional and true about Britain. The author, a scholar with Britain's most common surname, 'Smith,' admits that Winston is an 'ordinary guy' and wants to place Britain's fate in the hands of a working man. But, on the other hand, the first name Winston appears to be taken from the British Prime Minister, Sir Winston Churchill, who led the country at its most critical period.

Winston is a 39-year-old Outer Party member who works at the Ministry of Truth, where he is entrusted with rewriting history in favor of the government. As a result, he develops an odd obsession with the past. Unlike the other party outer party, he is presented as a nonconformist who regularly engages in tiny acts of disobedience.

Winston was born before the party came to power. In contrast to the younger generations, he recalled the time before the Party existed. But he was too young to recall accurate revolutionary events and just had hazy memories. These vague memories give him the intellectual urge to resist. His ability to anticipate a party's absence allows him to recognize the illusions of the party, such as his claims that the plane was invented. For Winston, rebellion implies the affirmation of the truth of his life. While he cannot precisely recall the world before the party, he does not feel others life like the party

forces him. Winston's first act of physical disobedience was the purchase of a notebook. Even though his criminal thoughts had been harbored for years, Winston believed that writing "DOWN WITH BIG BROTHER" in his notebook ensured his fate.

From then on, Winston considers himself to be one of the 'dead'. This change is free for him. Because he knows he will be caught and executed someday, he takes risks he otherwise would not. Winston can only reconnect with his lost history and his own body by letting go of his self-preservation instinct.

Once he starts his affair with Julia, Winston begins to think and feel freer. Julia gives him freedom of sex and intellect. This cures his ulcer and makes him healthier and happier. In the course of the affair, Winston takes back control of his mind and body. With increasing self-esteem, his hatred for the party is likewise increasing. Winston begins to believe in a human nature which cannot be removed or controlled in its irresistible essence. As a consequence, he sees the paroles as a sign of optimism, because they are not dehumanized as members of the party. It also makes him feel that Julia's love is unlikely.

## **IV.2. Julia**

Julia is a twenty-six-year-old Outer Party member who works in the Ministry of Truth's Fiction Department. Her complexion is pale, and she has black hair. Julia is a member of the Junior Anti-Sex League<sup>10</sup> and proudly displays her red membership sash, much to Winston's disgust. She also enthusiastically participates in the Two Minutes of Hate.

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<sup>10</sup> is a Party organization working for replacing sex with artificial insemination. "What is the "Junior Anti-Sex League"?" *eNotes Editorial*, 8 Nov. 2017, <https://www.enotes.com/homework-help/what-junior-anti-sex-league-1089836>. Accessed 14 Sep. 2021.

## Chapter Three      **The Question of Man vs. Power in *1984***

Julia is young compared to Winston, who remembers the pre-Party era. The party is a deeply established reality for her. When Winston wonders why she does so much community work, she explains that it helps her blend in and diverts attention away from her more unconventional activities. In contrast to Winston's desire for ideological and intellectual satisfaction, Julia's rebellion is motivated by survival and personal pleasure. Because it is an unalterable fact, she concentrates on working with it rather than against it.

Julia embodies aspects of humanity that Winston lacks, such as pure sexuality, cunning, and survival. While Winston survives, Julia is a genuine survivor, taking whatever means are required to carry out her self-centered revolt. Her persona is that of a fervent party supporter, but underneath that thin shell lays a person with unrestrained human impulses and a stubborn spirit, which eventually leads to her capture.

Julia has far more intuition and reality than Winston. She knows the party better than he does and is more brilliant in her rejection of party doctrine. While Winston is ardent about the party and its inevitable death, Julia dismisses his ambitions as mere dreams and is uninterested in the party's philosophy. She is more concerned with getting around the party than Winston, who aims to attack the party at its core.

Julia appears to be a straight forward individual on the surface. She serves as Winston's sounding board, but she is considerably more intricate than that. Winston has a genuine aversion to women due to the party's brainwashing and rigorous sexual rules. Winston recalls a period when affection was expressed for the sake of affection, and he is upset with women for what the party has done to them. Julia does not stick to these rigorous sexual norms. In fact, she violates them at every chance. She demonstrates to Winston, who was fantasized about raping and murdering her, that the party cannot

## **Chapter Three      The Question of Man vs. Power in *1984***

reach the most private parts of a person's psyche; she is his confirmation that the sensations he has been experiencing are real.

### **Conclusion**

On the side of the novel's political themes, Winston is confronted with an existential crisis. He finds himself in a world he doesn't comprehend, a world that he did not choose. He has no objective reference to measure or lead him because he does not believe the party, and his decisions are subjective. Therefore, he resolves to rebel and exercises his independence in defiance of the party's dictates even though he will die as a result. As a result, his fight for independence is ridiculous. Nonetheless, he willingly commits himself to his decisions since he perceives his whole circumstances and life to be ludicrous from the start.

## **General conclusion**

## General conclusion

Torture sometimes indicates that the body is not harmed or that there is no genuine physical suffering during an interrogation technique. Still, it involves significant mental anguish, agony, deep feelings, and personality disturbance. In the story, both physical and mental torturers were employed with the mental torture that followed the protagonist throughout the narrative's first half until he was caught for disloyalty to the party. It is worth noting that the main character was subjected to physical abuse in the Ministry of Love. Hitherto, neither the physical nor psychological torture altered Winston's views on the party or his feelings for Julia. However, when O'Brien planned to use the rats for torture, Winston quickly gave up and betrayed his girlfriend, ending his last human hope. When Winston was subjected to torture in isolation, he was unaffected. But, when both forms of torture were used on him, he was impacted.

According to the used theories in the first chapter, it argues that individuals are generally negatively connected to power. This topic was tackled by philosophers who demonstrated how power influences and impacts individuals. The quest for one's life's purpose and identity is important to the issues of personal identity and existentialism. While seeking the purpose of his existence, the individual simultaneously creates and attempts to restore his identity after it has been lost. Philosophers investigated how power operates, as well as how power impacts and reflects on an individual's identity.

People should either support or resist the regime in a totalitarian country. The supporters are faithful members, while the opponents are dangerous. The regime claims that these citizens are like harmful plants that must be wiped off.

## **General conclusion**

The dictatorship takes various risks and utilizes several types of torture to rid itself of people, who resist the system's power.

The novel has more levels to explore than simply the apparent. It is a feature of social, existential decisions as well as a critique of political regimes. And Winston may be thought of as yet another existential figure that can be added to the canon of existential literature. Winston is more concerned with his survival than with political reform. His choices and decisions reflect an individual who attempts to keep his individuality from being suffocated by the party and its demands for conformity. Thus, his decisions distinguish him as an existential person rather than a simple citizen who mindlessly follows the party's laws.

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## **Appendices**

## Appendix A

### Biography of George Orwell



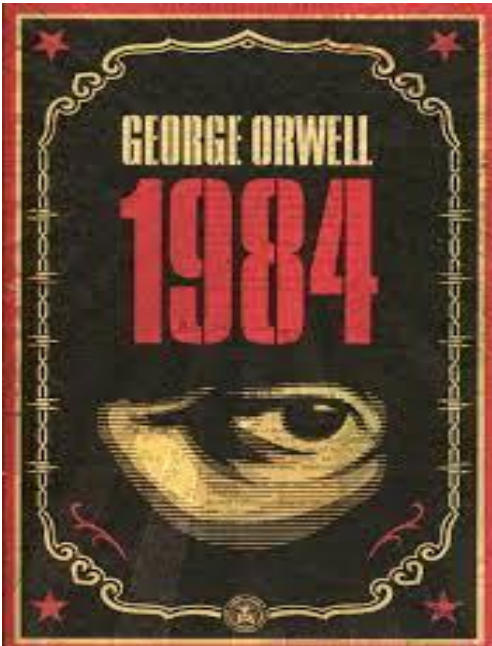
Eric Blair, known as George Orwell, was born in India in 1903. He came to Burma after graduating from Eton College in England. For the next five years, he worked for the British police. He was dissatisfied with the way the British police treated the people of Burma, so he left England and moved to France, where he worked in a variety of professions. He then returned to England and started a local shop, where he began writing for publications. His debut book, *Down and Out in Paris and London*, was published in 1933. He discusses his experiences as a poor writer in it. Then he authored three novels: *Burmese Days* (1934), *A Clergyman's Daughter* (1935), and *Keep the Aspidochelone Flying* (1936). Finally, he was invited to write on unemployment in the north of England after becoming one of Britain's most significant authors. The book's title was *The Road in Wigan Pier* (1936). Orwell traveled to Spain in December 1936 to report on the Spanish Civil War. Subsequently, he chose to join the Soviet international army and fight against Franco, Spain's fascist tyrant who was backed by Nazi Germany. He ultimately became an army officer, but he was wounded in the neck

in May 1937, which caused him to lose his voice for a while and paralyzed the left side of his body. When he returned to England, he published a book called *Homage to Catalonia* on his combat experiences (1938). It was not a popular book since it demonstrated that British journalists and politicians were concealing the facts from the public.

Orwell's final two works become his most well-known. *Animal Farm*, published in 1943, attacks the Communist-ruled Russian government. Orwell represented both the governors and the ruled with a bunch of farm animals. Because Russia was at war with Germany, England's adversary at the time, finding a publisher for Orwell's controversial book was extremely difficult. Nonetheless, it was ultimately published in 1945 and become one of the most successful books in the United Kingdom. His final novel was *1984*. In 1948, he completed it. It makes people think profoundly about life, power, and society, as well as the value of free speech, now more than ever before.

## Appendix B

### The Synopsis of *1984*



George Orwell's novel *Nineteen Eighty-Four* has been widely acknowledged as a landmark work. In this novel, he discusses a society that is completely under the authority of its government. The secret police watch and analyze every aspect of human existence. Personal freedom does not exist; good human feelings like love, friendship, and camaraderie are suppressed, while bad emotions like hatred and fear are exploited. Sex is merely a tool for procreation, language has devolved, violence is everywhere, and history may be changed to suit the interests of the Party. The Party's rule is unbreakable.

Winston Smith, a timid, vulnerable Outer Party member who lives alone in a single-room flat on a shameless Victory Mansions housing complex, is concerned by the readiness of the Party to change history so that its dictatorship is reliable and fair. Winston begins to maintain a journal, an activity that is non-illegal as no laws exist in

Oceania but that he knows is punishable by death, as a talented writer whose task at the Ministry of Truth is to rewrite the article in order to ensure that it is compliant with party doctrine. Since every room has a telescreen capable of transmitting and receiving noises and images, Winston needs to be exceedingly careful to mask his disruptive actions.