



السيطرة الاجتماعية في رواية جورج أورويل 1984

جامعة الشطرة \ كلية التربية للبنات

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المخلص :

ويحاول الباحث في هذه الدراسة توضيح بعض الأيديولوجيات التي تتبعها الحكومات الدكتاتورية في مجتمعاتها وخصوصا المجتمعات البائسة التي تتميز بالفقر من خلال هذه الوسائل التعسفية التي تستخدمها الحكومة تمكنها من السيطرة على شعوبها وتكون مسيطرة عليها سياسيا واجتماعيا بل وحتى عقليا. لذلك وجدة الباحث رواية جورج أورويل 1984 افضل مثال واضح لتسليط الضوء على تلك الأيديولوجيات القمعية التعسفية للعالم البائس. وقد ربط الباحث افكار المفكر الالمانى ميشيل فوكو في هذه الدراسة لكي تكون مصداق لما يراه الراوي . حيث ان ميشيل يعتقد أن معظم الحكومات الدكتاتورية تستخدم قوتها القمعية التعسفية لسيطرة على افرادها عقليا وجسديا. إحدى هذه الاستراتيجيات هي السيطرة على الإعلام والتعليم. حيث تعتقد الحكومات الحاكمة أن سيطرتها على وسائل الإعلام تمكنها من التلاعب بالأحداث وإظهار الأحداث حسب ما تراه ينسجم مع اهدافها . ومن خلال وسائل الإعلام، يقتنعون الناس بأن ظروفهم أفضل مما كانت عليه من قبل. لذا سنشرح في هذه المقالة كيف تستخدم الحكومات سلطتها للسيطرة على مجتمعاتها.

الكلمات المفتاحية: الأيديولوجيات – السلطة - مدينة اوشينا - مصطلح إنجسوك- الاعلام – التعليم

Sociological Control In George Orwell's *Nineteen Eight four*

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Abstract

The researcher in this study tries to explain some ideologies that totalitarian governments follow in dystopian communities, to control their individuals politically and socially. The researcher selected George Orwell's *Nineteen Eight Four* as a clear example of the dystopian world. The study is based on Michel Foucault's view. He believes that most totalitarian governments use their power to control community Mindy and bodily. One of these strategies is media and education control. The ruling governments believe that the control of the media enables them to manipulate the events and show the events according to their interests. Through media, they convince people that their circumstances are better than they were before. So in this paper we will explain how the governments employ their power to control on their communities.

Keywords: ideologies, media, Power, Ingsoc, Oceania, Education

Introduction

George Orwell was well-known in his literary studies for opposition to the policies of authoritarian governments. He denounced the brutality and injustice of dictatorial regimes in his works. Thus, he advocated for democracy nonstop. He revealed his true emotions regarding his rejection of totalitarian rule in his essay "Why I Write" (3). In talks on political matters, he is a genius. He was more of a politician than a writer. Orwell's political ideas are greatly influenced

by two significant issues: The Spanish Civil War, which ranged from 1936 and 1939, and the Russian Revolution, which happened in the second decade of the 20th century. But he didn't write articles explaining the inspiration behind his works.

Rather than writing fiction, Orwell was a political writer. In actuality, he was compelled to pursue writing as a career because of the conditions that surrounded him and made him dependent on political allegiances. He spoke on his distaste for authoritarian authorities and how they take advantage of society in his essay "Why I Write". "It increased my natural hatred of authority and made me for the first time fully conscious of the existence of the working classes," Orwell writes on how the totalitarian exploitation of society (3). Over the days he spent in Burma and Paris, this hate grew. Experiences were not enough to give me an accurate political orientation" (3). So he called himself "pro-Socialist" He was yearning for a classless society. So he named his imaginary idea "democratic socialism". Orwell in most of his writings expressed dissatisfaction with the exploitation of the individual "not merely from imperialism but from every form of man's dominion over man. We wanted to submerge myself, to get right down among the oppressed, to be one of them and on their side against their tyrants" (Rodden 148).

Moreover, Orwell, they were concerned with the abuse of power against individuals. The main goal of the Orwellian writings can be described as an attempt to liberate his society from a world full of misery to a world that involves freedom. So in this chapter, we will try to present an analysis of individual's lives in two societies, under a totalitarian government and explain the strategies that lead to domination or control in these societies in light of Michel Foucault's view.

Novels by George Orwell that are most well-known include *1984* and *Animal Farm*. Nowadays, the reader does not observe the Soviet Union, but when he reads *1984*, he recognizes there is an enormous number of other authoritarian social orders that are related to structures and methods that exist all over the world.

Studying Orwell's works teaches us that maintaining control is the main objective of the systems of control used by authoritarian governments. Possessing power over the media and information sources, knowledge-based discrimination, class-based education regulations, creating abstractions from important issues, assigning blame to traitors, approving memory control, language modification, and history erasure.

People are persuaded that their conditions have improved via the usage of the media. Ineffective. Retaining education and class inequality is a means of preserving power and reducing external challenges. Orwell wrote his novel *1984* to send his message to the entire world. He expressed his worry about the

issues that lead to creating a dystopian society, particularly political issues. However, he also issued warnings about the rise of a totalitarian society in the Soviet Union and the power of Stalin's leadership. People are urged by Orwell's message to oppose the tyranny and violence of the ruling class.

Considered a futuristic fiction that is not too unlike from certain terrible assumptions about humans is George Orwell's 1984. It has developed into a book that is "near to the past." Its fundamental purpose of highlighting a global warning to humanity has never changed, nevertheless. Orwell created 1984 after seeing the atrocities of Stalin's brutality and his capacity to engulf people. He witnesses Hitler's growing power in Germany and Stalin's corruption against the people of Russia. He was concerned with the possibility of a socialist or fundamentalist infection spreading throughout Europe during World War II. Deutscher in his work "1984, The Mysticism of Cruelty" argues that Orwell portrays specific events of the Second World War Particularly, the Yalta conference. In this context, Orwell is "convinced that Stalin, Churchill, and Roosevelt consciously plotted to divide the world and to divide it for good, among themselves and to subjugate it in common" (38). Consequently, Orwell states that tyranny in any structure regardless of political direction is not correct.

In Orwell's view a society characterized by ruthless repression, unrelenting warfare, harsh living conditions, and continual monitoring, independence is seen as a mental crime and people are always in terror and misery. The ideology and adoration of the party's leader enable Big Brother via the use of different forms of monitoring, the establishment of Newspeak as a new language, and methods for manipulating propaganda about historical events.

2- Controlling the Mind is the Center Interesting of Dictatorial Totalitarian authorities in *Nineteen Eight four*

Orwell highlights in *Nineteen Eighty-Four* that most totalitarian governments attempt to control people's bodies and brains. Particular techniques, such as controlling the media and information sources, manipulating people's memories, regulating education, instilling fear, discriminating against particular classes, changing language, and erasing history, may all be used to achieve this control and dominance. Governments use these tactics to try to hold onto power. According to Foucault, power is "everywhere, not because it embraces everything, but because it comes from everywhere" (93). This is stated in *The History of Sexuality*. Thus, totalitarian regimes seek power not out of a need for it, but rather to maintain their supremacy over others.

One weapon the totalitarian government uses to control people's thoughts is the media. Maintaining delusions and having complete control over the news that is disseminated to the public are two ways to do this. No one could find these errors. Mr. Winston does a good job at this. He has to make changes to the

news that has already been disseminated. He performed his job with professionalism. He was assigned to edit the Times leadership piece, which was written entirely in Newspeak, for this reason. Every now and again, expansions are quite innocent; they are delicate, phony passages where your only guidance came from "your understanding of the Ingsoc principles and your judgment of what the Party wanted you to say" (NEF 30). Winston was able to accomplish the distortion well because of his extensive expertise.

The Ingsoc ideology of the party is regarded as a variation on the principles of socialism. Everyone in society should do this. The party invented these imaginary ideals to justify its populist policies. According to this ideology, "what was right or not right to do or to be" (PK3) may be decided by the governing power, or the party, as demonstrated by Foucault. The authoritarian illusion was used to characterize what you wanted to revive in 1984 society. Ingsoc was created for the party's advantage. Winston lives in Oceania, where the party in power uses Ingsoc as a political tool. In contrast to animalism, which demonstrates how well-intentioned policies may go awry, Ingsoc is presented as a planned, autocratic regime that disregards its citizens. (Vantieghem58).

The Ministry of Truth is responsible for all changes in the Times. It therefore results in the control of what individuals learn from the news. Orwell wrote about his own experiences in the Spanish Civil War in "Such, Such Were the Joys". He describes how history was twisted for us in this article. "What ought to have happened according to various party lines" (98) is how history is formed, not what really happened. Furthermore, the totalitarian government in Oceania tried to alter history in 1984 so that it reflected the wishes of the party. Historical fabrication is the fault of the Ministry of Truth. According to the party, "the Ministry of Love's work of repression and espionage is as vital to the stability of the regime" (NEF148). One of the top goals of the ruling class is to manipulate people's thoughts through counterfeiting so long as such ideas don't go against their wishes or pose a danger to their dominance.

Utilizing deception to control people's perceptions is one of the party's falsehoods. The message tells the people that there has always been conflict between Oceania and either Eastasia or Eurasia, two nearby cities. The group tries to convince the others that this opponent always stands for utter evil since Oceania and Eurasia have always been at war and because "any past or future agreement with him was impossible" (NEF.23). People in the Oceania community are aware that the adversary has occasionally changed. As a result, every computation shows that Oceania has always been connected to the United Stream and that the current adversary has always been the enemy. All of the existing archives indicate that what is true now has always been true and always will be. Any documentation verifying anything that deviates from the status quo

will put the party's authority in jeopardy and ultimately bring it to an end. As a result, the party controls the community by using its knowledge to alter history. Understanding the past—even the concept of it—may be depressing since various events might give rise to hopes for a future in which one will once again be

Governmental cohesion decreased when the media in Oceania was completely controlled. Due to the media's role as a vehicle for opinion expression on a range of subjects. It offers a unique chance to showcase various points of view on a wide range of topics. Participant creation of ideas is facilitated by open media conversations. "So, it is considered irrelevant what views the public possess or do not hold. They can be granted intellectual liberty because they have no intellect... not even the smallest deviation of opinion on the most unimportant subject can be tolerated" (NEF146). Meanwhile, with the party's control of the media, ultimately it will control individuals' thinking. According to Foucault, they ignored the real conditions for expressing opinions. In which media and materialism are restricted only to the mechanisms of economics and power in their forms of the press (PK 161-162). The media is used by the authoritarian government to propagate false information. People converse openly as a result, generating a range of viewpoints. We believe that media control results in mental control over a person. Then the totalitarian authority feels interesting, due to there is nobody will oppose its orders.

Orwell believes that erasing people's memories is a key component of real transformation and that this is the next technique the authoritarian experts use. They make an effort to limit information to them alone. Winston in 1984 is a reflection of his surroundings due to a failing memory. He wondered whether he was the only one with a reliable recollection. Over a long period of time, he should have deliberately ingrained the recollection deeply into his unconscious (NEF 112). The party wants to keep the person just thinking about the present and separate him from his history. Booker asserts that "the revisionary history of the Party has been so effective that even direct memory is becoming less and less effective as a counter to official fictionalizations of the past" (88). The party's historical influence may allow the government to force individuals to adopt its philosophy. Put another way, Big Brother's party is solely focused on the present. Therefore, there is a gap in the knowledge that exists today. Foucault's interpretation of history is in direct opposition to these opinions.

According to Foucault, the past is crucial to the present because it helps us comprehend what occurred in the present. In *The Archeology of Knowledge*, Foucault emphasizes that history is made up of several layers of events. By using certain tools, some of which they make themselves and others of which they partially obtain, history students have the opportunity to analyze these events (4).

The people in Orwell's society accept the party's depictions of reality. Due to their lack of recollection or understanding of the past, they are unable to distinguish between true information and that is incorrect. In any case, Oceania agrees with the party's assertions. Because they're not permitted to recall anything else. In the third section of the novel when Winston is arrested, they tell him you walk in the wrong way. So they called him crazy for his remembering some events that contradicted the party's ideology. When he asks about the memory, he cannot believe what he hears. Is it somewhat outside the Party's control? "You have not controlled it [...] you are here because you have been unsuccessful in humility and self-discipline," is the response he receives (NEF 174). In this particular situation, we feel that the party not only requires its supporters to consider and embrace its positions, but also that they should forget about any opposition to the party.

Power and knowledge formation are closely related, according to Foucault. He asserts that there is a strong relationship between power and knowledge, saying that "power produces knowledge." "Knowledge and power directly imply one another." (DP 27). Without the correlative structure of a field of knowledge, neither power linkages nor knowledge can exist that does not also simultaneously assume and construct control links. That is to say, the will of the ruling class already determines how knowledge and the combined power of counterfeiting will relate to each other if it becomes increasingly unjust.

Complete control over speech, truth, knowledge, and history are the concepts that were defeated in 1984. Strength-based approaches are thus used to maintain inclusivity. According to Foucault, "there is no possible exercise of power without a certain economy of discourses of truth which operates through and based on this association" (TP 229 in his work "Disciplinary Power and Subjugation." Power is exercised on the basis of discourse. For instance, the majority of autocratic leaders rely on their speech to convince listeners of their beliefs. As a result, their private lives, thinking crimes, and facial crimes are necessary yet conditional. Booker's assertion that "knowledge is power" is backed by examples of how the human mind's remarkable capacity to comprehend, manipulate, and control nature can be used to dominate people.

Control over education is the third tactic used by the totalitarian regime. It's common knowledge that education may lead to knowledge acquisition. However, only the upper classes of society were allowed to get an education in the dystopian towns. According to this perspective, the upper classes are allocated callings in the areas of culture, thought, and training, while the lower classes are allotted hard physical labor (Ela 163). Classes therefore exist in every aspect of society. The first class puts in a lot of labor and requires a strong body in order to provide certain services to society, whereas the other class is interested in controlling others and society. Eurich classified a dystopian society

into three classes: the worker's class, the middle class (proles), and the governing class (elite) in his book *Science in Utopia: A Mighty Design*. Nevertheless, intelligence should be the primary consideration when choosing a head of state, rather than noble lineage or inheritance (63). Members of the party and other elites in society will thus embrace power. They argue that they cannot topple the current system as long as the working class is uneducated. Orwell shows that "the masses never revolt of their own accord, and they never revolt merely because they are oppressed" (NEF.144). Leaderships understand this fact. They therefore had control over the educational system.

The educational control side downplays the importance of the concerns about the revolution. Moreover, in both versions, the working classes are unable to successfully resist due to their sole rule. Adhering to the principles of double-think, the party acknowledges that the proles represented the natural minimum for an animal. They need the application of a few simple rules. The fact is, not much was understood about the proles. It was not necessary to be knowledgeable. As long as they worked and reproduced, their other pursuits had little significance. They resemble animals that have been let wild on Argentina's plains. They have gone back to living in a manner that felt natural to them—a habit that is somewhat inherited. They went through a brief era of beauty and sexual desire blossoming after being born, growing up in gutters, starting work at the age of twelve, getting married at the age of twenty, and becoming middle-aged.

Proles are the only group in Oceania civilization that can stand up to the ruling elite. Robert Pearce, "Animal Farm History Today," argues that "there can be little common ground for a cooperative relationship between superior and inferior beings" (155) and that it is therefore inconceivable for the union of common workers to support Winston, the estranged Party member, and the downtrodden proles. It is required of everyone in Oceania society, even party members, to abide by specific rules. Proles, however, were exempt from that. It is said by Foucault that "power is everywhere not because it embraces everything, but because it comes from everywhere" (HS 1993). There is no dominating agent for power, and power is not influenced by the interactions that individuals in charge have with it. Instead, it is dispersed via intricate social networks.

The Proles in this situation do not share the party members' control structure. As a result, they pose no issues. They may thus read books or anything else that is prohibited outside of the party, as well as voice their opinions. These are work-specific specializations exclusively. Thus, "they went on working and reproducing, their other activities were of no consequence" (NEF45). They can voice their opinions and take whatever action they want. When Winston was arrested and given a cell. There, he saw a few proletariat small criminals who



behaved differently from party members and were not political. A few of them even struck up conversations with police officials like they were old friends. Because they maintain every strange thing they have for political prisoners, the patrols are more focused on them (NEF 55). Indeed, the governing class adopted a certain tactic that discouraged people from pursuing education to prevent them from bringing up opposing viewpoints with the authorities. This facilitates the government's ability to easily exert control and aggression on them.

In addition, the ruling class wanted to keep everyone occupied in order to prevent them from becoming a threat to it. For instance, the working class produces goods used in wartime under Big Brother's control. Their manufacturing serves military purposes, and winning a war always aims to put one's country in a better position to win another. Their output is utilized to pay for the requirements of combat. The labor of the slave people allows the rate of continuous combat to rise (NEF 131). The party understands that there must be steady employment for the working class. If not, there is a far greater chance of disobedience.

3- Utilize Propaganda & Surveillance for Controlling the Individuals' Mind

In today's civilizations, propaganda and surveillance are pervasive. They are used as social and political control instruments. Numerous articles have been written on them. A notable example of these literary genres is 1948. Orwell depicts total monitoring and propaganda, as well as propaganda, to incredible levels. Examining these kinds of literary genres helps us see why Orwell's writings became so well-known in English literature. 1984's impact extends beyond conjecturing surveillance and propaganda; both explain how propaganda and surveillance became essential tools of domination against society. In Orwell's community, surveillance and propaganda work in a closed circle. They have integrated roles in imposing the power of society.

Conclusion

We conclude from the above study there are some ideologies or strategies utilized by the ruling government on two sides politically and socially, to control their community like Orwellian society particularly, in the Oceania community. It is indeed the case that the dominant capitalist classes use their power to subjugate others. Some of the tactics may be used to achieve this. Both Orwell and Foucault object to these tactics because they breed social injustice and violence. Once the tactics or philosophies used by totalitarian regimes have been examined. Thus the researcher realizes that they have an alternative and close relationship in which the authority exploits this relation to his benefit. Immediately, the control system comes to mind. The authoritarian administration uses these ideas as a means of establishing social and political control. We understand Orwell's warnings about the future as well. Consequently, the majority of totalitarian regimes use these ideas to fulfill their

need for social control. We learn that Orwellian cultures in Oceania and Farm have suffered from a variety of control tactics via our examination of these societies. Key components of social and political control include fear, class discrimination, language modification, the erasure of history, control over the media and information sources, memory control over people, education control, and control over individuals. Even after twenty years have gone by, Orwell's observations and warnings remain relevant as if he were a witness to the happenings in our modern cultures. Unlike the control of Orwellian civilizations, the majority of contemporary cultures suffer from aggressiveness and control. In contemporary civilizations, the idea of control aligns with Foucault's conceptualization of authority and control. Power needs to be analyzed as something that flows or as something that simply acts as a chain, in Foucault's view. Power is exercised and employed via a connection that is akin to a net.

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