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## Dehumanization in Orwell's Dystopian Novels: An Overview on Totalitarianism and Ideology

### Abstract

Dehumanization of the individual and deformation of humankind are regarded as the prolific ideology of dystopia and dystopian States. Driven by this idea, the current paper renders an overview of how totalitarian regimes abuse their absolute power in order to exploit, deform, and overpower people that eventually resulted in the disaster of corruption in communities. Such an assumption could be applied to Orwell's two novels, "Animal Farm" (1945) and "Nineteen Eighty-Four" (1949), as narrative texts. It is hypothesized that the deformation of human nature is not intrinsic. Instead, it is the ideologies which are inhuman, and imposed by totalitarian regimes, that cause people's anguish physically and psychologically. To unfold such intricacy, this paper investigates the relationship between totalitarian power and ideology. The primary object of this study is to relate the concept of absolute power and power abuse exercised by totalitarianism, through its corrupt ideology, to corruption that leads to dystopia, then to the dehumanization, deformation of man, and reshaping human culture in a dystopian State. As analytical approaches, Marxist literary criticism and CDA are adopted to analyse the conceptual framework of this study. The findings of this paper assert that the exercises of totalitarian regimes lead to corruption and create dystopia. Thus, it concludes that this could build up the misery of humankind, eventually leading to the mental and cultural deformation in dystopian States. The significance of this paper lies in tackling a dominant phenomenon in the history of humankind linked to totalitarianism. Thus, it contributes to providing a better understanding of the dehumanization of man and the inhuman situation under the unjust ruling of totalitarian regimes depicted in literary works.

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نزع الصفة الإنسانية في روايات أورويل الديستوبية: نظرة عامة على الشمولية والأيدولوجية

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### الخلاصة:

يُعتبر نزع الصفة الإنسانية عن الفرد وتشويهه بمثابة أيديولوجية شائعة في الدول الديستوبية. انطلاقاً من هذه الفكرة، تُقدّم هذه الورقة البحثية نظرة عامة عن استخدام الأنظمة السياسية الشمولية للسلطة المطلقة لاستغلال المجتمع وتشويهه والسيطرة عليه، مما يؤدي في النهاية إلى كارثة الفساد فيه. يمكن تطبيق هذا الافتراض على روايتي جورج أورويل "مزرعة الحيوانات" (1945) و"الف وتسعمائة وأربعة وثمانون" (1949) كنصوص سردية. يُفترض أن تشويه الطبيعة البشرية ليس جوهرياً، بل بالأحرى ناجم عن الأيديولوجيات السياسية للإنسانية التي تمارسها الأنظمة الشمولية والتي تُسبب عذاباً جسدياً ونفسياً وعقلياً للمجتمعات التي تحكمها. لكشف هذه التعقيدات، تبحث هذه الورقة البحثية في العلاقة بين السلطة الشمولية والأيدولوجية. وتهدف بشكل رئيسي إلى ربط مفهوم السلطة المطلقة وإساءة استخدامها من قبل الأنظمة الشمولية، من خلال أيديولوجيتها الفاسدة، بالفساد الذي يؤدي إلى الديستوبيا، ثم إلى نزع الصفة الإنسانية عن الإنسان وتشويهه وإعادة تشكيل ثقافته في دولة ديستوبية. وقد تم اعتماد النقد الماركسي وتحليل الخطاب النقدي كمنهجين لتحليل الإطار المفاهيمي لهذه الدراسة. تؤكد نتائج هذه الورقة البحثية أن ممارسات الأنظمة الشمولية تؤدي إلى الفساد وتخلق الديستوبيا. وبالتالي، يستنتج هذا البحث أن هذا قد يُفاقم بؤس البشرية، مما يؤدي في النهاية إلى تشويه فكري وثقافي في الدول الشمولية. تكمن أهمية هذه الورقة البحثية في تناولها لظاهرة بارزة في التاريخ البشري القديم والحديث مرتبطة بالشمولية. وبالتالي، تُسهم الورقة البحثية في فهم الأوضاع الإنسانية غير العادلة في ظل إساءة استخدام السلطة المطلقة والممارسات الجائرة للسلطات السياسية الشمولية في الخطابات الأدبية.

الكلمات المفتاحية: الشمولية، الثقافة، الأيدولوجية، الديستوبيا، جورج أورويل، مزرعة الحيوانات، الف وتسعمائة وأربعة وثمانون

### Introduction

The conflict of wills or ideologies among the political, religious, economic, or social forces has been observed by scholars in the domain of history, politics, and philosophy. As a mental structure for our life, literature historically encodes the everlasting political clash between unjust totalitarian regimes and peoples.

Dobrolyubov "asserted that literature should be active and aimed at societal development, and he criticized works that, in his view, did not reflect the life of society or contribute to its progress"(Ahmed, 2024, p.872). During the 20th century, the narratives encoding the suffering of people and their hope of living in good circumstances were greatly spread. The value of literature is based on the hypothesis that literary works and art must be served in struggling against the system of vice and corruption as an effective means. Thus, dystopian literature emerged as a new genre of literature. It is a narrative genre that is used by modern novelists to unmask the dark aspects of people's lives caused by evil powers and oppressors. Suciu mentioned that "dystopia has connected its roots with disaster in the thought of the twentieth century" (Suciu, 2013, p. 685). Thus, "the modern novel became more realistic, vivid and popular than the written novels in previous periods in English literature, because, rather than just imagination, it dealt with the important events that affected the real world and literature" (Abbas, 2021, p.27). The dystopian novels basically reveal the totalitarian regimes that came to light after the rise of Stalin and Hitler and other dictators in power. Backes, according to Arendt, defines the totalitarian regime by saying: it "is a regime that controls every aspect of the life of the people", wherein "people living under this type of regime generally also support it, thanks to extensive propaganda missions that are designed to promote a positive view of the government"(Backes, 2007, p. 8). Likewise, Beauchamp believes "totalitarianism to be a matchless threat in human history, more terrifying on account of more total than any preceding form of tyranny" (Beauchamp, 1986, p. 57). Among the most famous dystopian novels in the world during the 20th century are "*Animal Farm*" and "*Nineteen Eighty-Four*", written by George Orwell. Inspired by above discourses, this paper attempts to establish a correlation between the notions of ideology and culture that were wittingly used by the totalitarian forces to dehumanize humankind and reshape man's identity by and through power abuse.

Thus, the research problem of this paper has been formulated by considering the inhuman situation as encoded in the two novels under the study, and addressing the dehumanization of the individual and the deformation of humankind in a dystopian society controlled by totalitarian power through certain ideologies. The primary objective of this paper is to relate the concept of absolute power and power abuse exercised by totalitarianism, through its corrupt ideology, to corruption that leads to dystopia, then to the dehumanization, deformation of man, and reshaping human culture in a dystopian State. However, to tackle the problem of this study and achieve its objective, a research question arises: how would totalitarian forces dehumanize, deform, and reshape human culture in a dystopian State? Through critical analysis of the selected novels of George Orwell, the current paper intends to unearth a deep understanding of the concept of totalitarianism (absolute power) towards human visions. The study undertakes Marxist literary criticism and CDA as analytical approaches to analyse the narrative structures of these literary works. So, the author of the two texts and the external social, political, and historical context in which these texts were produced will be considered. Dobrolyubov "believed that criticism should be based on facts and objective evaluation. According to him, realistic criticism is based on the realistic analysis of literary works, rather than the subjective impressions of the critic." (Ahmed, 2024, p.872). The significance of this paper lies in the confirmation of the moral and social function of these literary works. It tackles a dominant phenomenon in the history of humankind, which is linked to totalitarianism and abuse of power. Thus, the current paper contributes to providing a better understanding of the dehumanization of man and the inhuman situation under the unjust ruling of totalitarian regimes depicted in literary works. The study also contributes to enlarging the body of research on dystopian literature in general, and especially the two dystopian novels by Orwell: "*Nineteen Eighty-Four*" and "*Animal Farm*".

## Findings and Discussion

The conceptual framework of this paper will be analysed in the following sections:

### Culture

In the structure of politics and the history of thought, the concept of culture is central. Diversified definitions relate culture to assorted fields of humanities and social sciences related to theory of knowledge, philosophy and psychology. Culture, in one's viewpoint, is the network of beliefs, behaviors, and thinking patterns. Every human group on the planet has its own culture. Thus, "a universal term like culture is difficult to define since the term is dealt with differently within different human fields, however, culture, in the general sense, is a network system of beliefs, behaviors and patterns of thinking" (Abbas, & Sandaran, 2019, p.1150). Thus, culture is "a way of life of a group of people, the behaviors, beliefs, values, and symbols that they accept, generally without thinking about them, and that are passed along communication and imitation from one generation to the next" (Choudhury, 2014, p.2). Gramsci, an Italian Marxist philosopher, investigated the way in which culture is used by the political totalitarian regimes as a prolific means for reshaping the identity of individuals in dystopian societies. Through cultural hegemony, the theory that was introduced by Gramsci interpreted how the political totalitarian governments dominated the passions and minds of the masses, not only by through strength and violence, but through a consistent order of concepts to help the totalitarian regimes' purposes (ABBAS, 2021, p.45).

Cultural hegemony depicted "how the state and ruling capitalist class, the bourgeoisie utilized the cultural institutions to uphold power in capital societies. In Gramsci's outlook the bourgeoisie developed a hegemonic culture using ideology rather than violence, economic force or coercion"(Haralambos, 2013, p.597). The

hegemonic culture of totalitarian regimes spreads its own norms and values in order to be the familiar beliefs of entire society, and then preserve the current situation of domination. Gramsci very much spread out this idea and made a severe study to reveal capitalists as a ruling class could establish and maintain their dominance (Anderson, 1976, pp.5–78). Ideology, as to Gramsci, was "the analysis of ideas; more precisely, the search for the origin of ideas". From Gramsci's perspective, "a class or a social group from the start had a first level of existence, which was mostly economic" (Sabau, 2013, p.23). Gramsci referred to further social communities that underwent collective oppression inside many dystopian States.

### **Ideology**

As mentioned above, culture is a network system of practices and doctrines that connect to one another, and then the central to that system is ideology. For van Dijk, "ideologies have something to do with systems of ideas and especially with the social, political or religious ideas shared by a social group or movement", so, ideology is "systems of ideas of social groups and movements", and "ideologies make sense in order to understand the world, from the point of view of the group, and as a basis for the social practices of group members"(ABBAS, 2021, p.45). One judges a certain ideology (especially popular ideologies such as communism, socialism, liberalism, etc.) as negative or positive based on one's own point of view or the point of view of the members of the group to which one belongs. (Schäffner,2003, pp.23-42). Mayr believes that "Definitions usually fall into two broad categories: a relativist definition, denoting systems of ideas, beliefs and practices, and a critical definition, allied with Marxist theory, which sees it as working in the interests of a social class and/or cultural group. When critical discourse analysts argue that discourse embodies ideological assumptions, they use the term ideology in a critical sense" (Mayr, 2008, p.10).

In order to persuade and subject societies to their total authority, the totalitarian power, in the novels under the study, depends on promoting its own ideologies through discourse and propaganda. To retain its own interests and its power, processes of distortion of these ideologies and manipulation were used by the ruling class from time to time. The process of manipulation, according to Van Dijk, becomes the powerful strategy that has been adopted by the totalitarian power for controlling people's minds and individuals through internalizing and distorting specific ideologies and beliefs by using language and discourse (ABBAS, 2021, p.45). In Orwell's two novels under the study, totalitarian regimes greatly used the process of manipulation in language and discourse in order to impose their ideologies and to control people's minds. It's worth mentioning that "ideology, for Marx, is related to manipulation, and capitalist relations are essentially rooted in ideologies and not only in economic relations" (Abass & et al.,2021, P.25).

Using specific language and discourse, from Van Dijk perspective, is "critical social practices influenced by ideologies", that leads to effect on "how we acquire, learn or change ideologies" (Van Dijk, 2000, p.9). Eagleton stressed on the realistic aspect of ideology, and mentioned that "ideology is not in the first place is a set of doctrines, ideology signifies the way men live out their roles in class-society, the values, ideas, and images which tie them to their social functions and so prevent them from a true knowledge of society as a whole" (Eagleton, 1976, p.8). Besides, Eagleton makes a connection between ideology and arts by saying: "all art springs from an ideological conception of the world" (Eagleton, 1976, p.15). To generate a systematic network among culture, ideology, and power, some scholars commented that culture interprets the notion of ideology, since ideology is viewed as a mental system. Therefore, ideology is divergent from power, because ideology is a mental practice, while power is a physical one. Overall, the totalitarian regimes use these

devices to dehumanize and consequently deform human nature as emphasized hereunder.

#### Totalitarianism and totalitarian regime

When a nation is ruled oppressively by a dictator based on his desires and interests, this type of government is known as totalitarianism. In such regime corruption is a definite consequence, where the public resources or powers are abused for personal gain. Thus, the emanating brutality and oppression can radically alter human behavior transforming normal human beings into selfish servants for the ruling government. The goals and plans of such ruler "being very extreme often described as total or totalitarian wherein such regime controls every part of human life" (Gregory, 2000, p.40). Propaganda totally controlled over mass media. More thoroughly, the totalitarian power holders are able to indoctrinate their subjects with passionate and unconditional loyalties to the political regime, by using psychological methods for thought reforming (Wrong, 1995, p.21). Generally, "oppressed people living under such government support it, transforming the classes into masses without any identity, however, a fierce loyalty to so-called a leader" (Arendt, 1973, p.341).

The twentieth century witnessed tragic scenes in our real world after several oppressive and inhuman totalitarian political regimes came to power, such as "Stalin in the Soviet Union, Hitler in Germany, and Mao's Communists in China. Harshly, about one hundred million people were killed by these totalitarian regimes". (ABBAS, 2021, p.45). However, in the twentieth century there were many dictators who remained in power for a long time and brought destruction, tragedy and severe suffering to their people. George Orwell in his two novels could describe accurately the activity of such totalitarian regimes for attaining and maintaining the power. Besides totalitarianism capitalism was emerged, wherein the lower class of society



was exploited by the upper class, who controlled the economy. Consequently, the devastating effect of dictatorship and capitalists was the generation of dystopian.

### **Corruption**

The meaning of corruption has been dealt out in this paper from the political, ideological and social sides of this concept. Power abuse, politically, socially, religiously, financially...etc., means corruption. Inside the novels under study, all life aspects of societies are penetrated by corruption due to the practices of totalitarian regimes, which abuse their power, that govern societies inside the literary texts, wherein social, ideological and political corruption is widespread (ABBAS, 2021, p.45). Werlin states: "corruption is robbing people the opportunities they fought for" (Werlin, 2013, p.4). There is an interconnection between absolute power and corruption, and the relationship between them is cause and effect, i.e. where absolute power exists, corruption will therefore exist, and this paper investigates this relationship in Orwell's two novels. Waite & Allen mention that; "corruption is the misuse of public power for private and personal benefit" (Waite and Allen, 2003, p.282). However, corruption prevents society from having its freedoms and rights. Thus, all aspects of the state and all aspects of life in society were affected by corruption within the novels under the study. Consequently, it creates a dystopian society and, lastly, leads to society deterioration due to the clash of classes. Therefore, it can be said that corruption linked to absolute power eats away at society and contributes to the dehumanization of society and individuals, and this is what Howell has depicted in his two novels under this study.

### **Dystopia and dystopian State**

The concept of 'dystopia' has been presented to be related to the totalitarian regime and its corruption in Orwell's two novels. 'Utopia' and 'Dystopia' are two distinct terms exist in modern fictional literary studies. The concept of 'Utopia'

means an imaginary ideal place where the conditions of social life are ideal with a just government and ideal laws that grant rights and freedoms to society and achieve social justice. Contrariwise, the term 'Dystopia' means a very bad place where the conditions are the worst, and in it people are governed in a dehumanized way. In a dystopian society, everything is bad, and often people live their lives in fear and anxiety. The term dystopia was first mentioned in history in 1868 in a speech by the British politician John Stuart Mill, who used the word metaphorically to indicate a bad place. Later, the term became commonly used to indicate an oppressed society living under authoritarian rule, yet its members claim that their living conditions are perfect and ideal. About thirty years after the term "dystopia" emerged, two narrative texts inspired by the meaning of the term were published: "When the Sleeper Wakes" and "The Story of the Days to Come" (Navrátil, 2008, p.12). The corrupt methods and means used to control society and state institutions are what create a dystopia. Yet, a dystopian society pretends to be good and presents itself as a utopian, concealing most of its problems and suffering. The state totally controls all economic activities and use propaganda to deceive people by convincing them that their living conditions are good under the political regime. Suciú stated that "dystopia connected its roots with disaster in thought of the twentieth century" (Suciú, 2013, p. 685). The dystopian novel, as a genre that flourished during the last century, which reflect the prevailing concepts of absolute political power and the emergence of the totalitarian and dictatorial regimes as the worst political regimes which established due to the great events in the last century, such as the two World Wars, inventing of the nuclear bomb, and technological advances.

### **A Coherent Network of Totalitarianism and Dystopia**

There is a deep rooted connection between totalitarianism and corruption, and dystopia comes as a final result of this connection. They together form a coherent network as encoded in Orwell's two novels. Totalitarianism is established to be a

kind of cruel and oppressive government wherein a dictator rules the country based on his personal will. Unfortunately, human history, especially in the last century, is replete with dictatorial and totalitarian regimes and their horrifying effects on the societies they ruled. The term totalitarianism was defined by Brzezinski (1962) as:

"A new form of government falling into the general classification of dictatorship, a system in which technologically advanced instrument of political power are wielded without restraint by centralized leadership of an elite movement for the purpose of affecting a total social revolution, including the conditioning of man on the basis of certain arbitrary ideological assumptions, proclaimed by the leadership in an atmosphere of coerced unanimity of the entire population" (47).

Totalitarianism is a type of government that controls everything starting from individual to entire society. There are two basic concepts that represent the characteristics of a totalitarian system: (1) totalitarianism has its own philosophy that aims to subjugate the entire society to its authority, and (2) totalitarianism is a doctrine of coercion or compulsion, as the entire society must carry out the orders of the authority without question or hesitation. The head of the regime, the ruling dictator, has absolute control over the people, does not allow any voice of opposition, and often brutally punishes those who oppose his rule. The dictator also changes laws, principles, and values whenever he wants, according to his personal will, interests, and desires. In our contemporary history, after World War I, a group of brutal totalitarian regimes emerged in a number of countries around the world. These regimes came to power by riding the wave of revolutions that erupted in their countries. At first, these regimes claimed that they came to provide their people with a better life on the path to freedom and prosperity. However, their true nature was soon exposed, as the leaders of the revolutions transformed into tyrannical

totalitarian rulers, such as Stalin, Hitler, Franco, and Mussolini in Russia, Germany, Spain, and Italy.

Suciu mentioned that "George Orwell in Nineteen Eighty-Four connected the abuse of human value as a heinous trait of totalitarianism; the new ideals of totalitarianism control the present and future of the masses" Suciu explained that "Orwell showed the motives of dictatorship through dialogue between O'Brien and Winston during the latter's questioning, wherein the writer used his imagination to create perfect scenarios of dystopia, and he could actually foresee the future and create the allegory of the future through narrative works"(Suciu, 2013, p.681). At the beginning of the last century, with technological advancements, technology became an important factor in strengthening the dominance of totalitarian regimes over their people. Arendt cited Hitler's model wherein he climbed up to authority through the mass system and stayed ruling, despite the party's conflict, by taking the support of the masses. The same thing happened to Stalin. Propaganda was largely used to form such masses. In fact, totalitarianism had absolute control and propaganda was substituted for indoctrination, leading to violence not just to specifically frighten individuals and society, but to convey a real sense of ideological dogma (Arendt, 1973, p.341).

### **George Orwell**

The famous novel by Orwell, "Nineteen Eighty-Four", written in 1949, predicted a bleak future world divided between the major superpowers, where government propaganda is the effective tool by which people are governed. Conversely, the other famous novel written by Orwell in 1945, "Animal Farm", is a bitter satire on totalitarian Communists. When he was inspired by a political purpose, Orwell could be creative in his writing and perform at his best as a writer. So, the primary motivation for writing is "a feeling of partisanship, a sense of injustice, a lie to be exposed or something to be drawn attention to" (George, 1994,

p.5). Orwell confronted the power structures of the capitalist system within Great Britain as well as within the broader sphere of politics, power, and ideological conflicts. All of this enabled Orwell to acquire a penetrating and distinctive political vision. He briefly and clearly defined the new intellectual direction of writing by saying: "Every line of serious work that I have written since 1936 has been written, directly or indirectly against totalitarianism, and for democratic socialism, as I understand it" (Orwell, 1994, p.5). Orwell wrote that "Every writer, especially every novelist, has a 'message', whether he admits it or not and the minutest details of his work are influenced by it, and all art is propaganda" (Crick, 1981, p.378). Regarding the abuse of power and the ways in which it was used to deprive people of their rights and freedoms, Orwell had a very important and urgent message that he wanted to convey to the world and to all of humanity. Orwell wanted to attack all the ways and methods that lead to the control of man (the ruler) over man (the ruled). Through the writing of these two novels, Orwell was able to expose the destructive role of totalitarian power and its corruption, which caused disasters and tragedy for the people of the earth everywhere.

In order to analyse the two novels, under the study, through the political perspectives, this paper focuses on Orwell's political ideas in his literary works, particularly the two novels under study, and the way he expressed these ideas to convey to readers his inner world and ideological stances toward the issues of his time. Connelly mentioned Orwell by saying: "his reputation lies in the independent standing in era dominated by rigid party. He wrote clearly and directly without hesitating. Furthermore, he was brave enough to attack the existing system, and writing dystopian scenarios for the future. He valued personal liberty more than anything and he feared that it could be lost under dominance of existing totalitarian systems" (Connelly, 1987, p. 28). Therefore, Orwell is counted as one of the pivotal and prominent figures in the history of English literature.

Orwell was not just a writer and author; he was a man who carried people's concerns and was a conscious politician who sought to make people aware of the hidden truths that were the cause of their social problems. Orwell believed that literature had a social and moral function, so it should not be limited to esthetics, especially in an age like ours. He despised the arrogant attitude of his contemporaries and accused them of living in ivory tower. He emphasized "the value of writing as a kind of weapon that must be directed against the vice of the system" (Crick, 1981, p.380). Orwell insisted that "The invasion of literature by politics was bound to happen" (Orwell, 1968, p.59). From Orwell's perspective, the transition to a better world and a fair reality could only be achieved through social structural change and political reform (Orwell, 1968, p.60).

### ***Animal Farm***

The novel starts with a strong call for animals to start revolution to expel their master human, the owner of the farm, Mr. Jones, who abused the animals. Old Major tries to inspire all animals to revolt against the cruel human owner, "Let's face it, our lives are miserable, laborious and short" (Orwell, 2001, p. 27). Old Major "tells the animals his dream in the form of the song (Beasts of England) of unity among animals living together in peace without being tyrannized, oppressed, or controlled by humans" (Khorsand and Salmani, 2014, p.225). After the revolution, and expulsion of Mr. Jones, the pigs adopted a specific flag for their farm as well as chose their own national anthem, and before that, the name of the farm was changed from "Manor Farm" to "Animal Farm". Furthermore, the three leading pigs of the revolution, Napoleon, Snowball, and Squealer "elaborated old Major's teachings into a complete system of thought, they called it Animalism"(Orwell, 2001, p.38). Later, the major two leaders, Napoleon and Snowball, achieved success in decreasing the concept of "Animalism", which was built on Old Major's ideologies, to "The Seven Commandments" as "an unalterable law by which all the animals on Animal Farm

must live forever after" (Orwell, 2001, p.42). The pigs came to authority and ruled the farm. After the revolution succeeded and the animals took over the farm, the animals no longer tire of working long hours for the common good. "The Seven Commandments" is an expression taken from religious texts and is a model of familiar and euphemism expressions, "a word which is substituted for a more conventional or familiar" (Fairclough, 2001, p. 97). Religion was used by the pigs as a means of dominating the animals because they believed that the true source of inspiration for animals is religion. Thus, religious ideology and its influence were used as a means of controlling and dominating the animals. This pig politics was exposed by Orwell from the beginning of the novel. Karl Marx described "the effect of religion as the opium of the people" (Papke, 2015, p.1). From Marxist criticism view, this reveals the role of ideology in this literary narrative text by Orwell.

The principles of 'Animalism' or "The Seven Commandments", includes three main axes; 1) The first two commandments defined the characteristics of the enemies of animals and the characteristics of those who are their friends. (1. "Whatever goes upon two legs is an enemy", and 2. "Whatever goes upon four legs, or has wings, is a friend") (Orwell, 2001, p.42). This is an ideological concept that establishes the principle of hostility towards humans in general, who have persecuted animals and caused their suffering. 2) Instructions, orders, and laws that are forbidden to be violated are specified in the third, fourth, fifth, and sixth commandments. (3. "No animal shall wear clothes", 4. "No animal shall sleep in a bed", 5. "No animal shall drink alcohol", 6. "No animal shall kill any other animal") (Orwell, 2001, p.42). Pigs wrote in the texts of these commandments; "No" to emphasize the prohibition, and "shall" to indicate a command. The text confirms on the compulsory action, as it is an order or rule. 3) The last commandment No.7 The last commandment (No. 7) emphasizes a fundamental principle: equality among farm animals in terms of rights and duties; 7. "All animals are equal"(Orwell, 2001, p.42).

There are activities and practices associated with human behavior that were originally strictly prohibited by the Seven Commandments. But Napoleon and Squealer began to engage in partaking them, such as trading, drinking alcohol, living in a house, and sleeping in beds. Ultimately, the pigs' betrayal happened when they established a good relationship with Mr. Jones. So, they started altering the commandments according to this 'humanization', in order to legitimize and justify their violation of these commandments, as well as to find new ideologies that support and give legitimacy to their absolute authority. The pigs practiced manipulation and distortion by using language and discourse as a means of deceiving the rest of the animals, in order to promote ideologies that serve their own interests. So they revised five commandments out of seven commandments, knowing that the first commandment was revised twice. For example they practiced of manipulation and distortion by employing under-lexicalization of strategy that refers to "the phenomenon in which a lexical item that would precisely refer to a concept, is deliberately avoided, suppressed, or substituted for another one" (Fairclough, 1992, p.193). Manipulation "is considered as a delicately ingenious strategy for influencing the minds of an audience or readership through the distortion and internalization of certain beliefs, values, attitudes, or ideologies" (Van Dijk, 1999, p.465). Using Language and discourse is the "critical social practices influenced by ideologies", which in turn also influence "how we acquire, learn or change ideologies" (Van Dijk, 2000, p.9). Foucault believed that "ideology was a level of speculative discourse that could explain the power"(Daldal, 2014, p.154). The hypocrisy of the pigs is clearly revealed through the distortion of the Seven Commandments and the deception and exploitation of the animals. Therefore, the evidence of the corruption of the pigs' power, which was unexpected at the beginning of the revolution, is the change in the commandments and the emptying of them from their true content.



The Seven Commandments could be considered the cornerstone of this novel, and the foundation on which Orwell has built his novel, because the idea of 'The Seven Commandments' tackle the concepts of absolute power, corruption, ideology, class, identity, and dystopian society. The flag of the farm, the national anthem, and the seven commandments (a metaphor for the Constitution), these symbols indicate that the farm is a metaphor for a State. By reading the historical context in which this novel has been written and the ideology of the writer, this state is Russia, the revolution is the revolution of 1917, and 'Animalism' refers to communism, thus Old Major refers to Marx, and Napoleon represents Stalin. Mr. Jones and Napoleon both could dominate the entire society and economy for their personal interests, they did it in different way, but both exploited the animals. Monica mentioned "that Marx wanted a classless society but this never materialized" (Monica, 2011, p.38). It can be said that this novel reflects Orwell's political and social view of the world around him. Orwell's anti-communism is evident in the themes of this novel, which confirms the connection between the Bolshevik Revolution in Russia, Marx, Stalin, and Trotsky with the pigs of the farm, and the revolution of animals in the novel. Nonetheless, Orwell's goal in this novel was not only a stinging critique, but an attack on totalitarianism in general and Stalin and communism in Russia in particular, rather a universal appeal. Orwell employed the artistic skill of a metaphorical farm of animals to symbolize the whole world. In this novel, Orwell portrayed a real-life image of the way in which humans act towards humans when they come into power. This novel showed evidently that the leaders of the revolution who were attacking previous power and its corruption turned into ruthless dictators once they gained absolute power. Orwell suggested that "leadership and power must involve responsibility to operate as a safety valve for corruption and the abuse of power" (Khan, 2017, p.637).

### ***Nineteen Eighty-Four***

This novel presented a totalitarian regime that surrounded and suffocated a society and practiced oppression against masses. With this insight, Orwell depicted the terrified scene of the society inside the text that looks like a nightmare. He described the ways used by the totalitarian regime to controlled people, and explained the apparatus' ruling functions (Huang, 2012, p.18). Orwell, in this novel, predicted the state and life of a man who was cruelly intimidated, tortured, and finally subjected to brainwashing in the favor of the totalitarian regime. The author of the novel portrayed the oppressed society of "Oceania", in which Orwell created several burner and destructive organizations to depict the totalitarian ruling of the dictator. These organizations involve; "Ministry of Truth", its task is to distort the records of history, "Ministry of Peace", its task to conduct wars, "Ministry of Love", its task is to create hatred, and "Ministry of Plenty", its task is to plan for economic scarcity. Beside these administrations, Orwell presented some foundations such as; "Junior Anti-Sex League", "Thought Police", and "the Junior Spy for national security". In addition to surveillance, "Thought Police" was assigned the duty of arresting people (Orwell, 2003, p.22). The novel showed totalitarianism in its peak. However, Orwell demonstrated the totalitarian regime by showing its consequences on the life of an individual. Orwell explained how, under totalitarian rule, man is transformed into miserable, shackled slaves. This illustrates the danger and brutality of totalitarianism. This novel was unlike "Animal Farm" which illustrated the effects of a totalitarian regime on the entire society.

A man in his thirties named Winston considered getting rid of the grip of the totalitarian regime and sought to free himself, but he was afraid of the brutal punishment that awaited him if he were caught. The novel "Nineteen Eighty-Four" tells the story of Winston (the protagonist), a poor proletarian, isolated, depressed, and sexually starved. Winston worked for the "Ministry of Truth," and his task was to falsify history, replacing old characters and events with new ones and then burning

the original historical records. Through this work, he supported and propped up the totalitarian regime (Orwell, 2003, p.32). Winston and his mistress Julia fell into a taboo, and he was subjected to serious criticism as a result of their sexual relationship with Julia, because sex was considered a political act forbidden by the totalitarian regime (Howe, 1983, 112). Society in "Nineteen Eighty-Four" was chopped into three classes: "Ruling Class", "Ignorant Outer Party", and "The Poles" who were looked as stupid people. In this novel, the author clearly portrayed the classes' difference. Awan and Raza mentioned that "totalitarian dictatorship stressed complete submission of the masses where no one could go against it and all individuals must show complete obedience" (Awan and Raza, 2016, p.25). The totalitarian regime of Big Brother cruelly tortured Winston, and the purpose of tormenting him was not to kill him, but to destroy Winston's soul and spirit. Thus, Winston became no person, nothing, or non-existent. Winston started suffering from a sense of annihilation. Eventually, he was reshaped to be loyal to Big Brother's regime. Winston surrendered himself and his will to Big Brother and transformed into a un-person from person so-called nothing (Awan and Raza, 2016, p.26). Political issues indeed exploited the social values. In this regard, hatreds mattered a lot as individuals started loathing the figures of political leadership or they started loathing the life itself, while some uneducated and unaware people started holy the commanders and look at them as gods. "Nineteen Eighty-Four" elucidated the brutality that was practiced by political dominated regime. Moreover, Ideologies were exploited badly and people faced dehumanization (Awan and Raza, 2016, p.29).

Studying the connection of power, ideology, and language is the aim of Critical Discourse Analysis. It offers a critical reading of diverse and different discourses especially political propaganda, the literary discourse of the political narrative is no exception. Critical Discourse Analysis provides answers to questions like; how a

social group has been presented in certain discourse, and as a means to confirm a group dominance, how could ideological socio-politically discourse of this group be constructed. So, from Critical Discourse Analysis perspective it could be said, in the world where totalitarianism is dominating, the reason behind remaining the oppressed mass under oppression is the loss of its own discourse (Huang, 2012, p.32). In Orwell's Nineteen Eighty-Four, the totalitarian regime drew its power through its own discourse, and its ideologies imposed in that discourse. Constitution of totalitarian power could be observed in the novel, in addition the interactive impact of power discourse upon the society, and the significance of discourse in political conflict and social life. Orwell depicted the discourse of hegemony and described the people under oppression in his novel, he exposed the real intention of the dictator (Big Brother) behind his discourse to manipulate and deceive his people for more controlling and power. Orwell clearly depicted the corruption of the totalitarian regime (Huang, 2012, 34). Orwell presented the system of power in Nineteen Eighty-Four, its rules of operation and structure. He described in details; discourse of the ruler of control apparatuses (Big Brother), Doublethink, Newspeak, and Telescreen. In addition, Room 101, depicted by Orwell, may be one of the harshest places in the novel's geography, and it strongly exposes the horror of the totalitarian regime. It's a special room for horrific torture, located in the basement of the "Ministry of Love." This room truly embodies a world of fear and terror, as the prisoner who enters it faces a horrific nightmare he could never have imagined. In this way, the prisoner's will is broken, his resistance is ended, and his spirit is shattered. The prisoner is then brainwashed and transformed into an individual loyal to the totalitarian regime (Orwell, 2003, p.120).

Based on Foucault's theory of power and discourse, the totalitarian regime has means to manipulate power discourse. It seems hard for society and individual to attain self-awareness under the repression and oppression of totalitarian power

discourse. Therefore, individuals under totalitarian regime are demanded to struggle for gaining discursive power for resistance in a long-term. Foucault believed that rewriting discourse of knowledge should be done by intellectuals, because they are the center of their society, and that's why Foucault spoke highly about the intellectual's resistance. Although Winston failed, from Foucault's perspective, but he presented a serious attempt and a good example for the resistance of intellectuals. The significance of gaining discursive power has been pointed out by Orwell in this novel, as well as he pointed out the limitations of individuals, and how the resistance of proletarian against totalitarian regime is very important. "Nineteen Eighty-Four" became "a vision of the ways in which totalitarian governments, whether right-wing or left-wing, can destroy individual thought and feeling" (Carter & McRae, 2001, p.464). Through Orwell's narrative text, it could be understood that for gaining justice and freedom of mass it is very important to deconstruct the discourse hegemony, the total control of discourse is the essence of totalitarianism (Huang, 2012, p.35). Through his novel, Orwell sent a warning message to people about the dire consequences of totalitarian rule and called on them to confront the tyrannical and unjust rulers. Howe stated that Orwell's novel intimated the audience that Stalinism was actually the beginning of totalitarianism (Howe, 1983, p.114). "Nineteen Eighty-Four" was a unification of satire, allegory, dystopia, totalitarianism. It showed a real image of totalitarianism and a dystopian State. Orwell criticized Stalin, Hitler, and each dictator through symbol of Big Brother.

## Conclusion

The analysis of the conceptual framework of this paper has shown the correlation between totalitarianism and ideology. The paper asserts that the exercise of absolute power represented by totalitarian regimes leads to corruption and creates dystopia inside the narrative texts under the study. It confirms that the totalitarian forces dehumanize the society inside the literary text, deform it, and reshape human

culture in a dystopian State. Such arguments are truly applicable to the two novels by Orwell. Despite being imaginative works of art, the two celebrated novels by Orwell, "Animal Farm" and "Nineteen Eighty-Four", essentially mimic reality. Orwell theoretically elucidated the dominant class or the oppressors in totalitarian regimes that used culture as one power to reshape the awareness of people. The process of gradual reshaping led the oppressed or humans under absolute power to lose their identity and become deformed images. In one way or another, power in its forms was the exclusive result, not only of corruption but of the dehumanization of people. Analysis of "Animal Farm", from the views of Marxist criticism and CDA could clearly reveal the way in which political systems are established. They are run in an inhuman and unfair manner with the practice of ideological manipulation, deception, violence and repression to keep their own interests and to retain their power, and ultimately become corrupt. In "Nineteen Eighty-Four", Orwell depicted totalitarianism by exposing its consequences on individuals and society and life. Through the plight of Winston, Orwell explained clearly that the totalitarian regime had confiscated human rights and freedoms, especially freedom of thought. The political regime offended humans' dignity, robbed his safety, and established a republic of fear with a dystopian society. Orwell presented the head of the political regime, Big Brother, as a symbol of tyranny, injustice and corruption, and summarized in his character all the meanings that indicated to the concepts of totalitarianism and corruption. The most prominent features of the tragic scene depicted by Orwell's two novels are the domination of the ideology of the totalitarian regime, the reshaping of the identity of society, the absence of social justice, and dehumanization of people. Thus, society turns into a dystopian one.

The findings of this paper assert that the exercise of absolute power, represented by totalitarian regimes, could build up the misery of humankind, eventually leading to mental and cultural deformation in dystopian States. Truly, the

two novels examine in many means how a corrupt regime can ruin society. Thus, Orwell's two novels under study could be considered brilliant examples of the political novel in the Modernist period in English literature, wherein the political novel became a severe critique of the inhuman practices of oppressors throughout history. Eventually, it could be said that although this paper has focused on totalitarianism and ideology as two key concepts in Orwell's two novels under the study, and some minor concepts that are related to. Thus, there is surely the possibility for further research to examine the framework more extensively, and there are gaps that could be bridged through new research in this respect.

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