

MANIPULATION OF HISTORY AND LANGUAGE IN THREE DYSTOPIAS

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ABSTRACT

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In this study, the manipulations of history and language in the dystopias of “Nineteen Eighty-Four” by George Orwell, “We” by Yevgeni Zamyatin and “Brave New World” by Aldous Huxley are examined. The principal aim of this investigation is to demonstrate that in these imaginary societies absolute stability is achieved through the manipulations of these two domains. The thesis argues that if the domains of history and language are not taken under control, they are to provide the subjects with the standard of comparisons which would enable them to realize that they are in fact dominated. However, once these domains are manipulated, they are transformed into the means of the dystopian rulers for mentally impoverishing people in a way that they would not be capable of conceiving the flaws within the system and therefore, would not attempt to challenge the order or require a change. In this sense, it is proposed that the subjects of these closed societies, who are formed as a result of the reshaping of history and language, would lack the mental capabilities to

identify their subjection and behave automatically in the manner that is imposed on them by the political order.

Moreover, in this study, the relationship of the genre dystopia with political theory is explored; it is indicated that dystopias are not only literary works, but rather they are also texts of social criticism containing certain warnings about the future course of events. Relying on this argument, it is claimed that such an invasion of the minds by the control over history and language in our three dystopias is the exaggerated version of the ideological relationships of the individuals to these two realms in the contemporary societies. Thus, having in mind that in the dystopias examined here the manipulations of history and language are the preconditions of the use of other realms (such as religion, sexuality and science), it is concluded that these texts enable modern individuals to see that in order to maintain a critical distance with the established political and social order, the multiplicity of linguistic resources and knowledge of history are very crucial.

Keywords: Political Theory, Dystopias, Manipulation of History, Manipulation of Language, Search for Absolute Stability, Construction of Social Reality, Ideology, Standards of Comparison, Political Obedience, Orwell, Zamyatin, Huxley.

ÖZ

TARİHİN VE DİLİN ÜÇ KARŞI-ÜTOPYADAKİ KULLANIMI

Ersoy, Duygu

Yüksek Lisans, Siyaset Bilimi ve Kamu Yönetimi Bölümü

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Bu çalışmada, tarihin ve dilin George Orwell'in "Bin dokuz yüz seksen dört", Aldous Huxley'in "Cesur Yeni Dünya" ve Yevgeni Zamyatin'in "Biz" adlı karşı-ütopyalarındaki manipülasyonları incelenmiştir. Araştırmanın asıl amacı bu hayali toplumlarda mutlak istikrarın bu iki alanın kullanımı yoluyla gerçekleştirildiğini göstermektir. Tez, tarihin ve dilin kontrol altına alınmadıkları takdirde öznelere, tahakküm altında olduklarını fark etmelerini sağlayacak karşılaştırma ölçütleri sunacaklarını savunmaktadır. Fakat aynı alanlar manipüle edildiklerinde, yöneticilerin insanları sistemdeki aksaklıkları algılayamayacak ve böylece düzene karşı gelmeye ya da değişim talep etmeye yeltenemeyecek ölçüde zihinsel olarak fakirleştirmesine yarayan araçlarına dönüşür. Bu bağlamda, incelenen üç kapalı toplumda tarih ve dilin yeniden şekillendirilmesiyle kendiliğinden siyasal düzen tarafından dayatılan şekilde davranan ve bu dayatmayı teşhis edebilecek zihinsel yeterlikten yoksun olan özneler inşa edilir.

Bu tezde, ayrıca, karşı-ütopyaların siyaset teorisi ile ilişkisi ortaya konmaktadır; karşı-ütopyaların yalnızca edebi ürünler olmadıkları, gelecekte olayların alabileceği hallere karşı uyarı niteliğindeki toplumsal eleştiri metinleri oldukları belirtilmiştir. Bu görüşe dayanarak incelediğimiz üç hayali toplumda zihinlerin tarih ve dil üzerindeki kontrol yoluyla istila edilmesi günümüz toplumlarında bireylerin bu iki alanla olan ideolojik ilişkilerinin abartılı bir tasviri olarak değerlendirilmiştir. Böylece, tezde incelediğimiz karşı ütopyalarda tarih ve dilin manipülasyonlarının diğer alanların (dil, cinsellik, bilim gibi) kullanımının da ön koşulu olduğu düşünülerek, bu metinlerin modern bireylere siyasal ve toplumsal düzenle eleştirel bir mesafe sürdürebilmek için dilsel kaynakların çeşitliliğinin ve tarih bilgisinin hayati önemde olduğunu gösterdiği sonucuna varılmıştır.

Anahtar Kelimeler: Siyaset Teorisi, Karşı Ütopyalar, Tarihin Manipülasyonu, Dilin Manipülasyonu, Mutlak İstikrarın Aranması, Toplumsal Gerçekliğin İnşası, İdeoloji, Karşılaştırma Ölçütleri, Siyasi İtaat, Orwell, Huxley, Zamyatin.

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CHAPTER I

INTRODUCTION

With the first half of the twentieth century, the literary genre dystopia reached its peak both in terms of the quantity of the books and the attention they received. It is mostly argued that with the world wars and other events of the times, a pessimistic perception dominated the outlook of certain individuals concerning the future course of events. As a result, the ideals that were once associated with utopias became the subjects of dystopias and optimistic expectations for the possibility of establishing perfect society, as well as its desirability diminished. Therefore, there arose the tendency towards telling stories on the dystopian societies which are considered as the nightmares of humanity. Mostly, these nightmares are regarded as warnings to the people for the possible future developments, pointing out the dangerous consequences of the advancements, for instance, in science and technology, or sometimes as the satires of certain existent regimes to which their authors make implicit references.

These characteristics of the genre, namely being a warning or a satire prevent us from evaluating them as merely fictions that have no relation to political and social reality at all. It is indeed possible to identify them as pieces of political theory since they are derived from the political and social concerns of the age they are born into and through their strategy of “defamiliarization”¹ they make us see how the

¹ It is possible to claim that as pieces of social criticism, dystopias serve as a new ground through which we can identify the deficiencies of the existing system whereas it is not very likely for us to reach such awareness when we are living within it. Therefore, dystopias through their strategy of “defamiliarization”, which is introduced as the principal strategy of the genre by Booker, reestablish

things we take for granted, or assume as natural, may, in fact, be a part of a construction. Then, the ways to construct social reality can give us clues about their real life correspondences, while this does not necessarily mean that real life situations develop in the same manner presented in these texts. In other words, the themes around which dystopian societies are established are not different from much of our own experiences even though the ways they are used may radically differ, and the degree of success in these techniques is exaggerated in these nightmares.

It may be argued that for criticizing the societies they lived in and the possible consequences of what they experienced there, the authors of the three dystopias we will be examining do not attempt to find out a new method. In fact, the way they used their imagination is not completely different from what the utopian authors have been doing for centuries. That is to say, Orwell, Huxley and Zamyatin narrated the closed societies that utopians dreamed about, while for the societies of 20th century the possibility of realizing these utopian dreams constituted a “nightmare”.²

the problems of the existing order in imaginatively distant settings which help us to identify them in a way that we cannot accomplish while we are living within the system. Thus, if we follow what Booker suggested it is possible to argue that dystopia stands as a unique form of social criticism which differs from others in terms of its characteristic of defamiliarization. For further discussion see Booker, M. Keith. (1994), *The Dystopian Impulse in Modern Literature: Fiction as Social Criticism*, Westport, Conn. : Greenwood Pres.

² According to Kumar, 20th century is the context where utopian ideals are seen as realizable, and satire “was joined now to the attempt to show, by as graphic and detailed a portrayal as possible, the horror of a society in which utopian aspirations have been fulfilled” (Kumar, p109). Kumar, through blaming the institutionalizations of utopian ideals for the chaotic conjuncture of the world during the first half of the 20th century, claimed that “exaggeration of contemporary trends was thought sufficient to present a fully rounded picture of anti-utopia” (Kumar, p.110).

Mehmet Ali Ağaoğulları and Nail Bezel also agree with the argument that in 20th century what is dangerous is to follow utopian ideals. According to Bezel these utopian ideals which are seen as necessary in order to establish the perfect society can be given as the nature of the utopia which presents no alternatives, the preference of the happiness of society over the happiness of individual thus presenting individual as something pointless outside of the society, the great importance given to the system when it is compared to the human values etc. When these ideals are accompanied with bureaucracy and technology, then argues Bezel utopias turn into the dystopias which are the hells on earth. Moreover, for Ağaoğulları this transformation is a result of the situation that creators of utopias

At this point, it can be argued that one of the most important characteristics that transformed the perception of the utopia in the first half of the 20th century, from “the good place” to “the worst place”, can be found in the establishment of closed societies in a way to create an order with eternal stability. In other words, the absence of social and political change becomes a nightmare for the 20th century authors, though it has been the best thing to reach for the classical utopia writers. While in the former the techniques that are used to reach stability are seen as the essential part of establishing perfect society; in the latter, it turns out to be the source of the greatest danger. Indeed, one may argue that the ways that these two types of societies are formed (utopias and anti-utopias) are not so different from each other. For the survival of both, there is the need to provide absolute stability whereas the only possible way to achieve this end is to limit interaction with the outside world, or with any other event or development that might provide a conception of alternative. Such an interaction, which may result in challenging the system or disobedience in both genres, is abolished. Thus, the members of these societies, who are deprived of the standards that would tell them that they are oppressed, are mentally impoverished in a way that they cannot come up with alternatives.

Up until this point, we identified that dystopias are written as responses to the problems that are peculiar to the context of the 20th century and for this reason they

through pursuing the aim of establishing happiness without realizing or caring the possibility that the means they use may deprive people from their most basic freedoms, take away from them the very characteristics that are regarded as essential to humanity. Therefore, for the survival of the system and in order to provide stability, utopias are established as closed societies. Their interaction with the outside world, which may bring about a challenge to the system, is excluded and as a result, human beings are mentally impoverished in a way to prevent them coming up with alternatives. Aġaoġullari argues that, for the people of the dystopian societies the only reality is the reality of the system, and it is nonsense to attempt to change it with an alternative since there are not any alternatives. In this sense, it may be argued that the manipulations of history and language, which constitutes the subject of this study and which provide the sense that there are no alternatives are two of the major reasons why utopian tendency is replaced by a dystopian one in the 20th century.

are characterized as texts problematizing the search for stability by displaying it in a way to extend its limits to the point of absoluteness. That is to say, by attributing these three dystopias the function of social criticism because they are derived from the actual problems of the era and by indicating that they deal with the political problem of stability with a warning against an obsession with it, we will consider these three dystopias as texts related to the tradition of political theory. In other words, we will read “Brave New World”, “Nineteen Eighty-Four” and “We” not only as literary works, but as stories pertinent to the problems of political theory.

Moreover, these two statements are not the only reasons which lead us to involve in an examination of these imaginary societies through the lenses of political theory. The third point which contributes to our position is the fact that a conflict between the notions of freedom and happiness is the major motive that all three dystopias are established around, whereas in these imaginary societies people are conditioned to the idea that the latter should be preferred, and therefore pursued. Since the political order established with the victory of happiness over freedom is presented as one of the most serious nightmares of humanity, we will ascribe these texts as warnings to the modern individuals for preserving their own freedom. In this sense, the authors of our dystopias construct these societies as a way of having a say also in the discussions concerning the value of freedom which constitutes one of the most important topics of political theory. Some scholars argue that depending on the concern of maintaining one’s freedom what is central to these texts is the message that human beings even have the right for instance to suffer, to be unhappy or to be sick and therefore what should be pursued in the above mentioned conflict is always freedom. However, the authors’ preoccupation with freedom is not directly announced. Rather this common preoccupation is explicated in the techniques of

exaggerating and defamiliarizing the interventions on people's freedom in such a manner that nobody could disregard its consequences.

Last point that provides relevance between our reading of these three texts and political theory depends on the characteristics of the two domains the manipulations of which we will investigate in these imaginary societies. It is not possible for people to identify that they are subjected unless they can compare their existing situation with others. In this sense, it should be noted that history and language constitute major standards of comparisons which can be employed by the subjects as means of identifying their subordination. For eliminating such an awareness and establishing absolute stability by creating a sense that there are no alternatives (or if there are any, they are absurd, irrational and unacceptable) dystopian rulers manipulated these two realms. By taking control over the realms of history and language, people are mentally shaped in a way that they could not conceive anything other than the existing order presented. Although the ways for this operation vary as we will see in the following chapters, with the manipulations of the history and language, people who feel discontent with the system are deprived of their means to identify why they experience such discontent. For instance, as a result of the intervention in the domain of history, the people of dystopian societies lose their criteria of comparison free from the ideological presuppositions of the system and adopt the perspective of living in the best system which is irreversible. In case of language, it can be observed that its manipulation changes not the real world, but the perception of the external world in a way that it is geared to the needs of the regime. Presentation of such a direct relationship between the control over these two realms and the formation of the obedient subjects in these three texts can be understood as a statement of how important the standards of comparison for maintaining a critical

distance with respect to an established political order. That is to say, these texts serve as the substantiation of the fact that the richness of the sources in history and language is vital for developing conscientious relations with what is offered by the existing political orders.

We claimed that all three dystopias share the concern of providing absolute stability and the attribution of importance to the operation of mentally impoverishing people through the manipulations of history and language. In order to fully grasp what absolute stability refers to, now, we should briefly look at the political orders in our imaginary societies. This is necessary because in the following chapters we will not engage in describing these societies.

When we examine the social order in “the World State” of “Brave New World”, we meet with a society which is founded on the primacy of pleasure and happiness of the subjects. However, this society, which exists at a time 600 years from now, is ruled by the World Controllers who assume that being happy and free at the same time is not possible. Therefore, the citizens who are subjected to a process called “hypnopedia” starting from the moment they come into being, are conditioned to voluntarily sacrifice their freedom for the sake of happiness. This operation of “hypnopedia” involves the repetition of the slogans of “the World State” during the sleep which would lead the subjects to attribute what is stated by these slogans as facts. Moreover, during this repetition people are conditioned in a way to accept the order of the things and their position within it as perfect although the society of “the World State” is structured in a hierarchical way and they may be placed in the lower levels of this structure. At the bottom of the hierarchy there are the epsilon minuses which are followed by Deltas, Gammas and Betas whereas the owners of the top are the alpha pluses, the group to which the rulers of this society belong. The positions

that these people take are determined when they are still in their bottles. So, human beings are produced in assembly lines rather than coming into being through natural ways. An embryo fixed to be a beta, a gamma, or an epsilon is conditioned according to the characteristics that are determined for these castes starting from the process of separation from the bottles. Moreover, there are savage reservations next to this civilization in which people live in a primitive way. There, people are born in natural ways and we encounter with fathers, mothers, marriage, religion and all the feelings such as love and hate with their subversive consequences. These are kept untouched by the World Controllers. Thus, all the things that may damage the *status quo* are imprisoned to these inferior areas in a way to be tamed and to be rendered incapable of leading a challenge against “the World State”.

For achieving and then preserving the order in which people are voluntarily accepting their inferior positions, conditioning is the major tool. However, what makes this operation possible is the manipulations of history and language because if people had access to the past and to the previous words then they would have the opportunity to make a comparison as a result of which their conditioning would fail. Thus, when the policy towards history is examined in “the World State”, it can be seen that history is regarded as nonsense and dangerous, and concomitantly neither it is taught, nor any reference made to it. As a result, the past is no more a point of reference for the society of “Brave New World” since for the happy subjects of “the World State”, past is irrelevant just like any other thing that would not provide pleasure.

When the manipulation of language in this society is analyzed, it can be observed that this operation is provided in a way that strong feelings such as passion or hate are rendered as impossible to express. As long as people cannot express these

feelings, they cannot know, for instance, how much they hate something even if they feel something like hate. Therefore, all “subversive potential” of the words are absorbed by the system in a way that they are allowed to work only in a way to confirm the existence of the political order.

When we move from the society founded upon the principle of pleasure to the society of “Nineteen Eighty-Four” which depends on the primacy of power, it can be easily seen that the major concern is again the attainment of absolute stability. All mechanisms in this society are directed to achieve this end. This is why “Oceania” involves in a constant state of war with the other two states over the world, which have equal military power with it. Although these states are aware of the fact that they cannot win such a war because of the equal capabilities, they continue fighting in order, first, to sustain the production (without the aim of providing any betterment in terms of the material conditions of the people). The second reason of this war is to keep the hierarchical structure of these societies provided by the psychology of being in a war. Therefore, the fact of war, unlike the old time wars, guarantees the preservation of stability. In order to reach this goal, family structure and sexuality are also taken under control. Sex is allowed only under the organization of marriage and only for the reproduction whereas it is seen as a disgusting activity and the energy is rather directed to the love of Big Brother. This figure is at the top of the hierarchical structure of the “Oceania”: the proles (although they consist the 85 % of the population, they are not regarded by the rulers as having the potential to challenge the system and as a result they are not controlled strictly), outer party members (this is the group whose lives are under the absolute control of the Party. For instance they live in the apartments that have televisions called telecreens. The distinctive function of these machines is recording all the speeches, activities and even the

breathes of the audiences) and inner party members. Interestingly, Big Brother may be, in fact, an imaginary figure and the actual rulers of Oceania are consisted of the inner party members who stay in power for the sake of power. In line with this obsession for maintaining power, all the people who rebel or who have the potential to challenge the system are turned into the believers of the Party with special techniques of torturing before they are wiped out by the political order.

When the manipulation of history is investigated in “Nineteen Eighty-Four” in relation to the aim of maintaining the unchallengeable structure of “Ocenia”, it can be seen that history is rewritten constantly in a way that even the unimportant events, in order to prove the unmistakable nature of the Party which holds the power, are altered according to Party’s requirements. Moreover, this distortion of the records is continuous to prevent any incompatibility between the thoughts of people which may be against the party and these records. As a result, the memories of the people are also intervened with a technique called doublethink which we will examine in the second chapter in detail.

In “Nineteen Eighty-Four”, the manipulation of language is also structured according to this thinking system. In this sense, there has been created a new language called “Newspeak” which is the reduced version of the English language both in terms of content and form and the principal of aim which is to make all forms of thinking impossible.

The political order in the “One State” of “We”, also aims to reach the absolute stability whereas the manipulation techniques of history and language are radically different from the ones employed in “Brave New World” and “Nineteen Eighty-Four”. The order in this dystopia refers to a civilization which is established around the core of mathematics. The interesting obsession with mathematics refers to

the pure rationality which extends to the level that even the subjects of this society are called as “Numbers”. These “Numbers” lack any kind of individuality in the sense that their lives are regulated by the “Table of Hours” which determines what a “Number” would do at a given time whereas these acts are collectively realized. This concern of eliminating individuality is also visible in the fact that everything in “One State”, the houses, the pavements, the roads etc. are made up of glass. The only time that the subjects are not aware of what each other is doing is when they put curtains behind the glass walls to have sex. In Zamyatin’s society sex is nothing more than an ordinary activity of organism such as sleeping whereas everybody has the right to be with any other “Number”. Moreover, only the women who have “the necessary biological qualities” are allowed to give birth. Yet, there are still people who are having children through natural ways behind “the Green Wall” which surrounds the civilization of “One State”. The society of “One State” is ruled by the leader called Benefactor and the guardians for whom the preservation of *status quo* and the elimination of individuality are so important that in order to realize these aims they generate a campaign to lobotomize the subjects who, as a result of this operation, would be turned into beings who have no feelings and no capabilities of understanding anything other than the system declared.

In terms of the manipulation of history, one may claim that “We” is completely different from the societies of Orwell and Huxley because in this text there is neither the rewriting of history nor getting rid of it. The rulers rather refer to their society as the uppermost point in history and to the 20th century as “the other” of what is lived in this dystopian society. It is diffused that since the societies of the 20th century were not aware of the mathematical system of the “One State”, they

have been miserable and primitive while “One State” is the only genuine rational way of living representing the last stage of mankind.

In accordance with being the most developed stage in the history of humanity, its language is perceived as perfect since it is a derivation of the perfect system of “One State” which depends on the absolute certainty of mathematics. Therefore, people are aware of some of the 20th century words but they ridicule them as nonsense and imperfect. As a result, although the subjects are given the opportunity of making comparisons, these comparisons always work in a way to prove the superiority of the Benefactor’s rule with respect to any other society in the past.

Regarding all these issues presented above, it is possible to claim that, although different techniques are employed for manipulating history and language in each dystopia, the reason behind these operations is the same. The rulers intervene in these two major realms for depriving them of their preserving any standards of comparison, which might lead the subjects to realize that what they experience is not the perfect order of things. Therefore, one can say that the subjects, whose minds are invaded by the truth of the system as a result of the manipulations of history and language, would have no vision of alternatives. In such a society where there is no possibility of change and resistance against the political order, the absolute stability is provided.

In the following chapters the aim would be explicating the relationship between the manipulations of history and language and the construction of social reality. To do this, the respective techniques employed in these two realms and their political consequences will be investigated in detail and in a comparative textual reading. To understand the relationship between the control over history and language, and the maintenance of absolute stability in these texts, we will derive our

arguments from the primary texts without frequently referring to secondary sources on the genre.

The comparative evaluation will be pursued by trying to answer the following questions: First, what are the strategies that are followed in order to manipulate history and language in these societies? The second question would help us to identify the relationship between the individuals and these manipulations: What are the characteristics of the subjects (who are not individuals any more), whose minds are affected by the manipulations? In other words, what kind of subjects are created, how they perceive their environment and what kind of an effect for the survival of the system this perception causes? The third question which will help us to identify the ideological and political functions of the manipulation and the control of history and language will be: What are the effects of manipulating these realms (and as a result creating that kind of subjects) on the maintenance of the existing political order? Trying to answer this question will lead us to identify the relationship between the absolute stability and the control over the realms of history and language, explicating the main concern of this thesis. Moreover, regarding the arguments that dystopias are in fact texts of social criticism, perhaps a last question may be asked which we will try to answer by a brief comment at the end: What do the manipulations of history and language and their consequences in terms of the achievement of absolute stability tell us about our own relationships with the political order of contemporary societies?

The thesis consists of three main chapters. In the second chapter, the relationship between the manipulation of language and the achievement of absolute stability is examined. To do this, different techniques pursued in terms of this manipulation in our dystopias would be analyzed, with a focus on the commonalities

and differences. While involving in such an analysis, the realm of language will be taken as the precondition of all other institutions since without language it is not possible for people to agree on the content of other institutions. As a result, the consequences of language when it serves as a standard of comparison and when it is manipulated by the political order would be different for the institutional reality. Thus, language will be attributed as a domain which helps the subjects to break with their subjection when it is untouched by the system, whereas when it is manipulated it becomes the most dangerous means of providing the subjection of the people in the sense that it is an intervention in their minds.

The third chapter will be developed in the manner similar to the one employed in the second chapter. The different techniques of the manipulation of history which share the goal of achieving and maintaining absolute stability will be examined. It will be argued that despite the differences in the manipulation techniques, in all cases history is brought to a halt for creating the sense that the existing system is the best system ever and there will be no progress after this point. Such a vision of history would affect the individuals in a way that since the existing conditions are perfect, they would not search for alternatives and they will sacrifice their individualities for being a part of this perfect whole. Thus, this chapter claims that absolute stability is reached through the intervention into history which relies on a threat of being outside the social whole.

In the fourth chapter, the relationship between the manipulations of history and language and the attainment of absolute stability is interpreted by adopting a perspective which would help us to see what kind of subjects are created for the maintenance of this relationship. Therefore, the question would be what happens to the selves under the rule of dystopias. Moreover, what is distinctive about the

domains of history and language gets clearer in this chapter. That is to say, the significance of history and language will be searched in comparison to other realms such as sexuality, science and religion that participate in the construction of social reality and the reason why these realms have been less significant to intervene for the purpose of reaching the closed society will be discussed.

CHAPTER II

MANIPULATION OF LANGUAGE IN THREE DYSTOPIAS

In “Nineteen Eighty-Four”, Goldstein, who is the leader of the oppositional organization “brotherhood”, explicates in “the Book” all the secret principles that “Ocenia” is founded upon that as follows:

The masses never revolt of their own accord, and they never revolt merely because they are oppressed. Indeed, so long as they are not permitted to have standards of comparison, they never even become aware that they are oppressed. (Orwell, 1990: 169)

Having examined the three texts, “Brave New World”, “We” and “Nineteen Eighty-Four”, it is possible to argue that the survival of the systems in these narrated societies all depend on the above quoted mentality. That is to say, through manipulating the domains which may be regarded as possible standards of comparison, the subjects of “Ocenia”, “One State” and “the World State” are deprived of their means to resist or challenge their respective systems. In this sense, it can be claimed that language stands as one of the main domains through which these masses could realize that they are subordinated, and as a result, it is manipulated in the first place by the power holders. Therefore, in this chapter, by focusing on language as a ground which provides the established system its continuity and closed structure when it is manipulated, we will identify the techniques that are employed for such an operation in the above mentioned imaginary societies, as well as their political consequences and effects on the construction of social reality.

Before involving in such an analysis, first of all, we need to answer the question of why manipulation of language in an imaginary society is important. One may claim that the subjects are deprived of their basic means of challenging the existing system when their language is controlled, whereas that is not the case with other realms such as sexuality, religion and science that the dystopian rulers intervene into. The manipulation of this domain leads to the perception of the whole system in a way that the rulers want it to be perceived while the effects of other domains' manipulations are relatively partial. In other words, it is possible to argue that "language is the basic social institution, in the sense that all others presuppose language, but language does not presuppose others" (Searle, 1995: p.60)³. In this sense, the manipulation of language also changes the perception of other domains by defining the boundaries of thinking and creating the sense of having no alternatives as well as living under the best system ever. That is to say, although, in the societies of "Brave New World", "Nineteen Eighty-Four" and "We" this manipulation is pursued through different ways, as we will mention below, the manipulation of language is still one of the major strategies of impoverishing people mentally so as to guarantee absolute stability by eliminating any possibility of challenge or resistance.

Having underlined the importance we attributed to the manipulation of language in our three texts, in the remaining parts of the chapter, we will try to state

³ In his book "Construction of Social Reality", John Searle argues that "language is essentially constitutive of the institutional reality" (1997: 59). Searle considers the institutional facts as language dependent because of the situation that they depend on the collective agreement which attributes new functions to the objects and "there can be no prelinguistic way of formulating the content of the agreement" (1997: 69). As a result, institutional reality requires language in order to exist since language preserves "symbolic devices, such as words, that by convention mean or symbolize something beyond themselves" (1997: 60). To sum up, according to this understanding without means of symbolizing that are presented by language it is not possible for us, for instance, to regard pieces of papers as money, since, as we mentioned above, "there can be no prelinguistic way of formulating the content of the agreement" (1997: 67). For further discussion see Searle, John. (1995) *The Construction of Social Reality*, New York: Free Press, pp. 59- 78

the respective techniques of the manipulation in these imaginary societies. Then, by analyzing these techniques, we will try to come up with a conclusion in terms of the centrality of language in the constitution of both a domain of control and a domain of resistance.

2.1. Huxley's "Brave New World": Thinking through Slogans

Huxley, in the "Brave New World", narrates the society of "the World State" which lives at a time that is 600 years later than now. In this society, people are produced in laboratories and they are conditioned to be happy starting from the moment of production, since the main principle of the system is the primacy of pleasure. In this sense, pleasure and happiness of the subjects which would only be realized under the rule of "the World State" should not be interrupted by any conflicts or subversive acts. As a result, the stability and closed structure of the existing political order is tried to be preserved which would make this state of happiness eternal. Therefore, the World Controllers resort to language and manipulate it in order to provide the maintenance of the absolute stability. The assumption behind such grand control then is that pain and unhappiness are the causes of disorder and conflict. We will, now, try to identify the relationship between the search for stability and the manipulation of language by referring to specific techniques that are employed in "the World State".

People in "the World State", starting from the moment they are bottled in the laboratories, are subjects who are conditioned according to the characteristics of the caste they belong to. That is to say, as Althusser suggested they are subjects of the ideology even before they come into existence.⁴ Consequently, it may be argued that

⁴ See Althusser's "Ideology and Ideological State Apparatus" for a discussion of the relationship between subject and ideology. Althusser argues that individuals are always-already subjects since they

this process of conditioning is the first phase through which the system resorts to the manipulation of language. Director of Hatcheries and Conditioning tells his students that:

Wordless conditioning is crude and wholesale; cannot bring home the finer distinctions, cannot inculcate the more complex courses of behaviour. For that there must be words, but words without reason. In brief, hypnopedia. ... Till at last the child's mind is these suggestions, and the sum of the suggestions is the child's mind. And not the child's mind only. The adult's mind too—all his life long. The mind that judges and desires and decides—made up of these suggestions. (1969:18)

This quotation makes us think that through using language as the major instrument for the technique of conditioning, the rulers try to construct subjects so as to cultivate certain mentalities. The words used for the process of conditioning are selected in a way that they will not refer to any strong emotions or subversive thoughts, as we will see in detail below. In terms of this relationship between language and conditioning, David Sisk states that “language becomes a tool for conditioning happiness, which in turn prevents unhappiness from expressing itself in dissenting language” (1997: 32)⁵. That is to say, the subject who does not have access to the necessary words to feel or think different than what his/her conditioning allow him/her to think, becomes content with his/her life which s/he learnt as the

are fulfilling the positions that are determined for them by the ideology. That is to say, individual who is born into an ideology- all individuals without exception are subjected to this process- occupies the “fixed residence” that is designed for him in advance by the ideology (Althusser, 1971: 176). In order to demonstrate this point, Althusser gives the example of “the ideological ritual that surrounds the expectation of a birth” (1971: 176). According to this example, even before the baby is born, it is already known that he will bear “the father’s name”, in this sense he would have a unique place in the world. In the same manner, the positions of the subjects of “the World State” are determined with the moment of being bottled in the insemination rooms. That is to say, they are conditioned, in advance, according to the characteristics of the caste that they will belong to once they are taken from their bottles.

⁵ See Sisk, David W. *Transformation of Language in Modern Dystopias*, London: Greenwood Pres. In this book Sisk argues that Huxley’s emphasis on the manipulation of language in “Brave New World”, “fixes language issues as central for all subsequent dystopias” (1997: 33). As a matter of fact, he defines “the centrality of language and its relationship to individual freedom and State control” (1997: 79) as one of the main features of the genre dystopia.

only and best possible way of living. This aim of constructing mentalities is realized thanks to the above mentioned technique of “hypnopedia” which is the way of teaching moral principles through repetition of certain phrases whose frequency and content is determined according to the characteristics of the castes they are exercised upon.

Furthermore, because the linguistic resources of the subjects are limited to these slogans, their possible reactions to the system is restricted to a few options which have in its core the aim of appreciating the primacy of pleasure. In this sense, what is real for the subjects of “the World State” is what they can express by using the derivations of the slogans that are learnt through hypnopedia. For instance, the phrases “everyone belongs to everyone”, “ending is better than mending”, and “a gramme is better than a damn” which are repeated through the hypnopedia process become true statements for people. As we will see in the following quotation, hypnopedia which can be taken into account as the most obvious example of the manipulation of language is a way of constructing social reality in the manner that system wants it to be, for its own survival:

‘But every one belongs to every one else’, he concluded, citing the hypnopedic proverb. The students nodded, emphatically agreeing with a statement which upwards of sixty-two thousand repetitions in the dark had made them accept, not merely as true, but as axiomatic, self-evident, utterly indisputable. (Huxley, 1969: 26)

Therefore, in Huxley’s imaginary society the above mentioned slogans are taken into account as objective facts, whereas one may say that, they are the only linguistic devices of ideology. In this sense, John Searle’s argument that language is partly constitutive of social reality is relevant. According to him, institutional facts which depend on human agreement cannot exist without some devices to represent, to symbolize something beyond themselves. That is to say, institutional facts are

constructed through attributing some processes or objects new functions which are resulted from collective intentionality. Thus, we need symbols like words to represent them with these new functions. In other words, social reality has to have language or language like structures in order to have institutional facts, whereas the essentiality of language is a result of the situation that “in real life the phenomena in question are extremely complex, and the representation of such complex information requires language” (Searle, 1995: 77).

The relevance of Searle’s theory to our discussion is clear, because the Controllers of “the World State” agree with John Searle concerning the requirement of language for establishing institutional facts. The Controllers also underline this requirement with the complexity of the information derived from the real life situations. This complexity is managed in “the World State”, by the employment of language in the conditioning process since, as we quoted above, “wordless conditioning is crude and wholesale; cannot bring home the finer distinctions, cannot inculcate the more complex courses of behaviour” (Huxley, 1969:18).

However, there is one fundamental difference between two views. According to Searle, institutional facts depend on the existence of the brute facts since we create the former by attributing new functions to the objects that are part of the external reality and as a result that exist independently from us. On the contrary, in terms of “the World State” external reality is irrelevant, because social reality does not depend on the brute facts, whereas what maintains this disjunction is the language itself. Language is partly constitutive of the social reality in “the World State” too, as it is claimed by Searle, but this social reality is completely different from what he proposes it to be. Thus, according to the principles of “the World State” what is real can be confined to what the slogans offer whereas all the claims supporting these

slogans are true without any reference to the external reality. For instance, the Resident Controller for Western Europe, Mustapha Mond⁶ while explicating the secrets of the system to John the Savage, Marx and Watson argues that

Truth's a menace. Our Ford himself did a great deal to shift the emphasis from truth and beauty to comfort and happiness. Mass production demanded the shift. What's the point of truth or beauty or knowledge when the anthrax bombs are popping all around you? (1969: 155)

Once again, in this preference for comfort and beauty, social reality is constructed by the World Controllers in a way to emphasize its complete independence from the external reality. Therefore, the main reason behind using slogans as the tools of conditioning can be understood as an attempt to reach such independence of the constructed social reality.

Moreover, the process of conditioning which is realized through the technique of hypnopedia, shows us that even the most personal feelings are intervened by this technique. People are conditioned according to what they are expected to feel in certain conditions, and only those feelings which are contributing to the preservation of the *status quo* are allowed to exist. In this sense, as we will mention in detail below, language is the key instrument for the elimination of the feelings that may have the potential to challenge the system. The primary aim of “the World State” is to provide the happiness of its subjects in a way to lead the absolute stability, while this happiness is artificially created by conditioning them to be happy. For instance, the beta children are repeatedly told during the hypnopedia process:

⁶ Mustapha Mond is one of the ten Controllers who rule “the World State”. What is distinguished about these Controllers is the fact that “they have therefore reversed the techniques of practically all dictatorships. Theirs is the friendly face of totalitarianism” (Kumar, 1987:260). That is to say, they do not depend their rule on the use of force, rather their primary weapon is the conditioning they employed.

Delta Children wear khaki. Oh no, I don't want to play with Delta children. And Epsilons are still worse. They're too stupid to be able to read or write. Besides they wear black, which is such a beastly colour. I'm so glad I'm a Beta. (1969: 18)

At this point, we should ask the question whether someone's feelings can be determined by an outside intervention. According to Searle, feelings like being afraid have prelinguistic status. However, in the society of "Brave New World", even these personal feelings are taken under control, or eliminated by means of linguistic intervention. Moreover, even if we accept the existence of such feelings as flourishing independently of language, such an intervention into personal feelings is what determines their contents. As a result, not only the institutional facts, but also the feelings are constituted through language, because the mental dispositions of the subjects are created through slogans. Therefore, what Searle regarded as prelinguistic feelings are controlled strictly in "the World State" by manipulating language.

One way of this manipulation which would provide the system its stability is realized through making strong feelings impossible to express and as long as they are not expressed, they may not be thought of and, as a result, they would not exist. According to Booker, this is exactly what takes place in "the World State" who claims that in this society "the populace are simply exposed of to an endless barrage of content- and emotion free language that gradually makes them unable to conceive any other kind" (1994: 59). World Controller Mustapha Mond, by condemning the strong feelings as the sources of instability and cause of the chaos that was prevalent before the establishment of the World State, states that:

What with mothers and lovers, what with the prohibitions they were not conditioned to obey, what with the temptations and the lonely remorse, what with all the diseases and the endless isolating pain, what with the uncertainties and the poverty—they were forced to feel strongly. And feeling strongly (and strongly, what was more, in

solitude, in hopelessly individual isolation), how could they be stable?
(Huxley, 1969: 27)

This is why the strong emotions which might lead to instability are tried to be eliminated. Mond continues that “No pains have been spared to make your lives emotionally easy—to preserve you, so far as that is possible, from having emotions at all” (Huxley, 1969: 29). One part of this project of eliminating pain is getting rid of the words that would express these feelings. Booker argues that

Huxley’s World Controllers appear to agree with Whorf’s theory of linguistic relativity, which suggests that people who have no words to express antisocial sentiments cannot think anti-socially. (Booker, 1994: 59)

According to this thesis, language determines our thoughts although the extent of this determination varies for different interpretations of Whorf’s theory. For the sake of our discussion, we will try to follow the weak deterministic view, claiming that thoughts are seriously influenced by language. As a result, if we do not own the words to express feelings such as love or hate, then it is not possible for us to actually feel them. The Savage’s position can be given as an example to substantiate this argument and, once again, it explicates why the World Controllers attempt to manipulate language.

John the Savage is the son of a Beta⁷ woman, who gave birth to him in the Savage Reservation through the natural way which is forbidden in “the World State”. As we mentioned above, in a way to eliminate strong attachments between individuals like in a relationship between mother and child, the children in “Brave New World” are produced in laboratories. John’s mother Linda who is a Beta,

⁷ Caste system prevails in the society of “the World State”. According to this system, people are classified under five castes. “Alphas and Betas, who are destined for careers as managers, leaders, educators and scientists, are given special treatment by being left alone, while the remaining three castes, Gammas, Deltas and Epsilons are progressively retarded so as to grow smaller and less mentally capable than normal” (Sisk, 1997: 20)

working in the insemination laboratories comes to the Savage Reservation for a trip with her sexual partner Thomas who later becomes the Director of Hatcheries and Conditioning. During this trip, Linda takes a walk around mountains and she hits her head to the rocks accidentally. Thomas who cannot find Linda turns back to the civilization of “the World State”. Linda, eventually, has to give birth to her baby in natural ways in this reservation area. Since, because of her conditioning, she believes that having a child is something obscene, the relationship between John and Linda becomes very problematic. Therefore, John grows up in a way to remain in between two cultures, he could neither completely socialize with the values that civilization represents due to his problematic relationship with Linda, nor he could socialize with the children in the village. As a result, John is a tragic figure in the sense that he could not command neither the Zuni language that is used by the people in the village, nor the language of “the World State”. Moreover, to the extent that he could not command fully any of these languages, he could not express what he feels, and his emotions remain vague and without content.

At this point, Savage’s acquaintance with Shakespeare, whose books are forbidden in the civilization and which are not accessible either in the village constitutes the turning point, in the sense of awakening, but it also discloses the reason behind the controllers’ attempt to erase certain words from current language.

Huxley describes John’s encounter with Shakespeare in the following passage:

What did the words exactly mean? He only half knew. But their magic was strong and went on rumbling in his head, and somehow it was as though he had never really hated Popé before; never really hated him because he had never been able to say how much he hated him. But now he had these words, these words like drums and singing and magic. These words and the strange, strange story out of which they were taken (he couldn't make head or tail of it, but it was wonderful, wonderful all the same)—they gave him a reason for hating Popé; and

they made his hatred more real; they even made Popé himself more real. (1969: 89)

As a result, Shakespeare as a new linguistic resource for John, provides him the chance to “formulate certain emotions” (Booker, 1994: 61). One may argue that this is why the controllers, who are aware of the power of the words in leading to new emotions to arise, forbid the works of authors like Shakespeare. Therefore, John’s experience with the new words that he met in reading Shakespeare shows us that the manipulation of language is a complementary action of searching for stability. Shakespeare becomes a shelter for John, which he can identify himself with, because he does not feel belonging either civilization, or to the village. While the World Controllers’ search for stability is shaped not only by the manipulation of language, John’s quest for identity is limited to what the new linguistic resource offers him. That is, controllers eliminate the words that may lead to the subversive feelings to emerge but this operation is accompanied with the actual prevention of the events that might lead any conflict in society, whereas John’s new words which he borrowed from Shakespeare and the actual situations he tries to adopt do not coincide. In this sense, “John is able to find in Shakespeare a fabricated battery of verbal responses to specific situations, but by taking those responses out of their original context he robs them of most of their original power” (Booker, 1994: 61).

This is why in “the World State”, a new oeuvre which is comparable to that of Shakespeare’s cannot be written. Mond, while answering John’s question why *Othello* is forbidden argues:

I've told you; it's old. Besides, they couldn't understand it. ... Because, if it were really like *Othello* nobody could understand it, however new it might be. And if were new, it couldn't possibly be like *Othello*. ... Because our world is not the same as Othello's world. You can't make flivvers without steel—and you can't make tragedies without social instability. The world's stable now. People are happy; they get what

they want, and they never want what they can't get ... That's the price we have to pay for stability. You've got to choose between happiness and what people used to call high art. We've sacrificed the high art. We have the feelies and the scent organ instead. (1969: 149)

At this point, Shakespeare and Helmholtz Watson constitute a critical point for comparison which may help us to identify the limits of the manipulation of language. Watson is an Alpha plus lecturer in the College of Emotional Engineering at the Department of Writing. He was also working as an emotional engineer and writing scenarios for feelies⁸ and he was most talented in writing hypnopedic rhymes. Indeed, the only figure that we can compare with Shakespeare is Watson in the society of “the World State”. Yet, such a comparison is somehow inadequate because, as it is clear in the above quotation, in Huxley’s imaginary society the fine arts are sacrificed for the sake of stability. Therefore, what is regarded as art becomes a matter of engineering so as to maintain harmony with the capitalist rules of society. Thus, in “Brave New World”, the works of art has been deprived of their content with the elimination of the words, and literature is reduced to something which is artificially made according to certain prescriptions.

The difference between these two authors’ works (i.e. Shakespeare and Watson), confirms the proposition that the words have an enormous power over the feelings of the individuals. This is most clear in a dialogue between Lenina and John, who are attracted to each other. In this dialogue we will quote below, Lenina and John are expressing their feelings for each other by referring to the linguistic currency they own. As a result, while John appeals to the words of Shakespeare, Lenina uses rhymes that are written by emotional engineers like Watson:

⁸ These are the movies in which the audience could actually feel the consequences of the heros’ actions such as pain.

Put your arms round me, she (Lenina) commanded. Hug me till you drug me, honey'. She too had poetry at her command, knew words that sang and were spells and beat drums. 'Kiss me... Kiss me till I'm in a coma. Hug me, honey, snuggly ... (Huxley, p.131)

For John, on the other hand, these words are vain and worthless because he has been partially socialized with the values of the reservation area and these values are confirmed with Shakespeare's book. As a result, for the Savage, Lenina's expression of her feelings with the help of rhyme constituted an insult to his love that he found out through the words of Shakespeare. Therefore, John responds Linda's words with referring to Shakespeare:

Down from the waist they are Centaurs, though women all above. But to the girdle do the gods inherit. Beneath is all the fiend's. There's hell, there's darkness, there is the sulphurous pit, burning scalding, stench, consumption; fie, fie, fie, pain, pain! (1969: 132)

Lenina's expression of her feelings through the rhyme that Watson "produced" is an indication of the situation that is defined in the following quotation:

Doing away with literature has severely affected the use of language. Other than insipid popular music-...- there are no models to guide usage and no means available to expand vocabulary or experiment with structure. (Sisk, 1997: 23)

According to Booker, this vapidness of Lenina's way of expressing her feelings "mirrors the vacuity of the emotions experienced by these citizens" (1994: 60). Then, as Booker argues, it may be argued that the richness of the words John the Savage met in the works of Shakespeare is responsible for the course of events that drive John to whip himself and to commit suicide. Both parties shape their feelings for each other with the linguistic resources they have and since the words are limited and the ones that exceed the censure of this limitation are deprived of their contents,

Lenina's attraction for John does not turn into something passionate, whereas Shakespeare's words lead John to love Lenina in an obsessive way.

This situation of impasse can be substantiated with what Watson -the producer of the rhymes that Linda identifies her feelings- states about his products:

I'm pretty good at inventing phrases—you know, the sort of words that suddenly make you jump, almost as though you'd sat on a pin, they seem so new and exciting even though they're about something hypnopedically obvious. But that doesn't seem enough. It's not enough for the phrases to be good; what you make with them ought to be good too. ... (they are good) as far as they go... But they go such a little way. They aren't important enough, somehow...(1969: 46)

Therefore, regarding what Watson states, language is manipulated in a way to prevent any challenge to the system. In other words, as we stated at the beginning of the chapter, the control of language is carried in such a way that the possibility of thinking or imagining a standard of comparison is completely eliminated. In fact, what is aimed by such control is to make people believe that there is no alternative and the way they live is the best one. Therefore, the closed structure of "the World State" constituting one of the primary goals of the utopian inclination, stands in Huxley's dystopia as the main reason why those same principles regarded as the source of nightmare in the 20th century.

In "Brave New World" it can be claimed that, people are conditioned through the means of language, in a way to behave accordingly with the priorities of the system. Therefore, World Controllers, who believe that language has the characteristic of determining the thoughts, resorted to the methods like the elimination of certain words from the language as well as depriving them from their contents, in order to prevent any challenge to the stability of the system. In this society there may arise moments in which people feel other things than their

conditioning allow, but they cannot know what it is due to the lack of necessary linguistic resources which would help them to shape and express these feelings, which results in the unchallengeable power of the system. In other words, all attempts to challenge the existing order ends with frustration. Due to this, the only serious criticism comes from an outsider, John the Savage who is not subjected to the hypnopedic operations and who borrows the words that contain elements of strong emotions like hate, despair, jealousy, affection etc. from Shakespeare. About John's resistance, one may say that, it is not understood by the public. When he tried to tell the Deltas that soma is the poison that makes them slaves, and they should get rid of this substance if they want to be free, the Deltas attacked him. Thus, being free, in terms of the meaning we attribute to this concept, does not constitute a major concern for the subjects of "the World State". Although they may think that they are free, the content of this freedom does not lead to any consequences, it only stands as a part of the hypnopedic slogans which they take as axioms. This is most apparent in the dialogue between Lenina Crowne who is a Beta and Bernard Marx who is an Alpha plus:

'How is it that I can't, or rather—because, after all, I know quite well why I can't—what would it be like if I could, if I were free—not enslaved by my conditioning'

'But, Bernard, you're saying the most awful things.'

'Don't you wish you were free, Lenina?'

'I don't know what you mean. I am free. Free to have the most wonderful time. Everybody's happy nowadays.'

He laughed, 'Yes, 'Everybody's happy nowadays.' We begin giving the children that at five. But wouldn't you like to be free to be happy in some other way, Lenina? In your own way, for example; not in everybody else's way.'

'I don't know what you mean.' she repeated. (1969: 61)

Therefore, people in "the World State" surrounded by a language with which they cannot imagine any alternative or change in the lives they have. They think with

the hypnopedic slogans and they are subjected to them during their childhood and they do not conceive the meanings of the other words that are independent of these slogans. Therefore, just like John the Savage did in his encounter with Shakespeare, they give automatic responses to certain conditions. As a result, when Marx talks about things like passion or freedom in a manner which is beyond the confines of the hypnopedic slogans, Lenina gets annoyed by hearing them, as if Marx's statements are insulting some sacred reality. This is the same response that John gives when Watson laughs at some parts that John reads from Shakespeare's "*Romeo and Juliet*". Although, as the emotional engineer he owns much more words than the others we met in "the World State", still the references to such notions as fathers and mothers are ridiculous for him. When Watson laughs:

John the Savage looked at him over the top of his book and then, as the laughter still continued, closed it indignantly, got up and, with the gesture of one who removes his pearl from before swine, locked it away in its drawer. (Huxley, 1969: 125)

One should note that, being Alpha pluses Watson's and Marx's conditionings are much lower than the members of the other castes, so one may expect them to challenge the system, or be more open-minded towards alternative meaning systems, yet they are not. Mond says: "Each one of us, of course...goes through life inside a bottle. But if we happen to be Alphas, our bottles are, relatively speaking, enormous. We should suffer acutely if we were confined in a narrower space" (Huxley, 1969: 151). It can be claimed that this low level of conditioning sometimes leads to the development of a feeling of discontent with respect to existing order, yet, since they do not have necessary linguistic resources - although they have more words than others do- it results in depression which makes them isolated from the rest of the society. Their words are not capable of directing their discontent into a serious

challenge or resistance and their minds which are constituted of the hypnopedic slogans do not let them to come up with alternatives. This impossibility can be found in the passage on Watson's words on writing. He states:

I'm thinking of a queer feeling I sometimes get, a feeling that I've got something important to say and the power to say it—only I don't know what it is, and I can't make any use of the power. If there was some different way of writing..... Or else something else to write about..... Can you say something about nothing? (Huxley, 1969: 47)

Then, neither Marx nor Watson is capable of breaking up with the imposed reality of the system and their discontents remain as a source of passivity rather than leading them to an action to change. Therefore, the relative resistances of these two characters are vain in the sense that they have no consequences due to their inabilities of coming up with alternatives. Moreover, the inability of the Alpha pluses to initiate a serious point of resistance is a result of the situation that the words that are accessible to them are presented as some notions obscene and ridiculous. This is why when Watson hears about Romeo and Juliet and the conflicts and clashes in this story which includes mothers, fathers and love, despite all his discontent with the existing system, begins to laugh. This is because, the words that are inherited from the past are deprived of their references with which a challenge can be initiated. As Sisk comments, in "the World State", "words still exist, but the concepts they stand have been altered" (1997: 26) whereas this alteration resulted with the ancient concepts' association with absurdity and obscenity. To demonstrate this, let us turn to the conversation between The Director of the Hatheries and Conditioning and his students to see the reactions of the students to the word "mother" which is the major source of obscenity in "Brave New World":

There was an uneasy silence. Several of the boys blushed. They had not yet learned to draw the significant but often very fine distinction

between smut and pure science. One, at last, had the courage to raise a hand.

'Human beings used to be ...' he hesitated; the blood rushed to his cheeks. 'Well, they used to be viviparous'

'Quite right.' The Director nodded approvingly.

(...)

'In brief', the Director summed up, 'the parents were the father and the mother.' The smut that was really science fell with a crash into the boys' eye-avoiding silence. 'Mother,' he repeated loudly rubbing in the science; and, leaning back in his chair, 'These,' he said gravely, 'are unpleasant facts; I know it. But then most historical facts are unpleasant.' (1969: 15)

Regarding these, it is possible to argue that in "Brave New World" by manipulating language, a sense of social reality is established which is unchallengeable, whereas any attempt to do this is rendered ridiculous. The slogans that are repeated in hypnopedia constitute what is real for these subjects, like "everybody belongs to everybody else". Moreover, the control over language ends in the reproduction of the system with each of these axioms, since even the subjects who have the most extensive access to the words cannot imagine a social order other than "the World State's". By examining the society of the "Brave New World", it can be claimed that people are imprisoned in the hypnopedic slogans and the Controllers are aware of the fact that language, if not controlled or manipulated, would give subjects the material to challenge the stability by imagining a means of standard of comparison. This manipulation can be justified by the rulers since the only serious resistance comes from an outsider who has words that the insiders do not have access. To sum up, the reason behind the manipulation of language in "Brave New World" is that, it is not possible for the system to survive without such an operation, because otherwise language may serve to the resistance of the subjects. Consequently, in order to eliminate this possibility of resistance which could threaten

the absolute stability of the political order, language is reduced to the debased form of slogans, which enabled the Controllers to create a sense of social reality in which everybody would act automatically in a way determined by the slogans. This would consequently guarantee the maintenance of the system forever.

2.2 Manipulation of Language in Zamyatin's "We": an Example of Constituting the Self through "the Other"

Let us begin by quoting a remarkable passage from "We":

It is for you to place the beneficial yoke of reason round the necks of the unknown beings who inhabit other planets – still living, it may be, in the primitive state known as freedom. If they will not understand that we are bringing them a mathematically infallible happiness, we shall be obliged to force them to be happy. But before taking up arms, we shall try what words can do. (1993: 3)

In this passage, it is possible to see that the World Controllers of "Brave New World" are not the only group that is aware of the power of language. The rulers of "One State" in Zamyatin's "We", for their colonial aims, think that the most influential tool of persuasion over the "primitive people" (since they are not members of One State) would be language. In this attribution of power to language geared to diffusing the principles of the system to the other planets, in "One State" language is manipulated in a way to make its subjects believe in the necessity of following what the state offers. In other words, in this society language is controlled and used in order to construct social reality in a way that justifies the system's existence and rationalizes its principles.

In order to pursue such justification, the existing order defines itself with the certainty of mathematical terms, so that it could create a sense of being indispensable and perfect. By using these mathematical forms, system is founded upon the

unmistakable result of a mathematical formulation. Moreover, it is suggested that the history of the humanity progressed, in a manner that certain events played roles similar to what numbers do in the four operations of mathematics, towards the last point in history, towards the last revolution which may not be subjected to any further change which is the perfect society of “One State”. As a result, “One State” identifies itself as the highest point in history. As representative of this mentality, D-503, the engineer of the Integral –the machine that would carry the principles of “One State” to other planets- writes in his diary:

All human history, as far back as we know it, is the history of moving from nomadic life to a more settled way of life. So doesn't it follow that the most settled form of life (ours) is by the same token the most perfect form of life (ours)? (Zamyatin, 1993: 11)

In order to justify its principles and to create the sense that it is the perfect system which would humanity could ever reach, the rulers of “One State” imposed a mathematical language which is already (by definition) rational. By employing mathematics as a linguistic resource, the citizens of “One State” are defined as the elements in the big mathematical formulation of this perfect system, since “One State” is the perfect phase that humanity could ever reach, people, in order to become part of this perfection, are reduced to the subparts of a big perfect organism. As Booker comments:

The inhabitants of Zamyatin's glass-enclosed city thus have numerical labels instead of names, and they are even referred to as “numbers” rather than people. These “numbers” have lost all true individuality; they are merely interchangeable parts in the giant machine of the State. As the book's narrator D-503 explains, nobody is one, but one of. (Booker, p.26)

In other words, through using mathematical symbols in a way to substitute names is to create a sense of belonging to a whole and at the same time, being deprived of identity if one is left out of this formula. In fact, this deprivation of

people from their individuality constantly reminds them that they are meaningful only within society, is in line with the search for stability which is the common goal in all the dystopias that we are examining. That is to say, once a “Number” learns that s/he is nothing outside of “One State”, s/he would work for the continuity for this system in order to protect the meaning and identity of his/her life.

In addition, by using numbers as the linguistic material to name people, they are transformed from human beings who are capable of having irrational feelings into creatures behaving according to the predictability of numbers which do not allow any indeterminacy. Therefore, they are expected to act in accordance with the mechanical order that is imposed through the “Table of Hours’ which divides the day into the periods in which “Numbers” are supposed to act in the same manner with the other cells of the organism of “One State”. D-503 tells us about the time table:

Every morning, with six- wheeled precision, at the very same hour and the very same minute, we get up, millions of us, as though we are one. At the very same hour, millions of us as one, we start to work. Later, millions as one, we stop. And then, like one body with a million hands, at one and the same second according to the Table, we lift the spoon to our lips. (1993: 13)

What is expected from a “Number”, is to act in accordance with others in a way to realize this established harmony, and since they are surrounded by glass, everyone is aware of what others are doing at a given time. The result of this “panopticon” factor provided by the transparency of glass-made walls is the successful diffuse of “One State” ideology. Therefore, what remains outside of this order can only be ridiculous and a source of embarrassment because it would be as irrational as not believing that two times two equals to four. That is to say, since it is the case that “One State” is taken into account as the other side of the equilibrium in a mathematical operation like two times two, it is possible to argue that not following

One State's principles are as absurd and irrational as claiming, for instance that two times two equals to five⁹.

Thanks to this "absolute rationality of the system", social reality is constructed in a manner that anything that belongs to this perfect order has to be flawless. One may witness this in D-503's words of his diary which he writes for propaganda that would be used in the process of colonizing other planets:

This, surely, will be a derivative of our life, of the mathematically perfect life of One State, and if that is so, then won't this be, of its own accord, whatever I wish, an epic? (1993: 6)

Following the same line of reasoning, the language system of "One State" is also constructed as perfect because of being derived from the perfect order under the rule of Benefactor. Yet, in fact, in Zamyatin's dystopia it is not the system that gives the language its perfectness, rather the sense that "One State" is perfect is partially a linguistic construct. In other words, by relying on mathematical forms and adapting them into the language, reality is manipulated in such a way that what is defined through this perfect language must also be rational. As a result, it becomes indispensable for the numbers to believe what is proposed by the language for the sake of being rational. This is why D-503 gets confused about his feelings for another "Number", I- 330, and asks "maybe that nonsense about love and jealousy is not just in stupid old books" (1993: 63).

It may be argued that the existence of the words like love, jealousy etc. should not be understood as an indication of "One State" language's capability of signifying the so-called irrational feelings. In fact, these words such as 'soul' (which we will investigate later in terms of what is meant in "We"), are depicted as ancient

⁹ We will meet with this same operation again in terms of searching for the justification of the system but in a completely different understanding in our examination of the "Nineteen Eighty-Four".

words that survived till the time of “One State”. In this sense, perhaps this survival is not a result of a natural process; rather it may be the case that the rulers of “One State” intentionally left some words from ancient times during their process of reconstructing language. Either way (either it is a “natural process” or lead by the rulers), these remnants of ancient languages are controlled and used in a way to confirm the unmistakable and rational character of “One State” and its language. In this context, what is argued by Booker concerning the relationship between “One State” and history is also applicable for the relationship with language. He argues that in this state “existing accounts of the past are designed merely to demonstrate the superiority of the present, indicating an ‘impassable abyss between the present and the past’ and depicting the past as a savage time of misery and chaos” (1994: 40). One can argue that in the same manner, the surviving words from the ancient language are still utilized in order to ascertain the superiority and the rational character of One State’s language. When we compare this technique with the ones employed in “Brave New World”, it is clear that linguistic control in “We” is much more complicated; because rather than erasing certain words, the rulers in “We” engage in an alteration process, in which they keep some of the ancient words in order to use them for their own accord. That is to say, the ancient words are tamed in such a way that they contribute to the preservation of stability by avoiding any possibility of resistance that could arise from these remnants and by confirming the existing political order as the best system ever.

To prove the superiority of the new system as well as the language that is derived from it; these remnants of the ancient language are allowed for use as ridiculous terms. The words such as love are defined by D-503 with the following words:

That's all the heart is –an ideal pump; a pump sucking up a liquid– to call that compression, contraction, is a technical absurdity; from which it follows how absurd, unnatural, diseased are all these 'loves' and 'pities' and anything else that's supposed to cause this compression. (1993: 165)

In Zamyatin's dystopia, then, the manipulation of language is carried in such a way that certain words from the ancient times are purposively kept in order to show the irrational character of the previous systems, whereas the lack of such words in the current language of "We" is an indicator of the reason that why "One State" can be comparable to an unmistakable mathematical formulation.

This dualism of the old versus the new can also be seen when we examine what D-503 tells in terms of literature:

How could it have happened, I wondered, that the ancients did not immediately see how completely idiotic their literature and poetry was. The immense majestic power of the artistic word was squandered for absolutely nothing. It's simply ridiculous – everybody wrote about whatever popped into his head. It's just as stupid and ridiculous as the fact that the ancients let the ocean go on dumbly beating against the shore around the clock, and the millions of kilogrammeters locked up inside the waves went for nothing but kindling lovers' emotions. We've taken the waves' sweet nothings and turned them into electricity... taken a mad crashing foaming beast and turned it into a domestic animal. In just the same way we've tamed and saddled what used to be the wild nature of poetry. Poetry today is not some impudent nightingale's piping – poetry is government service, poetry is usefulness. (1993: 66)

Regarding this quotation and D-503's constant references to the ancient language and literature, it can be argued that the language of "One State" is characterized in juxtaposition to the features of the ancient language. That is to say, by defining the ancient language as "the other" of itself and emphasizing this "other"'s irrationality, the language of "One State" is constructed in opposition to its other. In other words, the perfectness of "One State" is achieved by demarcating its language from the irrationality of ancient times. This means that for showing the

superiority of “One State”, certain elements from the ancient language have been preserved. Perhaps, due to the lack of technologies of conditioning available in “Brave New World”, the system’s only chance of proving its superiority in Zamyatin’s society is to contrast itself with the other. That is to say, the rulers in “We” cannot risk the elimination of some measure of comparison such as the ancient words.

This way of manipulating language which is pursued by ridiculing the ancient concepts for providing the stability of the system, in an ironical way, leads to the resistance. In other words, the numbers who are not successfully interpellated by the system could identify themselves with these words that are left from the ancient languages. This is why, as it is the case in “Brave New World”, people who challenges the political order in “One State” are also those who have access to the ancient words. Yet, due to the differences in the policies of manipulating language, in these two societies rebels belong to different groups. While in “Brave New World” language is manipulated by wiping out certain words that belong to preceding political orders and the only serious challenge comes from an outsider- John the Savage- who owns the erased words thanks to Shakespeare; in Zamyatin’s society, the ancient words are kept in order to prove the superiority of the Benefactor’s rule and the resisters –the mephis¹⁰- are the “Numbers” of “One State” who are appealed by those words that are preserved by the system.

Although D-503 says about the rebels that:

These are, fortunately, no more than little chance details; it is easy to repair them without bringing to a halt the great eternal progress of the whole Machine. And in order to discard some bolt that has gotten

¹⁰ Mephis are the members of the revolutionary organization called Mephi which works for overthrowing the “rational order” of “One State” by destroying the green wall that surrounds the civilization.

bent, we have the heavy, skillful hand of the Benefactor, we have the experienced eye of the Guardians. (1993: 15)

after his acquaintance with I-330 - a member of the Mephi organization preparing a revolution against the state- the thoughts he has always tried to repress about the system come to the surface and he begins to describe his experiences through the ancient words he used to ridicule before. In other words, D-503 who was a loyal member of the system and who was obsessed with the order, rationality and mathematics, gradually becomes a rebel, in spite of the fact that, from time to time this process is accompanied with confusion and denial.

When we examine the challenges to the system in “Brave New World” and “We” together, it may be argued that language becomes the ground not only for reaching stability, but also a domain for the rebellion. In this manner, as long as language, which is tried to be taken under control through manipulation, provide a measure of comparison for the people, it may allow them the chances for resisting because as claimed in Orwell’s text:

The masses never revolt of their own accord, and they never revolt merely because they are oppressed. Indeed, so long as they are not permitted to have standards of comparison, they never even become aware that they are oppressed. (1990: 169)

Then, language constitutes one of the most important domains in which people can express their discontent and, as a result, turn it into a movement in “We”. This is explicit in the name of the Mephi organization which is taken from an ancient name. When D-503 passes to the other side of the green wall with I-330, to the place where people live within nature in a “primitive” way, he realizes the origin of this name:

Now I see the huge, familiar letters on the stone: “Mephi.” And it somehow seems to me that it’s just as it should be – that’s the strong, simple thread tying everything together. I see a crude drawing (also on the stone, maybe) of a winged youth with a transparent body and instead of a heart he has a glowing coal, blindingly crimson. And

again I feel I understand this coal, or rather, I feel it – just as I feel each word (she’s speaking up there, on the stone) without actually hearing it. (1993: 151)

D- 503’s mental awakening is important because he used to attribute heart only the physical function of a pump providing pressure, now understands that this same heart can be the source of irrational feelings which the “glowing coal” signifies. Therefore, the word Mephi does not represent something ridiculous for him any more. This is the point in story in which the loyal “Number” of “One State” – D- 503 realizes that he is turning into a rebel. Indeed, this transformation – which has begun with his love for I-330- was possible thanks to the preservation of certain words belonging to preceding languages. Although these remnants are presented as ridiculous and irrational, people who feel discontent with the political order may identify themselves with these words and this may lead to a challenge to the system. Therefore, since the words that represent strong emotions are not eliminated, as it was the case in “Brave New World”, those feelings which the good “Numbers” try to suppress survived. In this sense, D- 503’s rebellion began with his irrational feelings for E- 330 and continued with the questions in his mind concerning the existence of irrational numbers which he had tried to avoid thinking since the first time he heard about them:

I remember how I cried, I beat my fists on the table and bawled: ‘I don’t want $\sqrt{-1}$! Take it out of me, this $\sqrt{-1}$!’ That irrational root grew in me like some alien thing, strange and terrifying, and it was eating me, and you couldn’t make any sense of it or neutralize it because it was completely beyond ratio.

And now here’s that $\sqrt{-1}$ again. I’ve looked over these records of mine, and it’s clear to me that I’ve been fooling myself, and all because I did not want to see that $\sqrt{-1}$. (1993: 39)

The possibility of $\sqrt{-1}$ for D-503 is a challenge to the mathematical order of “One State” because he cannot comprehend it within the confines of his actual state

of mind. This number with its very “existence” is an indicator of the situation that the mathematical and hence the rational order of the things is not unchallengeable or perfect. Accordingly, the propositions he regarded as representative of reality are shaken, and he realizes that, he himself is not a “Number”, rather he is an individual. Consequently, he finds the source of resistance again in the mathematical language, i.e., in the same discursive domain which had led him to conformism.

Interestingly, D-503 begins to associate the term $\sqrt{-1}$ with R-13¹¹ and I-330.

After a conversation with R- 13 on poetry, D-503 writes that

I don't know why –it just seemed to come out of nowhere- but I thought of that woman (I-330), of her tone of voice. A very thin thread of some kind stretched between her and R. What kind of thread? I could feel the $\sqrt{-1}$ begin to stir in me again. (1993: 43)

We see that those two “Numbers” (I-330 and R-13) are in fact Mephis and, in this sense, this association of them with $\sqrt{-1}$ (which represents a challenge to “One State”) is not arbitrary. At this point, the position of R-13 should be further investigated in order to complete our argument in terms of the relationship between language and resistance, which will help us to substantiate the reason why the rulers manipulate language and what kind of a social reality is created through this manipulation. Due to his job, R-13 is the “Number” who has access to much more words than any other “Number” whereas he fulfills his duty by writing poems on the infinite happiness provided by living in accordance with the laws of the multiplication table. Yet, when we go on reading the text, we learn that he is, in fact, a rebel. This makes us think that whether there is a relationship between having a good command of language (as well as realizing how it is manipulated by the power holders) and living in a manner to allow resistance. As we will discuss later, in the

¹¹ R-13, just like the figure of Helmholtz Watson in the “Brave New World”, is one of the “Numbers” who is responsible for the literary products of the state.

three dystopias we examine there are always some individuals who work on language and simultaneously who are rebels.

The relationship between the access to the words that are remnants of the previous societies and the possibility of challenging the system can be further demonstrated with the previous example –D-503’s transformation process from a good citizen to a semi- rebel. The language D-503 used before he met I-330 was the manipulated language of “One State”, so, he expresses his thoughts by the words of the rational philosophy of the system. This is why D-503 most frequently uses the phrase “it is clear that”, because, he expects the real life situations to be as determined as the result of a mathematical operation which does not allow any irrationality. At this point, one can say that his irrational feelings for I-330 create a distance between him and the words he identifies with himself. Consequently, starting with this relationship, he appeals to the ancient words in order to express his thoughts. While narrating a conversation with I-330, D-503 writes in his diary that “‘It’s clear... that is, I mean...’ (Damn that ‘clear’ I keep saying)”(1993: 30). D-503’s alienation with the words characterized by the ideology of “One State” is repeated in another dialogue with I-330:

I can feel the sharp, physical pain in my heart as though it were happening right now. I remember thinking, ‘If a nonphysical stimulus can produce the physical reaction of pain, it’s clear that...’
Unfortunately, I didn’t work the conclusion all the way out: All I remember is some passing thought about the ‘soul’, and the pointless old proverb flashed through my mind: ‘His heart sank into his boots.’
(1993: 137)

In this passage, although D-503 attribute the phrase “heart sinking into the boots” as “pointless” due to his confusion about which side to take, he cannot formulate his thoughts and emotions by the manipulated language of “One State” any more. Rather, the ancient words stand for him as a set of criteria for comparison

which would help him to realize gradually his own discontent with the existing order. For instance, the word “you” plays a central role in the transformation of D-503 whose records are called “We” to represent his priority for the whole, when it is compared with the part. In other words, the process that D-503 starts as a “Number” and ends as an individual is accompanied by the ancient words which were for him only irrelevant and ridiculous words before. The potential of these words for mental resistance is introduced to him by I-330. He states:

She'd switched to the familiar form of 'you' – an ancient, forgotten form... the 'you' a master used to his slave. It was slowly sinking into me, but sharp: Yes, I am a slave, and that is also how it *has to be*, also good. (1993: 71)

Later in the text, Zamyatin narrates the way D-503 internalized ancient words: D-503 says that “I’m headed straight there, inside, and I call her (by the intimate ‘you’): ‘But surely you know —I can’t do without you. So why this...?’” (1993: 85). D-503, once again refers to the importance of this word (you) for him when he sees only this word as the word that expresses all his feelings.

Another word enabling the transformation process of D-503 is “soul”. Throughout the text, as a mathematician who believes in the absolute rationality, he identifies the irrational process he goes through as an illness. In order to get treatment for his abnormal feelings he goes to the doctor, and the doctor tells him that he has got a soul. Here, by focusing on what D-503 says about the word ‘soul’, it is possible to conceive that in Zamyatin the language is manipulated in a way that the subversive meanings are excluded from the content of the words. After hearing the diagnosis that he has a soul, D-503 reacts: “A soul? That strange, ancient, long-forgotten word. We sometimes used expressions like ‘soul- mate’, ‘body and soul’,

‘soul destroying’, and so on, but soul...” (1993: 86). The concept of soul, then has been rendered meaningless by the society of “We”.

Regarding these exclusions and repression on meaning in “One State” language is controlled in a way to serve the system to prove its definite superiority over any possible human society. That is to say, the state itself allows some words to survive in order to allow a comparison and indicate the irrational character of ancient societies as “the other”, which would help them to justify accomplished and finalized nature of the current order. Under the rule of “One State”, such selective attribution of meaning constructs the subjects as rational beings who are incapable of subversive feelings, which in turn, might disturb stability. One may argue that this search for stability is the main reason behind such a manipulation. Allowing certain words to be used from the ancient times makes their ridiculing possible. In line with this, any attempt to change the system is represented as absurd and awkward. In comparison with the “Brave New World”, in “We” people are capable of comparison; however, language stands as a measure of this operation as long as the result is the confirmation of the superiority of “One State”. In other words, as we stated at the beginning of the chapter, in “One State” too, the manipulation of language aims depriving people of their means of finding and articulating the points of resistance. In “One State” language is used and controlled in a more “liberal” way that it may allow to develop a measure of comparison, but this serves to the stability of the system.

Indeed, the motive behind the manipulation of language is revealed in the text in the points of resistance because any resistance is accompanied, or even shaped by the words that are belonging to the previous societies. In this sense, although it is possible to argue that the survival of these words are directed by the state in order to

provide justification for itself, the “Numbers” who have some degree of access to the old words and meanings constitute the most serious challenge for the system. In Zamyatin’s society the possibility of language to direct the discontent can be conceived as the major reason behind its manipulation in a way to provide continuity and stability of existing social order.

2.3. Establishing the World of Simulation: Newspeak and Doublethink in Orwell’s “Nineteen Eighty-Four”

Having examined the manipulation of language in the texts of “Brave New World” and “We”, it is argued that the words signifying things that are incompatible with the ideology of the political order are either eliminated as it is the case in “the World State”, or are tamed by being altered in terms of content, as we can witness in “One State”. In both societies manipulation of language is achieved by an absolute control over the current language. In the “Nineteen Eighty-Four”, we will be exposed to the most systematic attempt of such manipulations: the search for stability is pursued by constructing a new language which works according to the ruling unit’s- namely the Party’s- philosophy of doublethink which is called Newspeak. Therefore, in this section we will, firstly, try to identify what doublethink means, which in turn, will help us to clarify the *raison d’etre* of Newspeak. Then, by examining this method we will discuss the role of this operation in maintaining the closedness and the stability of the system.

In the text of “Nineteen Eighty-Four” written by Orwell, the world is divided into three regions under the authority of the states of “Ocenia”, Euroasia and Eastasia. These three states which are equivalent to each other in terms of force

involve in a war with each other, yet, this war does not resemble to the conventional wars in the manner we understand it, because this constant state of war does not have its victors and defeated ones. Goldstein who is the leader (who may be indeed an imaginary figure) of the subversive organization of Brotherhood, in a way to disclose the secrets of Ingsoc¹², states in his text called “the Book”¹³ on the issue of war:

Though it is unreal it is not meaningless. It eats up the surplus of consumable goods, and it helps to preserve the special mental atmosphere that a hierarchical society needs.....the object of the war is not to make or prevent conquests of territory, but to keep the structure of society intact. (1990: 207)

One may realize that the search for constant state of war is just a consequence of the efforts of the rulers in “Ocenia” (which is the Party) to hold power, because the primary aim of this group is to have power for the sake of power.¹⁴ Therefore,

¹² The name of the political regime that prevails in “Ocenia”. The protagonist of the story, Winston “did not believe he had ever heard the word Ingsoc before 1960, but it was possible that in its Oldspeak form –‘English Socialism’, that is to say- it had been current earlier” (1990: 38). In “the Book” that we will mention below, which is attributed to the leader of the oppositional organization “Brotherhood”, in a way to clarify the relationship between the system prevailing in “Ocenia” and socialism, it is written that “the Party rejects and vilifies every principle for which the Socialist movement originally stood, and it chooses to do this in the name of Socialism” (1993: 225) thanks to the phraseology it inherited from the earlier socialist movement out of which it grew(1993: 215).

¹³ “The book” is the text that discloses the principles that “Ocenia” is founded upon. It is attributed to Goldstein whose existence is questionable since this figure is preserved by the system in order to sustain the fear that leads the subjects to obey to the Party’s rule and also because it constitutes ‘the other’ that the Party defines itself in opposition to. The possibility that Goldstein might be an imaginary figure which is presented by the system can be confirmed with O’Brien’s words: “The more the Party is powerful, the less it will be tolerant: the weaker the opposition, the tighter the despotism. Goldstein and his heresies will live for ever. Every day, at every moment, they will be defeated, discredited, ridiculed, spat upon- and yet they will always survive” (Orwell, 1990: 281). The non- existence of Goldstein can be also understood because of the fact that O’Brien confesses that the actual author of “the Book”, is himself, not Goldstein.

¹⁴ Raymond Williams in his book “Orwell”, identifies this obsession with power of the Party as the “terrifying irrationalism of the climax of Nineteen Eighty-Four” (1991: 124). According to Williams the presentation of a ‘natural instinct’ behind the want of power would result with the “cancellation of inquiry and argument” (1991:124) and would reduce all human action to some kind of uniformity. That is to say, while what Orwell tries to realize with “Nineteen Eighty-Four” is a warning against totalitarian systems, Williams argues that he develops “a totalitarian way of warning” against it because such a position might lead to perceive the attempts to distinguish between political orders unnecessary. Williams states that “ the warning that the world could be going that way became, in the very absoluteness of the fiction, an imaginative submission to its inevitability” (1991: 126) and the only thing that can break this feeling of inevitability is “to show little respect to those men and women including from the whole record Orwell himself, who have fought and are fighting the destructive and

these people who accomplished this aim are obsessed with how to manage keeping this power in their hands. To this purpose, doublethink as a new strategy of thinking comes to the foreground to sustain this continuity.

Doublethink means the power of holding two contradictory beliefs in one's mind simultaneously, and accepting both of them. The Party intellectual knows in which direction his memories must be altered; he therefore knows that he is playing tricks with reality; but by the exercise of doublethink he also satisfies himself that reality is not violated. The process has to be conscious, or it would not be carried out with sufficient precision, but it also has to be unconscious, or it would bring with it a feeling or falsity and hence of guilt. Doublethink lies at the very heart of Ingsoc, since the essential act of the Party is to use conscious deception while retaining the firmness of purpose that goes with complete honesty..... Even in using the word doublethink it is necessary to exercise doublethink. For by using the word one admits that one is tampering with reality; by a fresh act of doublethink one erases this knowledge. (1990: 223)

The clearest examples of the way doublethink works are found in the three slogans of the party: "War is Peace", "Freedom is slavery" and "Ignorance is Strength". Thus, the terms that are in contradiction with the traditional way are associated with each other, by creating a sense of total alienation from the traditional attributes of these concepts. Obviously, it is not expected from the subjects to understand what these slogans in fact refer to. Therefore, as it is the case in the "Brave New World", the minds of the people are controlled in such a way that they provide automatic responses to the actual developments through the lenses of these slogans. The last thing that is desired by the Party is its members thinking in a rational manner. As a result, a new language is constructed which relies on the logic

ignorant trends that are still so powerful" (1991:126) and to those people whose major inclination is not to attain power, rather to work for the realization of values like freedom, peace and dignity. Since this debate is beyond the scope of the thesis the principal aim of which is to analyze the distortion of history and language we will not engage in a detailed analysis of the Party's motive of 'obtaining 'power for the sake of power'. For further discussion see Williams, Raymond. (1991), *Orwell*, London: Fontana Press.

of doublethink, so as to conceal the contradictions in the slogans we mentioned above. The logic of doublethink suggests that the same words involve two opposite meanings in themselves.

Therefore, this new language operates in such a way that the party member would know what is expected from him without involving in a reflective process, since the words in this new language called Newspeak (such as “blackwhite”) by definition contradict with themselves and make rational thinking impossible. The very existence of this word (blackwhite) in Newspeak refers to the party members’ ability to maintain doublethink in adapting to the conditions in a way to confirm the truth of the party. For instance:

Like so many Newspeak words, this word has two mutually contradictory meanings. Applied to an opponent, it means the habit of impudently claiming that black is white, in contradiction of plain facts. Applied to a Party member, it means a loyal willingness to say that black is white when party discipline demands this. But it means also the ability to believe that black is white, and more to know that black is white, and to forget that one has ever believed the contrary. (1990: 221)

In Orwell’s text what is aimed by the Party in establishing doublethink would be fully realized when the latest version of Newspeak takes place of Oldspeak. In other words, in the year 1984, the version of Newspeak used consists of the temporary terms which would be eliminated when the 11th edition will be introduced by the time 2050. Thus, the words of Newspeak that are accessible to Winston and other party members are means of realizing doublethink whereas the ultimate aim behind the establishment of the 11th edition is given as “to make all other modes of thought impossible” (1990:312). In other words, when the year 2050 is reached,

doublethink would be the natural way of thinking and a means of Newspeak¹⁵ since as it is stated by the philologist Syme:

Even now, of course, there's no reason or excuse for committing thoughtcrime. It's merely a question of self-discipline, reality-control. But in the end there won't be any need for that. The revolution will be complete when the language is perfect. Newspeak is Ingsoc and Ingsoc is Newspeak. (1990: 55)

It may be argued that the Party members of "Ocenia" share the assumption with the World Controllers of "Brave New World" that language is constitutive of the thoughts, and hence it is manipulated in a way to eliminate any existence of the words that refer to the "subversive thoughts". Yet, in the "Nineteen Eighty-Four", the manipulation of language is not limited to the practice of erasing the words. Rather, the whole systematic of language is changed through establishing new words which consist of the fragmentation of the terms that belong to Oldspeak. In this sense, these new words which are the fragmented parts of the older ones in terms of structure, are also reduced in terms of content and meaning. The result is the successful restriction of the scope of thinking. This structural manipulation cannot be separated from the operations over the content of the words. This is clear in the Newspeak words'

¹⁵ This point leads to many controversies in terms of the studies on Newspeak. For instance, in his book "The Language of 1984", W.F. Bolton argues that "the vocabulary of a language is not simply what a dictionary contains; the diminution of a dictionary does not restrict speakers to a smaller vocabulary" (1984: 35). According to this understanding, it is not possible for Newspeak to replace Oldspeak, by simply introducing new editions of language. In this sense, Bolton claims that "would the disappearance of a word from the vocabulary, whether by its exclusion from the dictionary or otherwise, really leave the corresponding thought unthinkable? No, because language and thought do not have a 1:1 relationship" (1984: 36). Roger Fowler also agrees with Bolton. In his book "The Language of George Orwell" where he examines the form and style of the novel "Nineteen Eighty – Four" , Fowler argues that "Newspeak seems rather to be presented as the implausible fantasy of an overconfident regime" (1995: 211). Ertuğrul Koç also argues that Oldspeak cannot cease to exist but through suggesting different reasons. He argues that "Newspeak, which has become a convention, creates one notion, one ideology. But this, too, is dangerous for the health of the society because one-sidedness creates stagnation...To avoid this, Oldspeak, the language which contains opposites and which operates simultaneously with Newspeak, is certain to exist forever" (1992: 5). According to this understanding it is not possible for newspeak to survive without having an "enemy or opponent to convene the resist against". For further discussion on the Otherness of Oldspeak see Koç, Ertuğrul. (1992) *Desire/Language/Truth: a study of power relations in Orwell's Nineteen Eighty-Four*

characteristic of being consisted of short and hard voices. It is suggested that shortening words was also a means of shortening the possible signifieds. Moreover, it can be argued that Orwell implies that such manipulation was inspired by the relationship of certain political regimes with language in the 20th century:

Even in the early decades of the twentieth century, telescoped words and phrases had been one of the characteristic features of political language; and it had been noticed that the tendency to use abbreviations of this kind was most marked in totalitarian countries and totalitarian organizations. Examples were such words as *Nazi*, *Gestapo*, *Comintern*, *Inprecor*, *Agitprop*. In the beginning the practice had been adopted as it were instinctively, but in Newspeak it was used with a conscious purpose. It was perceived that in thus abbreviating a name one narrowed and subtly altered its meaning, by cutting out most of the associations that would otherwise cling to it....the associations called up by a word like *Minitrue* are fewer and more controllable than those called up by *Ministry of Truth*. (1990: 321)

The aim of the Party to establish a new language which depends on grammatical simplicity is again, a product of searching for absolute stability. In other words, unlike the other two dystopias we examined, in the “Nineteen Eighty-Four”, the manipulation of language is extended to its form and structure. Through this operation what is aimed is to construct a language consisted of the words that sound typical, which in turn, would help to eliminate any sense of difference or individuality. Again, difference and individuality are taken into account as possible forms of resistance to the existing order. This suggestion seems logical when we take into account party’s aim of creating:

A nation of warriors and fanatics, marching forward in perfect unity, all thinking the same thoughts and shouting the same slogans, perpetually working, fighting, triumphing, persecuting- three hundred million people all with the same face. (1990: 77)

Therefore, the Party expects its subjects to act, speak, think and even sound in the same manner, and this is why Newspeak is “characterized by grammatical regularity, syntactical simplicity, and a vocabulary shorn of unnecessary synonyms and

confusing nuances” (Burgess, 1987: 39). The words had few syllables and the emphasis was shared equally by them (Orwell, 1990:247). Hence, the words of the Party are characterized with “their harsh sound and a certain willful ugliness which was in accord with the spirit of Ingsoc”(1990: 322).

Therefore, in Orwell’s dystopia the primary purpose of creating a language that sounds in a rhythmic order and which is deprived of the content that Oldspeak used to have, is to transform the ordinary speech in a radical manner which can be described as follows:

To make articulate speech issue from the larynx without involving the higher brain cells at all. This aim was frankly admitted in the Newspeak word *duckspeak* meaning ‘to quack like a duck’. (1990: 322)

In addition to this, like all Newspeak words that have ideological content (which are grouped under the title of Group B)¹⁶, *duckspeak* involves two opposite meanings at the same time. If what is referred with this word is in harmony with the principles of the Party, then this *duckspeak* can be taken into account as a praise, yet if it is used for an opponent it would be regarded as humiliation. Thus, the aim of the manipulation of language in the state of “Ocenia” can be seen as creating subjects whose only linguistic capability is “*duckspeak*”. That is to say, what is expected from the members of the Party is to speak in a rhythmic order whereas the process of the selection of the words in their speech acts would be automatic in such a way to exclude the faculties of reflection and thinking.

¹⁶ Newspeak is consisted of three groups of words. The A vocabulary involves the words which are necessary for everyday uses like eating, drinking etc. These words exist also in the Oldspeak but in comparison to Oldspeak words “their number was extremely small, while their meanings are far rigidly defined” (Orwell, 1990: 314). The C vocabulary is composed of the scientific terms whereas although they are “based on roots from Standard English”, they are “purged of any meanings other than those sanctioned by the Party” (Sisk: 1997: 45). B words, states Sisk, “forms the heart of Newspeak’s main function: it consists solely of words constructed to enumerate, define and advance the principles of Ingsoc” (1997: 47). It is consisted of the compund words, “acting ‘as a sort of verbal shorthand’ which pack whole range of ideas into a few syllables” (Kumar: 320) which makes it impossible to contradict the Party.

As we mentioned above, such a manipulation of language which requires the existence of two opposite meanings within the same word can be interpreted as a project of concealing the contradictions that are inherent to the principles of the Party. Therefore, the words like *duckspeak* cultivating double meaning, are the means of creating a sense of social reality in which there is no possibility of the Party to be mistaken because something contradictory cannot be separated from something that is not contradictory. One can claim that, the manipulation of language provides this double character to the words and the party gains a constant justification, since attempting otherwise is not possible within the limits of the language. So, Burgess argues:

The chief aim of the Ingsoc philologists is not to prune the language to a becoming spareness so much as to make it capable of expressing State orthodoxy so wholeheartedly that no shadow of the heretical can intrude. (Burgess, 1987: 39)

As Orwell's text narrates:

In Newspeak the expression of unorthodox opinions, above a very low level, was well-nigh impossible. It was of course possible to utter heresies of a very crude kind, a species of blasphemy. It would have been possible, for example, to say *Big Brother is ungood*. But this statement, which to an unorthodox ear merely conveyed a self-evident absurdity, could not have been sustained by reasoned argument, because the necessary words were not available. Ideas inimical to Ingsoc could only be entertained in a vague wordless form, and could only be named in very broad terms which lumped together and condemned whole groups of heresies without defining them in doing so. (1990: 323)

In this way, Newspeak would not allow the discontent to be expressed by establishing words which may diffuse the truth that Ingsoc is the only and the best social order ever.

Then, the very reason behind establishing a language like Newspeak in Orwell's closed society is to perpetuate the conviction that the given system allows

the best way of living. As it is stated in “the Book” of Goldstein, people who are deprived of their measures of comparison would obey to this monism and a new language is created which would be safe from any possibility of comparison. This is why all the elements of Oldspeak would be eliminated by the time 2050. Once this state is reached, then Ingsoc would be eternal since under those conditions, subjects would be deprived of any means of expressing their discontent whereas, one can say that as long as there are no words to express this discontent, it would remain vague and would have no potential to turn into a resistance. Therefore, philologist Syme is assured well when he states that “Ingsoc is Newspeak, and Newspeak is Ingsoc”.

One way of achieving this sense of having no alternatives is to render the external reality detached from the insiders through the control over language. The inner Party member O’Brien (who deceived Winston for 7 years that he (O’Brien) was working for the revolutionary organization called “Brotherhood”) during the scene of torturing Winston for obtaining the command of his mind, makes the following statement. The passage is crucial because it reveals the Party’s vision of reality:

You believe that reality is something objective, external, existing in its own right. You also believe that the nature of reality is self-evident. When you delude yourself into thinking that you see something, you assume that everyone else sees the same thing as you. But I tell you, Winston, that reality is not external. Reality exists in the human mind and nowhere else. Not in the individual mind, which can make mistakes, and in any case soon perishes: only in the mind of the Party, which is collective and immortal. Whatever the Party holds to be truth, is truth. It is impossible to see reality except by looking through the eyes of the Party. (1990: 261)

It may be argued that this is why “Oceania is a huge simulacrum of Power, where the sense of the sign no longer connects with a referent” (Fortunati, 1987: 113). In this sense, John Searle’s proposition that “there are no institutional facts

without brute facts” (Searle, 1997: 56) is not valid for the Party described in Orwell’s text, because the Party is able to go beyond such dependence of institutional facts on brute facts by doublethink. Thanks to doublethink, people do not realize any contradiction while conceiving the Newspeak words which necessitates one to think of two opposites at the same time. Therefore, due to such a thinking pattern, party’s acts do not refer simply to concealing the reality behind its existence. In order to substantiate this, we should again listen to what O’Brien suggests:

When we navigate the ocean, or when we predict an eclipse, we often find it convenient to assume that the earth goes round the sun and that the stars are millions upon millions kilometers away. But what of it? Do you suppose it is beyond us to produce a dual system of astronomy? The stars can be near or distant, according as we need them. Do you suppose our mathematicians are unequal to that? Have you forgotten doublethink? (1990: 278)

To sum up, according to the Party, thanks to the principle of doublethink, reality cannot be taken into account as something independent from the big organism of the Party. Therefore, the invention of doublethink can be identified as the point “where the simulation begins” (Baudrillard, 1994: 31). This point is characterized by Baudrillard as the moment in which the two poles of something cannot be distinguished from each other which means “the old polar schema that always maintained a minimal distance between cause and effect, between subject and object” (1994: 31) is retracted. Concerning simulation, he states:

Everywhere, in no matter what domain- political, biological, psychological, mediatized- in which the distinction between these two poles can no longer be maintained, one enters into simulation, and thus into absolute manipulation- not into passivity, but into the indifferentiation of the active and the passive. (Baudrillard, 1994: 31)

In the year 1984, in which there are still words that belong to the Oldspeak, this play with reality is achieved with the technique of doublethink whereas it is possible to argue that with the complete adoption of the 11th version of the Newspeak

the reality will be left behind. In other words, the most influential actor in this play with reality is Newspeak since “in the society which Orwell creates in 1984, oppositional, binary, Saussurian logic no longer exists.....Orwell’s Newspeak marks the final death of oppositions and heightens the elimination of dialectic” (Fortunati, 1987: 116). That is to say, since it is the structure of the Newspeak that leads to the existence of doublethink, it is possible to argue that the simulation is created through the means of manipulation of language.

In this sense, rendering any resistance impossible by the time 2050 can be understood by this irreferentiality of the language that will be reached since:

There can only be a real world outside of ourselves where real things happen, a world upon which the imagination can operate to produce alternative ways of being, thinking, doing, when the language describing that world is concrete, specific, objective, referential, image bearing. To the extent our language is not concrete, specific, objective, and referential – to the extent it is abstract, meaningless, subjective- to that extent are we shut up in the prison of our minds, trapped into believing that anything is possible. And if we believe that anything is possible, then, paradoxically, nothing is possible of our own creation. (Ferguson, 1984: 264)

Following this line of reasoning it is possible to claim that what is aimed through the 11th version of Newspeak is to construct subjects that “nothing is possible of (their) own creation” (Ferguson, 1984: 264). Because, as long as the people are surrounded by this irreferential language which provides the ground for the technique of doublethink, it is not possible for them to involve in a resistance against the system which would be “their own creation” in Ferguson’s terms. In other words, as a result of the process of total adoption of the Newspeak there will be created a total world of simulation which is characterized by the belief that anything that the party offers is possible, even the operation of two times two can equate five.

One should note that, in the year 1984 there is still the possibility of resistance since, due to the availability of Oldspeak words, the world of simulation has not been established yet. In this sense, Winston Smith who works for the Ministry of Truth begins to depart from the system due to his command over some historical documents. He identifies this piece of history through the Oldspeak words since it is the case that “without language, there can be no coherent, consistent history” (Ferguson, 1984: 261). Thus, Winston’s resistance arises from the knowledge concerning the past, but due to this relationship between language and history (language is the precondition of all other institutions), as we will examine in detail in the fourth chapter, this resistance is accompanied with his access to the Oldspeak words.

In terms of constituting a challenge to the system Winston’s philologist friend Syme can be considered as an interesting figure. Syme is one of those who are responsible for the construction of the 11th version of Newspeak. As a result, he has access both to Oldspeak and to the words of Newspeak that are not known by another person yet. In this sense, by comparing with the other dystopias we examine, it may be expected that Syme would be a rebel as someone who has the most extensive standard of comparison, like Watson in “Brave New World” and R-13 in “We”. On the contrary, Syme tells how the Newspeak will narrow down the scope of thinking with a great enthusiasm. This difference from the other two dystopias in underlining language’s incapability of becoming a source of resistance in case of Syme, can be understood as a consequence of the doublethink which Syme internalized already. Here, the question arises: Why the Party vaporized Syme in a way that as if he never existed? Perhaps, the existence of Syme was a challenge for the system, since to become a rebel it is not necessary for someone to actually involve in a resistance

movement according to the Party. This is why, “one of these days, thought Winston with sudden deep conviction, Syme will be vaporized. He is too intelligent. He sees too clearly and speaks too plainly. The Party does not like such people” (1990: 56). Therefore, Syme, as one of the constructors of Newspeak, is aware and conscious of the aim behind the manipulation of language. It can be argued that since the Party does not want any of its secrets to be known by others which would reveal the contradictions in its principles, it is unacceptable for it to let someone to exist who has such a powerful command on its words as well as on Oldspeak. Such a person would constitute a possible source of resistance according to the Party because he is capable of thinking whereas the ultimate aim of the Newspeak is to eliminate any way of thinking.

Regarding all these, it is possible to argue that in the state of “Ocenia” language is manipulated in a way to provide the stability of the system which will also maintain the power of the Party. Moreover, this manipulation is carried through a construction of a new language which is a diminished form of Oldspeak, in terms of both content and form. The stability was tried to be protected by eliminating any possibility of free thinking and creating a typical sound for the words which will prevent the emergence of a sense of individuality and difference. This process of manipulation is not a simple way of concealing reality, rather with the Newspeak which affirms the pattern of doublethink; the Party tries to establish a world of simulation. It can be argued that in this simulated world, establishment of which is accompanied by the manipulation of language, there arises the sense of no-difference between the opposites and possibility of anything which would deprive the resistance from its meaning since the idea is “nothing makes a difference” (Fortunati, 1987: 116)

2.4. Conclusion: Language as the Other Side of the Green Wall versus Language as Ingsoc

Having examined three texts, we may argue that since the words are capable of being used as means of comparison through which the subjects would realize that they are oppressed, in these three dystopias language is manipulated in a way that there would remain no source of resistance especially in the linguistic reservoir. Rather, it is expected from the manipulated versions of language to serve as a ground to reach absolute stability without any future risk of alteration. Language is controlled and used in a way that it justifies the existing socio-political order, whereas this process is accompanied by the creation of the sense that it is the best possible way of living, and therefore it has no alternatives.

In brief, although the techniques for the manipulation are different in three dystopias, the main function that this operation provides is to reach the closedness of the system. That is to say, manipulation could be achieved by eliminating the words that may express strong emotions as it is the case in “Brave New World”, or through making a constant reference to the traditional words in a way to prove the superiority of the present language as it is done in “We”, or through constructing a completely new language by dismantling the older one as the Party attempted to do in “Nineteen Eighty-Four”. Yet, the aim remains the same. In each of these dystopian societies the rulers appealed to the language as a means of creating obedient subjects who are devoid of any sense of other possibilities in social and political life.

Consequently, language can be taken into account as the only gate in the system which closes insiders to outside reality, but at the same time, if broken, it may emancipate some people from the reality imposed. Adopting the manipulated

language imposed by the rulers, one is led to become a subject who accepts to love his fate, and as a result, who would “work by itself”, whereas by appealing to Oldspeak or ancient or traditional words the subject could break with conformism. In other words, language can be taken into account as a ground that is as emancipatory as the other side of the green wall in Zamyatin’s text, or it may be regarded as the system itself as it is in the “Nineteen Eighty-Four” (since once the total manipulation of language is achieved as it is expected with the year 2050 by the Party, then the system would reach its aim of being eternal). The logic behind the manipulation of language can be understood as the system’s aim of providing the sense that the door is locked and there is no way out.

Concentrating on this dystopian obsession with reaching and sustaining absolute stability, it is expected that anything that may interrupt this tranquility would be tried to be avoided by the rulers of these societies. Therefore, it is indispensable to intervene to the domain of history which carries a lot of alternatives and stands as a standard of comparison by the political order. In the following chapter, we will try to discuss the manipulation of history, time and past in our three societies, which further contribute to the imprisonment of the subjects to the above mentioned sense of ‘there is no way out’, and/ or creating the impression that all possible alternatives are either backward or ridiculous.

CHAPTER III

MANIPULATION OF HISTORY IN THREE DYSTOPIAS

Having examined the practices and techniques aiming to manipulate language in the dystopias of “Brave New World”, “Nineteen Eighty-Four” and “We”, we concluded that common to manipulations in all these imaginary societies is a search for absolute stability. However, one should argue that this absolute stability cannot be maintained as long as the subjects have access to what actually had happened in the past. That is to say, since history constitutes a ground which allows the sense that things were different in the past, it may lead people to compare their present situation with the previous orders. About eliminating the standards of comparison, recall Goldstein’s words we have referred at the beginning of the first chapter:

The masses never revolt for their own accord, and they never revolt merely because they are oppressed. Indeed, so long as they are not permitted to have standards of comparison they never even become aware that they are oppressed. (Orwell, 1990: 169)

Following this line of reasoning, history can be regarded as a domain which reserves the knowledge about preceding orders and as a result, provides a standard of comparison. This is why, we want to argue, history, too, is exclusively manipulated in our dystopian societies for eliminating any possibility of resistance that might result from the quality of this domain in terms of providing a standard of comparison.

It is possible to argue that history ceases to be a standard of comparison as long as the present order is constructed as if it is the best system ever and as if it is the point that history no longer progress. Thus, in order to sustain an absolute

authority over the subjects which would not be disturbed by criticism or resistance coming from the domain of history, rulers of our dystopian societies try to create a state in which history is brought to a halt. That is to say, in all three dystopias, the ground of history is tried to be deprived of its potentiality of reserving resistance which might challenge the absolute stability of the existing order. It may be realized by detaching from history as it is the case in “Brave New World”, or by constructing it as absurd and irrational just like the Guardians do in “One State” of “We”, or by constantly rewriting it as it is the case in “Ocenia” narrated by Orwell in “Nineteen Eighty-Four”. Therefore, in this chapter, we will try to examine the ways history is manipulated in these three societies in a way to create a sense of eternal present which is essential for maintaining the absolute stability and consequently the absolute authority over individuals.

3.1. “History is Bunk”: The Policy towards History in “Brave New World”

As we discussed in the previous chapter, in “the World State” presented in “Brave New World” of Huxley, language is manipulated by the repetition of certain slogans through the process of hypnopedia, which convinces the members of this society to see these slogans “not merely as true, but as axiomatic, self-evident, utterly indisputable” (Huxley, 1969: 26). Therefore, to delineate the World Controllers’ policy on history, examining the slogans about this domain would be enlightening. In this regard, the motto of “was and will make me ill” can be considered as the best example of manipulating history in “the World State”. “This obliteration of the past, future and eternity leaves only one category of time- the present” (Baker, 1990:131).

At the same time, one may argue that such devotion to the present is a logical consequence of the search for stability by the rulers of “the World State”.

Mustapha Mond – the Resident Controller for Western Europe- who is one of the ten rulers over the world states:

No civilization without social stability. No social stability without individual stability...Wheels must turn steadily, but cannot turn untended. There must be men to tend them, men as steady as the wheels upon their axles, sane men, obedient men, stable in contentment. (1969: 28).

Then, stability arises as the “primal and ultimate need” (Huxley, 1969: 28) which can only be reached as long as there are men “tending the wheels” who are themselves stable. The Bokanovsky’s process¹⁷ is serving to supply this kind of individuals for the system [standard men and women; in uniform batches (Huxley, 1969:4)], therefore, it is regarded as “one of the major instruments of social stability” (Huxley, 1969: 4). Then, it is expected that the absolute stability would be easily reached if the techniques of insemination are employed with infinite bokanovskification. Yet, the eggs cannot be bokanovskified infinitely which is to say this process is not unlimited. Thus, in order to provide stability other means are required which could create subjects who love their fates, who have no individuality, and as a result, who would demand no change.

¹⁷ In the “Brave New World”, the members of the castes other than the alphas and betas are subjected to an operation called Bokanovsky’s process. This process is applied by arresting the development of an egg which reacts by budding. Director of Hatcheries and Conditioning states that “One egg, one embryo, one adult- normality. But a bokanovskified egg will bud, will proliferate, will divide. From eight to ninety six buds, and every bud will grow into a perfectly formed embryo, and every embryo into a full sized adult” (Huxley, 1969: 4). Thus, in “the World State”, by employing Bokanovsky’s process, ninety six identical individuals can be produced from the same egg. That is to say, the subjects are produced in a way that they are deprived of the “dangerous” potential of becoming individuals which provides the rulers the convenience to identify what a subject would do at a given time since these subjects whose characteristics are already determined by this operation and the conditioning process would not be capable of involving in an act which is different from the expectations of the World Controllers. It can be argued that forming this kind of subjects would make absolute stability an easy goal to attain because stabilizing people is equivalent to a full control over their acts.

Manipulation of history implied in the motto “was and will make me ill” can be considered as such kind of a means for achieving stability. In a society where the preservation of *status quo* is the main concern, the possibility of change (“which is a menace to stability” (Huxley, 1969: 153) according to Mustapha Mond) needs to be eliminated. Thus, anything that involves alteration should be managed for the sake of stability. In this sense, Baker argues that historical time is not compatible with such a society because it implies change. Thus, as a domain which reserves the idea of the possibility of change, history is manipulated in “Brave New World” by the way of excluding it from the perceptions of the subjects. Mond describes the life in “the World State” which is relieved from the past and the present as follows:

The world is stable now. People are happy; they get what they want, and they never want what they can't get. They're well off ; they're safe; they're never ill; they are not afraid of death; they're blissfully ignorant of passion and old age...they're so conditioned that they practically can't help behaving as they ought to behave. And if anything should go wrong, there is soma. (1969: 153)

In such a society where social and mental tranquility is reached and people are conditioned to love their fates, no one has any concern about the past, or any vision of the future. They live in an eternal present with absolute happiness which makes the interest in history meaningless. In other words, as Jenni Calder argues, “stability makes history meaningless because anything that is essentially about process of change and development can have nothing to offer a stable society that is never going to change and have no curiosity about how it got where it did” (1986: 56).

Calder's claim that history is meaningless and irrelevant in Huxley's “Brave New World” is also shared by Robert Baker, he argues:

'The World State', then, is, in a manner of speaking, a new time zone where characters remain constant throughout a whole lifetime, where the stages of birth, maturity, and aging no longer have meaning, and where historical process has simply ended. (1990: 98)

As a result, history which is brought to an end in "the World State" and which is removed from the human consciousness, becomes something irrelevant for the happy subjects who live without sensing any effects or damages of time. According to this line of reasoning shared by Baker and Calder, the main reason behind the elimination of history from the lives and consciousness of the subjects is this irrelevance. Calder, even argues that in "the World State" "history has been wiped out because it is irrelevant, not because, as in 'Nineteen Eighty-Four', it is dangerous" (1986: 55). However, we will claim that, the major motive behind the manipulation of history in "Brave New World" is the fact that it is dangerous and this is why it is represented as something irrelevant and meaningless. In the concluding parts of this section, we will try to demonstrate how this meaninglessness is employed for taming the threatening nature of history and imprisoning the subjects to their fates which are determined when they are still in their bottles.

It can be argued that to demonstrate the dangerous nature of the history, its relationship with the concept of time should be investigated. That is to say, since the representation of history as if it is brought to a halt is incompatible with the concept of time which implies change, the successful realization of the manipulation of history necessitates a strict control over time. According to Baker, the concern about time arises in the "Brave New World" only for diminishing the time interval between desire and the satisfaction of desire in a way to make people forget the possibility of change. That is to say, the awareness of time and desire are concomitantly directed to their elimination. Then, the efforts to diminish what Baker calls the "crevice of time"

can be regarded as an indication of how the notion of time can be threatening in a society which is founded upon the ultimate satisfaction (what will be satisfactory for the subjects are determined by the rulers, and they are conditioned to be satisfied accordingly) which is possible only when there is no time interval between the emergence of desire and its fulfillment. That is to say, for the sake of stability time must be taken under strict control and then it should be presented as something irrelevant.

The same process is also valid for history. History is dangerous and this is why it is rendered by the power holders as something irrelevant. If the subjects discover the relevance of this domain, then their reflexes may be “deconditioned”. Thus, in Huxley’s society, people are never taught history. Let us quote a passage from the dialogue which explicates the principles that “Brave New World” is founded upon. The conversation is between the Controller Mond and John the Savage, and the passage exemplifies the manipulation of history by representing it irrelevant due to its potential of being a threat to the system’s principles. When John asks why Shakespeare is prohibited in “the World State”, Mond responds:

Because it is old; that’s the chief reason. We haven’t any use for old things here...Particularly when they’re beautiful. Beauty is attractive, and we don’t want people to be attracted by old things. We want them to like the new ones. (1969: 149)

This passage demonstrates clearly that history is manipulated not because it is meaningless or irrelevant as Jenni Calder notes, but rather because the interest in old things would challenge the ideology of “the World State”. This ideology depends on mass production and consumption which is the main drive of this “exaggerated version of capitalism” (Booker, 1994: 63) to the extent that even people are produced in assembly lines. Then, the preference of the new over the old is encouraged in

order to set this drive in motion, that is to say, in order to increase production and consumption. Then, a further reason behind the manipulation of history is to maintain the system that depends on the continuity of production and consumption which operates in a closed circle.

At this point, one should ask whether the preference for the new over the old is not a sign of welcoming change or not? In other words, doesn't exaltation of the new bring a challenge to the absolute stability of the existing order? Booker argues that the acceptance of new things is not destructive for the political order because:

These new things, after all, are produced by the current system and therefore reflect the official ideology of that system. They are, as Mond goes on to say, "nice tame animals" as opposed to the potentially disruptive effects of Shakespeare or other old things produced outside the ideology of the current system. (1994: 63)

Therefore, the idea of change is not incompatible with the political order in "Brave New World", as long as this change is planned and applied by the World Controllers. Then, it is not the dimensions of future and past, or the notion of the time that is expelled by "the World State" as it would be expected if the elimination of history was a consequence of its irrelevance and meaninglessness. In fact, as it is obvious from welcoming change brought by the state, what is rejected is not the time or change as such, but the attempts to relativize the *status quo*. Therefore, it is the kind of history which reserves the vast potential of alternatives to the system and which may help people to realize that the existing political order is not the last or best point in historical time, constitutes a threat that should be submitted to control and manipulation. As a result, this dangerous domain, for protecting the "stablest equilibrium in history" is excluded from the lives of the subjects. The exclusion starts at the year of A.F. 150 which is the date of "the beginning of the World Control" (Baker, 1990: 96) with "a campaign against the Past; by the closing of

museums, the blowing up of historical monuments... by the suppression of all books published before A.F. 150" (Huxley, 1969: 34)

Yet, the elimination of history in "the World State" is not an absolute process. Although only the Controllers have access to the historical documents, still some Alphas are slightly, aware of, for instance, what 'mothers' and 'fathers' or 'home' refers to. Kumar argues that in this society past was a horror story which reserves some inappropriate remnants like mother and father, religion, family and home. In accordance with the motto of "history is bunk" these remnants are constructed as absurd, obscene and overall as annoying things. In other words, for eliminating any possibility of the attraction of the subjects by the past, they are conditioned to react to the remnants that are allowed to remain by the "World Controllers" in a way that they can be represented as ridiculous. This technique makes it obvious that history by being turned into something absurd is tried to be both tamed and largely eliminated as a possible source of subversion to the system. The following passage can be considered as an example of the transformation of history into a harmless, meaningless and consequently into an amusing story. It is about the students' reaction to the past experiences of humanity with laughter that can be understood as an example of absurdity of the history for the subjects of "the World State". Director of the Hatcheries and Conditioning tell the students:

What I'm going to tell you now, he said, may sound incredible. But then, when you're not accustomed to history, most facts about the past do sound incredible...For a very long period before the time of Our Ford, and even for some generations afterwards, erotic play between children had been regarded as abnormal (there was a roar of laughter); and not only abnormal, actually immoral (no!); and had therefore been rigorously suppressed. (1969: 21)

The meeting of John the Savage with his natural father – the Director of the Hatcheries and Conditioning (Thomas) displays another example of how the past is removed from its parts that may lead to disruptive thoughts and feelings and reconstructed as something amusing. John, after entering the civilization is introduced to his father by Bernard Marx. Since in the society of “Brave New World” children are produced in the laboratories, giving birth to a child in natural ways was regarded as inappropriate. Therefore, as it is seen in the quotation below, Thomas’ response to this meeting is not welcoming. When John calls Thomas, the Director of Hatcheries and Conditioning as “father”,

The comically smutty word relieved what had become a quite intolerable tension. Laughter broke out, enormous, almost hysterical, peal after peal, as though it never stop. My father- and it was the Director! My father! Oh Ford, oh Ford! That was really too good. The whopping and roaring renewed themselves, faces seemed on the point of disintegration, tears were streaming. (1969: 102)

By considering what father implies in “the World State”, one may see how things belonging to the past are represented as meaningless and absurd in a way that it consequently leads to laughter. However, when we examine the connotations of the term ‘mother’, we observe that the manipulation of history is not limited to its representation as absurd. While describing the meeting of the Savage and the Director, Huxley narrates:

‘Father’ was not so much obscene as with its connotation of something at one remove from the loathsomeness and moral obliquity of child- bearing- merely gross, a scatological rather than a pornographic impropriety (1969:102).

So, the child bearer, namely the mother, is something obscene. Then, one can say that one of the ways of manipulating history includes representing the concepts that

would have potential to challenge the order of things in the society by declaring them as obscene. The quotation below which narrates a part of the trip that Bernard and Lenina had in the Savage reservation is indicative of the attribution of such obscenity to the relationship between mother and a child. When they witness two women giving breasts to their babies, Lenina blushed and turned away her face because:

She had never seen anything so indecent in her life. And what made it worse was that, instead of tactfully ignoring it, Bernard, proceeded to make open comments on this revoltingly viviparous scene. (1969: 74)

It seems that, what is expected from a loyal member of civilization when s/he comes across such an obscenity is to ignore and to avert from it. Indeed, being conditioned to feel disgust and repugnance when they meet with something constructed as obscene compels them to turn away their faces as Lenina does.¹⁸ The correlation between the feeling of disgust against the obscene and being uncomfortable with the old things, and the consistent aversion from both is also obvious in the civilization's reaction to Savage's mother- Linda. Linda during the years she spent in the Malpais¹⁹ gets old and becomes ugly because she loses her access to the technological availabilities of the civilization. And when she is reintroduced to her own society with this new appearance, due to the feelings of disgust nobody wants to see her. It can be claimed that Linda's case is a clear example of how in "the World State", the obsession with the perpetuation of stability is even extended to the realm of human body. "The obedient and stable man in contentment" should be the one who shows the same characteristics throughout its

¹⁸As we will mention in detail in the subsequent parts of this section on Huxley's society, the most effective means of such aversion is the drug called soma. This is why, Lenina during their trips to the Savage Reservation keeps telling "I wish I had my soma".

¹⁹ The name of the Savage Reservation is Malpais. One can argue that the attribution of this area with the name of Malpais is not arbitrary. Baker in "Brave New World: History, Science and Dystopia" states that "in Spanish this means 'bad place' or 'bad country' and hence the term seems identical to dsytopia ('bad place' in Greek)" (1990: 113)

whole life. Therefore, with the “gonadal hormones, transfusion of young blood, magnesium salts”, “all the physiological stigmata of old age have been abolished... Along with them all the old man’s mental peculiarities. Characters remain constant throughout a whole lifetime” (1969: 37). About this point, Booker argues that “presumably, this attempt to hide aging process is part of the efforts of Huxley’s Controllers to keep their citizens happy; but it is also clearly an effort to escape from time and from any suggestions of historical change” (1994: 65). Thus, the old and ugly Linda, as the embodiment of what historical change and time symbolically refers to, stands as a serious challenge to the political order’s efforts to create not only a changeless society but also non-aging bodies. This is why, her reintroduction to society, as we will see in the following passage, is accompanied by feelings of disgust and aversion, as automatic reactions from people when they meet any sign of change. This conditioning aims to make the subjects “unable to formulate any notions of genuine political change that might threaten the existing system” (Booker, 1994: 65). Huxley narrates:

This was by far the strongest reason for people’s not wanting to see poor Linda- there was her appearance. Fat; having lost her youth; with bad teeth, and a blotched complexion, and that figure (Ford!) – you simply couldn’t look at her without feeling sick, yes, positively sick. So the best people were quite determined not to see Linda. (1969: 103)

Then, one may argue that conditioning people against both historical and natural time (which is apparent in Linda’s problematic relationship with the civilization), is not because history is meaningless or irrelevant. On the contrary, such an aversion from time and its consequences is a result of the decision that history is dangerous. Baker states:

For the World Controller, history is a record of abnormal pathology, an immense case history of neurotic and psychotic behavior. Society is a patient who must be tranquilized, calmed, rendered passive and stable. (Baker, 1990: 93)²⁰

It can be argued that one way of this tranquilization in “the World State” is conditioning the subjects to feel sick against history. That is to say, history and time (especially because of its bodily consequences like aging which makes it impossible for people not to conceive the presence of change) constitute a potential that would threaten the *status quo* unless the subjects are averted from them by being conditioned to feel sick and disgusted when they meet the effects of these two realms. With the repetition of the phrases like “was and will make me ill” during the hypnopedia process, conditioning against both history and time is realized.

This conditioning is so powerful that despite all the years Linda spent in Malpais, her reflexes about it are not deconditioned. She, even, wants to turn her head away from her own appearance, as Lenina did when she saw women giving breasts to their babies. Therefore, she goes on to soma vacations which help her to avert from her inappropriate look. Soma is one of the two opiates of “Brave New World” (while the other is sex) which have replaced the opiates of the previous societies- namely religion and alcohol. Mond states that this drug provides:

²⁰ For a discussion on the interrelationship between history and psychology in Huxley’s “Brave New World” see Baker (1990). Baker argues that Mond associates the Freduian neurosis with the past, whereas the Watsonian behaviorism which is the source of the conditioning process that “the World State” depends upon is the cure for this neurosis. For instance, in the stable state of “Brave New World”, they try to get rid of the family and the irrational feelings which arise as a consequence. “The reason why he (Mond) regards the family as a threat to such placid contentedness lies in his distinctly Freduian preoccupation with the violent consequences of frustrated desire and repression. The family is indicted as the scene of destabilizing impulses born of repressed desires, irrationally intense emotion, and egocentric rivalry. The resulting Freduian complexes are to be laid to rest by means of behaviorist conditioning “(1990: 93). Following this line of reasoning, it may be argued that the manipulation of history in “the World State” is achieved due to its disruptiveness to the stability of the social whole as if it is a disease that interrupts the tranquility of the body which needs to be cured.

All the advantages of Christianity and alcohol; none of their defect...Take a holiday from reality whenever you like, and come back without so much as a headache or a mythology" (1969: 36).

The members of this society are conditioned to use soma when they face a problem with the phrases like "a gramme is better than a damn" and "one cubic centimeter cures ten gloomy sentiments". That is to say, people of Huxley's dystopia have no "right to be unhappy", because:

If ever by some unlucky chance, anything unpleasant, should somehow happen ... there is always soma to give you a holiday from the facts. And there's always soma to calm your anger, to reconcile you to your enemies, to make you patient and long-suffering. (Huxley, 1969: 162).

Escaping from reality and the compensations of its flaws are provided with the eternal durations of time that soma gives. The following quotation is enlightening for grasping the effects of soma. John wonders about the continuous soma vacations of Linda and asks Doctor Shaw whether giving her that much soma shortens her life.

Doctor replies:

In one sense, yes (Dr Shaw admitted that it shortens). But in another we're actually lengthening it....Soma may make you lose a few years in time" the Doctor went on. "But think of the enormous, immeasurable durations it can give you out of time. Every soma-holiday is a bit of what our ancestors used to call eternity (1969:103)

Soma is the most influential means of averting the subjects from time which compensates this loss with eternity. In this sense, soma allows a policy of "disengagement from time (which) assures that the populace will be unable to formulate any notions of genuine political change that might threaten the existing system" (Booker, 1994: 65). Thanks to soma, a notion of time which is safe from any possibility of challenge to the *status quo* is realized. What is more striking is the fact that the time created by soma replaced the real time, together with its effects over the individuals.

Once again, such exclusion of real time and its consequences is also apparent in the removal of the physical and psychological signs of aging from the lives of human beings. Getting rid of these signs can also be considered as an attempt of breaking away from death, which is the most serious disruption to the stability of “the World State”. The members of this society live as if they are not going to die and for this reason, they are produced in the laboratories in a way to look young, and to carry the same characteristics all through their lives. Yet, since it is not possible to eliminate death, people are subjected to a sudden death at the age of sixty which is a “state enforced euthanasia” (Baker, 1990: 113). Therefore, as it is the case with the manipulation of history, for abolishing its threatening features to the *status quo*, “dying has been pushed further and further out of the perceptual world of the living” (Benjamin, 1973: 93)²¹. Similar to the path chosen in the policy toward history, the management of death is not limited to its exclusion from the lives of the individuals, because if it had been realized completely, then the subjects who reach the age of sixty may resist dying. As a result, the management of death which is corollary to the manipulation of history and time, is supplemented with a process of conditioning. In other words, the controllers who could not remove death, normalize it by appealing to the technique of conditioning. Dr Gaffney, who is the Provost of the school that the upper classes are attending, explains this process to the Savage:

Death conditioning begins at eighteen months. Every tot spends two mornings a week in a Hospital for the Dying. All the best toys are kept there, and they get chocolate cream on these days. They learn to take dying as a matter of course” (1969: 110).

²¹ Walter Benjamin in his text “The Storyteller” argues that “experience has fallen in value” in modern times. As a result of this change in “the communicability of experience”, the experience of death also altered. That is to say, death which was once a public process, “has been pushed further and further from the perceptual world of the living” (1973: 93). According to Booker, Huxley’s “Brave New World” with the elimination of the aging which can be identified as a sign of the inevitably approaching death, “vividly enacts this process” (1994: 65)

In this way, children who associate chocolate cream and toys with death, would not realize its submissive potential for the stability and they would accept their irreplaceable positions in the society, since when someone dies, for replacing that person and stabilizing the population, another subject is produced in the laboratory. Consequently, people of Huxley's society could not understand why John reacts Linda's death with a great sorrow. As, Baker argues that "Linda's death is robbed of all meaning by a society dedicated to the repression of all significant knowledge of time, temporal process, birth, history, biography and death itself" (1990: 122).

As it is demonstrated with the example of death, the policy against these domains that are related with history is not limited to mere repression or, elimination. If this was the case, we would not be able to explain the existence of Savage Reservation in which people live in the ways that the civilization avoided its citizens to learn through wiping out the history. In this regard, Calder notes that "as long as there is a Savage Reservation no one needs history. If people need to be reminded of what they are not, it is easily done"(1986: 56). Kumar also agrees with the function of savage reservation as the embodiment of history. He argues that if Alphas demand history lesson they may receive it by visiting the reservations. However, the function of these places is concealed by the controllers as it can be noticed in the situation during John's visit to the civilization: he is taught that "a savage reservation is a place which, owing to unfavorable climatic or geological conditions, or poverty of natural resources, has not been worth the expense of civilizing" (1969: 109). Yet, one may think that if these economic and climatic conditions were the only reasons for the existence of reservations like Malpais, the people of "the World State" (in which history is manipulated by being eliminated from the consciousness of individuals) would not be allowed to visit these places and to meet all the elements that the

civilization tries to abolish through the means of conditioning. Although, people who have access to these reservations are limited to a few and the savages are forbidden to pass the borders between the reservation and civilization, some citizens of “the World State” who belong to the upper classes, are aware of these places like they are aware of the mothers and fathers. In other words, some remnants of history “and the savage reservation” are intentionally kept by the system to make sure that the aversion of the individuals will be permanent. A place like Malpais is rendered for ridiculing the past. Before moving to the discussion on Savage Reservation, let us listen to Mond’s description of the “home” and the students’ reaction to it:

‘Home, home, a few small rooms, stiflingly overinhabited by a man, by a periodically teeming woman, by a rabble of boys and girls of all ages. No air, no space; an understerilized prison; darkness, disease, and smells.’

The Controller’s evocation was so vivid that one of the boys, more sensitive than the rest, turned pale at the mere description and was on the point of being sick. (1969: 24)

As it is also clear in this attack on home, people are conditioned to react to the old things with disgust and feeling sick. As a result, history would lose its potentiality of being an alternative, and in this way its dangerous sides would be abolished. The dangerous sides of the savage reservation, which are presented as the embodiment of history, are also erased by creating the aversion of subjects. Thus, savage reservation would not constitute an alternative to “the World State”, rather it is a means of creating the sense that the civilization of “Brave New World” can have no alternatives. By allowing the existence of the reservations, but nothing else as a representation of history, people are persuaded that what could history offer can be reduced to this primitive society. Examining Lenina’s response to what she witnesses in Malpais is crucial for conceiving how the life in the reservations as the only

alternative to the system could lead a civilized human being to avert from it. And such aversion also destroys any search for alternatives because the disgust one feels for reservation extends itself to disgust for the past as such. The lack of any resistance in “the World State” can be explained with this closure. Expecting someone who responds to the Malpais like Lenina, to take it as the source of a possible challenge would be meaningless, because “the dirt, to start with, the piles of rubbish, the dust, the dogs, the flies” (1969: 73) is worse than the existing order for her. This is why she asks “but how can they live like this? She broke out in a voice of indignant incredulity. (It wasn’t possible.)” (1969: 73)

About Savage Reservation, Baker argues that it is the mirror image of “the World State”, whereas it is an inverted image. As a result, the order in Malpais is as dystopian as “Brave New World”--. That is why, Baker states that:

The savage’s story is hardly a celebration of an innocent primitive community in a paradisiacal state of nature. Malpais is Mustapha Mond’s nightmare, a landscape run riot with all the impulses and forces that “the World State”, in order to exist, must repress and banish... But in mirroring Mond’s fears, Malpais does not automatically become a good or positive alternative to the ‘The World State’. (1990: 119)

Thus, history and the past which are reduced to what is going on in the Reservation, are deprived of their features that may lead resistance or suspicion of the subjects in “Brave New World”. People who are caught in between a dystopia and its only alternative which is worse than the original one, leave behind any possibility of challenging the existing order, and therefore they remain obedient and content with the *status quo*.

In order to summarize what is presented so far, the dialogue between Bernard and Lenina is extremely valuable. “Bernard considered that Electro- magnetic Golf

was a waste of time. ‘Then, what is time for?’ asked Lenina in astonishment’ (Huxley, 1969: 59). That is to say, in “the World State” in order to remove its effects over the individuals, which might disrupt the absolute stability of the system, time is conceived as something meaningless which is worthless so as to waste. This disconnection with time is indicative of a more dominant process which is the manipulation of history. It may be argued that history constitutes a ground which is extremely dangerous for the existing regime because it includes the knowledge of vast potential of previous systems, which may seem appealing to the subjects of “the World State”, and such attraction may result in the deconditioning of the reflexes of the subjects. For preventing such a possibility, history is excluded from the lives and consciousness of the subjects and they are imprisoned to an eternal present. However, the elimination of history is not a complete process. Letting Malpais to survive (which is presented as the embodiment of history and upper classes’ awareness of the remnants of the past) makes us realize that the manipulation of history in “the World State” is an endeavor more complex than simply eliminating it. In order to tame the dangerous sides of the history and create the sense that it could not be an alternative to “the civilization”, these remnants are constructed absurd or obscene while the subjects were conditioned to avert from obscenity by feeling sick. That is to say, for avoiding a possible appeal of the subjects to the past, the savage reservations which are full of this kind of obscenity are presented as the only alternative to the civilization and as if it is the summary of what history could offer. As a result, no one may easily ponder of an alternative other than presented by Malpais.

Calder argues that in “the World State”, “the purpose of maintaining stability is simply to perpetuate stability” (Calder, 1986:55). Regarding this obsession with

stability, one may argue that anything that may have the capability of interrupting this tranquility would be eliminated by the controllers. This is why, history is tried to be excluded from the lives and consciousness of individuals. Therefore, the citizens of “Brave New World” through the manipulation of history would be transformed into subjects who have no sense of past or future, would not be aware of the possibility of alternatives (or as we have seen in our discussion of the savage reservation, they would be conditioned against what is proposed as alternative) and consequently would regard their own situation as indispensable and irreversible.

3.3 Finalizing the History by Realizing the Last Revolution: Manipulation of History in Zamyatin’s “We”

In the previous section on the manipulation of history in “Brave New World”, we argued that in order to perpetuate the absolute stability, genuine history is eliminated from the lives and consciousness of individuals. Although some remnants of the preceding political orders as well as the existence of the savage reservation are allowed to prevail, these reminders of the past are employed for creating a common aversion from history. Contrary to this policy, the Guardians of the “One State” in Zamyatin’s “We”, who share the same concern for maintaining stability construct a history which is referred in every part of the lives of the subjects, rather than wiping it out. To attain this goal, namely, manipulating history for the sake of preserving the *status quo*, in “One State” “existing accounts of the past are designed merely to demonstrate the superiority of the present, indicating an ‘impassible abyss between the present and the past’ and depicting the past as a savage time of misery and chaos” (Booker, 1994:40).

The superiority of “One State” is not limited to its comparison with the past accounts of civilization. Any other political order whether belonging to past or present (like the civilizations in the other planets) would be inferior to the rule of the Benefactor. Then, according to this pure construction, “One State” is the perfect condition that the humanity could ever reach, so, history is brought to a halt, as it is the case in “Brave New World”. D-503 writes in his records for affirming the perfect nature of the order in “We”:

All human history, as far back as we know it, is the history of moving from nomadic life to a more settled way of life. So doesn't it follow that the most settled form of life (ours) is by the same token the most perfect of life (ours)? (Zamyatin, 1993: 12)

In order to understand the reason behind the attribution of “One State” “as the pinnacle of historical development” (Booker, 1994: 40) and its consequences, firstly, we should examine the ideological background of the existing political order. As we mentioned in the first chapter, “One State” is founded upon the idea of rationality. Yet, the value system of this ideology is “pure mathematics so cherished by D-503. It functions chiefly as a guarantor of harmonious political order, not as an instrument of innovative research” (Baker, 1990: 40). The quotation given below is illuminating to grasp the maintenance of harmony in “One State” by means of mathematics. D- 503 records that:

The multiplication table is wiser and more absolute than the ancient God. It never – repeat, never – makes a mistake. And there is nothing happier than the figures that live according to the elegant and eternal laws of the multiplication table. No wavering, no wondering. Truth is once and the true path is one. And that truth is two times two and that true path is four. And wouldn't it be absurd if these two happily, ideally multiplied twos started thinking about some kind of freedom, that is, about some mistake? (1993: 66)

Therefore, the rule of the Benefactor, because it is in line with the laws of the multiplication table, is perfect. It excludes any possibility of mistake, and as a result, what is derived from these laws should be regarded as absolute as the result of a mathematical operation. However, this perfectness of the present is solidified, as we mentioned at the beginning of the section through the irrationality of the past. Since what the subjects experience is the “mathematically perfect life of “One State” (Zamyatin, 1993: 4), anything which is out of this formula would be regarded as irrational and meaningless. Then, it may be argued that the political order tries to eliminate the possibility of the Numbers’ appeal to the past and a resistance that may born out of it, by portraying such an attempt as absurd as wishing for the imperfect while the perfect is totally accessible. History as a ground which preserves the flawed accounts of previous civilizations (because of not depending on the absoluteness of the multiplication table) is constructed as ridiculous and it is tried to be tamed by being transformed into a source of amusement. Let’s turn to D-503’s records again and hear about the comment on the past as meaningless and absurd:

Isn’t it absurd that a government (it had nerve to call itself a government) could let sexual life proceed without the slightest control? Who, when, however much you wanted... Completely unscientific, like animals.....It’s so funny, so improbable, that now I’ve written it I’m afraid that you, my unknown readers, will think I’m making fun of you and keeping a straight face while I tell you the most absolute nonsense. (1993: 14)

The assumed absurdity of the past can be conceived as an attempt to prevent the Numbers (as we mentioned before, people of “One State” are called Numbers) from the possibility of challenging the political order. We discussed in the previous chapter in terms of the manipulation of language in Zamyatin’s society that “One State” is structured in a way that prevents its subjects from developing any sense of

individuality. With its glass enclosed city, [except the sex day, the subjects “live in broad daylight inside these walls that seem to have been fashioned out of bright air, always on view” (Zamyatin, 1993: 19)], and with the time table, the members of this society are transformed into replaceable numbers, rather than recognizing them as autonomous individuals. Thus, the subjects can pursue a meaningful life as long as they belong to the whole. As a result, history becomes an annoying ground for these Numbers in the sense that if they are appealed by the remnants of the preceding civilizations - which are already ridiculous according to the ideology of Benefactor’s society- then they would lose the only meaning they have in their lives, which is being a part of the rational whole of the “One State”. Let us quote a passage from the records of D-503, which would help us to understand the irritation that the Numbers experience when they come across the remnants of antiquity, stemming from their concern for maintaining their role as a part of the rational whole. O- 90 and D-503 meets on D-503’s way to Ancient House:

Then suddenly, her blue eyes still shining, she surprised me by grabbing my hand- and I felt the touch of her lips on my hand... This was some kind of ancient caress that I’d never even heard of... I felt such hurt and shame that I jerked my hand back (probably a little too roughly). (1993: 164)

That is to say, for preserving their own rationality which is derived from the rationality of the bigger organism of society, Numbers avoid being associated with what is irrational which, in turn, defined according to the laws of the multiplication table. Such association which risks losing the meaning for the subjects is conceived as a source of annoyance. Baker argues that:

Zamyatin’s “We” is the record of D-503’s mental collapse into a state of schizophrenia as the two sides of his nature struggle to repress each other. His rational, logical self, loyal to the values of “the One State”,

struggles to subordinate his irrational, instinctual side, symbolized by his lover I-330. (1990: 95)

This mental collapse is not independent from the above mentioned irritation. That is to say, with his irrational feelings for I-330 [which are ancient feelings because with the establishment of “the One State” the law of sexuality (Les Sexualis) is declared which states “ any Number has the right of access to any other Number as sexual product” (1993: 22) and consequently love is also ‘mathematicized’. As a result, “the very same thing that the ancients found to be a source of endless tragedy became for us a harmonious, pleasant, and useful function of the organism, just like sleep, physical work, eating, defecating and so on.” (1993: 23)], D- 503 starts to identify himself with the things which he previously attributed as meaningless. For instance, he feels longing for a mother whereas in Zamyatin’s society “making families and marrying are strictly illegal” and the children are not raised by their natural mothers. After learning that I-330 and the revolutionary mephis are interested in him²² because he is the builder of the INTEGRAL, he records that:

If only I had a mother, the way the ancients had. I mean my own mother. And if for her I could be- not the builder of the INTEGRAL, and not the Number D-503, and not a molecule of the One State, but just a piece of humanity, a piece of her own self- trampled, crushed, outcast ...And suppose I do the nailing or they nail me- maybe that’s all the same- but she would hear me, she would hear what no one else hears, and her old lips, her old wrinkled lips..(1993: 203)

²² Integral is the most powerful machine that had ever been constructed in “One State” and the reason for his construction is carrying the propaganda of “One State” to the other planets. However, members of the revolutionary Mephi organization are planning to conquer Integral, in order to use it for their own accord in a way to fasten revolution. During his dialogue with the Benefactor (the existence of this dialogue is one of the features of the genre dystopia. In all three dystopias we examine there is a scene which includes a discussion between the protagonist and the ruler in which some of the secret principles of the political order are explicated), D- 503 finds out that the reason why the mephis contact him is the fact that they could take over the Integral with his help more easily. Thus, D- 503 gets disappointed because of understanding that I-330’s affection for him was not real which is a situation that contributes his mental breakdown.

Regarding this situation, it may be claimed that the irritation stemming from the involvement in a relationship with the absurdities of the past and realizing that he is genuinely attracted to them is the main reason behind this mental collapse. That is to say, D-503 through identifying with the “idiotic past” ceases to be the meaningful part of the rational state of the Benefactor’s land. However, this breaking up with “One State” does not immediately result in his participation to the revolutionary organization of Mephi, because he cannot completely abandon the prejudices, that he is socialized into, about the ancients such as “their whole life was some kind of horrible merry” (1993: 33). This is why, his relationship with this organization is limited to what I-330 asks him to fulfill. Just like John the Savage in “Brave New World”, he remains in between two sides. Indeed, it is this confusion which leads him to a mental break down.

It is obvious that D-503’s tendency to identify himself with his ancestors strengthens his inclination to be “not a molecule of ‘the One State’, but just a piece of humanity”. A dialogue between O-90 and D-503 explicates well the extent his relationship with I-330 transformed him . O- 90 tells D- 503:

‘You aren’t the same, not how you were before. You aren’t mine!’
What savage terminology – ‘mine’. I was never ... But I suddenly caught myself: It occurred to me that I wasn’t before, true, but now...
Because now I wasn’t living in our rational world. I was in the ancient delirious world, the world where minus one has roots” (1993: 76)

In this “ancient delirious world”, D-503 discovers that his previous statement “no one is one but only one of” (1993: 8) was implausible. For understanding this process of transformation through which the term ‘mine’, which he used to see as absurd, becomes the word that expresses his feelings about I-330, one should examine the relationship between D-503 and I-330. Berneri states that “even a thousand years after the establishment of the Unique State (One State) there are

rebels against the system, men who break the rules or utter unorthodox ideas, women who desire children even though they are an inch under the prescribed norm” (1969: 315). I-330 is one of these rebels and she is a member of the revolutionary organization Mephi. The major aim of the Mephis is to destroy the “green wall” that surrounds the civilization which was constructed after the 200- Years War that took place between the City and the Country. D- 503 states:

Man ceased to be a wild man only when we built the Green Wall, only when, by means of that Wall, we isolated our perfect machine world from the irrational ugly world of trees, birds, and animals. (1993: 91)

Yet, it is not only the trees, birds or the animals that are left outside. After the 200 Years War people living in the countries are “saved by force and taught happiness” (1993: 158) by being brought to the civilization, whereas some part of these village people managed to stay there.

The resistance of the Mephi organization, which aims to destroy the rational order of things by destructing the Green Wall, arises mainly from the claim that “One State” is not the point that historical progress ended. That is to say, history constitutes the ground upon which the Mephis develop their vision. This is clear in a dialogue between D-503 and I-330 which deserves to be quoted at length:

‘Can’t you see that what you’re plotting is... revolution?’

‘Yes—revolution! Why is that stupid?’

‘Stupid—because there can’t be a revolution. Because our—this is me talking, not you—our revolution was the final one. And there cannot be any further revolutions of any kind. Everybody knows that...’

Her brows make a sharp mocking triangle: ‘My dear, you are a mathematician. You’re even more, you’re a philosopher of mathematics. So do this for me: tell me the final number.’

‘The what? I... I don’t understand. What final number?’

‘You know—the last one, the top, the absolute biggest.’

‘But, I-330, that’s stupid. Since the number of the numbers is infinite, how can there be a final one?’

‘And how can there be a final revolution? There is no final one. The number of revolutions is infinite. The last one—that’s for children. Infinity frightens children, and it’s essential that children get a good night sleep.’ (1993: 168)

Then, we may say that the Mephis want to interrupt that “good night sleep” of the Numbers and disrupt the tranquility of life in the Benefactor’s society. Regarding this goal, they try to get in touch with the builder of the INTEGRAL which would help them to “finish the whole thing at once, quickly, painlessly” (1993: 168). In order to awaken D- 503 from its goodnight sleep which can be described as its ideological indoctrination, I-330 refers to the past. This is ironical because the technique of constantly referring to the past was also employed by “One State” for making him asleep. For instance, Mephis’ meeting spot is the Ancient House which is preserved by the Guardians in order to demonstrate the absurdity of the past. However, this building which is constructed with actual walls rather than glass and which has a secret entrance beyond the green wall was the place where Mephis sheltering the resistance movement. Furthermore, in order to seduce D- 503, I- 330 wears clothes that belong to the past. She uses nicotine and alcohol which are forbidden in “One State” and offers them to D-503. That is to say, D-503’s transformation from a loyal Number to an irrational rebel is guided by I-330 with the remnants of the past. As we mentioned before, he is directed by his irrational feelings for I-330 to be appealed by the things that belong to the past, which he used to laugh at because they have been presented as absurd and irrational.

Regarding the association of I-330 with history, at first glance it may be argued that what the Mephis want is a simple turning back to the past. Yet, when we

examine this relationship in detail, it can be understood that it is not that simple. The rebellion of the organization of the Mephi is inspired by history to the extent that it would create the feeling that the existing political regime is not the inevitable and perfect order. In other words, the appeal of the rebels to the remnants of the past does not stem from the aim of reinstating the previous order. Rather, what they intend to realize is to challenge the way “One State” manipulates history. They employ the past accounts of the civilization for demonstrating that “One State” is just a point in history which will be replaced by infinite revolutions. I- 330’s response to D-503, when he asks about the organization of Mephi, is valuable for conceiving the fact that mephis’ aim is not to return to a glorified past. This is because she declares, Mephis are anti- Christians:

Look—there are two forces in the world, entropy and energy. One of them leads to blissful tranquility, to happy equilibrium. The other leads to the disruption of the equilibrium, to the torment of perpetual movement. Our—or rather, your—ancestors, the Christians, worshipped entropy as they worshipped God. But we anti- Christians, we... (1969: 159)

Thus, the rebellion of the Mephi does not cultivate a longing for the past. For them, history is emancipatory to the extent that it provides the suspicion that “One State” is not superior with respect to any past or future political orders. I-330 explains this outlook by answering D-503 who claims that what the Mephis intend to do is not different than what their ancestors did during the 200 Years War:

“They were right, they were a thousand times right. They made only one mistake: afterward, they got the notion that they were the final number—something that doesn’t exist in nature. Their mistake was the mistake of Galileo. He was right that the earth revolves around the sun, but he didn’t know that the entire solar system revolves around the sun, around yet another center; he didn’t know that the real orbit of the earth, as opposed to the relative orbit, is by no means some naïve circle” (1993: 169)

It may be argued that this statement is indicative of a rejection of understanding history as a unilinear schema that progresses towards an end. In this sense, Foucault in his article “Nietzsche, Genealogy and History” argues that a suprahistorical perspective would be subjected to metaphysics although it would seem as if it was what objective science requires. Then, it is indeed the perspective of “One State” in terms of history that Foucault criticizes in a manner similar to those of the Mephis, which is “a history whose function is to compose the finally reduced diversity of time into a totality fully closed upon itself.... a history whose perspective on all that precedes it implies the end of time, a completed development” (1977: 152). Moreover, one may say that it is this sense of the end of historical time (and idea of fully realized development) that justifies the colonial attempts of “One State” on the planets of Uranus and Venus. As long as “One State” regard itself as the upper most point in history with full perfection sees itself having the right to intervene into the political orders in other planets. This is why Integral is constructed. Let’s turn to the announcement in the State Gazette about the call for poems and manifests on the “beauty and grandeur” of “One State” which will be used as propaganda material during the Integral’s voyage to the other planets. The passage well explicates the connection between the perfectness and colonial aims:

It is for you to place the beneficial yoke of reason round the necks of the unknown beings who inhabit other planets- still living, it may be, in the primitive state known as freedom. If they will not understand that we are bringing them a mathematically infallible happiness, we shall be obliged to force them to be happy. (Zamyatin, 1994: 3)

Regarding the proposition that the revolution of “One State” was the final one implying that there will not be further revolutions, it may be argued that the view of history is the representative of the tradition which “aims at dissolving the singular event into an ideal continuity- as a teleological movement or a natural process”

(Foucault, 1977: 154). Foucault criticizes this tradition of conventional history by defending what he calls effective history. According to this perspective, the historical events should be analyzed “through their most unique characteristics”, rather than searching for continuity between them since as Nietzsche states “the forces operating in history are not controlled by destiny or regulative mechanisms, but respond to haphazard conflicts” (quoted in Foucault, 1977: 154).

At the core of the Mephi’s challenge there is a similar criticism directed towards teleological view of history. Booker who also identifies a relationship between this rebellion and Foucault’s view on history claims:

The new historicism that Foucault importantly inspired has produced some of the richest dialogues with the past of recent times. And the very fact that the past is so different from the present provides a reminder that important historical changes do, in fact, occur so that the future might be expected to be different still. (1994: 43)

At this point, the function of mephis’ rebellion by making constant references to history can be summarized with what New Historicism defends. That is to say, they also point out the existence of historical change by relying on the condition that if the past is different from the present so might the future be. This brings a serious challenge to the existing political order because, first, “One State” maintains the *status quo* by diffusing the idea that it is the last point in history and hence the perfect system ever. Then, if a number would cease to be a part of the system, it would lose its meaning and all the possibilities to obtain a meaning, because there will not be any system that is available to be identified with. This is why, the maintenance of “One State” is the priority of all the Numbers, for preserving their own rationality and identity. This can be demonstrated with D-503’s reaction to the deceases of some numbers during the test flights of the Integral which is the machine that will diffuse the mathematical order of the Zamyatin’s society to other planets in

which, according to D-503, people “have read the great book of civilization only up to the page our ancestors reached about 900 years ago” (1977: 11). He records that:

At the first pass (=shot) some ten or so Numbers from our hangar were caught napping beneath the engine exhaust- absolutely nothing was left of them but some sort of crumbs and soot. I’m proud to note down here that this did not cause a second’s hitch in the rhythm of our work, no one flinched; and we and our work teams continued our rectilinear and circular movement with exactly the same precision as though nothing had happened. (1993: 104)

This sense of the priority of the whole with respect to the part is underlined by constant references to time. That is to say, unlike it is the case in “the World State”, stability is not tried to be reached by avoiding the time through conditioning the subjects against it. Rather, in Zamyatin’s society at every instant of their lives the Numbers are conscious of time. For instance, each citizen carries a gold plate which “has a watch at the back of it which has almost become integrated to the human mechanism; even when under the stress of great emotions he can estimate the time to within a few minutes” (Berneri, 1969: 314). Also, the sense of being meaningful only within the whole, is sustained with the Table of Hours which is an invention of “One State” that is derived from the principles of Taylorism²³. In the quotation below, D-503 explains the way the lives of the Numbers are regulated by this table:

The Table of Hours – it turns each one of us right there in the broad daylight into a steel six – wheeled epic hero. Every morning, with six—wheeled precision, at the very same hour and the very same minute, we get up, millions of us, as though we were one. At the very same hour, millions of us as one, we start work. Later, millions as one, we stop. And then, like one body with a million hands, at one and the same second according to the Table, we lift the spoon to our lips. And at one and the same second we leave for a stroll and go to the

²³ See Baker for a discussion of Taylorism (pp: 83-84). Taylorism is the rationalization of the production process in order to achieve maximum efficiency and profit. Baker states that “the brutalizing consequences of continually speeded up assembly lines, the firings of older workers who could not adjust to the new demands, and the sheer monotony and exhaustion of the simplified work were coldly viewed irrelevant to the goals of mass production” (1990: 83).

auditorium, to the hall for the Taylor exercises, and then to bed.
(1993: 13)

Then, the sense that the Numbers under the rule of Benefactor are “one, powerful, million celled organism” (1993: 112) is created by the “Table of Hours”. Since it is not possible for a cell to act independently from the organism, the numbers cannot act in a way that it is not determined by the Table of Hours. This is the most fundamental way of providing stability in “One State”. Time is constantly referred by means of the table which is at the same time a way of controlling it. As a result, the Numbers in order not to lose their meanings and not to be separated from the bigger organism, act in accordance with the Table of Hours which prevents any demand for change to arise. Therefore, there would not be any act which is not arranged by the existing order. The meaninglessness of life out of the Table of Hours is emphasized with “a story known to every school boy” (1993: 190). This story called “three on leave” is as follows:

How three Numbers, as an experiment, were given leave from work for a whole month: Do as you like, go where you like. The poor things hung around the place where they usually worked and kept on looking inside with starved eyes. They would dawdle around the square and for hours at a stretch they would go through the motions that their organism had begun to require every day at a certain time: they would saw and plane the air, bang invisible hammers, clubber certain castings of iron that no one could see. After ten days of this, they finally couldn't take it any longer. They all joined hands, went into the water, and, in step with the March, went in deeper and deeper until the water put an end to their torment. (1993: 190)

The transformation of D-503 from a number to a semi- rebel who risks the survival of “One State” by helping the revolutionaries make us realize that being appealed by the past saves him from his imprisonment to the existing political order. History becomes a reservation full of alternative meanings and he starts to identify with the things he used to condemn as absurd and irrational before. Yet, constructing

the past as absurd and meaningless does not only serve for taming the domain of history, but it is also a means of confirming the superiority of “One State” in relation to the other phases of history. The association of everything that belongs to the past with irrationality (as we have seen in the example of the domain of language) in Zamyatin’s imaginary society can be considered as a way of defining the present of “One State” with pure rationality. In other words, manipulation of history in this society can be regarded as an example of constituting oneself in terms of its other. If the antiquity loses its absurdity, this means, concomitantly, “One State” would also lose its rationality. This is why, “One State” takes Mephi’s rebellion very seriously. It initiates an operation that involves “the compulsory destruction of man’s imagination, a simple operation of the brain which eradicates for ever any longing for freedom, any unsatisfied desire, any scruple or remorse”(Berneri, 1969: 314). Thanks to this operation the Numbers are transformed into machines which are safe from “the sickness of the imagination” because such sickness prevents people from reaching the eternal happiness provided by “One State”.

In brief, in Zamyatin’s dystopia, for eliminating any possibility of resistance stemming from history, instead of wiping out the past completely as it is the case in the “Brave New World”, “One State” engages in constructing itself by constantly referring to the ancient times. The political order of “One State” which is regulated according to the laws of the multiplication table defines itself as rational by emphasizing the irrationality of the previous systems. Moreover, the irrationality of the past is also used as a means of taming the history as a possible ground of resistance. Since, as we mentioned above, the Numbers of “One State” who are deprived of any sense of individuality by the means of the Table of Hours, are only meaningful within the bigger organism, they cannot risk being appealed by the

irrational past which would lead them to lose the meaning in their lives. However, it is not only the Numbers who come across the risk of losing meaning. “One State” also experiences the same threat because, “One State” defines itself according to the irrationality of the past, if the subjects appeal to it and as a result if it loses its absurdity, along with its people “One State” would also lose its meaning.

3.3. The Mutability of the Past in Orwell’s “Nineteen Eighty-Four”

Hannah Arendt in her text “Truth and Politics” makes a distinction between the traditional lie and the modern lie. According to her, while the former “used to concern either true secrets- data that had never been made public- or intentions” (Arendt, 1977: 252), the latter deals with “things that are not secrets at all but are known to everybody” (Arendt, 1977: 252). Having examined the manipulation of history in the societies of “Brave New World” and “We”, we can say that in these societies which are established in far future (“Brave New World” in the A.F. 632 which refers to the year 2540, and “We” in an undetermined year in the 26th century), people- who do not have access to what had happened in the past by means other than the state offers- are subjected to first kind of lie. Manipulation of history is pursued in the ground which is not made public. On the contrary, the events we witness in the society of “Oceania” belongs to the year 1984, in which there are still people who remember the times before the foundation of the Ingsoc. Thus, history is manipulated by rewriting things which are “known to everybody”, so in “Nineteen Eighty-Four” the technique of manipulation enacts what Arendt refers by ‘modern lie’.

Lying on the events which are already known to everybody and the common acceptance of them as true is achieved by the Party’s control over the records and

human memory. Therefore, for understanding the manipulation of history in “Ocenia”, we will, first, examine how records are altered. Then, we will consider ways of controlling human memory and try to discuss its role in constituting resistance within the confines of this manipulation. Lastly, we will try to demarcate the consequences of these interventions in terms of the construction of social reality.

In “Ocenia”, the records are altered by the Ministry of Truth (in Newspeak Minitrue)²⁴ which deals with the news, entertainment, education, and the fine arts. This alteration is realized in a way that the documents would not involve anything that challenges the necessities of a given time. Therefore, all the records, no matter if it is a caricature, photograph or article, are “corrected” in accordance with the Party’s concern of remaining unchallengeable, because after such correction, nothing remains to prove a flaw in the system. One may ask what happens to the original document. The answer lies in the following example:

As soon as all the corrections which happened to be necessary in any particular number of the *Times* had been assembled and collated, that number would be reprinted, the original copy destroyed, and the corrected copy placed on the files in its stead. (1990: 42)

During the rewriting process the original or the previous copies (one document may be subjected to a series of alterations according to the necessities arising in present time), are sent to the memory holes, through which these documents traveled to the big ovens to be destroyed. Then, what is experienced in “Ocenia” can be summarized as “rather than adapting to historical trends and events, trends and events are invented to suit the goals of the party” (Connelly, 1987: 50).

²⁴ As we argued in the previous chapter, Newspeak is the language that is created by the Party which works in a way to justify what is diffused by the rulers. To reduce the thinking capabilities of the people this language is established in a way that the existing words are reduced both in terms of content and structure. In accordance with this operation the Ministry of Truth is called as Minitrue in the state of “Ocenia” at the year 1984.

As it is argued at the beginning of this section, the manipulation of history in “Ocenia” is characterized by the modern lie in Arendtian sense, because it consists of rewriting things that are known to everybody. Since it is not possible to hide what is known to everybody, the modern lie involves in the destruction of this knowledge. This is why, the modern lie is complete and final which sustains the absolute authority of the Party over the subjects. However, unlike the members of the Party who believe that they can establish their own truth instead of the people’s knowledge of external reality, Arendt argues that “since everything that has actually happened in the realm of human affairs could just as have been otherwise, the possibilities for lying are boundless, and this boundlessness makes the self defeat” (1977: 257) in the sense that it prevents the lies to constitute a substitute for the factual reality. Let us quote a passage from “Truth and Politics” in order to witness how Arendt explains the trouble that the boundlessness of lying creates in terms of its inability of substituting the truth by referring to the totalitarian governments’ policy of rewriting history:

Their trouble is that they must constantly change the falsehoods they offer as a substitute for the real story; changing circumstances require the substitution of one history book for another, the replacement of pages in the encyclopedias and reference books, the disappearance of certain names in favor of the others unknown or little known before. (1977: 257)

As we have seen above, in “Ocenia”, while rewriting history this trouble that is born out of the boundlessness of lying is successfully managed. In other words, what was impossible for Arendt- the constant changing of the falsehoods- is achieved in the Ministry of Truth with the destruction of all the records, even the ones that involve the slightest details, that consist knowledge which is contradictory to the

Party's current claims, through the means of memory holes. Therefore, in "Oceania" the substitution of the truth with the lie is completed which is to say "what prevents these new stories, images and non-facts from becoming an adequate substitute for reality and factuality" (Arendt, 1977: 252) is transcended. Orwell states that as a result of this transcendence, in "Oceania" "everything faded into mist. The past was erased, the erasure was forgotten, the lie became truth" (Orwell: 1990, 67).

In addition, merely altering the documents is not seen sufficient for constituting the past in accordance with the new necessities arising in present time. In this sense, Yashoda Bhat states that "the past exists tangibly in records and it also exists in the minds of the people; the records are an aid to the preservation of the past in the minds of the people" (1990: 132). If records are changed without controlling the memory, than there may arise a conflict between what the documents say and what the individual remembers and such divergence would create the sense that Party is fallible, and as a result, vulnerable to challenge. Then, for controlling the past, the Party should control the memory in a way that it would submit itself easily to the alteration of the documents. The dialogue below between the Inner Party member O'Brien and Winston, is indicative of Party's concern for the memory. O'Brien asks Winston:

'Where does the past exist, if at all?'

'In records. It is written down.'

'In records. And——?'

'In the mind. In human memories.'

'In memory. Very well, then. We, the Party, control all records, and we control all memories. Then we control the past, do we not?' (1990: 201).

To prevent a possible divergence between what the individual remembers and what the records say, the Party employs the technique called doublethink in the Newspeak. As Burgess argues, "doublethink is a device for bringing individual

observation and memory into line with whatever the Party decrees, at any given moment, to be the truth” (1987: 37). As it is pointed in the previous chapter, this technique involves accepting two conflicting views at the same time. It is expected from a subject who trained his memory with doublethink, to know that the past is altered and concomitantly to forget that it was altered. Moreover, conforming to the technique of doublethink makes it necessary to alter the memory continuously in a very dynamic process, which is to say, as told in the text:

To tell deliberate lies while genuinely believing in them, to forget any fact that has become inconvenient, and then, when it becomes necessary again, to draw it back from oblivion for just so long as it is needed, to deny the existence of objective reality and all the while to take account of the reality which one denies. (Orwell, 1990: 175)

Doublethink, then, is the means which renders the Party its absolute authority over the individuals, because it allows “the past is whatever the Party chooses to make it”. As long as the past is constituted by concurring the records and memory, the doublethink guarantees such merging. Moreover, the members of the outer party like Winston are not the only group that is subjected to this process. As Goldstein explicates

It need hardly be said that the subtlest practitioners of *doublethink* are those who invented *doublethink* and know that it is a vast system of mental cheating. In our society, those who have the best knowledge of what is happening are also those who are furthest from seeing the world as it is. (Orwell, 1990: 176)

The fact that the members of the Inner Party are “the subtlest practitioners of doublethink” can be considered as another verification of the association we underlined between what Arendt calls ‘modern lie’ and the manipulation of history in “Ocenia”, because she claims that in the traditional lie, the liar “could deceive others without deceiving oneself” (1977: 253), whereas one of the most fundamental

features of the modern lie is its involvement of self- deception. Then, in “Nineteen Eighty-Four” the fact that the Inner Party also engages in the technique of doublethink (by telling “deliberate lies while genuinely believing in them”) can be understood as the extension of lying into self deception. Moreover, the Party’s success in making people believe in the past which is constantly rewritten is to a great extent the consequence of such self- deception, because as Arendt argues:

Only self- deception is likely to create a semblance of truthfulness, and in a debate about facts, the only persuasive factor that sometimes has a chance to prevail against pleasure, fear, and profit is personal appearance. (Arendt, 1977: 254)

Therefore the Inner Party members who are “the subtlest practitioners of doublethink” are also the most successful liars in the sense that the individuals who witness that these people believe in what they say would not think that they are being deceived.

The semblance of truthfulness achieved by self-deception and by the personal appearance of the liar in case of “Nineteen Eighty-Four” can be substantiated with the following example. During the Hate Week, it is announced that “Ocenia” was not at war with Eurasia which has been the official enemy for four years, and it is declared that Oceania was at war rather with Eastasia and “Oceania had always been at war with Eastasia” (Orwell, 1990: 148). When this announcement was made, Winston was listening to a member of the Inner Party in a demonstration. He was talking about the bombings, tortures, massacres etc. that the Eurasians committed. Winston thinks that:

It was almost impossible to listen to him without being first convinced and then maddened. At every few moments the fury of the crowd boiled over and the voice of the speaker was drowned by a wild beast-like roaring that rose uncontrollably from thousands of throats...The speech had been proceeding for perhaps twenty minutes when a messenger hurried on to the platform and a scrap of paper was slipped

into the speaker's hand. He unrolled and read it without pausing in his speech. Nothing altered in his voice or manner, or in the content of what he was saying, but suddenly the names were different. Without words said, a wave of understanding rippled through the crowd. Oceania was at war with Eastasia! (1990: 146)

It seems that the technique of doublethink is internalized by the party member to the extent that he can immediately direct his hate to the new enemy which is Eastasia- the former ally of "Ocenia"- without even interrupting his speech. Moreover, his presence during the act of lying and his active involvement with self-deception by means of doublethink lead to the establishment of the lie as a substitute for truth. This substitution is so powerful that although a few minutes had passed since time when the enemy was Eurasia, and the posters condemning the old enemy were already there during that process, after the announcement of the war with Eastasia, the posters were seen immediately as a sabotage of Goldstein's agents. At this point, Calder notes that "if there are any conspicuous flaws in the instant alteration of history....these can be blamed on the enemy's underground spies and agents" (1986: 48). However, unlike others Winston does not consider them as sabotage. He is completely aware of the fact that the enemy had not always been the Eastasia. Then, Winston succeeded in preserving his memory to a certain extent against the Party's attempts to control it through the technique of doublethink. His relative victory over the intervention in memory by the Party can further be demonstrated with the way he performs his job in the Ministry of Truth since "Winston as a rewriter must not be aware of himself as altering facts, but of correcting errors. But he is not submissive enough doublethink to be unaware of exactly what he is doing" (Calder, 1986: 48).

It can be argued that Winston's resistance to the political order becomes possible by not being submissive to the technique of doublethink. By saving his memory, Winston realizes that (during his job of rewriting history) what he does is not a correction, and it is rather the alteration of the facts. Furthermore, he does not forget this operation as it is expected from him. Since, like the every citizen in "Oceania" –except the proles who are not capable of challenging the political order according to the Party- he is watched by the telescreen, he cannot save any records that could prove the ongoing alteration of facts. Therefore, as Calder argues "memory is the only way he can combat the state's control of language and history" (1987: p.62). Although he cannot remember the past clearly, his memory which is not interrupted by doublethink, still obtains some slight reminiscences which lead him to challenge the ideology of the system and to join the oppositional organization Brotherhood. About the emergence of this oppositionary attitude in Winston, Orwell narrates:

He meditated resentfully on the physical texture of life. Had it always been like this? Had food always tasted like this? And though, of course, it grew worse as one's body aged, was it not a sign that this was not the natural order of things, if one's heart sickened at the discomfort and dirt and scarcity, the interminable winters, the stickiness of one's socks, the lifts that never worked, the cold water, the gritty soap, the cigarettes that came to pieces, the food with its strange evil tastes? Why should one feel it to be intolerable unless one had some kind of ancestral memory that things had once been different? (1990: 55)

What provokes Winston to challenge the political order is a feeling that things were better in the past and this feeling arises from some bits and pieces in his memory. Since in "Oceania" there are people alive who experienced the times before the revolution of Ingsoc, Winston wants to talk to them in order to confirm his ancestral memory. Yet, this endeavor faces with an obstacle because:

In the Party itself there were not many people left whose ideas had been formed before the Revolution. The older generation had mostly been wiped out in the great purges of the fifties and sixties, and the few who survived had long ago been terrified into complete intellectual surrender. If there was any one still alive who could give you a truthful account of conditions in the early part of the century, it could only be a prole. (1990:76)

After his conversation with an old prole to find out whether the ancestral memory Winston keeps is shared by others, he gets disappointed because the old man's memory is consisted of too many details, whereas he could not even grasp what Winston asks him to tell, i.e. to compare the present order with the traces before the revolution. As Kumar argues, for reinstating the past, memory is not an adequate resource. That is to say, for identifying what had happened in the past there is the necessity of written documents which would not be subjected to the flaws that memory contains such as forgetting. Although this kind of records is not accessible to the citizens in a society where they are constantly rewritten, Winston due to his job of altering records once had the opportunity to hold a document that may challenge the power of the Party. It was about the three former leaders of the revolution- Jones, Aaronson and Rutherford. They were arrested in the process of the purges of the original cadre of the revolution which lasted till the elimination of every leader, except the Big Brother. They were accused of the offenses like betraying important military secrets. However, in the piece of newspaper Winston found "which had evidently been slipped in among the others and forgotten" (1990: 81), there was news about these people's visit to New York contrary to their confessions that on that day they were in the Eurasian soil. It was the evidence of the fact that "confessions were lies" (1990: 81). The central importance of this document, is clear in the following quotation would be helpful:

Of course this [the fact that the confessions were lies] was not in itself a discovery. Even at that time Winston had not imagined that the people who were wiped out in the purges had actually committed the crimes that they were accused of. But this was concrete evidence; it was a fragment of the abolished past, like a fossil bone which turns up in the wrong stratum and destroys a geological theory. It was enough to blow the Party to atoms, if in some way it could have been published to the world and its significance made known. (1990: 82)

Therefore, the records have priority over the memory in terms of the knowledge about the past. That is to say, the knowledge that depends on the memory is fragile when it is compared to what is derived from the documents. As a result, Winston's rebellion originating from his memory has to be failed because he lost the chance of keeping the document.. The reason behind such a failure can be understood in a passage from the text:

When memory failed and written records were falsified—when that happened, the claim of the Party to have improved the conditions of human life had got to be accepted, because there did not exist, and never again could exist, any standard against which it could be tested. (Orwell 1990: 97)

As Goldstein notes, eliminating history as a standard of comparison and proving the infallibility of the Party are the two major reasons behind the manipulation of history in Orwell's dystopia. Once these conditions are reached, then, the Party would have an absolute authority over its subjects. That is to say, it is not possible for a member of this society to challenge the existing system due to the unavailability of any comparison which would help him to realize that the existing order is not the best system ever. Furthermore, since the Party is infallible, the possible rebel loses his/her chances for resisting it without being ridiculous. What is offered as the truth by this infallible organism becomes the truth for the subjects. It may be argued that what Goldstein remarks concerning the detachment with the past, is crucial for conceiving the encompassing quality of the Party's truth.

Cut off from contact with the outer world, and with the past, the citizen of “Ocenia” is like a man in interstellar space, who has no way of knowing which direction is up and which is down. The rulers of such a state are absolute, as the Pharaohs or the Caesars could not be. They are obliged to prevent their followers from starving to death in numbers large enough to be inconvenient, and they are obliged to remain at the same low level of military technique as their rivals; but once that minimum is achieved, they can twist reality into whatever shape they choose. (1990: 207)

Therefore, in accordance with the slogan “who controls the past controls the future, who controls the present controls the past”, the Party which has the command of the records and the memory, obtains a tyranny over the truth. Such overall manipulation of history gives the Party a totalitarian control over both the memory of the subjects and the records on the past events. In other words, controlling memory and rewriting the records and news complement each other. Let us quote another passage from the dialogue between Winston and O’Brien, which would help us to understand the extent of reshaping the past which results with the absolute authority of the Party. O’Brien tells Winston:

Reality is not external. Reality exists in the human mind, and nowhere else. Not the individual mind, which can make mistakes, and in any case soon perishes: only in the mind of the Party, which is collective and immortal. Whatever the Party holds to be truth, is truth. It is impossible to see reality except by looking through the eyes of the Party. (1990: 261)

In brief, even external reality can be moulded with the control of the Party over the records and the memory. Therefore, one cannot believe or take seriously what he experiences because there is always the possibility that Party could claim otherwise and it has necessary means to prove that claim. As a result, external reality is dismissed in “Ocenia” because it is rendered as something that is not possible to be proved. There is no reality except the Party attributes it to be real. The individuals are

left with the defense mechanisms of senses and memory (which are, in turn, very fragile) because they are not supported by the records. This is why, in their encounter with the Party people are extremely vulnerable. The feelings of Winston which we will quote below is indicative of the fact that the Party makes the individual suspicious about even what he or she perceives through senses, since they can never be proved:

Not merely the validity of experience, but the very existence of external reality, was tacitly denied by their philosophy...And what was terrifying was not that they would kill you for thinking otherwise, but that they might be right. For, after all, how do we know that two and two make four? Or that the force of gravity works? Or the past is unchallengeable? If both the past and the external reality exist only in mind, and if the mind itself is controllable – what then? (1990: 84)

Referring to the Party's obsession with power²⁵, Jenni Calder argues that “the only power that exists is the collective power of the Party, in order to share in that power the individual must become an instrument of the party” (1987: 63). Following the same line of reasoning one may claim that since the only truth is what Party constructs and rewrites it to be with its collective and infallible mind, the individual, if he or she wants some part of the truth, should submit himself/herself to the collective and immortal body of the party. In this sense, O'Brien tells Winston:

Can you not understand, Winston, that the individual is only a cell? The weariness of the cell is the vigour of the organism. Do you die when you cut your fingernails?Alone- free- the human being is always defeated. It must be so because every human being is doomed to die, which is the greatest of all failures. But if he can make complete, utter submission, if he can escape from his identity, if he can merge himself in the Party so that he is the Party, then he is all-powerful and immortal. (1990: 277)

²⁵ This obsession can be explained as Calder notes “power for the sake of continuing to be powerful” (Calder, 1986: 55)

In this sense, the people of “Ocenia”, who adopt the truth of the Party, would not be capable of any sort of resistance because its life as a meaningful subject and as a part depends on the maintenance of the Party which is the whole.

Throughout this section, we presented the way history is manipulated in “Ocenia” which relies on a very systematic process of altering the documents and controlling the memory with the device of doublethink. Once these conditions are achieved, then there remains no possibility for individual to criticize or resist the political order because he is deprived of the means to prove the system’s flaws. As a result of these operations, the citizens of “Ocenia” are rendered incapable of both formulating the knowledge depending on their senses of the external reality, and resisting to what is proposed as the truth by the Party. As a result, there remains only one possibility for individual to sustain a meaning which is adopting the truth of the party - a substitution of the truth by lie- and being transformed into a cell of the big organism of “Ocenia”. Then, the Party by altering the documents and controlling the memory constitute subjects who have to comply with what the state offers. That is to say, the Party manipulates history in order to create stable citizens who are not capable of interrupting the *status quo*, and as a result, it could maintain its domination forever.

3.4. Conclusion: Establishment of the Eternal Present and the Indispensability of Being Obedient

Having examined the three dystopias of “Brave New World”, “We” and “Nineteen Eighty –Four”, it is possible to argue that history is manipulated in these societies because the past as such constitutes a domain which some individuals could use as a standard of comparison. The rulers of these societies agree on the fact that

history might reserve knowledge allowing resistance by demonstrating the subjects that things were different beforehand, and hence might be different in the future. The political orders in our dystopias all engage in perpetuating their absolute stability and they all try to create a sense that theirs is the perfect system ever. For this reason, they manipulate history in a way to show that even though things were different beforehand they were definitely worse. Moreover, for preventing the feeling that things may be different in the future, in all the societies we examined history is presented as if it is brought to a halt. In other words, the present is detached and fetishized by creating the sense that the existing order with its absolute stability will last forever, because it is the perfect system history has marched towards and there is no point left to progress.

In our dystopias, this standard of comparison is tried to be managed through different ways. In “Brave New World”, in order to eliminate the possibility of comparison, history is totally wiped out from the lives of the individuals while the rulers of the “We” kept history as a standard of comparison, but in such a way that the superiority of “One State” over the preceding societies is demonstrated. Moreover, the Party of “Oceania”, for the same purpose, employed the rewriting of the past by altering the documents and applying the doublethink for controlling the memory. However, although these techniques of manipulating history differ, the aim of this operation remains the same in all these imaginary societies. That is to say, the individual who is detached from the past (due to its manipulation either by wiping it out or by constructing it as meaningless or by rewriting it) and who has no visions of future (since history is ended with the foundation of the respective political order in each dystopia) is deprived of the means of questioning and challenging the present political order. The only thing that a potential rebel can resort to do for keeping a

meaning is to become a part in the whole, a cell in the organism. Yet, as a cell in the organism which does not have any possibility of acting individually, he couldn't do anything more than "tending the wheels" of the system. Thus, the major aim behind the manipulation of history in our three dystopias can be considered as to create parts which are meaningless without whole and obedient people who will prefer to remain in this eternal presence for whom perpetuating the continuity and the stability of the system appears is the only path to be chosen.

CHAPTER IV

FORMATION OF THE OBEDIENT SUBJECT IN THREE DYSTOPIAS: THE VOLUNTARY IMPRISONMENT OF THE MIND BY THE MANIPULATIONS OF HISTORY AND LANGUAGE

In the previous chapters, we tried to examine the relationship between the construction of social reality in our dystopian societies and the manipulations of history and language. At the end of this analysis, it is concluded that these domains are taken under control and employed for sustaining the absolute stability of the respective imaginary societies. This absolute stability can only be achieved if the rulers succeed in creating the sense that the existing system presents the best way of living that the humanity could ever reach. For creating this perception, power holders have to eliminate any vision of alternatives. This is why they manipulate the domains of history and language which have the function of providing the people with the standards of comparison, which in turn, might lead them to realize that the existing order is not unrivaled and indispensable. Thus, the subjects who are deprived of these standards of comparison are transformed into beings who are mentally impoverished to notice the flaws in the existing order. Previously, we argued that thanks to these people, whose minds are intervened by the system through the manipulation of language and history, the closedness and the absolute stability of the political order is assured. Although we referred to the consequences of such a relationship for the individuals at times, our focus was mainly on the effects of this relationship with respect to the maintenance of the system. As a result, some questions remain to be

answered on the nature of this relationship in terms of its effects on the individual. By adopting this perspective, in this chapter, we will examine the consequences of two sets of manipulations in terms of the effects on the self.

In order to identify the role of manipulating history and language on the self, we should first answer the question what is unique about these domains. That is to say, there are also other domains such as sexuality, science and religion into which the rulers intervene in our dystopian societies, which makes us ask the question: why do history and language are so important for the order maintenance? The immediate reason is the fact that, as we mentioned above, history and language are the major domains where people can be impoverished mentally and made incapable of thinking. If we begin with the case of history, it may be claimed that an individual whose ties with history are controlled or eliminated, would lose the sense that things were different previously and as a result they may be different in the future. Such a person would be deprived of his/her means of comparison which would lead him/ her to perceive the present order of things as the natural and perfect order. Due to lacking the capability of comparing the present with the past or with future, she/he would not ask for a change and even would not conceive what change refers to. Therefore, living in the eternal present would leave him/ her with a mind the confines of which are determined by political order, which is to say, his/her mind is consisted of the one sided information diffusing from the power holders.

The operations for manipulating language in our three dystopias include the similar consequences with the control over the domain of history. As we discussed in detail in the previous chapters, the construction of social reality is dependent on the language. People think through words, and as long as they do not have a word to define an event or an experience, they cannot perceive it. If the Whorf- Sapir

hypothesis is remembered, it can be easily claimed that a full control over language which excludes or changes the words referring to the feelings or things that are incompatible with the existing order's priorities, would lead the rulers to gain also a control over the mental dispositions of the subjects. Thus, a political system which has the command of the words, would easily legitimize itself, because people would not be capable of thinking something different than what the system presents.

In addition, when we examine the other domains (sexuality, religion, science) that the rulers intervene in, it can be argued that, compared with history and language, their effects on individual are relatively partial. Concomitantly, the resistance that these realms shelter, do not provide a comprehensive outlook to the existing order. This is why, the rebels that initiate action from these realms, target specific points to alter rather than an overall emancipatory movement. The limited resistance that the realm of sexuality generates can be demonstrated if Julia's relationship with the system in "Nineteen Eighty-Four" is recalled. In "Ocenia", the realm of sexuality is manipulated in a way that sexual intercourse is reduced to a disgusting but compulsory (because of system's need for reproduction) activity. It is even called "the duty towards the Party". As a result of such an attribution to sex, the desires and excitements that are repressed by the manipulation are consciously directed to loving Bigbrother and hating Goldstein. That is to say, through such channeling, the repressed desires are turned into the means for maintaining the absolute stability. Under these circumstances Julia challenges the political order, by involving in sexual intercourses with the party members and enjoying this. However, the fact that Julia is a rebel does not necessarily mean that she represents a more threatening resistance than the ones which are born out of the domains of history and language. Rather, because her resistance is limited to what can be derived from the

realm of sexuality, she does not comprehend that the system can be destroyed. She believes that the system would maintain its existence forever and this is why an organized attempt to overthrow it is meaningless. According to Julia, what a subject could accomplish is nothing more than individual acts like bombings which would shake the *status quo* for a moment. In other words, since the realm of sexuality does not provide a standard of comparison independent from the history and language as we will explain below, a resistance that comes out of it would not have a comprehensive critical outlook. Therefore, manipulation of sexuality remains partial, rather than becoming an encompassing process in three dystopias. Sexuality is contributory to the formation of subject as a subordinated, meaningless unit of the whole but in comparison to the realms of history and language sexuality does not cultivate a potential for emancipation, albeit the fact that an incidence of love for someone may be awakening.

The policies towards the domains of science and religion are similar to those of controlling sexuality in our dystopias. That is to say, the subjects who are deprived of the mental capability of comparison are further imprisoned to the system with the means of science and religion. These two domains do not give a comprehensive outlook to the subjects either. The power holders try to diffuse the sense that the existing political order is the best one both (in some cases) scientifically and religiously. As a result, scientific researches are disregarded as long as they lead to a change that would interrupt the absolute stability. Science is manipulated in such a way that only the innovations that justify the present order are allowed to prevail. Due to the concerns of rationalizing and justifying the system as the perfect one, science which is associated with objectivity is praised rhetorically whereas, in fact, is reduced to the research of the means to serve the system. Although, control over

science complements the process of mentally impoverishing people, it is not a major task of rulers, because no serious resistance is expected from scientific activity. This is because science also does not contain a standard of comparison that can exist independently from the realms of history and language.

When we come to the manipulation of religion, it is obvious that the rulers of all three dystopias build their own religion- like structures. The substitutes of the religious faith - which serves to make people tolerate the flaws in the system-, are different in each society, but the aim of providing the subjugation of the subjects remain the same. In “Brave New World”, soma shoulders this function of religion, whereas in the society of “We” it’s science. Regarding the Party’s motto of “God is Power” and the fact that the Party is the owner of that power, it can be claimed that in “Nineteen Eighty-Four” the relationship between the rulers and the people works as a religious relationship. One may argue that the commonality of substituting religion with the means that justifies the existence of the political order in all cases is an indication of the critical role of religion for maintaining absolute authority over the individuals. Yet, this is not to say that, this domain is sufficient in itself to sustain total control. None of the substitutes of religion, namely the soma, the belief in science and the belief in the infallibility of the Party can bring the absolute stability unless they unleash the standards of comparison we referred in this study. In other words, it would not be an easy process to make people enter into these structures of faith if they had not been already conditioned in the realms of language and history.

Therefore, the manipulations of the domains of sexuality, science and religion all contribute to the formation of the subject as a prisoner of the system. By controlling these realms, the regime declares itself as both the scientific and the sacred way of living. Under these circumstances challenging the existing order is

either irrational or obscene. What is presented as the truth by the rulers should be adopted by the citizens, if they want to sustain a meaningful existence. That is to say, truth and meaning are under the monopoly of the rulers, and in this sense individuals are strictly vulnerable with respect to the regime.

However, it is not possible for the rulers to reach this vulnerability of the subjects without manipulating history and language in the first place. As we discussed in the second chapter, language is the major social institution upon which all other institutions depend on for their own continuity. As Searle points out, institutional facts require a form of agreement which can only be achieved by means of language. Therefore, the rulers of our dystopian societies make use of language in a way to determine the content of this agreement. The manipulations of sexuality, religion and science aim to make people believe that the existing order presents the truth, but to achieve this there has to be control over language determining the criterion of truth. That is to say, since our dystopias enact a process that the words have the power of verifying meaning, without control over language moulding the selves in the realms of sexuality, religion and science would have been impossible.

History constitutes second major domain the manipulation of which is the precondition of the management of other domains. As we mentioned before, since the rulers of our dystopian societies all want to prove that their rule is the best one, they employ the realms of science, religion and sexuality to this purpose. However, the experiences of the previous societies would easily challenge these suggestions unless they are managed by being rewritten or by being eliminated. What science can be used for or the relationship between sexuality and marriage, or the possibility that God might have created the world may appeal to the subjects which would lead them to question the existing political order. Since the absolute stability can only be

achieved if the sense that the subjects live in the perfect system that the humanity would ever reached, the manipulations of the domains of sexuality, science and religion cannot be accomplished without providing a control over the realm of history. For instance, in Zamyatin's "We", the system presents itself as a logical conclusion of the scientific progress and therefore, as perfect. If the Numbers of this society by investigating the previous societies realize that history does not progress from the worst to the best in a unilinear schema, they might challenge it. That is to say, the manipulations of other domains should go hand in hand with the control over the history and language in order to succeed.

Having demonstrated the dependence of the manipulations of science, sexuality and religion on the control over the realms of history and language, it may be concluded that the consequences of the interventions in history and language are more vital and impressive for sustaining the absolute stability whereas the effects of intervening into other realms are partial for preserving the *status quo*. This difference in terms of the outcomes of the control over the above mentioned realms can be identified with the fact that, with respect to history and language, people are deprived of their two major standards of comparison. Leaving people without these standards, leads them to accept everything that is proposed by the system as true. Because without the most important frontiers (language and history) which are controlled for justifying the existence of the political order, the citizens would have no devices to confront this order. Hence, the confines of the minds of people are determined by the monolithic information, which is, namely, the ideology of the political order. In addition, this ideological indoctrination of the subjects can be regarded as a process of mentally impoverishing them to make them incapable of conceiving the flaws

within the system because the subjects would behave in accordance with the ideology of the system and they will do this by feeling content.

Under these circumstances, the subjects, whose behaviors and reactions are already determined by the system, are deprived of all the possibilities of carrying any traces of individuality. The major aim of the rulers of the dystopias is to create such kind of people who would be incapable of acting other than the way that the system imposed. Therefore, the obedient people in our dystopian societies are the most fundamental means to reach the absolute stability because they are masked by the ideology as individuals while, in fact, they are not capable of either requiring a change or challenging the system. As a result, the self loses what is unique about it as well as its potential of creativity. This is why, nothing comparable to Shakespeare's Othello can be written in the "World State", or the literature is reduced to the propaganda of the regime as it is the case in both Zamyatin's "We" and Orwell's "Nineteen Eighty-Four". One may say that the absence of such kind works of art in our dystopian societies stems from the fact that even the attempts to write this kind of things are forbidden. However, when we examine "Brave New World", it is obvious that although nothing is forbidden in this society, there is still no one who is capable of writing pieces that have artistic value which indicates once more that political obedience that is provided through an intervention into the mental processes has much more vital consequences over the individual.

Along with being deprived of his/ her creativity, in the societies of "Brave New World", "We" and "Nineteen Eighty-Four", the self is deprived of its uniqueness. This reduction of the subjects to the beings that have no individuality makes them dependent on the society for reaching a meaning. Therefore, they sacrifice themselves as parts of the social whole which is the only entity that carries

meaning. One can say that they are not irreplaceable individuals, rather their only attribution is limited to being subjects of these three societies. At this point, Althusser's notion of interpellation that we referred at the beginning of this study should be remembered. According to Althusser, the ideologies hail people to certain positions that are defined for them before they come into existence. The individuals who are transformed into the subjects of this ideology by answering this hail recognize that what is diffused by ideology is always true. Moreover, they believe that as long as they behave in accordance with this recognition, everything "will be all right". If we look at our three imaginary societies, following the line of reasoning, it may be argued that the individuals are interpellated to the position of being replaceable subjects who are only meaningful within the whole. In addition, one can say that the maintenance of the absolute stability depends on the subjects' acceptance of the idea that "everything will be all right" if they fulfill their role as the cells in the social organism. This is why, the subjects that do not have access to the linguistic resources and history other than the existing order presents, consist the ideal people for these systems. Due to the manipulation of these two domains, the individuals are hailed as the subjects of a society which is perfect. What is expected from them is to conform to the regime in order to keep the privilege of being a citizen of the perfect political order ever.

Up until this point it is claimed that the manipulations of history and language provide the absolute stability through creating individuals who are destined to act as if they are the anonymous parts of the social whole and who voluntarily accept this destination. Although in the previous chapters the policies of the power holders towards these domains are investigated separately, in each case the manipulation of the other realm (history or language respectively to the chapter) is referred

frequently. This is because there is a correlation between the manipulations of history and language. For instance, in the “One State” of “We”, it is argued that history has marched towards the uppermost point which is the rule of the Benefactor and as a result it completed its progress. To prove the superiority of “One State” with respect to all other societies existed in the past, history is constructed in a way that all these societies are constantly represented as primitive and absurd. Along with this presentation of history, the rulers manipulated language in a way that the words that belong to the previous orders are kept for demonstrating their irrationality. In this sense, the contents of these words are associated with absurdity whereas the words of the “One State” which are derived from the mathematical terms are the indicators of how infallible and rational was the rule of Benefactor. Indeed, the manipulation of one domain is complemented with the manipulation of the other. In order to clarify this point, we should think of what would happen if language is not used as a means of proving the superiority of “One State”. If the words belonging to the previous orders would not have been intervened in terms of content in a way to attest their ridiculousness and meaninglessness, then the subjects would be easily appealed by these words. People might identify themselves with these words and what they refer to originally (since we assume the absence of the manipulation of language), which would definitely prepare a challenge for the *status quo*.

The dependence of the control over history on the manipulation of language is also apparent in the societies of “Brave New World” and “Nineteen Eight- Four”. In the former the detachment from the past is accompanied with a detachment from the previous languages, whereas in the latter the manipulation of history which is realized by constantly rewriting it, goes hand in hand with the establishment of a completely new language. These relationships between the manipulations of history

and language in these two societies can be further clarified by following example: if in “the World State” of “Brave New World”, words belonging to the previous orders have not been eliminated or emptied in terms of content, they would again find appeal from the subjects. Then, the manipulation of history would not be completed because in “Brave New World” this operation is realized by eliminating the history from the lives of the subjects, and as long as the words that belong to previous societies which are the ties with the past continue to exist, the detachment from the past could not be achieved. This close relationship between rewriting history and reshaping language is also visible in “Nineteen Eighty-Four”. In this society where history is constantly rewritten, if the realm of language was not gradually replaced by the artificially created language of Newspeak, then the contradictions stemming from the “boundlessness” of lying within this process of rewriting would be explicated. One of the most important characteristics of Newspeak which is constructed as a means of abolishing any form of thinking is that the words that belonging to this language contain two opposite meanings at the same time. In this sense, Newspeak conceals the inconsistencies between what the record say and what the individual remembers and as a result it serves as an essential means of completing the manipulation of history as an irreversible operation. Thus, the Newspeak’s supersedure of the Oldspeak is not a complete process, and as a result, in “Ocenia” at the year of 1984, the manipulation of history is independent from the manipulation of language. However, such an outlook ignores the presence of the thinking pattern of doublethink, because until the year of 2050 in which the Newspeak would completely replace the oldspeak, the manipulation of history would be accompanied with doublethink. That is to say, the contradictions that are caused by the constant rewriting of the history and the persistence of human memory reminding that what

the Party claims is not the case, will be eliminated by the help of this technique. However, realizing this aim with the Oldspeak words is a challenging process because Oldspeak is a referential language unlike Newspeak and it is not an adequate means for hiding the inconsistencies. Therefore, once the Newspeak would be fully adopted in the year 2050 with its irreferential structure, then manipulating history would be an unnecessary process, because the people would be deprived of all forms of thinking. In other words, with the promulgation of Newspeak, as we mentioned in the first chapter, the people would have to think through the words of this new language which are reduced in terms of content to the justification of the existing system. There would not be any need of manipulating history because people would believe in everything presented by the system at present and they would not be even capable of cultivating a sense of history with the linguistic resources they would have.

It appears that the relationship between the manipulations of history and language is a clear indication of the fact that the former is dependent on the latter. That is to say, language, since it is the precondition of every other institution, is a sovereign domain and does not need a control over the history for its maintenance. Yet, there is another way of evaluating this connection. Although it is plausible to argue that once Newspeak is implemented, there would not be any need of rewriting the past (because the people would be incapable of perceiving what history refers to just like they would be incapable of realizing the contradictions within the existing political order), this does not necessarily mean that without manipulating history it is possible to establish a completely new language. One should note that replacing a language with a new one is not a simple and accelerated process. If the discussion we referred previously on the attainability of Newspeak is recalled, the difficulty of such

replacement can be seen in the fact that human beings are capable of producing words for describing the phenomena they meet and the exclusion of a word from the language does not render it unthinkable. With respect to this argument, it is mostly argued that Newspeak would fail in the year of 2050 because the subjects would come up with always new words and they would remember the erased words. That is to say, merely imposing a language on the subjects would not result with its total acceptance. However, one may argue that the adoption of Newspeak would be realized successfully because such adoption would be accompanied by rewriting history. Successful rewriting of the past would eliminate the knowledge of the previous societies or events that are different from the present one. So, people who are deprived of the past would not come up with new words to express them, or would not be capable of protecting the words they own currently. That is to say, the construction of “Newspeak” which functions in a way to justify the rule of “the Party”, is made possible by the manipulation of history because this operation eliminates any event that might challenge the present perfect order. In this sense, there will be left nothing that people could name.

The connectedness between the manipulations of language and history is also observable in their implementations in the societies of “We” and “Brave New World”. In the former, reconstructing language is dependent on the manipulation of history in the sense that for emphasizing the ridiculous character of the words belonging to the preceding civilizations, the rulers have to make references to the absurdity of the previous societies. Without such inferiorization, the suggestion, for instance, that “mother” is a ridiculous word would not be accepted by the subjects because there would be people who find the idea of being a mother appealing. Similarly, in “the World State” of the “Brave New World”, the elimination of the

words belonging to the past societies is realized by an actual detachment from the past. Therefore, if the past events are remained untouched, and only the language is altered in a way to eliminate the words defining the experiences of the past societies, people would interrupt this manipulation by using their capability of inventing new words for the phenomena they encounter.

One should ask the question: if people have the ability to come up with words for the existing things, why in these three societies they do not break the manipulation of language with such remnant capability? It can be argued that in our dystopias as a result of the manipulations of history and language, which go together, this capability of subjects is wiped out. Because, when language is taken under control concomitant with the manipulation of the realm of history (by providing a detachment from it, or determining the past societies as the other, or constantly rewriting it), then there would be constructed a social reality in which there is nothing to define that the political order has not defined already. With these two major manipulations, the minds of the people are invaded by the rationale of the system in a way that people cannot use their capability of naming something, because the things they have access have been already determined by the ideology of the regime. Thus, without access to history, people are devoid of independent thinking that might bring the repression to an end.

Regarding the relationship between the manipulations of history and language, we should argue that they are complementary. Without controlling one, dominating the other is not possible. Thus, in all our dystopias where the rulers aim to achieve the absolute stability, history and language are tried to be taken under control in relation with each other. This commonality in these three texts can be

understood as a sign of the fact that absolute stability can only be reached in a society in which both history and language are manipulated.

At this point, there arises the following simple question: what is the relationship between mentally impoverishing people and the preservation of the *status quo*? To answer this question, we should identify what other techniques are pursued by dystopian governments for providing the survival of their respective systems. In our dystopian societies with the exception of “the World State” in “Brave New World”, the operation of making people believe in the superiority of the existing political order goes hand in hand with the use of force. For instance, “Brave New World” shows us that the only alternative to the intervention of the political order in the thinking processes of individuals (by restricting the boundaries of their perceptions), is using force to provide their subjection to the system. However, when the attempts of resistance in these societies are investigated, it can be claimed that the most successful system in terms of preserving stability is “Brave New World” in comparison to other two. While in both “We” and “Nineteen Eighty-Four”, where the authority over subjects is achieved partially by the means of force, there are organized attempts within the system to challenge the regime, in “Brave New World’s” “World State”, the only serious divergence comes from an outsider, John the Savage. So, the lack of a coherent resistance to the rule of the “World Controllers”, is an indication of the success of the political order in attaining the subjugation of its citizens without using force. Therefore, mentally impoverishing people is a much more effective way of dominating someone than using mechanisms of coercion. Because when force is exercised over the citizens, they can still hold the views that may challenge the political order. As we argued in the 3rd chapter, the rulers of “Nineteen Eighty-Four” and “We” are also aware of this fact since they are

trying to compensate their incompetence (when they are compared with the “World Controllers”’s policy in terms of this operation) in mentally impoverishing people with the means of reshaping the domains of history and language by some external intervention on the minds of the people with electric shocks and brain surgeries. As it can be understood from the importance of these operations for the rulers in our dystopias, the most favorable citizens for a state are the ones who cannot think of something other than the system presents. Since they have no vision of an alternative, they are the prisoners who are stuck in the *status quo*. However, the people who are aware of alternatives, even if they are tried to be repressed by the use of force, would continue to consist a threat to the regime. Thus, the mind is more important as a target of ideological control.

At this point, the debate about the characteristics of dystopia as a genre of being a warning about the future course of events or a satire should briefly be mentioned. There are various views about the aim that the authors of these texts try to tell us by writing these pieces. While some scholars argue that these are the satires of the actual conditions in the early 20th century, some others argue that these are texts concerning the future and they warn us about what might happen depending on the possible outcomes of the problems that are experienced in the early decades of the 20th century. In this study, these texts are analyzed by regarding them both satires and warnings since it can be claimed that the authors are carrying the existing problems and their possible consequences that would be faced in the future to the “imaginary and distant settings”.²⁶ They want to open a horizon for modern subjects

²⁶ It can be argued that this position would be challenged by Theodor Adorno because according to him, what we regard as the strategy of defamiliarization is nothing more than a vain attempt. Adorno argues that anticipating future through playing with the trends of the present is a continuation of the tradition of Protestantism which has in its core the idea that “nothing would be different because the

to establish more critical relationships with the existing societies. This is why, the texts of “Brave New World”, “We” and “Nineteen Eighty-Four” which are born out of the actual problems of the 20th century should not be regarded as only literary works. Rather, they contain significant symbols relevant to political theory.

Regarding the claim that dystopias are in fact texts of social criticism, it should be noted that the authors while writing these texts were already aware of the fact that, under the circumstances they experience, it is not possible to produce babies in assembly lines, or to rewrite the history constantly (although they believed that the similar patterns may be followed in the future, and during more than sixty years time after the publication of these texts it can be argued that they proved right). These are exaggerated versions of the real life correspondences of what was happening in the realms of history and language, although this exaggeration should be understood as a way of demonstrating people their relationships with the present orders. That is to say, it can be claimed that because “ideology never says I am ideological” (Althusser, 1971: 175), the individual cannot grasp its principles by living within the system. In this sense, our dystopias make the working patterns of ideology more visible by exaggerating them in a way that the subjects could not disregard the similarity between what is told in these imaginary societies and what they experience in the real life settings.

humanity which is tainted by the original sin is not capable of any betterment, and as a result any attempt to change the world is regarded as the sin itself” (2004: 107, translation mine). Adorno criticizes Huxley and the utopian tradition for not perceiving the possible change that the humanity would experience, for imprisoning their anticipations to the present and for presenting as if humanity has only the two options which are the totalitarian world state and individualism. However, it can be argued that it is possible to read “Brave New World” as a text which is more complex than “a caricature of the present” as Adorno states, rather as a text which provides us with the chance of understanding what is going around us that which is the precondition of the desire to change the world.

For instance, one of the disturbances that the readers reading these texts cannot disregard concerns the policies towards the realms of history and language. Commonality of manipulating history and language in these three dystopias is not arbitrary. Since these texts are derived from the problems and their consequences in 20th century, it can be argued that, the control over history and language are the two major means of providing the subjection of the modern men. At this point, underlining the use of force in the societies of “We” and “Nineteen Eighty-Four” would mean that these texts are the satires of the totalitarian states that arose in the first half of the 20th century and they are nothing to do with what the individuals experience in the liberal societies of today. From such an angle, the predictions of these writers about the future course of events are not realized. However, such an argument misses a point which can be found by examining the levels of resistance in our dystopian societies. We argued that the lack of an organized resistance within the system in “Brave New World” demonstrates that the most successful order in these three dystopias is in “the World State” in which the only means of providing the subjection of the citizens is the technique of conditioning, which is achieved through the manipulations of history and language. The success of these manipulations made the use of force unnecessary in this dystopia. Moreover, when the other two dystopias are examined, it can be easily seen that there are resistance movements within the system which arise due to the flaws in these manipulations. At this point, although both texts end with the survival of the system and the assurance of the formation of an obedient subject from the previous rebel, the possibilities of resistance cannot be totally eliminated. That is to say, the closed and perfect systems of these two dystopias remain open to challenge, whereas in “the World State” in which the only weapon of the political order to provide the subjection is the

ideology, there is no coherent resistance against the political order. This point is illuminating since an overall look to three cases lead us to conclude that the societies where the mind is moulded successfully would maintain their existence forever, whereas the societies in which the subjection is achieved through coercion and in which the manipulation of the mind is not realized completely, have to deal with the political challenges all the time. In this sense, one may argue that the position claiming that these are only satires of the totalitarian regimes is an inadequate argument. Rather, these dystopias by introducing the exaggerated consequences of manipulating history and language, aim to warn the people of contemporary societies to the fact that modern states have an extensive access in these domains. And the individuals of these societies should not assume that they are not repressed because force is not very likely to be exercised upon them. The rulers of the last century, just like the authors of our dystopias²⁷, realized the fact that using mere force on people is not an efficient way of providing their subjugation, in this sense the most effective means is ideology. Today the appeal to the minds of the subjects is turned into a very sophisticated process that people, somehow similar to the citizens of our dystopias, cannot conceive that they are mentally manipulated, which is an indication of the fact that the dystopias have not lost their relevance during the sixty years time since they have been written.

²⁷ Aldous Huxley in his book “Brave New World Revisited” in which he tries to analyze the menaces to freedom and introduces his solutions for these menaces, argues that future would be much like the way he depicted in “Brave New World” than the way things work in Orwell’s “Oceania”. He states that “it has become clear that control through the reinforcement of desirable behavior by rewards, and that government through terror works on the whole less well than government through the non- violent manipulation of the environment and of the thoughts and feelings of the individual men, women and children” (1983: 13). For a discussion on the effects of propaganda, brainwashing and subconscious persuasion on the freedom of the individuals see Huxley, Aldous. (1983), *Brave New World Revisited*, London: Triad Grafton.

Throughout the chapter, we argued that in our dystopias the manipulations of history and language are the major means of providing the subjection of the citizens. Since they constitute the standards of comparisons that people could realize that they are subordinated, their manipulations deprive people of their ability to think other than what the system presented. As a result, the manipulations of other domains such as sexuality, religion and science are dependent on the process of mentally impoverishing people which is realized with the control over history and language.

Moreover, regarding the fact that our dystopias are in fact texts of social criticism, the real life correspondence of this mentally impoverishment process is investigated. Such an investigation showed us that what is experienced by the citizens of the 21th century' s "advanced" societies in terms of their relationships with history and language should be understood for establishing critical relationships with the existing orders because a close look at the societies of "Brave New World", "Nineteen Eighty-Four" and "We" demonstrates that where the manipulation of the mind is achieved through providing control over the realms of history and language, the people would not be capable of coming up with a resistance to the system. That is to say, once the mind is taken under control, the political order can justify itself easily and sustain its rule forever. Thus, our dystopias can be understood as texts which are trying to warn the readers that when they feel least dominated, they may be in fact under the threat of experiencing a process of transformation into the subjects of the ideology whose acts are within the boundaries of expectance of the political order.

CHAPTER V

CONCLUSIONS

In this study, the manipulations of language and history in the dystopias of “Nineteen Eighty-Four”, “Brave New World” and “We” are examined in a way to identify their roles in terms of constructing social reality. In these imaginary societies, the rulers are trying to establish a social reality which is characterized by the absolute stability that would enable the existing system to prevail forever. Regarding this aim, throughout the thesis we tried to answer the question what are the roles of the manipulations of these two domains in reaching absolute stability. Let us restate the findings about the relationship between controlling history and language and achieving absolute stability as well as what this relationship tells us about the experiences of people in contemporary societies in their encounter with ideological indoctrination.

We may begin by reciting the words of Goldstein (the leader of the oppositional organization of ‘Brotherhood’ in “Nineteen Eighty-Four”) claiming that people cannot realize that they are oppressed if they are not given any standards of comparison. For the rulers of our dystopias absolute stability can only be reached by depriving people of the possible standards of comparison or by using these standards on their own accord, because then the citizens would not have a point of reference to realize that the perfectness of their respective system is in fact a deception. In this sense, one of the principal arguments of this study is the fact that the realms of history and language carry the major standards of comparison, and eliminating these standards helps to establish a closed society.

Moreover, a detailed examination of the interventions into other domains such as the sexuality, religion and science shows us that the political consequences of manipulating history and language are more vital for the maintenance of the system. That is to say, although the realms of sexuality, religion and science are also controlled by the power holders as means of creating obedient citizens, these realms are not capable of providing comparison which is independent from the manipulations of history and language. Thus, sexuality, science and religion do not contain standards of comparison, because if they are controlled, for instance, without the intervention into history, they cannot provide the achievement of the absolute stability. For example, access to the knowledge about the associations of sexuality with love and marriage in the past, might break the control over this realm which is realized by reducing sex into one of the biological functions of an organism that is no different from sleeping or eating. In brief, the manipulations of history and language can be regarded as the precondition of the manipulations of other domains. These are the two major means of providing absolute stability and this is why, they are common to the all three dystopias we examined.

By focusing first on the relationship between the manipulation of language and the attainment of the absolute stability, we found out that although the techniques employed to manipulate language differ, the major aim remains the same: providing the closedness and the stability of the system. The first technique that we investigated is the elimination of the certain words in “the World State” of Brave New World” which refer to the past experiences of human beings such as mother, love etc. The rulers of this society believe that without the presence of the words to define certain feelings, it is not possible for subjects to feel them. Therefore, all the words referring to the “subversive thoughts” are wiped out from the language to

prevent the possibility of resistance that may arise from such subversive states of mind. Furthermore, the linguistic resources are reduced only to the slogans that justify the rule of “the World State”. Thus, one can say that, in Huxley’s “Brave New World”, the citizens are given access only to those words through which they cannot conceive any concept of change and cannot hold any views against the rule of the World Controllers. During the conditioning process, which is realized through the technique of hypnopedia (slogans of the political order are repeated several times during the sleep of the citizens), what is stated with the slogans become the truth for these people. Thus, in Huxley’s society a sense of social reality is created by monopolizing the linguistic currency under the slogans. Such operation of manipulating language in “Brave New World” can be understood as depriving people of some of their mental faculties which enable them to think independently. The individual, who has no means to express his / her discontent with the existing regime, cannot come up with a coherent criticism. Since there is nobody that is capable of resisting the political order, the maintenance of the system would be accomplished forever.

In Orwell’s “Nineteen Eighty-Four”, language also serves as a means of mentally impoverishing people providing the maintenance of the absolute stability. The Party of “Ocenia”, in order to eliminate any possible forms of thinking, creates a new language called Newspeak which is a debased version of conventional English both in terms of content and structure. Newspeak is established in accordance with the thinking pattern called doublethink which can be summarized as the technique which allows holding two opposite ideas at the same time without perceiving any contradiction. Formulating such a language concealing the contradictions of the existing political order is similar to the assumption of “the World Controllers” in

Huxley's dystopia that it is not possible for someone to conceive a phenomena if there is not any word to express it. In this sense, once the Newspeak would completely replace the Oldspeak, people would be deprived of any means to express their discontent because the words would be used in a manner to justify the rule of the Party. Thus, with the adoption of the Newspeak the scope of thinking would be reduced in a way that people would not understand the difference between two opposite things and they would not be capable of conceiving any other thing than the absoluteness of the rule of the Big Brother.

When we come to the policy towards language in Zamyatin's "We", the search for absolute stability is, again, the main reason behind the manipulation of this domain. In order to prove the superiority of the rule of the Benefactor with respect to any other societies that have ever existed, the words that belong to the past are not eliminated but represented as ridiculous and irrational, whereas the language of "One State" derived from the mathematical and flawless life in this society is presented as perfect. Therefore, in "We" people have the chance of comparing the existing conditions with the previous systems by the means of language. However, such comparison is unidirectional that it will inevitably result with proving the perfectness and the superiority of the Benefactor's rule. Under such conditions, the absolute stability would not be challenged since it would be irrational for the citizens of One State to identify with the words that are meaningless, while they are presented by the perfect language of the mathematical rule of the Benefactor.

However, the process of controlling language does not work perfectly, and in some cases it may be broken. The resistances in all three societies arising from this domain can be interpreted as an indication of how emancipatory that the same realm could be when it allows finding a standard of comparison. In all dystopias we

examined, there is always someone whose job involves dealing with the words and who feels discontent against the existing system. These are the poet R-33 in “We”, the emotional engineer Helmholtz Watson in “Brave New World” and the philologist Syme in “Nineteen Eighty-Four”. When we examine the relationship of these people with the domain of language, it can be argued that while in case of R-33 his acquaintance with the traditional words leads him to resist the system by joining the revolutionary organization Mephi, the discontent of Watson does not extend to the level of resistance due to the higher level of success in the control over language in “Brave New World”. Moreover, when the example of Syme is examined, it is apparent that because of his command both on the Oldspeak and Newspeak words he is capable of understanding all the principles that “Oceania” founded upon, but surprisingly, his access to this information does not make him feel discontent about the regime. At this point, we argued that he copes with knowing all the secrets of the Party and still being content with it by employing the technique of doublethink. Yet, he still is a threat for the rule of Big Brother, because of the extent of the knowledge he has about the principles of Ingsoc. As a result, he is considered as a rebel and vaporized by the Party. Regarding the examples of R-33, Watson and Syme, it can be easily concluded that when language is not deprived of its characteristic of being a standard of comparison, it is a dangerous means of challenging the regime. This is why in all three cases language is manipulated.

When we come to the realm of history, it is seen that this realm is manipulated by the rulers in our dystopias in a way to create the impression that the existing order is the last point in human history that the progress could ever reach. and as a result the best way of living. Making people believe in the suggestion that the existing order is perfect would result in these people’s total subjection to the

system. The sense that there cannot be any regime better than the existing order renders challenging the order irrational for a subject. Therefore, concomitant with control over language, rewriting history or declaring that it is over would contribute to the achievement and preservation of the absolute stability leaving no space for change.

The techniques that are employed by the dystopian rulers in destroying and remaking the sense of history vary. For instance, in “Brave New World”, history is manipulated by eliminating historical consciousness. They live in an eternal present which is completely detached from the past and the future. Yet, the presence of the Savage Reservation next to the civilization as the embodiment of history, demonstrates that the manipulation of history is more complex than simply eliminating its traces from the lives of the individuals. To eliminate any possible appeal from the past to the subjects that may disturb “the civilization”, people are tried to be averted from the remnants of the past by representing them as obscene things. As a result, by reducing the history to the example of Savage Reservation, the resistance that may arise from this domain is tamed, since the disgust and obscenity of these reservations avert people from any appeal of the past. Such aversion from the past, leads people to leave the search for alternatives. Therefore, people of this society become the voluntary prisoners of the political order.

Moreover, this mental imprisonment is also sustained by a control over time which can be considered as an auxiliary policy to the manipulation of history. In the society of “Brave New World”, time is manipulated in a way that its effects are eliminated from the lives of the people. That is to say, during their lifetime people do not get old and they show constant characteristics which are in fact incompatible with the consequences of the natural time. The subjects of “the World State” who are

produced in the laboratories, with the help of the anti-aging techniques remain the same all through their lives and they never sense that time is passing. It can be argued that it is not possible for such kind of individuals to conceive the concept of change. Since one can say that all resistances are born out of a discontent with the existing order of things and, as a result, of a demand of change, the absolute subjection of people who are rendered incapable of understanding change would be complemented by the control over time.

In “We”, it can be claimed that Zamyatin’s rulers also manipulate time. However, in this case the manipulation is carried by a constant awareness of time rather than a disengagement from it as it is the case in “Brave New World”. Here, the acts of the subjects are regulated by a “Table of Hours”, and as a result, the subjects cannot do something different from what is expected from them at a given moment. Moreover, this control over time through the “Table of Hours” can be regarded as a way of eliminating the individuality by transforming every act of an individual to a collective act. The individuals by conforming to the regulations of “Table of Hours” become the cells of the organism of One State. Therefore, people who want to obtain a meaningful life voluntarily participate into the process of being transformed into a part which makes sense only within the whole. The manipulation of time in Zamyatin’s society creates a sense that being independent of the social whole is meaningless which guarantees that these people would always act in accordance with the society. Therefore, the control over time makes collectivity superior to individual in an absolute manner.

With respect to history in Zamyatin’s society, the same fear of staying a part of the meaningful whole is used for providing the subjection of the citizens by the rulers of the political order. In this sense, the meaningful whole of “One State” is

constructed as the highest point that the humanity would ever reach and as the flawless and rational order that is derived from the laws of the multiplication table. The way of life that is prevalent in the 20th century is determined as “the other” of “One State”. That is to say, One State defines itself in opposition to its “other” and by emphasizing the irrationality and absurdity of “the other”, it constructs itself as the rational way of living. In this sense, history functions as a standard of comparison but such comparison is realized in a way that it would prove the superiority of “One State” with respect to all other societies that existed throughout the history of humanity. Once again, people are persuaded that there is no need for further change, because they live under the best possible order.

When we look at the manipulation of history in the “Nineteen Eighty-Four”, it is obvious that the concerns of providing the absolute stability of the rulers of “the World State” and “One State” are shared by the members of the Party. For creating the sense that the rule of the Party is eternal, reshaping history is realized at two levels. First the records, no matter what is about, are constantly altered in a way to be in harmony with the necessities of a given time for the existing regime. Thus, any document that demonstrates the fallibility of the Party is changed in a way to prove that the Party is always right in its predictions and implementations. However, there arises a paradox in such operations: since the alteration is a constant process (the records belonging to one hour or one minute ago are also rewritten), there is always the possibility of a conflict between what the human memory contains and what the records say. Such a contradiction, may lead the subjects to conceive that the Party is not an infallible structure and therefore it is challengeable. For preventing such awareness, the human memory is also controlled by the system with the help of the technique of doublethink which allows knowing that the records are altered,

consciously forgetting the happening of this operation, and consequently believing in what the Party states is true.

One may say that the rule of the Party is absolute because by altering the records and the past by controlling the memory, it establishes itself as the only source of truth. In other words, the only structure that is capable of proving what it offers is the Party. It seems that even external reality is dismissed under these circumstances because the knowledge derived from the external reality cannot be proved since the Party obtains all the means to that end. In this sense, in “Ocenia” what is real is what the Party presents it to be real. Therefore, absolute stability is achieved in “Ocenia” by the manipulations of history and memory which make individuals incapable of conceiving that the Ingsoc has certain problems.

Having examined our three dystopias in terms of the manipulation of history, it can be claimed that the rulers intervene into this realm to prevent a possible resistance arising from finding a standard of comparison. By controlling the relationships of the individuals with the history they compare the existing system with the preceding orders and they conclude that the existing system is the best way of living, or the sense of the eternal present is created which eliminates the capability of conceiving history. The kind of subjects who have no visions of either past or future, would easily obey to the present order which is the only structure that has meaning.

Gathering what we have claimed so far, it may be argued that the manipulations of history and language operate in a manner to create debased subjects who are not meaningful outside of society, and who are not capable of challenging the existing order. It is proposed that the manipulations of these domains are in fact mental operations because people are rendered incapable of conceiving the things

that are attributed by the system as dangerous. The absolute stability becomes reality in these imaginary societies because the subjects are mentally incapable of questioning, thinking and judging. This mental operation cannot be reached without manipulating history and language. These two major interventions complement each other and the control over the one may be easily broken down if the other domain is left untouched, so as to serve as a standard of comparison. One may argue that the invasion of the minds of the individuals with the truth of the system is dependent on the situation that these two domains are manipulated in relation with each other.

When we make a textual comparison among “Brave New World”, “We” and “Nineteen Eighty-Four”, it can be seen that the most successful system in terms of preserving *status quo* is “the World State” in which the relationship between the manipulations of history and language is never damaged. The reason why we determined “the World State” as the most successful “nightmare” can be given as the lack of any serious resistance from within the society. The subjection of the people is complete in a way that they are not even capable of feeling any discontent with the regime. Such a success in terms of mentally impoverishing people relies on the fact that “the World Controllers” feel no need to use force on the subjects. The appeal of the dystopian governments to the use of force in “We” and “Nineteen Eighty-Four” can be understood as an effort to try to compensate the weaknesses in creating totally obedient individuals. To sum up, mental alterations achieved through language and history are more powerful means than coercing people for realizing the aim of absolute stability.

Since, in this thesis, the dystopias are considered as the texts of social criticism, which, by exaggerating and carrying the existing problems to the imaginary settings, try to help us to examine our own relations with the ideology and

the present social reality there arises the need of answering the following question: what does the common emphasis on the techniques of history and language tell us about the subjection of modern men? The use of force is not a popular means to provide the subjection of people in modern times. Because of the invisibility of the subjection created by the means of ideology, unlike it is the case with the use of force, in these societies people are “autonomous and irreplaceable” individuals. However, since people are mentally impoverished, it can be argued that such vision of individual who is safe from the subjection is nothing but an illusion. By referring to the absolute power exercised over the subjects in our dystopias, especially in case of “the World State”, we have witnessed that the minds of the people are invaded by these manipulations in a way that, they cannot even perceive the fact that they are subjected. At this point, one may claim that our dystopias warn the citizens of the contemporary societies, to establish more critical relationships with the political order against the totalitarian control achieved through freely consenting people.

Thus, the realms of history and language have two faces. Eliminating, rewriting, censoring and reconstructing the realms of language and history are presented by all three authors as the most dangerous techniques for realizing the nightmares described in the texts. On the contrary, as the sources of alternatives and standards of comparison (which nourish critical mind) preserving the multiplicity of linguistic resources and a genuine sense of history is defended by three authors as the most important means to sustain freedom.

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