

PEOPLE'S DEMOCRATIC REPUBLIC OF ALGERIA

Ministry of Higher Education and Scientific Research

Belhadj Bouchaib University – Ain Temouchent



Faculty of Letters, Languages and Social Sciences

Department of Letters and English Language

Dehumanization in George Orwell's *1984*

*An Extended Essay Submitted in Partial Fulfilment of the Requirement for a
Master's Degree in Literature and Civilization*

Submitted by:

Ikram Zegaoui

Supervised by:

Dr. Azzedine Bouhassoun

Board of Examiners:

President: Mrs. Salma Belhamidi

University of Ain Temouchent

Supervisor: Dr. Azzedine Bouhassoun

University of Ain Temouchent

Examiner: Mr. Mohmamed Ali Talha

University of Ain Temouchent

Academic Year: 2020/2021

Declaration

I, Zegaoui Ikram declare that this thesis and the work presented in it are my own and has been generated by me as the result of my own original research.

Title of Dissertation: Dehumanization in George Orwell's *1984*

I confirm that:

1. This work was done wholly or mainly while in candidature for a research degree at this University.
2. Where any part of this thesis has previously been submitted for a degree or any other qualification at this University or any other institution, this has been clearly stated.
3. Where I have consulted the published work of others, this is always clearly attributed;
4. Where I have quoted from the work of others, the source is always given. With the exception of such quotations, this thesis is entirely my own work.

Signed: Zegaoui Ikram

Date: 19 June, 2021

Dedication

First of all, El-Hamdulillah for providing me with this valuable opportunity. After all, everything is permitted by God only. I would not be here submitting my work if not for the support and guidance of so many. Therefore, I dedicate this work to all who contributed to my success and achievement.

To all my family members and the people who provided me with their assessments and support. To my dear parents who are the reason behind every success of mine, who encouraged me to go on every adventure, I can never thank you enough.

To my brother and my cousins for their sympathetic ears and constant support.

To my classmates and friends for being always there for me anytime I needed them. They provided me with a great psychological help.

To my supervisor Dr. Bouhassoun whose expertise, support and insightful feedbacks have been what guided me through this work. Thank you for being available for me all the time, for supplying me with the tools, sources and all that I needed to embark on this journey and successfully submit this dissertation.

Thank You All

Acknowledgment

First and foremost, I would like to express my sincere gratitude to my supervisor, Dr. Bouhassoun. My deepest appreciation for his assistance at every stage of this research paper.

I would like to further extend my sincere thanks to all the teachers who have been the reason behind my success today.

I am deeply grateful as well to all Jury members for granting me with the time needed for this modest work's assessment.

Epigraph

Humanity is a magnificent but fragile achievement.

Edward O. Wilson

Abstract

Throughout history, dehumanization has developed to exist in different forms like slavery and the ‘other/self’ binary that triggered horrid acts of violence. This research will deal with the utilization of the term ‘dehumanization’ as a tool to control the perception of a society. Thus, its aim is to give a clear understanding of this phenomenon and to answer the question, how is this process established and at the same time, how could it be used politically? Readers will become more familiar with this theory, its types as well as its characteristics. Furthermore, its usage for political needs will be examined thoroughly in this dissertation through analysing George Orwell’s book *1984* which depicts the unpleasant lifestyle forced on a dehumanized society.

Key Words:

Dehumanization – Control of Perception – Political Usage – Theory of Dehumanization - *1984*

Table of Contents:

Declaration	i
-------------------	---

Dedication	ii
Acknowledgment	iii
Epigraph	iv
Abstract	v
Table of Contents:	vi
General Introduction	1

Chapter One: Humanness and the Theory of Dehumanization

Introduction:	7
A. On Human Nature:	8
1. What Is Meant by Being ‘Human’:	8
2. Senses of Humanness:	11
3. Perception of Humans:	12
B. Dehumanization: A World with Humans but No Humanity	13
1. Theory of Dehumanization:	13
1.1. Dehumanization and the Reasons behind its Occurrence	15
2. Variant Forms of Dehumanization:	17
3. Domains of Dehumanization:	21
3.1. Dehumanization and Slavery	21
3.2. Dehumanization and Colonialism	22
3.3. Dehumanization and Women’s Objectification	23
4. Dehumanization in Dystopian Literature:	23

Conclusion:	26
-------------------	----

Chapter Two: Aspects of Dehumanization in 1984

Introduction:	29
A. Mind Control and the Rejection of Cognitive Openness:	30
1. The Role of Language in the Destruction of Personal Thoughts:	30
1.1. Newspeak: The Epitome of Mind Control	31
1.2. Doublethink: A Means of Contradictions	33
2. Propaganda and Falsification of History:	35
2.1. Telescreens: The Misleading Technology	36
2.3. Mental Enslavement through Alteration of History	39
B. Physical Restrictions and Emotional Repressions:	41
1. Surveillance's Role in Behavioral Control:	42
1.1. Telescreens and the Violation of Privacy:	42
2. Dress as a Communicator of Identity:	45
B. Manipulation and the Exclusion of Positive Emotions:	46
1. Two Minutes Hate's contribution to Emotional Manipulation:	47
2. The Demolition of Personal Bonds:	48
2.1. The Deletion of Interpersonal Warmth and the Notion of Intimacy:	50
Conclusion.....	53

Chapter Three: Aesthetics in Orwell's *1984*

Introduction:	55
A. Notion of Beauty in the Novel:	56
B. The Significance of the Body in <i>1984</i> :	59
1. Objectification of the Body:	60
2. The Body-Mind Connection:	62
C. Aesthetics of Prophecy in <i>1984</i> :	64
1. George Orwell's Prophetic Political Insight:	65
2. Prophetic Presentation of Big Brother:	69
D. <i>1984</i> and Apocalyptic Fiction:	71
Conclusion:	76
General Conclusion	78
Works Cited	82

General Introduction

Being human is more than possessing a body with certain biological characteristics that enable it to walk and talk. Humans are free beings defined basically by the ability to think, feel and act according to their independent will. Once this independence and these qualities are stolen from them, we would merely have vessels. This process of depriving humans of the qualities and attributes that make them as such is called 'Dehumanization'.

Throughout history, dehumanization, the phenomenon that caused genocides and fuelled horrid acts of violence, has been strongly present. The Rwandan genocide is the best example of the destructive consequences of this process. It has subjected people to mistreatment and abuse besides the fact that it has caused an immense human loss. While taking lives is certainly not an easy thing to do, as stated in *On Inhumanity*; people who belonged to Hutu ethnic confessed that seeing the Tutsi members as non-humans, using the word 'cockroaches' and 'snakes', made killing a lot easier.

Dehumanization has also played a wicked role in the United States and Japanese war. During which American soldiers were trained and taught to perceive Japanese as non-human and more like 'vermin'. Moreover, this phenomenon appeared when both African slaves and Native Americans were conceived and treated as sub-humans by European settlers without neglecting to mention the Nazis' habit of calling Jews 'Rats'. In recent years, the dehumanization of refugees as well, has become a common, persistent issue.

As the former examples display, dehumanization is generally associated with terms such as race, slavery, enemy, and ethnicity. However, this process goes much further than that and can be a means of oppression that targets people within the same ethnic group and nation.

Dehumanization is basically composed of the word 'humanization', although the suffix 'de', constructs a term of opposite meaning. Humanization "is a matter of recognizing

the common humanity of one's opponents and including them in one's moral scope" (Maiese). In short, this term refers to the acknowledgement of an individual as a human being. Consequently, understanding what is meant by being human is essential and the basis that dehumanization's comprehension should start from. It is necessary to possess knowledge about characteristics that identify humans and afterwards, realize that their lack generates this state of dehumanization.

George Orwell's *1984* is the best example to portray the subtle dehumanization of Oceania's society by the ruling authority. It is a book narrated from the protagonist's point of view 'Winston'; a 39 years old man who works in the Ministry of Truth. The latter deals with the falsification of facts and history. The story unfolds in a dystopian future, precisely the year 1984. In which citizens are divided into 3 classes, though the novel mainly focuses on the middle class or as it was called 'the outer party'. Winston and all members of the outer party live under the rule of an oppressive totalitarian government. They are deprived of their very fundamental human rights. The book follows Winston's path of resistance against the party and its principles during which readers would experience terror, hope, and despair.

Orwell's novel is often regarded by its readers as a chilling prophecy, I for certain; was of no exception. It is perplexing how a book written 73 years ago, can relate strongly to the world we live in today. Whoever reads the book would certainly experience the fear that blossoms from the possibility that we would be doomed to the same horrific fate. Throughout my readings, I have noticed striking similarities between the world created by the author and today's world. Such as social distancing, constant surveillance, advanced technology and news propaganda. As I mentioned earlier, these similarities have made the possibility of an upcoming dystopian future a strong one. This is the reason I chose to work

on the theory of dehumanization, the key element in the creation of an ignorant society and the maintenance of full power over citizens.

Despite the fact that great number of dissertations and works are devoted to *1984*, few of them discuss the issue of dehumanization. Among the works that have discussed this idea, there is, *1984 and A Clockwork Orange — a comparative study of how violence affects the main characters*, by Anstein Skjørestad. Although dehumanization is tackled in this work, the major focus was on its relationship to violence only.

Victoria Eskedal Amundsen's thesis '*Language and human rights in Nineteen Eighty-Four and Never Let Me Go*' explores how the loss of human rights is accepted in dystopian societies due to the specific terminology used by the governments. Other works emphasize the concept of powerlessness and the ideology of hate. This work, however, aims to examine this theory side by side with its political usage.

This thesis focuses in a large part on the steps followed by the government to establish dehumanization. Not only to ensure its control but also to keep citizens from even entertaining the idea of rebellion. This is all in the aim of becoming able to take notice of this process, understand its consequences and consequently resist it. Because one of the most important messages passed through the novel is that we, as humans, are greatly vulnerable to this phenomenon. Several research questions were developed to help organize and guide this research:

- 1- What are the means used by the government in *1984* to create a dehumanized society, and for what purpose?
- 2- How does language contribute to the suppression of citizens' free thinking?
- 3- What are the reasons behind the non-resistance of Oceania's citizens? And why do they not ask for their human rights?

The hypotheses proposed as an answer to the previous questions are as follows:

- 1- The oppression of humanity caused the absence of specific values such as emotions, consciousness, and freedom of thought. This, in turn, led to a desensitized, obedient, and unquestioning community.
- 2- The party made sure that the language used by the citizens of Oceania, Newspeak, is voided of the words and terms that could be used to describe and refer to something the government does not approve of.
- 3- Citizens of Oceania did not entertain the idea of rebellion because there was no room for it in their minds or consciousness. Mainly, due to propaganda, the alteration of history, elements of fear, and social distancing.

This work is in turn, divided into three parts. The first chapter will provide the readers with thorough definitions and a broad understanding of the key terms of this research. What is meant by 'human' is tackled first while the second part emphasizes the theory of dehumanization, its types and aspects.

The second chapter is more of an analysis of the novel. The information gathered in chapter one, such as aspects of dehumanization, is extracted from the book. Furthermore, this chapter deals with the strategies utilized to turn Oceania's society into a dehumanized one.

Chapter three, focuses on combining both the language used by the author, and his point of view concerning some concepts. It deals with aesthetics and the notion of beauty that exist in the story. Not only that, but the way the writer discusses issues of his time implicitly, is put under focus as well.

Chapter One: Humanness and the Theory of Dehumanization

Introduction:

Ever since the creation of this planet, approximately over a billion years ago, an indefinite number of species have inhabited it and walked its ground. However, humankind remains the only species that had the ability and skill to build great civilizations that stood through history and ruled the earth. Being human and belonging to the human race requires the possession of certain traits and values that make us as such. According to Schwartz and Struch (1989), “[p]eople’s values ‘express their distinctive humanity’ so beliefs about a group’s value hierarchy reveal the perceiver’s view of the fundamental human nature of the members of that group” (qtd. in Haslam 4).

Certain qualities, therefore, are essential to human nature. They help in differentiating humans from other species as well as from inanimate objects. Furthermore, to be human is to be entitled to a set of rights as Nelson Mandela once said “ [t]o deny people their human rights is to challenge their very humanity” (Orner). Freedoms as well should be distributed equally. They represent a large part of what it means to be human. Among them, the freedom of belief and thought that shall be later discussed.

Once these qualities that identify us as humans are denied and human rights are violated, dehumanization occurs. The latter is a theory that can be regarded as a process, a phenomenon, or a state depending on the context. It can appear differently according to various reasons and due to several conditions. As the term itself expresses, the word is composed of a root and a suffix ‘de’ that indicates the opposite of said root. Therefore, to fully comprehend what is meant by dehumanization, an understanding of humanity, what is meant by being human, is necessarily required.

A. On Human Nature:

1. What Is Meant by Being 'Human':

There is no denying that there are some similarities shared between humans and other species. They both go through the same basic life stages, feel pain, hunger and experience death. However, this is where the similarities end because no other species has the mental capacities and emotional responsiveness that humans possess which make them both unique and special.

To explain the notion of being human biologically is to define and describe the human body which is simply composed of groups of cells, tissues, and organs organized together to form a system that manages the human body. However, this definition does not even come close to provide us with a proper comprehension of the term 'human', in a way, it merely describes a vessel.

What does it mean to be human? It is one of the basic and essential questions to be asked since early times. Philosophers made attempts to find answers for this universal matter. History has shown that the study of 'human nature' originated in Greek philosophy. It was first brought up by Socrates, although there are no written proofs, works written by his students such as Plato and Xenophon had proved as much. Moreover, Aristotle, Plato's student, blatantly declared that Socrates was the first to turn philosophy into a study of 'human being' when it used to focus solely on studying the heavens.

Aristotle poured much focus on examining the 'human soul'. He explained that the latter was divided in nature into two major parts; "[o]ne part is specifically human and rational, and divided into a part which is rational on its own, and a spirited part which can understand reason. Other parts of the soul are home to desires or passions similar to those

found in animals” (Horsfield). This notion of what it means to be human was also discussed in Chinese, Islamic, Christian, and Jewish philosophies.

Those studies of ‘human nature’ have come a long way from those early definitions. “Ideas about humanness are important in many sciences, ranging from biology to sociology, and are consequential in other fields, from religion to politics” (Bain et al 12). Recent researches in the social psychology department have focused on the concept of humanness. “Within psychology, Wrightsman (1992) was one of the first to empirically examine people’s general beliefs about humanness” (13) while others emphasized aspects like free will and values. Some scholars pointed at the fact that people often perceive humanness differently according to what suits their needs best.

The human being is defined as “[a] man, woman, or child of the species *Homo sapiens*, distinguished from other animals by superior mental development, power of articulate speech, and upright stance” (Lexico). Although humans’ high developed intelligence is a key element when it comes to ‘being human’, it is far from sufficient when it comes to give a proper definition of ‘human race’. Human nature equally covers mental capacities, emotional intelligence, and physical behaviour. John Horsfield has stated that we are all born human; however, it is up to us to keep our humanity or lose it. Being capable of losing it is what led mankind to witness, and history to depict how humans can be the worst enemy to humanity.

To understand what it is meant by a human is to dive deeper than the surface of the body. It is significantly more focused on being an individual capable of controlling and making his own choices, an independent person who can ponder on the past, present, and future. Moreover, humans are also defined by the freedom to sympathize and feel,

communicate and believe, act and think independently while respecting a set of ethics and morals.

Humans are unique beings distinguishable from other kinds by the characteristics mentioned above that shall be detailed in this part. One major quality is intelligence and intellectual freedom; the ability to think and wonder allowed our kind to be the greatest. This quality is responsible for the development of humankind, the existence and progress of science as well as the discovery of secrets of life.

At the beginning of history, men were not known to be the strongest; on the contrary, humans have lived in an environment far more dangerous than that of nowadays. However, despite their lack of strength they lived and survived thanks to the rare ability to calculate and reason. It allowed them to see beyond their basic needs of survival and rather pushed them to think of the possibilities of better living conditions. It is all due to this unrestricted ability to think, that we live in the world we know today. That we enjoy the safety and the luxuries that have not existed in the past, and contribute in building even a better future for the coming generations.

The second major characteristic is humans' ability to share complex as well as deep feelings. Although other species are capable of experiencing certain emotions such as anger fear and sadness, humans' range of emotions is much larger. Humans do not only possess empathy; the ability to understand and recognize sentiments, but they do also express and display them verbally and physically. This capacity is responsible for keeping people connected through the exchange of positive feelings such as warmth, trust, love, happiness, and serenity.

The freedom of acting and making personal decisions is an important quality of what makes us human. People, specifically adults, are responsible for making their own choices;

each individual has the freedom to believe in what he chooses to and dresses as he wishes to. This attribute is a fundamental human right that is defended by laws of international human rights, it is considered as the purest expression of free will. Throughout history, wars have been raged, battles have been fought, blood has been shed, all in the name of freedom, and especially freedom of choice.

2. Senses of Humanness:

Nick Haslam, a professor of Psychology at the University of Melbourne, Australia, “made an important further contribution by noting that humanness can be defined not only by what is uniquely human, but also by what is typically human. These core human characteristics form what is called ‘human nature’” (Bain et al. 15).

He stated that humanness or the quality of being human has two senses. The first one is the Uniquely Human characteristics or (UH). It revolves around characteristics that distinguish the human race from animals and other species. These qualities are cognitive sophistication, culture, refinement, socialization, and internalized moral sensibility. It is assumed that these characteristics are not as essential as HN attributes since they appear late in the development of the human being.

UH characteristics are acquired from the environment and society a person grows up in. This highlights the importance of growing up in a community. It greatly helps the individual in developing his capacities through time. It is stated that “[u]niquely human (UH) characteristics define the boundary that separates humans from the related category of animals” (Haslam 5). In short, these characteristics can be utilized to distinguish the human being from other species, specifically animals.

The second sense ‘Human Nature’ or (HN) is centred on characteristics that are central to humans. They link humans to the natural world and differentiate between them and inanimate objects such as machines and robots. These qualities do not only separate humans

from other objects, they make humans what they are. As stated by Haslam, they “involve cognitive flexibility, emotionality, vital agency, and warmth, and are seen as a shared and fundamental “nature” that is embedded in the person” (6). Thus, while UH characteristics could be culturally varied, HN aspects are common to all human species. Gray et al. ‘s “[r]esearch on mind perception supports these dual senses of humanness, finding two independent dimensions of mind that distinguish humans from animals (*agency*) and objects (*experience*)” (Bain et al. 56).

3. Perception of Humans:

Herbert C. Kelman, a Professor of Social Ethics, Emeritus at Harvard University was the first who applied the term ‘dehumanization’ in a scientific context. He refrained from discussing the notion of what it means to be human although he ensured that to comprehend dehumanization, it is necessary to understand what a human is. He proposed in a larger sense “that to perceive another as human we must accord him identity and community” (Smith, *Less than Human* 94). There are two key attributes here, to be human equals the possession of identity and independence which establish in turn what is called individuality. It also signifies belonging to a certain group or community where ‘individuals’ co-exist and care for each other.

A community is a group of people who share the same beliefs interests and certain characteristics. As stated in earlier passages, humans are born with ‘human nature’ characteristics while uniquely human ones are developed with time, thanks to the society they grow up in. Humans are social beings and therefore interaction and communication play important roles in ‘being human’. Studies proved that people who grow up in a social environment develop a higher level of intelligence compared to the ones who are secluded or isolated.

On the other hand, identity can't be summed up in one definition, according to the OED (2nd edition, 1989), it is “[t]he sameness of a person or thing at all times or in all circumstances; the condition or fact that a person or thing is itself and not something else; individuality, personality” (Fearon 9). In his book *Social Identity*; Richard Jenkins defined identity as the element that highlights the distinction between all individuals and collectivities (18). It can be concluded that identity is the unique and special human print of each individual that enables him to define himself. Identity is what distinguishes a person from another and can generally be expressed in the way someone thinks, expresses his thoughts, dresses and behaves.

B. Dehumanization: A World with Humans but No Humanity

Dehumanization existed throughout history in different forms. It triggered the wicked acts, the degradation and humiliation of individuals and the annihilation of masses of people. It has a much longer history. For instance, according to Jahoda, 1999, “from the Renaissance through the Enlightenment, European intellectuals were preoccupied with stories of savages, barbarians, and exotic tales of humanoid creatures and monsters” (Bain et al 14). It is a complex process that is used not only as a tool but also as an excuse and a justification for the behaviour and act of the ones in command.

1. Theory of Dehumanization:

As soon as the characteristics of humanness are partly or fully denied to other people, dehumanization occurs. The term is not restricted to a single definition, it has rather various clarifications. In his book *On Inhumanity*, David Livingstone Smith pointed at the different definitions of this term that could be even conflicted and create confusion. He stated that:

Some say that dehumanizing others is the same as treating them in a cruel, degrading, or humiliating way. Others say that dehumanization is a kind of derogatory speech—

the use of slurs to denigrate or demonize whole groups of people. Still others hold that dehumanization means thinking of others as inferior or not fully human, or as inanimate objects. (2)

Dehumanization, therefore, covers humiliating and degrading others in addition to mistreating them. It is also a way of addressing people and comparing them to supernatural beings, thus, excluding them from the human race.

In the book *Humiliation, Degradation, Dehumanization*, “‘dehumanization’ refers in the most basic terms to the denial, in part or whole, of the humanity of a person or group of persons” (Kaufmann et al. 86). This idea received the support of many other scholars; amongst them, Bandura identified dehumanization as the perception of others like subhuman objects.

To cover up the previous definitions, dehumanization refers to the partial or full denial of one’s humanity. As formally discussed, some certain qualities and attributes differentiate between humans and others species. Among these traits; there are cognitive openness, emotional intelligence, civility, depth and many others which could be summed up under the two senses of humanness as provided by Haslam. Studies have displayed that some people view others as lacking certain attributes which result in both seeing and treating them as less than human or non-human at all.

It is assumed that dehumanization starts with language, i.e., verbal abuse. Taking for example how Hitler addressed the Jews, “describing them as polyps, lice, hyenas” (Boccatto et al. 2). Another example; in Rwanda, during the conflicts that existed between two tribes, Hutu used to call Tutsi cockroaches, vermin, rats and snakes. Dehumanization would consequently cover actions such as violence, exclusion, torture, oppression and murder. Going back to the previous example, the dehumanization of Tutsi by Hutu resulted in the annihilation of around 500.000 Tutsi.

Taking as another example the similarities that existed between the treatment of slaves and the treatment of animals. “Brown University historian Karl Jacoby points out that virtually all of the practices deployed for controlling livestock—practices such as ‘whipping, chaining, branding, castration, cropping ears’—have also been used to control slaves” (Smith, *Less than Human* 144).

1.1. Dehumanization and the Reasons behind its Occurrence:

Humans in general can recognize others as similar beings, advanced (intellectually and capable of experiencing pleasant and unpleasant emotions such as pain, pleasure, sadness and happiness. This, in turn, leads the people responsible for committing harmful deeds to feel guilt and remorse which often intervene with their needs and interests. However, excluding certain members from the human species would consequently ease those nagging feelings caused by cruel acts. Making their actions accepted and justified since according to them, people being targeted are not humans. This ‘technique’ is called moral disengagement.

In their studies, Researchers particularly focused on how viewing others as less than human or non-human at all allowed people to ‘morally disengage’ from those being dehumanized. Livingstone Smith, in particular, insisted in his second book *Less Than Human* that “[d]ehumanization is a response to conflicting motives. It occurs in situations where we want to harm a group of people, but are restrained by inhibitions against harming them. Dehumanization is a way of subverting those inhibitions” (272).

Nick Haslam also expressed that “[p]eople who aggress are spared self-condemnation and empathic distress if their identification with victims is blocked by seeing them no longer ... as persons with feelings, hopes and concerns but as sub-human objects” (Haslam 3).

The world is a mixture of diverse cultures, ideologies, beliefs, religions, classes and worldviews which might cause a psychological distance between people. Therefore, some in-groups may view out-groups as lacking certain characteristics they possess. Hence, viewing them as lesser than human beings.

Waytz, Schroeder, and Epley argue “that it arises from the difficulty of fully understanding minds other than our own—while we are aware of the internal complexities of our own mind, when we try to understand other minds, they will always seem a bit more simplistic” (Bain et al. 17). ‘The other minds problem’ is it is when someone is only aware of his mental and intellectual capacities because that is all he is capable of experiencing. At this stage, humans do not possess the ability to recognize or identify others’ thoughts and reflections.

Although this issue is overcome during a person’s early years, ‘the lesser minds problem’ appears to be an ongoing problem. It occurs when someone is conscious about others’ minds, but at the same time, he sees them with lesser mental capacities than his own in terms of openness and development. It is the fact that “[e]ven though it may be quite easy to think about others’ thoughts, feelings, or other mental states, the mind attributed to others may be systematically lacking in complexity, depth, and intensity” (Bain et al. 74). It is therefore the inability to know people’s thoughts that make it easier to dehumanize them in terms of mental acuity as it is revealed in the book *Humanness and Dehumanization* that:

This gap between one’s own mind and other minds can make it easy to underestimate the intensity of others’ emotional experiences, including the physical pain experienced in torture (Nordgren, Morris- McDonnell, & Loewenstein, 2011), the social pain experienced from ostracism (Nordgren, Banas, & MacDonald, 2011), and the power of drive states such as hunger and thirst (Van Boven & Loewenstein, 2003). The only

way to reduce these gaps, according to this research, is to actually put people in each of these experiences. A person truly knows the intensity of another person's experience only when experiencing it directly. (78)

Other times, dehumanization is used to numb disturbing and agitating feelings such as, in the medical field, doctors are often obliged to see patients as somehow 'objects' or 'cases' so they could be able to perform their jobs without emotional complications. Vaes and Muratore (2013) "found that health care workers denied the attribution of uniquely human emotions to a (fictitious) suffering patient, presumably as a mechanism to deal with the other's suffering" (130).

2. Variant Forms of Dehumanization:

Dehumanization has developed through time to exist in different forms. "It is possible to think of degrees of dehumanization; we might speak of extreme or "mild" forms of dehumanization, the former occurring in instances of, for example, genocide and torture, and the latter in the everyday structures of social, political and economic marginalization" (Kaufmann et al 86). As it is already stated, the denial of humanness could vary in its explicitness. Dehumanization can be explicit or clearly expressed like for instance the use of humiliating language or the unfair treatment of others. It is most common in humanness' rejection of outer-groups.

Subtle forms of dehumanization exist also when this phenomenon is not blatantly expressed. It occurs most when dehumanization is established within groups of people. Moreover, dehumanization could be absolute when the humanness of a person is completely denied. The dehumanized is completely cast out of the human race, therefore seen as non-human. It could be also relative when there is a partial repudiation of someone's humanness.

In this case, dehumanized are considered to be less human and inferior to those who dehumanize. As if the development of their humanness is not complete.

2.1. **Infrahumanization:**

It is stated in most cases that infrahumanization is a subtype of 'dehumanization' basically used to tell the difference between subtle and overt forms of the phenomenon.

According to Leyens et al.:

Infrahumanization is observed through the attribution or association of characteristics that are uniquely human ("human uniqueness," or HU), such as complex emotions like embarrassment or optimism, more to an ingroup than to outgroup. In contrast, basic emotions (e.g., fear, pleasure) are shared with animals, and thus their attribution across groups is less relevant to dehumanization. (Bain et al. 14,15)

Therefore, infrahumanization is defined as the denial of uniquely human qualities, specifically, secondary emotions to an out-group. The attribution of primary emotions is not of great importance because those feelings are shared both between humans and between animals.

Infrahumanization received great attention from scholars since it points out the fact that dehumanization is not only restricted to contexts of violence, cruelty and hatred. Dehumanization could be established without even the awareness of the ones dehumanizing. It "is a particularly interesting form of dehumanization because it is subtle, requiring no explicit likening of outgroup members to animals, and is not reducible to ingroup favouritism" (4).

Studies proved that people do not need to evaluate outgroups negatively. They rather unconsciously attribute more uniquely human qualities to their in-groups, these qualities or

precisely, complex emotions, could be both positive and negative such for example, vulnerability, enthusiasm, guilt and regret. On the other hand, they deny, if not fully, outgroups those positive as well as negative feelings, in most times, seeing them capable of only experiencing basic primary emotions like for instance; anger, fear and joy. Germans stated that “[i]n a more wide-ranging study involving multiple outgroups, Vaes & Paladino (2010) found that a sample of *Northern Italians* rated themselves higher on HU than Southern Italians, Americans, Albanians, Gypsies, Moroccans, Cubans, and Japanese [but not Germans]” (313).

2.2. Animalistic and Mechanistic Dehumanization:

According to Nick Haslam; the denial of the two senses of humanness results in two distinct forms of dehumanization. The absence of uniquely human characteristics leads to an animalistic type of dehumanization while the lack of human nature attributes causes a mechanistic one.

As the first part of the term ‘animalistic dehumanization’ indicates, this type refers to the consideration of others as animal-like. By denying the UH characteristics of a person, the thick line that distinguishes humans from animals is blurred. The dehumanized are viewed as incapable of high-level processes. They are also regarded as lacking civility, self-restraint and rationality. This form is close in meaning to ‘infracommunication’ since both of them deny others uniquely human characteristics.

The second form, ‘mechanistic dehumanization’ indicates the denial of human nature qualities when targets are seen as objects or machines. As stated by Haslam, “mechanistically dehumanized others are seen as lacking the sort of autonomous agency that provokes strong emotion and are more likely to be seen as emotionally inert.” (7) In this case, the

dehumanized are not only seen as lacking interpersonal warmth, they are considered also to be incapable of possessing qualities as cognitive openness and depth.

Apart from these previous types, dehumanization could be applied to the dehumanizers. As stated before, this process generally does not cover only verbal abuse; it results in extreme and merciless acts of violence. Often, those who commit these acts are viewed as monsters. Sometimes similarities are drawn between humans and demons although it is agreed that this form leans more to comparison rather than dehumanization.

Self-dehumanization is another form that refers to the denial of human essence to one's self, especially the human nature qualities. In many cases, people who experience dehumanization end up dehumanizing themselves. Some studies showed that most of the time self-dehumanization is closely related to the denial of human nature traits. For instance, victims who are maltreated and socially excluded eventually will affect and lead them to see themselves as inferior beings. It is also used as a coping mechanism because perceiving one's self as sub-human would make the mistreatment and abused easily accepted.

Sometimes, under certain conditions, people choose to willingly let go of some human characteristics and subject themselves to a state of self-dehumanization. These conditions can be despair, hopelessness and a sense of survival, strong motives that push an individual to follow his instincts. One of the best examples to further explain this form of dehumanization is the movie 'Alive'.

It was filmed in 1993, though it was based on the book *Alive: The Story of the Andes Survivors*. The latter narrated a true story that occurred in 1972, when "a plane carrying a team of young rugby players crashed into the remote, snow-peaked Andes" ("Alive: The Story"). They remained in the mountain for ten weeks. The lack of food caused them to starve. Their despair, cluelessness, and a stronghold to life led them to feed on their dead

friends. To survive, they chose to eat the human flesh, unleashing their monstrous or animalistic side based on their instincts of survival. This example proves that some conditions force people to willingly let go of their most basic human qualities.

Self-dehumanization could also occur due to terror managements. Fear of death often leads people to deny themselves human nature characteristics. They tend to see themselves as machines since the latter cannot age and whither whereas animals are prone to death the same as humans. Therefore, they attribute more uniquely human traits to themselves and deny them to others. “From this perspective, we can understand the tendency for humans to see themselves, and those they identify with, as uniquely human (i.e., distinct from animals) as a response to the threat of mortality” (Bain et al. 154).

3. Domains of Dehumanization:

3.1. Dehumanization and Slavery:

Slavery is a phenomenon that existed throughout history. It is defined as “the status or condition of a person over whom any or all of the powers attaching to the right of ownership are exercised” (Allain and Bales 2). Slavery, therefore, refers to the possession of the ownership of a human being who is subjected to a specific treatment depending on the owner’s tendencies.

UNESCO stated, “that slavery is identified by an element of ownership or control over another’s life, coercion and the restriction of movement and by the fact that someone is not free to leave” (Lamanna). Because of this definition, the U.N declared in the 1948 Universal Declaration of Human Rights the prohibition of all types of slavery.

Although many decades have passed since this declaration, slavery is still an ongoing business in all parts of the world. In early times, slavery mostly equalled the enslavement of a

race by another. Taking for example how the white race used to perceive blacks as sub-human creatures, deserved to be oppressed, mistreated and abused. While whites considered themselves the centre of the world, superior and civilized. Jahoda (1999); who examined the representation of people from different ethnic and racial groups, stated that racial others were regarded “as barbarians who lack culture, self-restraint, moral sensibility, and cognitive capacity” (Haslam 1).

Modern slavery nowadays entails sex trafficking or the sex slaves’ industry, domestic servitude and forced child labour. These different forms share the same aspects such as oppression and the denial of human rights resulting in the dehumanization of others.

3.2. Dehumanization and Colonialism:

Some races see themselves as superior beings and the possessors of human qualities that others lack. Taking for example the western civilization, during long periods, these nations considered people of different race and ethnicity as inferior to them. The self/other binary, one of the basic theories of human consciousness and identity, is the best illustration. The west viewed themselves as the centre of the world and civilized nation while ‘others’ were marginalized and seen as barbaric and uncivilized.

In some cases, the notion of perceiving other nations as lacking some characteristics that define the human being; especially mental capacities, competence and warmth, fuelled the process of colonialism. Those who consider themselves superiors assumed that it is their duty to ‘civilize’ the others. This in turn gave them the excuse and justification to not only colonize other nations but to practice ‘necessary’ cruel acts in the name of civilizing.

3.3. Dehumanization and Women's Objectification:

Another domain of dehumanization is gender inequality. In the previous centuries, most of the societies saw women as an object or a possession used only to fulfil men's needs. Ortner (1974) stated that "women are pan-culturally 'seen as representing a lower order of being, as being less transcendental of nature than men, and femaleness is equated with animality, nature, and childlikeness'" (Haslam 2). Women at that time were objectified and existed only to carry out their roles as a wife or a mother.

Studies and researches have shown that objectification is equally related to denial of human uniqueness as well human nature qualities. The objectified women are denied traits like self-restraint, maturity and rather seen as unfeeling objects that exist for the sole reason of taking care of men's needs whether sexual or in other domains.

Apart from these significant domains, dehumanization could also occur in the medical field as mentioned earlier where medical staff force themselves to view patients as cases. Another field is the perception of criminals and prisoners. Felons are addressed by numbers and forced to wear the same overall which dehumanize them by stripping their identity as well as individuality.

4. Dehumanization in Dystopian Literature:

The 20th century has witnessed an emergence of the literary works of the dystopian genre. George Orwell, Aldous Huxley and *Anthony Burgess* are examples of well-known writers at the time. These writers had discussed daring themes that varied from the danger of technology, the good versus evil and the all-powerful state which caused the prohibition of certain books at that time.

Dystopia is a term composed of two ancient Greek words; dus and topos that mean a bad place. It operates as the opposite of the word 'utopia' which often refers to a heaven-like place or an imaginary state that provides perfect conditions for its citizens. According to Suvin, a Yugoslav writer and critic; "Utopia is the verbal construction of a particular quasi-human community where socio-political institutions, norms, and individual relationships are organized according to a more perfect principle than in the author's community" (Lemieux 148).

As stated by Lyman Tower Sargent, Utopianism has three distinct aspects; literary, communal and ideological while the term 'dystopia' is often associated and used as a synonym of 'dystopian literature'. Although most agreed on the latter idea, Ruth Levitas expressed that "[d]ystopias are not necessarily fictional in form; neither predictions of the nuclear winter nor fears of the consequences of the destruction of the rain forests, the holes in the ozone layer, the greenhouse effect and the potential melting of the polar ice caps are primarily the material of fiction" (Claeys 15). Therefore, dystopia could be perceived in both; a literary and non-literary context.

"Most commonly, from both literary and historical viewpoints, dystopia is identified with the 'failed utopia' of twentieth-century totalitarianism... it typically means a regime defined by extreme coercion, inequality, imprisonment, and slavery" (15.) Dystopia then is the production of utopia's failure. It exists in three forms, environmental; related to nature and climate, technological, where technology and machines control the human society and often lead to its extinction, and finally, the most prominent one which received significant historical attention; the political type or what is referred to as the totalitarian dystopia.

The totalitarian political dystopia goes hand in hand with the despotism system, where one entity forces absolute control over the whole society. In his book *Dystopia- A Natural History*; Gregory Claeys stated that:

Most commentators agree that totalitarian states are distinguished from other despotisms by seven features: a one-party state; the use of technology to assist the regime's exercise of power; a willingness to destroy substantial numbers of domestic enemies; the use of 'total terror' to intimidate the population; a willingness to eliminate many of the barriers between the individual and the party and/or state; a 'totalist' philosophy or ideology, often devoted to an ideal of continuous revolution; and a cult of leadership. (180)

According to Claeys, "we might portray the utopia/dystopia relationship in terms of a spectrum of anxiety, with relative peace, friendship, and the absence of fear at one end, matched by anxiety, paranoia, and alienation on the other" (20). While utopia calls for equality, freedom of thoughts and fearlessness, dystopia on the other hand or dystopian literature equals the restriction of freedom, loss of individualism and the spread of fear as well as terror.

It is announced that dystopian literary works are often written as an awakening or a warning to the receiving audience of a fearful future. Authors express their concerns about the dangers of technology, humans' ignorance of their environment including climate-changes and governments' systems. Dehumanization is also an aspect discussed in these types of writings. Authors examine the causes and consequences of this process which often occur in a dystopian society where freedom and individualism no longer exist.

Using *Brave New World* and *1984* as examples, both Aldous Huxley and George Orwell denied 'humanness' to their characters. They discussed the ways the government used

dehumanization to maintain control over its citizens. While in *1984*, the dehumanization of citizens was achieved by the use of surveillance, falsification of history and facts as well as manipulation of language, in *Brave New World*, Technology and advances in science were key elements in creating a dehumanized society.

Throughout the novel *1984*, readers would notice the existence of different forms of dehumanization. On the one hand, the lower class or the 'proles' are treated by the government as less than humans. They are marginalized and regarded as harmless with very narrow mental capacities. This indicates an animalistic type of dehumanization. However, this research paper will focus on the dehumanization of another class.

Based on historical events and according to Karl Marx's theory, the revolution against a system of a country ignites always within the middle class. This is why the government of Oceania sees the citizens who belong to the middle class or the 'outer party' as a threat to its system. To eliminate the threat of a possible overthrow, the ruling authority followed a restricted regime to maintain control of the citizens by establishing a dehumanizing process.

Conclusion:

This chapter intended to give a deep understanding of 'dehumanization'. To do so, comprehension of human nature is essential. Based on the previous findings, to be human is to grow up in a community that contributes greatly to his/her intellectual development, emotional complexity and the build-up of personality. Furthermore, Humanness, the essence of humanity, covers two senses of humanness. These senses are responsible for identifying a human individual and the loss of one of their components leads automatically to 'dehumanization'.

Dehumanization consists of the denial of qualities that define a human being. Though as provided by previous theorists and scholars, there is no absolute definition of

dehumanization. However, to sum it up, it could be said that dehumanization is a way of thinking, a phenomenon and a process that indicates the partial or full denial of the qualities that make the human essence. Consequently, the provision of clear comprehension of 'what does it mean to be human' is necessary. Dehumanization is also a process by which measures are established to tear away the traits of humanness to create a dehumanized other.

Chapter Two: Aspects of Dehumanization
in *1984*

Introduction:

In his book, *Humiliation, Degradation, Dehumanization*, Paul Kaufman uses a passage borrowed from Isaiah Berlin's *Four Essays on Liberty* to best describe the importance of man's free will for his existence as a human being. At the same time, the paragraph points at the resulting degradation and dehumanization that occurs in the absence of that 'self-independency' which can be strongly traced through *1984*. Berlin's passage is as follows:

I wish to be the instrument of my own, not of other men's acts of will. I wish to be a subject, not an object; to be moved by reasons, conscious purposes, which are my own, not by causes which affect me, as it were, from outside. I wish to be somebody, not nobody; a doer – deciding, not being decided for, self-directed and not acted upon by external nature or by other men as if I were a thing, or an animal, or a slave incapable of playing a human role, that is, of conceiving goals and policies of my own and realizing them [. . .] I wish, above all, to be conscious of myself as a thinking, willing, active being, bearing responsibility for my choices and able to explain them by references to my own ideas and purposes. I feel free to the degree that I believe this to be true, and enslaved to the degree that I am made to realize that it is not. (79)

The previous selection encapsulates the basic human and civil liberties violated in *1984*. Among those rights and freedoms, there is the right to privacy, identity, and autonomy which equals also the freedom of conscience, speech as well as expression. The purpose behind the suppression of these rights is to engender the government's maintenance of absolute control not only over its society but over the world as well. As O'Brien; an inner party member asserted; “[i]f you want a picture of the future, imagine a boot stamping on a human face—for ever” (Orwell 337).

A. Mind Control and the Rejection of Cognitive Openness:

Thanks to the human mind, our race was capable of building civilizations, conquering lands, and reshaping the world. Amongst all other species, humans are the only ones to possess a higher level of intelligence and intellectual capacities which represents humans' most distinguishable features. It is the reason behind their sense of curiosity, imagination, and the ability to not only ponder on the past and present but to wonder about the future as well. These capacities that could be encapsulated in critical and free-thinking represent the line that separates unquestioning obedience from resistance.

The importance of free-thinking is best illustrated in Orwell's *1984* when the government engages its best efforts to deprive their citizens; precisely the outer party members, of this fundamental human right using different tools and techniques. The manipulation of language is one significant method that shall be discussed in the following subchapter.

1. The Role of Language in the Destruction of Personal Thoughts:

It is a common fact that all species have their own ways of communication. However, humans are the only race that possesses the ability to create a complex system of communication. Language is an important factor that contributes to the development of personality. Benjamin Whorf states that “[l]anguage shapes thoughts and emotions, determining one's perception of reality” (qtd. in Banga and Suri 182). It is also a tool used to communicate, share and exchange ideas, thoughts, and emotions with others. It could be gestured, written as well as spoken. Language “is perhaps one of the most defining and important parts of the human identity; allowing us to rise from a humble species ... to the most dominant and impactful one to have ever existed” (“The Importance of”).

All languages possess an extremely vast vocabulary used for communication and expression of views and beliefs. These thoughts are generated at first in the human mind; however, it cannot be denied that the richness of language is a major factor that results in the richness of expressed ideas. When someone holds enough vocabulary material, he could in turn construct complex, meaningful sentences which will be received and understood by others; a vital part of communication. On the other hand, imagine if a language has a very limited vocabulary. People would be hardly able to produce a thought or express a feeling if they have no idea about its existence. 'The limited vocabulary' technique is adopted by the party in *1984* through the usage of newspeak to radically eradicate their citizens' opposing and rebellious ideas.

1.1. Newspeak: The Epitome of Mind Control:

According to Benjamin Lee Whorf; “[l]anguage shapes the way we think, and determines what we can think about” (qtd. in “The Emergence of”). The government that ruled over the state of Oceania did not miss what Whorf implied in his quote. In turn, the party put all its efforts into narrowing newspeak's vocabulary. Newspeak; Oceania's official language; “had been devised to meet the ideological needs of Ingsoc, or English Socialism” (Orwell 376). It is used as a technique to gain full control over people's thinking and perception. This new version of 'English' differentiates from the old one in terms of vocabulary. Newspeak's lexis is much narrower than the previous one and keeps getting reduced with each year. Its purpose, therefore, is not to create new words but rather destroy them as it was stated in the 5th chapter:

We're getting the language into its final shape—the shape it's going to have when nobody speaks anything else. When we've finished with it, people like you will have to learn it all over again. You think, I dare say, that our chief job is inventing new words.

But not a bit of it! We're destroying words—scores of them, hundreds of them, every day. We're cutting the language down to the bone. The Eleventh Edition won't contain a single word that will become obsolete before the year 2050. (65)

According to the previous illustration, newspeak's prime purpose is to completely abolish unorthodox thoughts or what the party does not approve of. Simply, the party seeks to eliminate any chances of rebellion. If a concept is not identified or acknowledged in the human mind, people cannot express it nor preserve it through speaking and writing. Wittgenstein declared that “The limit of my language is the limit of my world” (qtd. in Banga and Suri 181). Therefore, the party sought to detain its citizens in a confined world intellectually and physically.

The demolition of words equally guarantees the destruction of thoughts. Taking for example, if the word ‘right’; which expresses the meaning ‘privilege or entitlement’, does not exist in newspeak's vocabulary, people will have no idea about the concept itself, therefore could not ask for it. The idea is more clarified through Syme's explanation; “[h]ow could you have a slogan like ‘freedom is slavery’ when the concept of freedom has been abolished?” (Orwell 68).

In the state of Oceania, party members could get arrested because of ‘unorthodox thoughts’, which is labelled as ‘a thoughtcrime’. With time, even this crime will no longer exist since newspeak will carry no words and consequently no concepts to even produce a revolutionary thought. Thus, reaching the government’s goal by creating what is called ‘crimestop’ which was blatantly stated through Syme's declaration: “[d]on't you see that the whole aim of Newspeak is to narrow the range of thought? In the end we shall make thoughtcrime literally impossible, because there will be no words in which to express it” (Orwell 67).

Aside from the limited vocabulary, newspeak has also a very simplified grammar. There is no difference between verbs and nouns; the same form of the word functions both as noun and verb depending on the context; “[t]he word THOUGHT, for example, did not exist in Newspeak. Its place was taken by 'THINK', which did duty for both noun and verb” (379). Adjectives also are all formed by using the suffix ‘-ful’ while adverbs use the suffix ‘wise’, “for example, SPEEDFUL meant ‘rapid’ and SPEEDWISE meant ‘quickly’” (379).

1.2. Doublethink: A Means of Contradictions:

Doublethink; a word from Newspeak, is a process that implies the idea that two contradictory and opposed ideas or beliefs could express or mean the same thing. It is best expressed in the three slogans of the party which are composed of two contradictory concepts constructed as equals:

WAR IS PEACE

FREEDOM IS SLAVERY

IGNORANCE IS STRENGTH

At first, it seems very unlikely that people would simply accept the idea that two opposed terms could mean the same. The habit of hearing those slogans all the time or reading them often, for instance on the pyramid of the Ministry of Truth (Winston’s workplace) or coins, confuses the citizens and will eventually force them to accept those beliefs unconsciously. Doublethink is best explained by Winston when he clarifies that:

[It is] [t]o know and not to know, to be conscious of complete truthfulness while telling carefully constructed lies, to hold simultaneously two opinions which cancelled out, knowing them to be contradictory and believing in both of them, to use logic

against logic, to repudiate morality while laying claim to it ... and above all, to apply the same process to the process itself. That was the ultimate subtlety: consciously to induce unconsciousness, and then, once again, to become unconscious of the act of hypnosis you had just performed. Even to understand the word 'doublethink' involved the use of doublethink. (44- 45)

Doublethink is also used to make people deliberately forget certain memories while at the same time, forgetting this process of 'forgetting'. For example, in a passage in the novel, the government announced to its citizens that the 'chocolate' ration was raised to twenty 'grammes' a week while only a day ago, it was announced that the chocolate ration will be reduced to this amount. Although this statement seems contradictory and not accurate, citizens of Oceania accept this announcement without any second thoughts due to the 'doublethink' technique.

Memory, therefore, becomes irrelevant in Oceania since no matter when events occur or how long they last, they could vanish and get erased in an instant. Doublethink then implies "to forget whatever it was necessary to forget, then to draw it back into memory again at the moment when it was needed, and then promptly to forget it again" (45- 46). Another example of this process is the constant change of the country Oceania was at war with. At the beginning of the novel, Oceania was at war with Eurasia. When suddenly, it was declared that Oceania has always been at war with Eastasia, the citizens directly accepted and believed the statement. Because of this unreliability of memories, people turned out to be unable to form personal independent thoughts and therefore, become wholly dependent on the information given by the party.

These explained-above techniques robbed Oceania's citizens of the capability of producing and forming independent thoughts and ideas. It rather narrowed their range of

thoughts to orthodox, 'accepted by the party' only. Free thinking and cognitive openness; as was discussed previously, play a major role in making humans what they are. As Descartes stated 'Cogito, ergo sum', which means; 'I think therefore I am'. One's existence is strongly related to his ability to think freely and independently. If this ability is torn off by force or by the techniques used by the party, a mechanistic dehumanization occurs, where people are considered to be more like robots or automates following blindly and accepting unquestionably what they have been offered without looking for the alternative.

2. Propaganda and Falsification of History:

Apart from the usage of language and doublethink to control citizens' train of thoughts and consciousness, the party has also used other means to reach its aim. Both propaganda and alteration of history were used. According to Jowett and O'Donnell; "Propaganda is the deliberate, systematic attempt to shape perceptions, manipulate cognitions, and direct behaviour to achieve a response that furthers the desired intent of the propagandists" (7). It is a type of communication that refers to information, generally misleading and falsified provided to influence citizens and serve political needs. It is often associated with terms such as persuasion, lies, and brainwashing.

Leonard W. Doob defined propaganda in *1984* as "the attempt to affect the personalities and to control the behaviour of individuals towards ends considered unscientific or of doubtful value in a society at a particular time" (qtd in. Jowett and O'Donnell 4). As supported by Doob, in *1984*, the government adopted this organized misleading information and news to control citizens' perception and shape their ideology so it could maintain their overpowering rule over the society. One of the efficient means used to spread false knowledge is the telescreens.

2.1. Telescreens: The Misleading Technology:

Freedom of the press is a fundamental right in a democratic country. The publication of data and news do not depend solely on the state. Private and independent institutions have equal rights to display information to the citizens. It provides individuals with freedom of expression as well as perception. Due to its significance in guiding people's thoughts, the party ensured that it would remain the only source of news in the state of Oceania. This, in turn, gave the ruling authority the privilege of choosing and deciding what information should be delivered. Most of the time, the broadcasted data ended up getting falsified and modified in order to enable the government to control citizens' beliefs and views. Telescreens represented the major means of news broadcasting.

Telescreens are technological devices depicted as 'black boxes' available in each home of the party members as well as in all administrations and institutions. They are placed strategically in a corner where they could get a clear view of the whole living space. These devices function both as surveillance cameras and televisions. They provide citizens with programs although most time, they channel news only. These devices are not imposed on citizens to keep them aware of the current events rather they are used for the benefit of the party; filling human minds with lies and fake statistics.

Although those telescreens function as televisions, citizens cannot turn them off, "[t]he instrument ... could be dimmed, but there was no way of shutting it off completely" (Orwell⁴). Through the novel, it is revealed that only inner-party members have the privilege to switch them off for 30 minutes. They are forced to watch and listen to whatever is running in the telescreens while being in its vicinity which obliges them to listen to all the falsified news and 'the lies that stream' out of these devices.

The lack of freedom of the press deprives citizens of the ability to differentiate between a piece of accurate information and a false one. Never is the received news suspected whether it covers Oceania's military victories or its economic updates. Due to the lack of other news resources, the audience is obliged to believe in the truthfulness of these announcements.

Winston stated that “[d]ay and night the telescreens bruised your ears with statistics proving that people today had more food, more clothes, better houses, better recreations—that they lived longer, worked shorter hours, were bigger, healthier, stronger, happier, more intelligent, better educated, than the people of fifty years ago” (95). These claims can be denied only if one's memories prove otherwise, and since personal memory in itself is attacked, then citizens have no other alternative except to believe in whatever they hear. Their right to hear faultless information and truth is blatantly violated which results as well in the violation of freedom of choice, one of the basic human rights.

2.2. Two Minutes Hate and the Projection of Lies:

Pratkanis and Turner defined “the function of propaganda as attempts to move a recipient to a predetermined point of view by using simple images and slogans that truncate thought by playing on prejudices and emotions” (qtd. in Jowett and O'Donnell 6). This technique was used through another audio-visual form of propaganda; the two-minute hate. It is a daily organized event attended largely by members of the outer party.

During this occasion, citizens are first introduced to footage of Big Brother's principal enemy, Emmanuel Goldstein; who “had been one of the leading figures of the Party, almost on a level with Big Brother himself, and then had engaged in counter-revolutionary activities, had been condemned to death, and had mysteriously escaped and disappeared” (Orwell 15). Generally, the footage displays one or more of Goldstein's acts of sabotage and attacks. Then,

those actions are abruptly stopped by Big Brother's face who is introduced as the saviour of Oceania and the maintainer of peace.

Goldstein is most probably a fictional figure; created by the party as a scapegoat to atone for the party's deeds. Any abusive or horrific acts committed in Oceania, mainly the ones carried out by the party are directly attributed to Goldstein. This way it serves two purposes; the first one would be fuelling citizens' feeling of hatred towards Goldstein while picturing Big Brother as their saviour and protector.

Winston vividly recounts the moment Big Brother shows up on the screen in his description: "drawing a deep sigh of relief from everybody, the hostile figure melted into the face of Big Brother, black-haired, black moustachio'd, full of power and mysterious calm, and so vast that it almost filled up the screen" (20). The mere presence of the leader of Oceania on the screen led the audience to feel a sense of security, reassurance, and comfort. Among the spectators, a woman had even gone as far as pushing "herself forward over the back of the chair in front of her [w]ith a tremulous murmur that sounded like 'My Saviour!'" (21)

The footage ends up with the appearance of the party's slogans; war is peace, freedom is slavery, and ignorance is strength, which are in themselves pure lies. As explained previously, two contradictory concepts can never mean the same thing. They were deliberate lies used to create confusion in citizens' minds. Through time, citizens would even come to accept those oppositions as synonyms because when something is recurrent, unconsciously it will be accepted.

Moreover, the usage of Goldstein as a forefront permits the party to do as it pleases without any regard to the consequences since they will be automatically redirected to 'the enemy of people'. 'Two minutes hate' is utilized therefore as an opportunity to deny all the party's horrendous acts and the ascription of all non-existent praiseworthy efforts to Big

Brother. A platform of lies in which an imaginative figure takes the blame for the government's doings while its representative takes praise for acts that never took place.

2.3. Mental Enslavement through Alteration of History:

Acquiring knowledge about the past is essential to individuals as well as society. It is a common fact that the greatness of civilizations depends on the greatness of their past. For instance, the Egyptian civilization is considered to be one of the greatest civilizations of all time, in part due to its written history of development and researches in several domains.

Arendt announced that the “chances of factual truth surviving the onslaught of power are very slim indeed; it is always in danger of being maneuvered out of the world not only for a time but, potentially, forever” (qtd. in Barrett). According to Arendt; facts and events are not unchangeable, on the contrary, they can be always changed and erased in the presence of power. This was well demonstrated in 1984 when the government which held power over its society dedicated a whole department to the purpose of altering and erasing past events.

History, in simple terms, is the study of the past; people and events while covering all aspects of society such as political, cultural, and intellectual. Being acquainted with one's past and history is most valuable in shaping people's identity as well as their ideology. Its necessity for both individuals and societies equally highlights the importance of its authenticity as well. It is generally assumed that historical facts and past events are not subject to modification. However, history revision is actually at the heart of historians' work. “Historiography, our beliefs about the past, history, is in constant flux; our beliefs are constantly being revised. In that sense all historians who conduct research are ‘revisionists’” (Tucker).

Being familiar with history's importance, in *1984*, the party uses history as a tool to control citizens' perceptions. A slogan of the party states that "[w]ho controls the past controls the future: who controls the present controls the past" (Orwell 313) which indicates the immense power history holds that contributes largely in controlling citizens' train of thoughts. Accordingly, a whole section in the ministry of truth was dedicated for this purpose alone where Winston Smith, an outer-party member worked. This department was charged with making modifications to all past-written pieces. The aim behind the changes brought up in the past is to suit the current needs of the government, which are represented in control of the human mind.

Alteration of the past entailed the deletion of texts, statistics, or any written piece of information and then, replacing them with another version that is convenient for the party. Once employees of this department finish with the task of changing past events or information, they get rid of the original papers by dropping them in what is called 'memory holes' which ensure the destruction of any evidence of history's modification. It was stated in the novel that "[a]ll history was a palimpsest, scraped clean and reinscribed exactly as often as was necessary. In no case would it have been possible, once the deed was done, to prove that any falsification had taken place" (51).

This modification of history by falsifying facts and rewriting non-existent events is conducted to narrow people's range of thought and control them. History is rewritten, for example, to portray Big Brother as an ideal figure incapable of doing wrong or committing mistakes. In the book, for instance, it is claimed that big brother is the one who invented 'aeroplanes' although Winston insists that aeroplanes were invented long before the party's rule. However, he could prove nothing since there existed no evidence of the contrary.

History's alteration is also used to make the present life conditions seem far more agreeable than the previous one. The past way of life is portrayed horrifically. Here is an example to clarify the party's purpose; if a person has no idea about the possibility of better life and circumstances in the first place, how could he ask for it and resist his current one. This is the party's aim, to destroy people's ability to think of an alternative way of life. And if there are no other possibilities, there exists only acceptance. For instance, if citizens have no idea about the food people used to eat in the past; there will be no means of comparison and therefore, the food they receive would seem sufficient although it is unpleasant and tasteless. "Why should one feel it to be intolerable unless one had some kind of ancestral memory that things had once been different?" (76)

These changes brought up to history are one of the most significant forms of propaganda. Feeding people fabricated lies about the past not only ensured their loyalty towards Big Brother but at the same time, it deprived them of a prominent part of their identity. Using this technique, the party controlled the perception of its citizens as well as of future generations. In the seventh chapter, Winston explained that "[e]verything faded into mist. The past was erased, the erasure was forgotten, the lie became truth" (95). The party destroyed the sacredness of the past and turned it into mere fictional, imaginative events. In turn, it guaranteed its full control of the present and therefore, of the future.

B. Physical Restrictions and Emotional Repressions:

Aside from intellectual capacities, human beings are identified with their abilities to act independently and to experience deep and complex emotions in addition to their basic right to privacy. Emotions can be divided into two types; "Primary emotions (e.g., excitement and anger) [which] are experienced by both animals and human beings, whereas secondary emotions (e.g., hope and regret) are experienced only by human beings, who are capable of

self-reflection, anticipation, and retrospection” (Bocato et al 2). Therefore, humans are the only species capable of deep emotional responsiveness which can influence the human mind and physical behaviour.

Moreover, humans are free beings capable of making their own decisions according to their perception and understanding of the world surrounding them. They should not be instructed on how to act because the repression of self-behaviour control points at an individual's lack of self-restraint and therefore, indicates a mechanistic form of dehumanization. Privacy on the other hand greatly helped humans in choosing what to think, belief, experience, and share. It is a fundamental human right that provides us with the liberty and freedom to act as our true selves. If those previous human rights are violated, a process of dehumanization is in turn established.

1. Surveillance’s Role in Behavioral Control:

Privacy is an important right that all humans should equally have. Once a person's life became under surveillance, this fundamental right is violated. Through the novel, the party kept citizens under surveillance by the usage of different means so it could control them both mentally and physically. Besides the fact that people of Oceania should keep human interactions to a minimum, they are surveyed all the time, therefore, even their 'limited discussions' are seen and heard.

1.1. Telescreens and the Violation of Privacy:

Although it was previously discussed that, telescreens are significant tools when it comes to broadcasting falsified news, they are equally crucial for citizens’ surveillance. They function both as cameras of surveillance and microphones; which means that citizens are being watched and listened to all the time, even during their sleep.

Due to these devices, party members are monitored all the time, therefore they are obliged to pay attention to every move they make and every sound they utter. They are forced to act not according to their will but instead to what the party demands. For instance, citizens are not allowed to write any personal pieces such as diaries, it is considered an act of treason that “would be punished by death, or at least by twenty-five years in a forced-labour camp” (Orwell 9). More precisely, aside from work, people aren’t authorized to write down anything. Therefore, even the possession of a pen and a book is frowned upon and considered as ‘compromising possessions’, let alone using them. It is for this particular reason that Winston knew he was doomed as soon as he started writing.

Writing down the diary was no easy task for Winston; besides the fact that “he was not used to writing by hand” (9), he had to sit in a corner out of the telescreens’ range of sight. Although Winston amongst the other citizens could steal moments away from the monitoring device, a voice always ends up calling for the residents to get back to the telescreens’ field of vision. On account of this continuous observation, the party was able to track all suspicious and sceptical acts, and summon afterward what is known by the ‘thought police’.

This act of writing outside of work was largely forbidden because of the constant change brought up in the past. If the citizens held in their possession a piece of writing that contradicts the party's claims and statements, it will create a state of scepticism that would lead to the government's loss of credibility. Therefore, nothing that conflicts with the needs of the party should remain.

Due to the ongoing monitoring, citizens are forced to select their words carefully. Telescreens function as microphones; therefore, everything that people utter would undoubtedly be heard. This is the reason why citizens were forced to pay great attention to their sayings although, with time, this awareness became instinctual. Even the restricted

discussions between people became limited to what is only approved of by the party. Orwell pointed at the serious outcomes of this 'selection of words' when he explained that once verbal creativity is taken away from people, they lose the ability to express themselves, and therefore, to even think for themselves.

More than that, citizens are obliged to be careful and mindful of their facial expressions all the time. A look, an expression, even a glance could betray someone's thoughts. Expressions of distrust, contempt, hate, or distaste should never cross one's face only except in case these expressions are directed at the enemy. Otherwise, there will be a case of what is called 'facecrime'.

In the fifth chapter of the novel, facecrime is best explained as "[a]nervous tic, an unconscious look of anxiety, a habit of muttering to yourself—anything that carried with it the suggestion of abnormality, of having something to hide. In any case, to wear an improper expression on your face ... was itself a punishable offence" (79). When those expressions unintentionally cross one's face, they are instantly regarded as evidence of unorthodox thoughts worthy of punishment. Accordingly, it is wise for party members to always wear inscrutable expression or to set facial features "into the expression of quiet optimism which it was advisable to wear when facing the telescreen" (7).

There was even a group of scientists who were "either a mixture of psychologist and inquisitor, studying with real ordinary minuteness the meaning of facial expressions, gestures, and tones of voice" (245). This idea insinuates that even the slightest tremble of lips or frown of eyebrows can bring someone to his downfall.

Consecutively, surveillance extends to cover as well one's freedom of thinking since those presumably revealing expressions or 'facecrime', indicate in turn the essential one that englobes them all, 'thoughtcrime'. It covers someone's ability to conjure unorthodox thoughts

or beliefs that contradict the party. This crime “does not entail death: it IS death” (36) because of the punishment received; ‘vaporization’. The latter is a process adopted by the party which indicates the annihilation of a person out of existence as well as of history.

2. Dress as a Communicator of Identity:

Apart from the beliefs and behaviour that shapes one's identity, looks and ways of dressing are of equal importance to define and express identity. Mary Ellen and her colleagues see “dress as a medium of communication that relates to identity” (Roach-Higgins et al. 12). To demolish the concept of identity, the authority forced its members to wear the same uniform according to the class they belong to, except for the proles. Since the latter are regarded as non-important, they are allowed to dress as they desire (although choices were fairly narrow due to the poor and miserable standards of living).

Thus, overalls are used as a strategy to strip party members of their personal touch and of what distinguishes each person from the other. At the same time, wearing the same clothes makes it easier to view people less like individuals and more like a mass or a mob, to view them less like humans and more like objects. Therefore, all inner-party members are obliged to dress in black overalls in contrast to outer party members’ blue ones. Because of the continuous surveillance, citizens are obliged to adhere to the party’s instructions.

To dress differently and according to a person’s taste helps in differentiating between individuals and treating them as such since ‘dress is in itself an expression’. Forcing all people to dress the same greatly contributes to the stripping of one's individuality and eliminating the chance of being different. Moreover, party members are given clear instructions to steer away from proles’ areas. These distinguishable uniforms are used as surveillance tools to spot and keep an eye on the whereabouts of the party’s members.

Citizens' privacy is violated by the use of helicopters flown by police patrols. They always hovered through the streets 'snooping into people's windows'. Apparently, according to Big Brother, telescreens were not enough tools to monitor citizens' moves; he then provided the streets of Oceania with helicopters that function as surveillance cameras to keep track of the behaviour and whereabouts of its members.

Autonomy; one's ability to make his own choices, in addition to identity, and privacy became ambiguous concepts due to the constant surveillance forced on citizens by the party. In the novel, it is well demonstrated that "the party does not care about humanity, individuality, or personal freedoms, therefore carries out its own agenda to achieve a society in which the people are totally controlled by the Government" ("Oppression and Dehumanization"). It is stated that under surveillance, a man necessarily plays a role. Consequently, Party members are required to create a false identity and wear facades while suppressing their real personalities; a dehumanizing process since identity in addition to the right for privacy are prominent elements that identifies the human beings.

B. Manipulation and the Exclusion of Positive Emotions:

Friedlander stated that "[p]eople experience themselves more deeply as an individual and more alive, after a deep emotional experience" (118). Emotions are strongly connected to the human nature of the individual. They form a large part of our humanness as supported by Haslam's theory. Despite other species' ability to experience primary emotions, humans are the only ones capable of deep emotional responsiveness and interpersonal warmth. Those complex feelings largely contribute to the building of connectedness between people and understanding.

This attachment that forms between individuals creates a sense of community that includes caring, trust and loyalty. The party's domination is based on the absence of the previous elements which will cause a huge risk to Big Brother's demand for loyalty and priority. Therefore, the regime sought to create a society where individuals do not share intimacy, profoundness, or empathy as O'Brien has declared "[e]ver again will you be capable of love, or friendship, or joy of living, or laughter, or curiosity, or courage, or integrity. You will be hollow" (Orwell 323).

Through the breaking down of emotional, personal bonds and family connections, the party guaranteed absolute loyalty of its citizens and stirred up at the same time feelings of hatred towards its enemies and love for Big Brother only. Winston stated that "[a] conception of loyalty that was private and unalterable. Such things, he saw, could not happen today. Today there were fear, hatred, and pain, but no dignity of emotion, no deep or complex sorrows" (38).

1. Two Minutes Hate's contribution to Emotional Manipulation:

As mentioned in the second subchapter, two minutes hate in an organized event where all the employees of the ministry of truth are gathered to watch a two minutes long videotape which starts with the projection of a speech performed by Goldstein; the principal enemy of the state and leader of its opposing forces. In the first chapter of *1984*, Winston depicted Goldstein's face as "somehow inherently despicable, with a kind of senile silliness in the long thin nose ... It resembled the face of a sheep, and the voice, too, had a sheep-like quality" (16).

In all likelihood, Goldstein is an inexistent figure utilized specifically by the party as a tool to fuel and engenders a feeling of hatred in citizens. In turn, it would keep them busy and fixated on their contempt, disdain, and anger towards Big Brothers' nemesis. Goldstein is portrayed through 'two minutes hate' as a sheep-like figure, "his voice is turned into 'an

actual sheep's bleat, and for an instant, the face changed into that of a sheep [as well]" (20).

This dehumanizing resemblance is made to push citizens to regard the party's traitor as a sub-human being incapable of civility, reasoning, and moral sensibility.

'Two minutes hate' played a part as well in stripping citizens of their individuality and turning them into a mob. Going from the individualism that focuses on "personal freedom and achievement [towards] [c]ollectivism [which] encourages conformity and discourages individuals from dissenting and standing out" (Gorodnichenko and Roland 2). During the frenzy two minutes hate, one loses his self-restraint and turn into "a grimacing, screaming lunatic" (Orwell 19). Citizens can no longer control their emotions because this 'two minutes' footage work to build up tension, transform it into hatred, and afterward, direct it towards Goldstein. It is an event that strips party members of their individuality and turns them into a group that acts accordingly. Winston admitted that "[t]he horrible thing about the Two Minutes Hate was not that one was obliged to act a part, but, on the contrary, that it was impossible to avoid joining in" (18).

In those moments, they are all turned into unconscious beings acting on impulse, devoid of self-restraint and rationality, "leaping up and down in their places and shouting at the tops of their voices" (18). During the event, people become the party's tools and instruments that can be guided as it wishes. Winston described his experience during 'the two minutes hat' as a "hideous ecstasy of fear and vindictiveness, a desire to kill, to torture, to smash faces in with a sledgehammer, seemed to flow through the whole group of people like an electric current" (19).

2. The Demolition of Personal Bonds:

Communication is regarded as the key to the creation of relationships which helps people to share ideas and connect on a deep level. It contributes to the growth and

improvement of emotional responsiveness. The act of sharing experiences and exchanging thoughts helps in building trust and familiarity between people. This is the reason why great efforts were engaged by the party to abolish the sense of communication between people. Due to the 'no laws' policy, there existed no outspoken laws that prevented party members from getting familiar with each other. However, it was commonly understood that citizens are not allowed to form ties and create bonds.

Ainsworth and Bowlby emphasized the fact that “[e]xperiences of relations with family members are particularly important for the development of interpersonal skills and social bonds” (qtd. in Vandelleur et al. 1205). Familial ties are considered to be the strongest of relations; the upbringing of kids in an environment that provides security, comfort, and understanding strengthens the bonds family members share. In turn, it ensures their support, love, and loyalty towards each other which threatens the party's deeds and actions.

On that account, the party attacked and planned to break those strong bonds to “promote its agenda of the supremacy of the state and demote the primacy of the family” (Kalpakgian 3) which will ensure the smooth operation of its actions. For instance, in case of a thoughtcrime or the violation of 'non-law' rules of the authority, citizens would likely face the death sentence which equals 'vaporization'. The latter entails the disappearance and the obliteration of someone out of existence and history. All records that proved the existence of that 'un-person' would be altered and modified so he would simply get erased. Consequently, those attempts at rebellion or party's disobedience would be abolished as well.

The vaporization process would not go unnoticed if strong family relations existed. Citizens would regard their relatives' disappearance as alarming cases and would act accordingly. Hence, the destruction of these ties is essential to guarantee the government's absolute freedom to act as it suits it best unquestionably.

Moreover, establishing citizens' loyalty towards Big Brother only will greatly benefit the party. All citizens would automatically turn into spying devices, seeking to serve the party by turning in anyone with suspicious behaviour, even a family member or a friend. Even children “were systematically turned against their parents and taught to spy on them and report their deviations” (Orwell 168). They were turned into ruthless, insensitive beings, detached from their families, thinking only about spying and serving Big Brother. In the fifth chapter, Parson; Winston's neighbour narrated 'proudly' a story about a time when his kids set a fire to a woman who used a poster of Big Brother to wrap up sausages.

This destruction of family relations was largely due to the breaking down of 'real families' and replacing them with artificial ones. In the state of Oceania, citizens are restricted from falling in love, sharing intimacy and affection as well as having relationships. Marriages were authorized only if the couple held no attraction for each other, otherwise, the request would be denied if “the couple concerned gave the impression of being physically attracted to one another. The only recognized purpose of marriage was to beget children for the service of the party” (83). This normally sacred bonding that joins two people together was turned into a task that fulfils the government's needs.

2.1.The Deletion of Interpersonal Warmth and the Notion of Intimacy:

Sexual intercourses and activities were turned into rigid procedures. Because sexual desire competes with citizens' loyalty to Big Brother, the government sought to remove the notion of pleasure from the sexual act and all aspects of life. Same to marriages, it was only regarded as a method of procreation; a duty to the party. Sexual relations were turned from an emotional and physical connectedness between two people to a purely political act. On the one hand, if these intercourses are performed within the marriage, then they will be regarded

as a national duty. On the other hand, if these relations take action outside marriage, they will be viewed as an act of rebellion.

The party went even as far as creating organizations like the Junior Anti-Sex League “which advocates complete celibacy for both sexes” (Orwell 84). Women were transformed into rigid, cold, and stiff bodies who endured sexual acts for the sole purpose of serving the party. According to Winston, this ‘duty to the party’ was a horrible activity that he came to dread with time due to the rigid nature of this procedure. Thus, the government aimed to distort and destroy the sex instinct, which in turn resulted in the abolition of intimacy and deep emotional compatibility.

Children as well “were to be begotten by artificial insemination ... and brought up in public institutions” (84). Since their early years of childhood, kids were submitted to institutions and made part of organizations such as The Youth Spies. During which they were emptied of their innocence, love towards their parents, and sense of attachment. All children were brainwashed and trained to become agents of the party spying on adults and their families. They went as far as denouncing their relatives if they ever suspected of an act of treason or disloyalty which in itself, destroyed the notion of trust. Therefore, “The family had become in effect an extension of the Thought Police. It was a device by means of which everyone could be surrounded night and day by informers who knew him intimately” (168).

The destruction of personal bonds had contributed to the creation of a society in which party members became incapable of sharing intimacy, warmth, and emotional connectedness. Except for love, hatred, and fear that were manipulated by the party, other feelings and emotions became a thing of the past replaced by rigidity, coldness, and detachment. For example, in the first chapter, Winston narrates an event at the movies, when the audience howled with laughter at a scene in which a refugee was chased and shot by a helicopter, a

woman from the proles complained about the unpleasant, insensitive content. Party members viewed her 'typical prole reaction' as unnecessary and uncalled for.

Although Winston tried to oppose the party's oppression and efforts to abolish humanity, he had already lost much of his own. During one of his outdoors with Julia; his 'lover', he stated: "I hate purity. I hate goodness. I don't want virtue to exist anywhere. I want everyone to be corrupt to the bones" (127). This exclamation proves Winston's loss of one of the most significant parts of humanity; 'goodness'.

Furthermore, Winston used the expression 'kicked the thing into the gutter' when referring to a human hand. He regarded a body part that once belonged to a living man as an insignificant object, unable, therefore, to feel even an ounce of sadness. Additionally, his indifference towards the fact "that every word he murmured into the speakwrite, every stroke of his ink pencil, was a deliberate lie" (184) further supports the great loss of touch with his humanity. He came to this realization at the end when he stated loudly; "We are not human" (209). Proving the party's success in transforming humans from individuals capable of love, trust, and empathy into automates void of warmth and unable to share complex human emotions.

In his article 'What it means to be Uniquely Human', Marcus William Cook covered all aspects of human being. He stated that to be human is to "to have the ability to communicate using words, body gestures and facial expressions". Humans, he argued, should make their "own decisions and bear the consequences of them, to become individuals in the process of making our own life ... To think about thinking, to ponder on the past, present, future." It is to be "unique as an individual in our choices of who we want to be as a person, in our clothing, preferences, talents/gifts, perspectives, likes/dislikes."

Conclusion:

These essential characteristics and qualities of human beings were all demolished and suppressed by the ruling authority of Oceania. The notion of 'human' has been eradicated through language manipulation, propaganda, and surveillance that played a crucial part in restricting cognitive openness and narrowing the range of thought. In turn, they contributed to the transformation of the party members into persons incapable of independent thoughts and intellectual freedom. Their perception of the world can be summed into what the government intended for them to understand.

On the other hand, the constant monitoring, emotional isolation, and destruction of familial bonds played a significant part in the restriction of behavioral control and individual agency. These forms of dehumanization, both animalistic and mechanistic resulted in a dehumanized society in which citizens lost significant human qualities such as depth, warmth emotional responsiveness and mental development. In turn, it led to the creation of object-like humans characterized by coldness, rigidity, and poor intellectual capacities.

Chapter Three: Aesthetics in Orwell's *1984*

Introduction:

Eric Arthur Blair, known by his pen name; George Orwell was a modernist writer. He lived through the horrors of both world wars and held great contempt towards the politics of that time. Through his works and books, he intended to highlight the most pressing matters as he stated in his essay *Why I Write*, “When I sit down to write a book, I don’t say to myself ‘I’m going to produce a work of art.’ I write it because there is some lie I want to expose, some fact to which I want to draw attention, and my initial concern is to get a hearing.”

Orwell had developed a sense of responsibility towards ‘the ordinary man’ as he tried to shed the light on those issues and to bring this class out of the shadows. Therefore, he adopted a simple style of writing, using a non-sophisticated language that could reach and get understood by everyone. However, he cleverly used this ‘language’, sending through simple words; deep, life-altering messages.

The language used in the novel is mostly direct and dry. Utilized intentionally to reflect the dull lifestyle forced on citizens by the party. Orwell started his novel with “[i]t was a bright cold day in April, and the clocks were striking thirteen. Winston Smith, his chin nuzzled into his breast in an effort to escape the vile wind, slipped quickly through the glass doors of Victory Mansions, though not quickly enough to prevent a swirl of gritty dust from entering along with him” (Orwell 3). This passage highlights the simple direct language used that provokes a bleak atmosphere reflecting on the world depicted in the novel.

This cold language often turned into a sophisticated, styled-differently one depending on the subject invoked. The author has provided the readers with different views regarding different topics and concepts. He loaded his writing with aesthetics, treating and regarding already existing concepts with a new point of view.

A. Notion of Beauty in the novel:

Beauty as a term is defined simply as all that is pleasant to the eye. It is defined “as that which brings enjoyment to the person who looks or contemplates” (‘What is Beauty?’). Its standards differ across periods and change from a place to another. It can be divided into two types, the skin-deep beauty and ‘the bone-deep one’. In other words, the superficial one, regarding appearance and the deep one, in reference to personality. Here we notice that beauty had certain surface standards, for example, certain facial features identify a person as beautiful. On the other hand, beauty can be related to identity as well, “it is a reflection of our personality and individuality” (“What is Beauty?”).

Most of the time, when people are asked about their preferences or what they find beautiful, their answers would differ. Maybe, some agree on the beauty of nature while others see beauty in industrial cities. Therefore, as unknowingly stated, beauty is in the eye of the beholder. This proves that the concept of beauty can be subjective, meaning that it differs from one person to another. The feeling of happiness and pleasure it evokes would differ according to the observer.

Other times, however, beauty can be regarded as an objective thing that can be based on objective standards. I presume that when most agree on the beauty of something because it follows a set of standards and rules, here occurs the objective one. For instance, there is what is called “[g]eometry-based features [that] describes the shape of the face and its components” (Ghimire). If someone’s facial features go by these geometrical standards, then this person is directly viewed as beautiful.

Still, when it comes to beauty, it is rather related to the positive feelings a person, an object or an act induce in someone’s spirit. Consequently, it depends in a large part on the personality since beauty is a mere reflection of it. Same as in the novel *1984*; the notion of

beauty took another understanding. It differed certainly from one person to another, but most importantly, it varied from an ideological belief to another.

In Orwell's novel for instance, according to someone who is whole-heartedly faithful to the party, beauty could be summed up as 'all what satisfy and serves the government'. It could be seen in all dutiful acts and imposed by brother instructions. For instance, in Syme's case, he saw beauty in the destruction of words. Although this matter should be regarded tragically and taken seriously, according to him, it meant a source of enjoyment and pleasure. As Winston narrated, Syme "continued speaking, with a sort of pedant's passion. His thin dark face had become animated, his eyes had lost their mocking expression and grown almost dreamy. 'It's a beautiful thing, the destruction of words'" (65).

On the other hand, through the novel, attentive readers would come to the realization that unorthodox people, such as Winston, find true beauty in rebellious acts. Winston for example does not feel attracted to the female body as commonly known. He is more entranced by the acts done by said body, acts that contradict the party's instructions. Beauty standards changed, the concept became associated with rebellion, beauty in resistance. Winston once had a dream about Julia, a dark-haired girl, instead of getting attracted by her smooth body he was more captivated by her actions. He narrated that

With what seemed a single movement she tore off her clothes and flung them disdainfully aside. Her body was white and smooth, but it aroused no desire in him, indeed he barely looked at it. What overwhelmed him in that instant was admiration for the gesture with which she had thrown her clothes aside. With its grace and carelessness, it seemed to annihilate a whole culture, a whole system of thought, as though Big Brother and the Party and the Thought Police could all be swept into nothingness by a single splendid movement of the arm. (39)

Winston was not attracted to the female body; he felt a fascination towards the act of rebellion. As if his thoughts controlled his perception. Since he refused and resisted the lifestyle imposed by the government's, he only saw beauty in rebellious actions. He even told Julia that the more she went against the party the more pleasant she came, proving that for him, beauty mirrored disobedience and vice versa.

Furthermore, Winston made it quite obvious that beauty was strongly related to the past. Every single thing that belonged to the previous era was regarded as pleasant and attractive. Whether it was a song, an object or a gesture, beauty was constantly linked to the past. For example, Winston described the journal as "a peculiarly beautiful book. Its smooth creamy paper, a little yellowed by age, was of a kind that had not been manufactured for at least forty years past" (9). He was attracted to the book based on its age which exceeded the rule of Big Brother.

This sense of attachment and attraction to ancient, antique objects is further supported by a passage in chapter eight. During Winston's tour in a shop that existed in the proles' area, he was captivated and fascinated by a paperweight. It was a priceless, ancient 'beautiful thing that was more than a hundred years old'. He admitted that "what appealed to him was not so much its beauty as the air it seemed to possess of belonging to an age quite different from the present one" (121). According to Winston, the uselessness of the object only made him 'doubly attractive'.

The party prevented citizens from having anything that belongs to the previous era, it was regarded as a "compromising thing, for a Party member to have in his possession" (121). Winston declared that "[a]nything old, and for that matter anything beautiful, was always vaguely suspect" (121). This sentence directly links between the two concepts, beauty with the past. In other words, according to unorthodox people, whatever belonged to the present

time, Big Brother's era, was far from attractive and pleasant. Probably, in a large part, this attraction that citizens felt towards antique objects was somehow an act of resistance.

In other parts of the novel, the term beauty is associated with the proles, the marginalized lower class. Although citizens of this class knew absolutely nothing about refinement and self-care, Winston viewed prole women as beautiful. It could be because he noticed that as opposed to his class, the proles though ignored, hold on to their humanity. On the hand, it could be due to the proles' sense of belonging and remaining on the previous era's path. And since Winston felt attracted to the past, to the natural setting of the world, he would consequently find the prole women beautiful. He described her as a "woman in her characteristic attitude, her thick arms reaching up for the line, her powerful mare-like buttocks protruded, it struck him for the first time that she was beautiful" (276).

The notion of beauty in the novel differed according to the ideological belief of the person. If a citizen loved Big Brother, automatically he will see beauty in all-party related things. On the other hand, if someone hated the ruling authority and their forced-on people way of life, he will only see ugliness in party-related matters. He will find beauty in all that belonged to an era apart from Big Brother's rule. Both the past and resistance become a reflection of beauty and a source of pleasure.

B. The Significance of the Body in 1984:

"It has been argued that the 19th century industrialization and the 'incomplete' project of modernity has disciplined the human body and circumscribed it as a finite unite of maximized production and labour force" (Harmansah). As indicated by Omur Harmansah, during modernity, the body was largely seen as a labour unit. The notion of the body changed from a human to an object to serve economic exploitation. "The body was therefore conceptualized as a manageable biological organism, reconfigured as an efficacious machine" (Harmansah).

This is probably the reason behind Orwell's specific depiction of the body in his novel; to raise awareness about this crucial matter.

1. Objectification of the Body:

In Orwell's novel, the story is centred in Oceania where; as mentioned previously, there existed three classes; inner party, outer party and the proles. The latter were marginalized figuratively and literally since the beginning of the book. The government viewed them as non-important and insignificant, "nobody cares what the proles say" (Orwell12). They were often referred to as sub-humans and animals, it was blatantly stated that "The proles are not human beings" (68). Thus, the authority poured all its focus on members of the party, especially of inner one, who were viewed as a threat to the governments' absolute power and overall control.

It was previously mentioned that the party attempted and mostly succeeded in being in charge of citizens' thoughts and guiding their behaviour which equals controlling the human body. The latter was mainly perceived as an object and a tool, utilized specifically for mind control and economic exploitation. In a great part, the party's intense focus on the intellect is what led to the reduction of body value.

Through the story, Winston, who was 39-year-old, suffered from 'varicose ulcer' above his right ankle. This leg wound is caused by leg veins' inability to circulate blood back to the heart above his right ankle. Although it could lead to serious problems, in Winston's case, it was left untreated. Moreover, Winston lived in seven flights up apartment with no operating lift, which caused him great discomfort due to his condition. When taking the stairs, he had to go slowly, "resting several times on the way" (2). To be precise, throughout the whole novel, there is no mention or reference to the word 'hospital' or 'healthcare', further proving and reflecting the party's minimization of the human body.

In Orwell's novel, the body is often represented and viewed as a machine. All party members are obliged to wake up at a specific time, followed by the performance of 'physical jerks'. Even if someone is physically ill, it is of no concern to the state since he or she are forced to go through the morning routine as well. This idea is well demonstrated in the 4th chapter when Winston described his routine as it follows:

Physical Jerks would begin in three minutes. The next moment he was doubled up by a violent coughing fit which nearly always attacked him soon after waking up. It emptied his lungs so completely that he could only begin breathing again by lying on his back and taking a series of deep gasps. His veins had swelled with the effort of the cough, and the varicose ulcer had started itching. 'Thirty to forty group!' yapped a piercing female voice. 'Thirty to forty group! Take your places, please. Thirties to forties!' Winston sprang to attention in front of the telescreen. (40)

Even the language and terms used to depict Winston's state give the impression that he as well sees his own body as a machine by stating for instance that "he mechanically shot his arms back and forth, wearing on his face the look of grim enjoyment which was considered proper during the Physical Jerks" (40). Winston's body is described as well in a grim, degrading way, portrayed as "a smallish, frail figure, the meagerness of his body merely emphasized by the blue overalls which were the uniform of the party. His hair was very fair, his face naturally sanguine, his skin roughened by coarse soap and blunt razor blades and the cold of the winter that had just ended" (4).

Furthermore, citizens' attempts to take care of their bodies were turned down. The party has purposely eliminated all means of self-care or refinement. Individuality became a thing of the past; all bodies were viewed as one, emphasized by the same worn overalls. Women were prevented from wearing any makeup products. As Winston confessed: "[h]e had

never before seen or imagined a woman of the Party with cosmetics on her face” (179). Even perfumes were rarely ‘worn’.

2. The Body-Mind Connection:

Perceiving the body as an object did not stop the party from viewing it as a mirror to the soul or more prominently, a reflection of thoughts. The body was often described as a glass that reflects thoughts. This idea was further investigated and utilized by the government as a tool to control perceptions of its citizens, precisely through torture and pain.

According to the article ‘What is the mind-body connection?’, “our thoughts, feelings, beliefs, and attitudes can positively or negatively affect our biological functioning. In other words, our minds can affect how healthy our bodies are. On the other hand, what we do with our physical body ... can impact our mental state.” There is a correlation between the body and mind. The human mind is obviously in control of the body, after all, every movement, expression or action is a result of a neural message or neurotransmission of messages.

In parallel, the mind can be strongly affected by the body. Given the latter’s fragility, this strategy of using the human body to control perception is commonly used. Emotions and feelings are prominent contributor to this relation or process. This idea is exploited in the novel. The party utilize torture and pain as the final tool to control citizens’ perception.

In the final chapters of the novel, Winston Smith as well as his ‘lover’, Julia, were captured by the thought police and driven to the ministry of love. This latter sarcastically functions as or equals jail and similar institutions. Citizens who commit thought crime and other unaccepted actions are certain from the beginning that they will be captured one day. Because of the common rumours about the things that happen in the ministry of love, which

includes pain and torture, many people commit suicide to evade the capture and confession of deeds that most of the time never happened.

Winston was amongst the ones who could not commit the suicide act, he then, was later arrested and imprisoned. Apart from the psychological torture, the party has relied on physical infliction of pain and abuse to manage and control the human mind. “One did not know what happened inside the Ministry of Love”, Winston stated, “but it was possible to guess: drugs, delicate instruments that registered your nervous reactions, gradual wearing down by sleeplessness and solitude” (Orwell 210).

From the beginning, Winston was aware of how fragile the human body is. “He thought with a kind of astonishment of the biological uselessness of pain and fear, the treachery of the human body” (129). Knowing deep down in himself that once he is captured and tortured, he will confess everything to silence the pain. As it happened, Winston was continuously being tortured under the supervision of O’Brien; an orthodox inner member. The level of torture has gradually increased with Winston’s stubbornness and hold on to his beliefs and faith in humanity only.

Inflicting pain on the human body brought successful results for the party. The intensity of the pain Winston felt has eventually affected his mind’s stability and brought him into a state of uncertainty. “O’Brien had tortured him to the edge of lunacy, and in a little while, it was certain, he would send him to death” (318). The body pain he felt made in turn, his mind surrenders and submits to O’Brien’s statements. To relieve itself from the intolerable suffering, Winston’s mind lost focus of all his beliefs and firm thoughts. In that state, he became a vessel that could be filled with whatever has been told to him.

As O’Brien declared, the aim of torture and pain is not to push prisoners to confess or obey negatively and forcefully. The reason behind it instead, is to weaken the body which

would, in turn, weaken the mind so the party can capture one's inner- mind and 'reshape him'. So that all unorthodox thoughts would cease to exist. People would not obey because of the fear of pain. They would do so because torture would lead to the control of a person's perception and consequently, fill it with solely orthodox thoughts. During an episode of Winston's brainwashing, O'Brien announced; "[i]t is intolerable to us that an erroneous thought should exist anywhere in the world, however secret and powerless it may be" (322).

George Orwell seems to believe in the strong relationships that connects the mind to the body, and that through the destruction of the body, the mind can be controlled. As illustrated through O'Brien's words, "[w]e have beaten you, Winston. We have broken you up. You have seen what your body is like [a ruined miserable condition]. Your mind is in the same state" (344). In other words, the state of the body reflected the state of mind, and as the body grows better with feeding and sleep, the mind will be simultaneously filled with whatever is being delivered. When Winston asks O'Brien about how can power be asserted, O'Brien replies with 'by making him suffer' because "[p]ower is in tearing human minds to pieces and putting them together again in shapes of your own choosing" (336).

This whole process of using the physical body to control perception serves the party's maintenance of control and its dominance over the whole society. A dehumanizing process that turns the human body in a vile and miserable figure, depriving it of its value and preciousness. In turn, leading to the violation of the right of free -inking and consequently, the violation of numerous human rights such as refinement, self-control, freedom and so on.

C. Aesthetics of Prophecy in 1984:

Orwell's novel '1984' is often referred to as a prophetic piece of literature. The word prophecy is generally associated with religion and revelations. Derek Prince defined it as "the supernaturally imparted ability to hear the voice of the Holy Spirit and speak God's mind or

counsel” (“Prophecy” 1). However, the term prophecy could also mean the foretelling of futuristic events. According to the website Dictionary.com, prophecy is defined as “the prediction of what is to come”. Given the above, it could be said that George Orwell wrote in a way a prophetic piece of literature since the events of his book written 70 years ago are now lived and witnessed.

By the year 1948, the whole world population experienced and went through tragic, life-altering circumstances. Both world wars left an immense impact on the human race. They caused a severe economic decline, a great human loss; over 100 million deaths, in addition to the resulted traumas and psychological issues. These events changed people’s view of the world. For instance, the western culture that once saw itself as superior to other cultures revealed its dark and feral side. The white race now appeared to be savage and monstrous as opposed to their earlier claims of superiority and refinement.

Going through these conditions altered the perception of the world. Those losses made people realize that the greatest enemy of humanity is man himself. In turn, maybe for the first time, people started to get afraid of the future and what will become of it. Orwell was probably among those who lost faith in humanity as his works reflected. In his last novel, he portrayed a nightmarish future; looming darkness where the eradication of humanity is man-caused. Although his book was written decades ago, many fictional conditions and aspects are a reality now. This is the reason behind people’s repetitious presentation of Orwell as a prophet who had an accurate insight into the future.

1. George Orwell’s Prophetic Political Insight:

In all likeliness, George Orwell wrote his last piece of work as a warning about the danger and misuse of technology as well as the undetected oppression of governments. However, “many readers, including several of his closest acquaintances and his authorized biographer,

have explicitly compared the author of *1984* to particular Old and New Testament prophets” (Rodden). The similarities that exist between the world depicted by Orwell, and nowadays lifestyle, are quite astonishing. These fictional aspects written in 1948 have come true and remained relevant till the current time. Nowadays, many conditions of *1984*’ lifestyle are witnessed and experienced; hence, “numerous critics have jumped to the conclusion that *1984* represented Orwell’s ‘last testament’ and ‘dark prophecy’” (Rodden).

The novel’s story unfolds in an imagined future in which the world is divided into three powerful super-states. The events are centred in Oceania, a state that covers North and South America as well as the British Isles. Its citizens live under the rule of a totalitarian government lead by Big Brother. They are fully controlled due to the constant surveillance and manipulation of language used by the party. This lifestyle forced on society led to the creation of a nightmarish world where humanity no longer exists and the violation of fundamental human rights becomes normality.

The obvious similarities that exist between our current world and *1984*’ fictional one is what made the novel ‘a prophetic piece of literature’. One significant aspect is the use of technology to maintain control over society. In Orwell’s novel, technology reached a high peak; it became an important tool used by the party to keep its citizens under constant surveillance. Telescreens, technological devices, were mandatory in each living place, institution and even in the streets. They functioned both as televisions and surveillance cameras. Every move, expression or utterance was directly captivated by those black boxes or by the concealed microphones that were planted everywhere, which resulted in the violation of privacy, one of the basic characteristics of humanity.

In parallel, nowadays, according to ‘Statista website’, almost 80% of the world population possesses smartphones. These technological tools used for calls and messages could be used

as tracking and surveillance devices as well. The article ‘Privacy Breakdown of Mobile Phones’ stated and confirmed that “mobile phones were not designed for privacy and security by default. Not only do they do a poor job of protecting your communications, they also expose you to new kinds of surveillance risks—especially location tracking.” They contribute also in monitoring every phone call, “anybody with the right kind of radio receiver could listen in on the calls” (“Spying on”).

Moreover, tracking people and facial recognition became much easier by placing surveillance cameras in the streets, administrations, workplaces and airports. “In China over 500,000 members of the Uighur Muslim minority are being tracked by facial recognition cameras” (Bill Bostock). The website ‘U.S News’ stated that “[g]lobally there are 770 million closed-circuit television surveillance cameras in use”, this statement was even preceded by the expression “Big Brother could very well be watching you”. This further proves how close *1984* came from describing nowadays reality.

Aside from surveillance, Propaganda and language manipulation are prominent themes in the novel. The state of Oceania was in a position of domination. It controlled all aspects of life; News broadcasting was as well fully controlled by the party. Telescreens as well as Two Minutes Hate were specifically utilized to spread lies and falsified information and statistics. Citizens became incapable of making a distinction between what is right out of what is wrong since the only sources of knowledge were controlled by the state. Therefore, the knowledge they gathered was simply what the authority approved of, contributing in turn, to the control of citizens’ perception and way of thinking.

Similarly, at present, News channels are mostly funded by governments which can be called state media. Then, it should come as no surprise when governments take control of what should be broadcasted to the audience and what should be concealed. Citizens cannot

even recognize what is true and what is false. It is because we are living in an age of technological advancement that made falsification of knowledge a super easy and smooth process.

Social Media as well is controlled by the state, for instance, if someone publishes a post that contradicts the state, it will be directly deleted. Language also has become so simplified that reading old texts such as Shakespeare's became an obstacle, "then there's Trump, whose limited vocabulary, disregard for – even redefinition of – truth and sloganeering nastiness recall Newspeak, Doublethink and the Two Minutes Hate" ("George Orwell: The Prophet"). These strategies have violated humans' right to receive truthful knowledge and further contributed to dehumanizing them.

In addition to the mentioned above similarities, the theme of endless continuous wars pointed at in the novel is nowadays a reality, the world is in a constant state of warfare. Alteration of history has also been proven to be true, "wars were erased from history, major inventions and other moments of human greatness, gone. As Churchill once said, *'History will be kind to me for I intend to write it.'*" (Hoddinott).

These striking common aspects are the reason Orwell now is routinely described as a prophet. Though, if the signs were rightfully read, the novel should have been read as a warning of a dark future if people lost sight of their basic rights. *1984* could have been used as a hand book for the upcoming generations. So, they would recognize the different forms of dehumanization, that it is not necessarily associated with the enemy or the different race.

Moreover, through the book, people could become aware of the ways utilized by the governments to ensure its dominance. As Orwell insisted, "Totalitarianism will not emerge in liberal democracies by way of invading armies of uniformed men. It will arise in the debasement of language, in the coarseness of political speech" (Glavin).

2. Prophetic Presentation of Big Brother:

In Orwell's novel, religion is a concept that no longer exists. The party attacked this term and did its best in to abolish it completely of existence. "[W]ords such as HONOUR, JUSTICE, MORALITY, INTERNATIONALISM, DEMOCRACY, SCIENCE, and RELIGION had simply ceased to exist" (Orwell 384). Same as love, family bonds and sexual intercourses, religion posed a great threat to the government's rule and needs. Embracing a religion would equally mean that one's priorities change. Having faith in God pushes people to seek his approval through good deeds and avoiding sins. It means being capable of differentiating between right and wrong, truth and lie and recognizing humans' value.

Therefore, religion interferes with what the party intend to accomplish. For people to follow the government blindly, to become incapable of knowing what is right and what is wrong, to become completely oblivious to their basic rights, the term faith needs to be associated only with Big Brother. This is quite observable through the novel; the party worked its best to portray Big Brother as a saviour, a leading figure who can do no wrong. He came "at the apex of the pyramid ... infallible and all powerful ... all wisdom, all happiness, all virtue, are held to issue directly from his leadership and inspiration" (262).

The party plastered large portraits of Big Brother everywhere, in the streets, walls and staircases. Wherever someone looks, he will see Big Brother with the caption 'Big Brother is watching you' written in bold letters beneath his figure "while the dark eyes looked deep into (one's own)" (4). This strategy subconsciously makes people believe that they are all the time being watched by Big Brother, like a super-being capable of seeing everything. Therefore, their actions would be all the time calculated until they become a routine performed unconsciously.

Moreover, in the first chapter, when Winston describes the two-minute hate, he states that Big Brother's face appeared "drawing a deep sigh of relief from everybody, the hostile figure

[Goldstein] melted into the face of Big Brother, black-haired, black-moustachio'd, full of power and mysterious calm, and so vast that it almost filled up the screen" (20). Even the language used to depict the moment make the reader sense the relief felt when Big Brother appears, described as an invincible powerful man that seems to "tower up, an invincible, fearless protector" (19).

During the same event, Winston recounts: "[t]he little sandy-haired woman had flung herself forward over the back of the chair in front of her. With a tremulous murmur that sounded like 'My Saviour!' she extended her arms towards the screen. Then she buried her face in her hands. It was apparent that she was uttering a prayer" (21). These lines confirm citizens' perception and view of Big Brother as a saviour. Some even direct their prayers toward him, believing strongly that he is their only salvation.

The party has gone to the extent of changing history so that every single thing uttered by Big Brother would always be true. Winston's job signified the 'rectification' of texts, articles and news items to match what Big Brother earlier stated. He admitted that a "number of 'The Times' which might, because of ... mistaken prophecies uttered by Big Brother, have been rewritten a dozen times" (52). As noticed in the previous sentence, even the words associated with Big Brother by characters themselves are 'prophecies', 'predicted' as well as 'bestowed', terms that purely reflect divinity.

Overall, it may be said that the government has intentionally represented Big Brother as an all mighty being. Withdrawing citizens' right of embracing religion and directing their needs for belief and faith towards Big Brother only. This successfully resulted in the full submission and surrender of all party members which greatly accorded the party with a dominating full in-control position.

This particular idea of labelling Big Brother as an all-superior being was efficiently introduced in the novel through the language and vocabulary utilized when referring to

Oceania leading figure. According to the article 'Freedom of thought, belief and religion', "[e]veryone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief. [And the freedom], either alone or in community with others and in public or private, to manifest his religion or belief, in worship, teaching practice and observance." Therefore, depriving people of this essential human right is in itself an act of dehumanization used to fully control the mind and perception.

D. 1984 and Apocalyptic Fiction:

Occasionally, a distinction between subgenres can be a bit difficult to be established; specifically, if these 'subgenres' belong to the same genre of fiction. Science fiction for instance; is a genre that embodies both dystopian and apocalyptic fictions. These subgenres share numerous characteristics that could cause readers confusion to identify the genre.

Science fiction is a genre that best flourished during the 1920s. In the wake of the industrialization and the enlightenment era, people witnessed a rapid pace of development concerning the field of technology and innovations. Although these creations have greatly contributed in improving the quality of life, they granted man the tools and weapons to destroy the human race. Both industrialization and urbanization drove people away from nature and largely helped in man's dependency on technology. This has been a reason among the reasons that led to the widespread of science fiction as Orwell "did not see a bright future in which man would be liberated by technology but a future in which he would be enslaved by it" (Pearce).

Science fiction deals with futuristic and imaginative scenarios; generally pessimistic ones. In a way, literary pieces that belong to this genre can be viewed as warnings about the risks that results from man's complete reliance on industrial science. According to Robert A. Heinlein, science fiction covers all "realistic speculation about possible future events, based

solidly on adequate knowledge of the real world, past and present, and on a thorough understanding of the nature and significance of the scientific method” (“Science Fiction”). This genre embodies several subgenres, among them Apocalyptic and Dystopian fiction as mentioned above.

Dystopian fiction “offers a vision of the future. Dystopias are societies in cataclysmic decline, with characters who battle environmental ruin, technological control, and government oppression” (“What is Dystopian Fiction?”). In other words, this subgenre’s story is set in a futuristic setting in which social, political or natural factors cause an alteration in human life mode.

On the other hand, apocalyptic fiction is “a sub-genre of science fiction that is concerned with the end of civilization through nuclear war, plague, or some other general disaster” (“Definition of apocalyptic”). The term post-apocalyptic is usually utilized to refer to the state and conditions after the apocalyptic event. It is “set in a world or civilization after such a disaster. The time frame may be immediately after the catastrophe, focusing on the travails or psychology of survivors, or even later, often including the theme that the existence of pre-catastrophe civilization has been forgotten or mythologized” (“Definition of apocalyptic”). *1984*, although solely characterized as a dystopian literary piece, it contains many characteristics that belong to the post-apocalyptic sub-genre, Orwell was even considering using the expression ‘The Last Man’ as a title but he decided otherwise. Then why the novel cannot be considered as so?

Works of literature can be considered post-apocalyptic if they respected certain conditions and followed a set of rules. Generally, books that belong to this sub-genre are set in an imaginative time that precedes the occurrence of something that changes the dynamics of the world. The characters embark on a journey of survivorship facing certain disasters and

obstacles. Though the origin of the word 'apocalypse' is religious, there exist other post-apocalyptic types. According to the website article 'George Orwell's *1984*- Is It Technically Apocalyptic?', besides the religious type there exists:

[T]he "scientific" apocalypse, which ... includes everything from robot uprisings to computer takeovers/malfunctions. There is a "warfare" apocalypse or "social" apocalypse that is an end-of-the-world scenario that is brought about by our own loss of control as a species. There is also the "plague" apocalypse, which includes zombies, and other disease driven apocalyptic scenarios.

1984's scenario is close to a social post-apocalypse. The story starts after a worldwide war that divided the planet into three totalitarian super-states. This is in itself, an event that changed the dynamics of the world that preceded the rule of Big Brother, same as in post-apocalyptic narratives, citizens of Oceania do not possess any knowledge about the past or the previous lifestyle.

Survivorship, a prominent aspect of the post-apocalyptic genre is one of the significant themes of the novel. Since the beginning of the story, the protagonist Winston tries to resist the oppression and strict regime of the party that results in the dehumanization of individuals. He held strongly to his humanity while everyone else was stripped of it. In the final chapters, O'Brien has directly addressed Winston stating; "If you are a man Winston, you are the last man. Your kind is extinct ... You are outside history, you are non-existent" (Orwell 284). This further supports the idea that Winston was among the few who tried to hold on to their humanity, if not the only one.

The loss of humanity, a major characteristic of post-apocalyptic works was the dominating theme of the novel. The party did its best to eradicate humanity and create a disunited alienated society. The post-apocalyptic genre is identified as well by the lack of human

connections which were completely non-existent in *1984*. The latter covered best theme of isolation and alienation. Family was only a unit used so people could spy on each other. Friendship became a non-recognisable concept.

Zombies are a common feature in post-apocalyptic settings, though it is not explicitly stated in the novel, the provided depiction of the party members is as close as it could get. As mentioned in the previous chapter, almost all-party members are stripped of their freethinking ability. Their range of thought is so narrow that they go on with their lives unthinking, automatically obeying whatever Big Brother instructs and believing whatever is being said. They never criticize or analyse anything, blatantly described by Winston as dummies. They were portrayed as brainless beings incapable of thinking and pondering, stripped of their individuality and only referred to as mass same as ‘zombies’ and the living dead. Winston has even loudly admitted: “we are the dead”, several times throughout the story.

Another defining characteristic of post-apocalypse is the gloomy landscape that is most common in this genre’s works. Through Winston’s description of London, a province in Oceania, readers would picture the world of *1984* as a grim place that evokes a feeling of disdain and despair. A place where one cannot escape the ‘vile wind’ and ‘gritty dust’. “The world looked cold,” he stated. “Down in the street little eddies of wind were whirling dust and torn paper into spirals, and though the sun was shining and the sky a harsh blue, there seemed to be no colour in anything” (4)

As it happens, even the interior of buildings and institutions reflect the outside world. Winston described his workplace as a building that “towered vast and white above the grimy landscape. This, he thought with a sort of vague distaste—this was London” (5). Because of the bleak atmosphere of London, Winston often wondered whether:

Were there always these vistas of rotting nineteenth-century houses, their sides shored up with baulks of timber, their windows patched with cardboard and their roofs with corrugated iron, their crazy garden walls sagging in all directions? And the bombed sites where the plaster dust swirled in the air and the willow-herb straggled over the heaps of rubble; and the places where the bombs had cleared a larger patch and there had sprung up sordid colonies of wooden dwellings like chicken-houses? (37)

Accordingly, the adjectives and expressions utilized about Oceania paint an image of a distressing ruined, terrorizing the world. A place that similarly exists in post-apocalyptic works. As stated in 'George Orwell's 1984- Is It Technically Apocalyptic?', the novel *1984* is considered as "a secular *apocalypse*, a "social" *apocalypse*, but that still leaves the narrative set in a post-*apocalyptic* world."

In the article right above, the writer explained that even though "[s]ome might say that to be apocalyptic, a story must include a 'great ending' or divine intervention – but is that necessarily true? ... any story that has the fundamental characteristics of an apocalyptic narrative can be argued as apocalyptic." Which means that a book that does not necessarily need to cover all the characteristic of a certain genre to be classified as one. The inclusion of a good number of aspects can permit the literary piece to be included in 'the genre's list of works.

1984 for instance, does not contain all the post-apocalyptic characteristics but still, it follows the basic guidelines. Themes of struggle and survivorship are tackled in a post-atomic war world. Citizens, especially party members are constantly facing against, though not mythical creatures, the government itself to hold on to 'humanity' in a non-human world. Therefore, despite the fact that the novel is classified as a dystopian work, probably because the story did not put an emphasis on how the world became how it is, the book certainly

covered many aspects of post-apocalyptic fiction. One can even wonder, is it not possible that dystopian fiction can be a type of the post-apocalyptic genre?

Conclusion:

The third and last chapter started with a discussion of the language style used by the author and his several points of view. It tackled the notion of beauty and how it can differ according to a person's identity and inclinations. Furthermore, this part of the work examined the significance of the body in the novel. It covered the dehumanizing act of viewing the human body as an object to be exploited or as a tool to control the mind. The concept of prophecy, whether regarding the author 'Orwell' or the character 'Big Brother' was examined. Without neglecting to mention its dehumanizing effect on the citizens.

As a conclusion, a brief comparison was made between the dystopian genre and the post-apocalyptic one. Focusing majorily on the existing post-apocalyptic aspects in Orwell's *1984* and their strong relationship with the theme of dehumanization.

General Conclusion

The human race is identified with certain qualities and rights that distinguish it from other species. They are of crucial importance to the 'human individual'. If these traits are lost, whether willingly or by force, the significance of what it means to be human would fade away and humanity would lose track of its essence. In turn, this would cause the transformation of societies into cold, dehumanized ones.

This dissertation aimed to provide readers with a clear and wide comprehension of the theory of 'dehumanization', the absence of humanness' characteristics. Dehumanization as previously mentioned is a phenomenon that should be granted serious and throughout attention since it often leads to disastrous results. This process was established in George Orwell's novel quite often. It existed in different and numerous forms through the story. Most importantly; it represented the efficient tool used by the government to dominate the whole society and specifically the middle class.

It was stated above that the party directed its focus mainly on the outer party members (they represented the middle class) because it saw them as a serious threat. According to Karl Marx, revolutions raised against the state always emerge within the middle class. This is the reason the ruling authority wanted to eliminate any possibilities of futuristic rebellions. And to do that, it sought to control the desired class fully and efficiently using the process of dehumanization. Therefore, dehumanization does not solely refer to slavery, the white race against the black one or even the enemy and genocides. It could be as well established within the same society, state and race. As the novel has shown, it could be adopted by the government itself to serve political and ideological needs.

In order to well-examine this phenomenon and its usage in the novel, this work was divided into three major chapters as follows:

The first chapter represented an introductory part that introduced the key elements. The main themes and concepts used for the book's examination were all defined and introduced in this chapter. The latter was separated into two major parts. The first one sought to answer the question 'what does it mean to be human?'

The first subchapter tackled the journey 'meaning of humanity' went through. Due to the continuous researches, since this domain was significant for many fields, the definitions provided for this term differentiated through time. Nowadays, aside from growing within a community that builds up an identity, being human is to be an independent person, that possesses certain qualities such as advanced intellectual and emotional capacities. They go side to side with a set of rights that maintain the freedom of thinking, feeling, believing, speaking and acting.

Furthermore, this subchapter dealt with the theory of humanness, the core of humanity, provided by scholars such as Nick Haslam. It insisted on the fact that humanness covers two senses, uniquely human characteristics and the human nature ones. The first one is responsible for setting the boundaries between humans and animals. The second one is more focused on the aspects that identify the human being and separate him from inanimate objects.

The second part of the chapter highlighted the term 'dehumanization'. Defining it as the denial of humanness' characteristics to the self or others. Apart from self-dehumanization and infrahumanization, dehumanization could be divided into two other major forms. The first one is the animalistic one that appears in the absence of UH characteristics and is close to infrahumanization. On the other hand, the lack of human nature traits results in the second form is of dehumanization, the mechanistic one. It could be subtle and implicit as it could be explicit and blatant.

Moreover, this subchapter shed the light on the fact that dehumanization is often used as a process that helps dehumanizers to detach themselves from the dehumanized ones. At the same time, degrading others and regarding them as inferior, non- or sub-human beings facilitate many deeds such as acts of killing and abusing. Moreover, this phenomenon is apparent in various domains such as slavery, colonialism, objectification of women and many others. These provided ideas helped to come to the conclusion that dehumanization is not limited to a certain field. It can be explicitly as well as implicitly established under many forms and used in many fields to achieve certain desired needs.

The second chapter is more about applying the information gathered previously in the second chapter. It examined aspects and forms of dehumanization that existed in the novel *1984*. The first subchapter concentrated on a prominent aspect of dehumanization; the abolishment of freedom of thinking. It discussed the means used by the government to control citizens' perceptions. These tools covered the manipulation of language through the destruction of words, propaganda and falsification of facts in addition to the alteration of history. They affected greatly people's mental capacities and resulted in the limitation of range of thought.

The second part paid great attention to emotional and physical restrictions. Although humans were identified by their ability of behavioural self-control and emotional responsiveness, the party seized full control regarding these aspects. Through the utilization of strategies such as surveillance, technology and social isolation, citizens became cold, rigid and slaves to the governments' commands. Readers are able to notice through this part how dehumanization gradually occurred. It shed the light also on the different ways used to provide the party with such a powerful invincible position.

The third chapter, on the other hand, addressed the aesthetic analyses of certain points. It combined both; the author's perception and the language he used to implicitly deliver those notions, always side by side with the theme of dehumanization. First, it tackled the notion of beauty according to the characters of the story and the possibility of being the author's notion as well. The preceding subchapters dealt with the significance of the body in *1984* in addition to prophecy; both within the scope of the novel and outside of it. These ideas concerned the majority of the first parts. When it comes to the last subchapter, it was used to express a new debatable idea which can open the gate for further discussions and researches.

This work was built to verify the hypotheses; those proposed as a response to the research questions. The researches and examinations done, resulted in the validation of said hypotheses. The novel *1984* covered the theme of dehumanization with both forms. Citizens were not only dehumanized mechanistically by the party to ensure its control, the lower class was as well dehumanized animalistically, which reflected their unimportance and worthlessness for the government.

The theory of dehumanization is not only applicable in accordance with themes of slavery, race and enemy as it is commonly known. As this research proved, it can be utilized politically to serve ideological needs. It can be established within the same region, culture and society. It is not merely dangerous for its consequences, rather for its implicit occurrence. Taking the novel as an example, the government did not blatantly express its motives or its intentions. This process was instituted gradually and with time. This is the major reason behind people's unawareness of their loss of the most fundamental human rights that make them as such. People should strongly hold on to their essence and humanness, to their rights and freedoms. Otherwise, the world would turn into a colourless, frightening place where humans become the greatest enemy of humanity. As it has been said:

“Being human is given. But keeping our humanity is a choice.

Works Cited:

- Allain, Jean, and Kevin Bales. *Slavery and Its Definition*. Vol. 14. 2012. 2021.
- Bain, Paul G. et al. *Humanness and Dehumanization*. New York: Psychology Press, 2014.
PDF file.
- Banga, Chaman Lal, and Jyonica Suri. "Role of Language In Human Life." *IJELLEH* 3 (2015): 180-197. <<https://ijellh.com/wp-content/uploads/2015/09/16.-Chaman-Lal-Banga-paper-final.pdf>>.
- Barrett, Richard A. "Political Lies: Altering Facts and Rewriting History." 2 September 2015. *HAC Bard*. may 2021. <<https://hac.bard.edu/amor-mundi/political-lies-altering-facts-and-rewriting-history-2015-02-09>>.
- Bocato, Giulio et al. *Machocracy: Dehumanization and Objectification of Women*. September 2015. PDF file.
- Bostock, Bill. "George Orwell's *1984*; What's Come True from the Novel?" 6 June 2019. *Insider*. May 2021. <<https://www.insider.com/george-orwell-1984-what-came-true-2019-5#the-telescreen-1>>.
- Claeys, Gregory. *Dystopia: A Natural History*. New York, 2017. PDF file.
- Cook, Marcus William. "What it Means to Be Uniquely Human." 25 september 2015. *Center for Humans and Nature*. may 2021. <<https://www.humansandnature.org/what-does-it-mean-to-be-human-what-it-means-to-be-uniquely-human>>.
- "Definition of apocalyptic fiction." n.d. *HCI Project Apocalypse*. June 2021. <<https://sites.google.com/site/hciprojectapocalypse/research-on-apocalyptic-and-post-apocalyptic-fiction>>.

Dictionary.com. n.d. May 2021. <<https://sites.google.com/site/hciprojectapocalypse/research-on-apocalyptic-and-post-apocalyptic-fiction>>.

Fearon, James D. *What Is Identity?* 3 November 1999.

<<https://web.stanford.edu/group/fearon-research/cgi-bin/wordpress/wp-content/uploads/2013/10/What-is-Identity-as-we-now-use-the-word-.pdf>>.

Friedlander, Frank. "Emotions and Rationality as a Basis for Humanism: Can Humanism Encompass Both Intellect and Spirit?" *Essays in the Philosophy of Humanism* 2013: 117-124.

Ghimire, Deepak, and Joonwhoan Lee. "Geometric Feature-Based Facial Expression Recognition in Image Sequences Using Multi-Class AdaBoost and support Vector Machines." 14 June 2013. *NCBI*. 2021.

<<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3715259/>>.

"George Orwell: The Prophet." 24 June 2020. *Insights*. 2021.

<<https://www.insights.uca.org.au/george-orwell-the-prophet/>>.

"George Orwell's "1984" – Is it Technically Apocalyptic?" 12 January 2015. *WordSpraed*. June 2021. <<https://4horsemencometh.wordpress.com/2015/01/12/george-orwells-1984-is-it-technically-apocalyptic/>>.

Glavin, Terry. "Glavin: Raise a glass to George Orwell. He never intended to be a prophet." 26 June 2019. *Ottawa Citizen*. 2021.

<<https://ottawacitizen.com/opinion/columnists/glavin-raise-a-glass-to-george-orwell-he-never-intended-to-be-a-prophet>>.

Gorodnichenko, Yuriy and Gerard Roland. "Individualism, innovation, and long-run growth." (2011).

Harmansah, Omur. "Modernity, modernisation and the body." 20 September 2006.

Architecture, Body and Performance. 2021.

<https://www.brown.edu/Departments/Joukowsky_Institute/courses/architecturebodyperformance/444.html>.

Haslam, Nick. *Dehumanization: An Integrative Review*. Vol. 10. Lawrence Erlbaum Associates, 1 August 2006. PDF file.

Hoddinott, Aaron. "We are Living in George Orwell's 1984." n.d. *Capitalist Creations*. 2021. <<https://capitalistcreations.com/we-are-living-in-george-orwells-1984/>>.

Horsfield, John. *Being human – Meaning and suffering+ Humanism, humanity and faith*. n.d. <https://www.academia.edu/35053372/Being_human_Meaning_and_suffering_Humanism_humanity_and_faith_Special_edition_>.

Jenkins, Richard. *Social Identity*. Abingdon, New York: Routledge, <2008. <http://ndl.ethernet.edu.et/bitstream/123456789/40841/1/21.pdf>>. PDF file.

Jowet, Garth S. T., and Victoria O'Donnell. *What is Propaganda and How Does it Differ from Persuasion?* Fourth. 11 July 2015. 2021.

Kalpakgian, Mitchell. "The Ideological Attack on the Family." *Faith & Reason* 26.04 (2001).

Kaufmann, Paulus et al. *Humiliation, Degradation, Dehumanization human dignity violated*. Springer , 2011.

Keegan, Matthew. "The Most Surveilled Cities in the World." 14 August 2020. *U.S News*. 2021. <<https://www.usnews.com/news/cities/articles/2020-08-14/the-top-10-most-surveilled-cities-in-the-world>>.

Lamanna, Shea. "Understanding the Different Types of Slavery." 8 May 2018. *The Borgen Project*. 2021. <<https://borgenproject.org/types-of-slavery/>>.

Lemieux, Jacques. "Utopias and Social Relations in American Science Fiction." *Science Fiction Studies* 12.2 (1985). 2021.

Lexico. 2021. February 2021. <https://www.lexico.com/definition/human_being>.

Maiese, Michelle. "Humanization." July 2003. *Beyond Intractability*. 2021.

<<https://www.beyondintractability.org/essay/humanization#:~:text=Humanization%20as%20a%20Response%20to%20Violent%20Escalation&text=Humanization%20is%20a%20matter%20of%20recognizing%20the%20common%20humanity%20of,against%20aggression%20and%20legitimize%20vi>>.

"Mobile Phones: Spying on Mobile Communications." n.d. *Surveillance Self-Defense*. May 2021. <<https://ssd.eff.org/en/playlist/privacy-breakdown-mobile-phones#mobile-phones-spying-mobile-communications>>.

"Oppression and Dehumanization in George Orwell's *1984*." 13 February 2017. *Study Moose*. 2021. <<https://studymoose.com/oppression-and-dehumanization-in-george-orwells-1984-essay>>.

Orner, Meghan. "12 Quotes about Humanity." 5 June 2014. *The Borgen Project*. 2021. <<https://borgenproject.org/twelve-quotes-humanity/>>.

Orwell, George. *1984*. Harvill Secker, 1949. Planet Book. PDF file.

Pearce, Joseph. "George Orwell: Forgotten Prophet." 13 July 2018. *The Imaginative Conservative*. 2021. <<https://theimaginativeconservative.org/2018/07/george-orwell-forgotten-prophet-1984-joseph-pearce.html>>.

“Privacy Breakdown of Mobile Phones.” n.d. *Surveillance Self-Defense*. May 2021.

<<https://ssd.eff.org/en/playlist/privacy-breakdown-mobile-phones>>.

Prophecy. n.d. 2021.

<<https://static1.squarespace.com/static/52e0f13ae4b0bd0cf79b79f0/t/56f13f5d4c2f85752ca03f4d/1458650975323/Prophecy.pdf>>.

Roach-Higgins, Mary, and Ellen Joanne B. Eicher. *Dress and Identity*. 1992.

Rodden, John. “Varieties of Literary Experience: 1984 and George Orwell's 'Prophetic Visions'.” *English Studies in Africa* (2009).

<<https://www.tandfonline.com/doi/abs/10.1080/00138399008690873>>.

Sargent, Lyman Tower. “African Americans and Utopia: Visions of a Better Life.” *Utopian Studies* (2020).

“Science Fiction.” n.d. *Condor Depaul*. 2021.

<<https://condor.depaul.edu/~dsimpson/awtech/scifi.htm>>.

Smith, David Livingstone. *Less than human: why we demean, enslave, and exterminate others*. New York: St. Martin's Press, 2011. PDF file.

—. *On Inhumanity: Dehumanization and How to Resist it*. 2020. PDF file.

“The Emergence of Spoken Language.” n.d. *bartleby research*. April 2021.

<<https://www.bartleby.com/essay/The-Emergence-Of-Spoken-Language-FK7RJ29JFLL5>>.

“The Importance Of Human Language.” n.d. *bartleby research*. April 2021.

<<https://www.bartleby.com/essay/The-Importance-Of-Human-Language-FKMZNKVX94P>>.

Tucker, Aviezer. "Historiographic Revision and Revisionism." 2008. *Open Edition Books*.
may 2021. <<https://books.openedition.org/ceup/1582?lang=en>>.

Vandelleur, C. L., et al. "Cohesion, Satisfaction With Family Bonds, and Emotional Well-Being in Families With Adolescents." *Journal of Marriage and Family* (2009).
<https://www.researchgate.net/publication/49251343_Cohesion_Satisfaction_With_Family_Bonds_and_Emotional_Well-Being_in_Families_With_Adolescents>.

"What is Dystopian Fiction?" 8 November 2020. *MasterClass*. 2021.
<<https://www.masterclass.com/articles/what-is-dystopian-fiction-learn-about-the-5-characteristics-of-dystopian-fiction-with-examples>>.

"What Is the Mind-Body Connection?" n.d. *Taking Charge of Your Health and Wellbeing*.
May 2021. <<https://www.takingcharge.csh.umn.edu/what-is-the-mind-body-connection>>.
