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Loss of Individuality Under the Control of the Totalitarian System

Case Study: *Nineteen Eighty-Four* 1984 by George Orwell

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Dedication

I would like to dedicate this work

To my dearest, generous, wise, my only source of tenderness and sacrifice, my dear parents, who have encouraged me all the time and through my educational journey from the first day in primary school to that day when I am officially graduated from university.

To my lovely sister Fatima, my brothers Mustapha and Karim, and my lovely niece khadidja.

I want to thank my dear husband AYOUB for his kind words, his massive support lately and his encouragement.

To my beloved and most caring childhood friend Romaiissa GUECIBI I will love you and remember our days together forever.

It is also dedicated to my friends and sisters Feriel ZAALANI, Chahinez AYACHI, and my beautiful partner Dikra GUERRIB; we faced a lot of difficulties but yes we did it girl.

Rima SALAH

Dedication

First of all, I would like to thank Allah who gave me strength to finish this work. I would like to dedicate my deepest feelings of gratitude to my lovely parents, my father Abd El Aziz and my mother Noura, whose words of encouragement and persistence taught me to never back down and pursue my dreams. My precious brother and sisters: Hadjer, Asma, Ahmed for their constant support insight and love. To my lovely nieces Leila Miral and Aline Loudjaine.

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“No one walks alone, and when you are walking on the journey of life...you have to start to thank those that joined you, walked beside you, and helped you along the way”

David H. Hooker

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Abstract

This thesis discusses the idea of totalitarianism and injustice practiced by the totalitarian society towards its citizens that led to the loss of their individuality. *Nineteen Eighty-four* is a dystopian novel written by George Orwell in 1948 and published in 1949 tackled this issue. First of all, this study uses on the Marxist theory and the main aim of this dissertation is to analyze and explore the forms of freedom-control by governments, as well as the domination of the minority (government) over the majority (people) and the interference in the individual's lives, and the role of totalitarianism in shaping the individual's personalities. This thesis consists of two chapters in addition to the introduction and the conclusion. The first chapter will provide background information to understand some theoretical key concepts such as Marxism as the main theory, plus a general overview of George Orwell's novel *Nineteen Eighty-Four* and the author biography. The second chapter will analyze and discuss the main themes in the novel and describes how the totalitarian system controls and manipulates every aspect of people's life in which they are deprived of their own individuality, and to show how the individuals are affected by the totalitarian society.

Key words: Individualism, Totalitarianism, Marxism, Social Stratification, Manipulation, Control, System.

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Introduction

Over the course of history, a new literary genre known as dystopian literature had emerged to satirize and criticize the social and political deformities that resulted from the political changes, their themes evolved to reflect social stratification, war atrocities, and in recent years the impact of technological development on the individual's life. George Orwell is considered as a defender of the exploited people who stand against the totalitarian systems, and his writings have gained the rank of classics in the tradition of anti-totalitarian and dystopian literature.

This thesis is an examination of the problem of totalitarianism and its effects on the individuals within the totalitarian societies. In "*Nineteen Eighty-Four*" Orwell, shed the light on the forms of totalitarianism, and warned against any form of dictatorship in European countries. George Orwell or Eric Arthur Blair is an English novelist, essayist, journalist and critic who was born in India. His work characterized by lucid prose, biting social criticism. He also opposes totalitarianism, and speaks out in support of democratic socialism.

The novel was published in 1949 and, set inside the dystopian 'future' of 1984. The hero, Winston Smith, lives underneath the mindful eye of a 'Big Brother' government that looks for full commandment of their contemplations. Executing individuality and free life, and constrain people's capacity to particular themselves and instating the Thought Police; Big Brother has bowed reality to control the humanity.

The story takes a place in 1984, at the heart of totalitarian fascism state, in London, in a locale called Oceania. In this strange world of *Nineteen Eighty-Four*, the story tells the suffering of Winston Smith with the totalitarian system and the daily surveillance he lives

under, in addition his longing for the truth leads him to secretly rebel against the government and tries to look for the truth that would help him to find out his true life and his identity. The book was published as a political statement to the world about what will happen in the future if national governments continued to adopt the ideology of Totalitarianism, since this ideology affects the individual's own life and their psychology in indirect way, this ideology also is mainly based on the belief that the first step to control people's minds is to control their way of thinking

The literary theory applied in the novel, is the Marxist theory by the Karl Marx and Engles, which is takes the first chapter as whole entitled A General Overview of the Marxist theory and the background of the novel. This theory represented in George Orwell's novel "*Nineteen Eighty Four*" (1949) through two different classes, the first one is the ruling class or the high class which is represented by the totalitarian system and it's parties and ministries, the second one is the working class or the lower class which is reflected in the protagonist mister Winston Smith and people of "Oceania".

The second chapter entitled Totalitarianism and the defeat of the Individual which is the practical part of the work, it deals with the two main themes in the novel, and totalitarianism which is defined as Totalitarianism is a type of government that seeks total control over its citizen's lives. It is distinguished by a strong central rule that strives, by compulsion and repression, to control and guide all elements of individual life. And Individualism, "a political and social philosophy that places high value on the freedom of the individual and generally stresses the self -directed, self-contained and comparatively unrestrained individual or ego..." (Lukes 45). This means that individuality focuses on the individual's free will as well as ones freedom of speech, goals, and right to do anything he wills. For this reason, the ideological control of people by Totalitarian regimes has a negative impact on the person's psychology.

CHAPTER ONE: A GENERAL OVERVIEW OF THE MARXIST THEORY AND A BACKGROUND OF THE NOVEL

Marxist theory is usually concerned with the issue of social classification; it aims at understanding the nature of distinction between classes within a given society. The first part of this chapter is an examination of the Marxist theory; it focuses on defining the theory and its origins, as well as shedding light on key concepts regarding the Marxian theory and its adaptation in the literary works. In addition to general informations about the novel and the writer.

1. Historical background of the Marxist Theory

Before tackling the deep definition of “Marxism” and its characteristics, a question must be asked, where did the Marxist Theory come from?

During the 1800s, Karl Marx and Friedrich Engels realized that numerous of people’s current struggles happened because of the unfair and unjustifiable treatment they gotten from those that held the power. In order to make the society a more attractive place, they drafted what is called ‘The Communist Manifesto’. To investigate the issues with capitalism and discover a social and political hypothesis to skip a capitalist society to one that benefits each part in it. Precisely in 1848, Marx and the German mastermind Friedrich Engels distributed “The Communist Manifesto,” this piece presented their concept of communism as a common result of the clashes developed as a result of the capitalist framework. Marx afterward distributed the primary volume of “Capital” it is called “Das Kapital” in German, in which he laid out his vision of capitalism, and took portion within the development of the universal workers’ development based on his progressive hypotheses.(McLellan and Henri Chambre).

Karl Marx considers that the concept of “power” belongs only to one class of a given society, which is the ruling class. According to Bob Jessop: “in a capitalist system wealthy people do not produce goods they need; but, they take those of the people below them in the form of exploitation. Duly, the ruling classes are the ones who are given and granted power to exploit the working classes” (2-6).

Marxist theory or Marxism in general can be defined as “the political and economic theories of Karl Marx (1818–83) which explain the changes and developments in society as the result of opposition between the social classes” (Oxford Advanced American Dictionary). Marxism is “the set of political, economic, and social theories of Karl Marx including the belief that the struggle between social classes is a major force in history and that there should eventually be a society in which there are no classes”. Another definition of Marxism by the Free Dictionary is “The political and economic philosophy of Karl Marx and Friedrich Engels in which the concept of class struggle plays a central role in understanding society's allegedly inevitable development from bourgeois oppression under capitalism to a socialist and ultimately classless society”.

According to Bob Jessop,

Marxists tend to assume that all forms of social power linked to class domination are inherently fragile, unstable, provisional, and temporary and that continuing struggles are needed to reproduce the conditions for class domination, to overcome resistance, and to naturalize or mystify class power. Marxists also address questions of strategy and tactics. They provide empirical analyses of actual strategies; intended to reproduce, resist, or overthrow class domination in specific periods and conjunctures. They often engage in political debates about the most appropriate identities, interests, strategies, and tactics for

dominated classes and other oppressed groups to adopt in order to challenge, most effectively, their subaltern position...(2).

In other words, the class struggle created between people from different positions in the society, and the fundamental background of class struggle is the political thinking.

The Marxist theory based in the first degree on defending and explaining how the working class suffers and how the owners exploit them. Exploitation defined by Erik Olin Wright as “a structure of inter-dependent antagonistic interests in which advancing the interests of exploiters depends upon their capacity to impose harm on the exploited” (32), in simple words; the main reason behind the class struggle is being a poor worker exploited by his rich boss.

David McClellan stats that: “It may seem paradoxical that Karl Marx, whom so many working class movements of our time claim as their Master and infallible guide to revolution, should have come from a comfortable middle-class home. Yet to a remarkable extent he does himself incarnate his own doctrine that men are conditioned by their socio-economic circumstances”(2). It means that the idea of the distinction between people in the same society can be applied in Marx’s life, he was affected by the class struggle and he faced it in his real life.

This means that Karl Marx’s theory is based on the idea that one society is divided into two main categories which are: the “Bourgeoisie” and the “Proletariats”. The conflict between these two classes is the result of the unfair division between them in different ways and in different domains (political, social, and economic), this conflict between the two parts of the same society is called the “class struggle”.

1.2. The Social Class

The term “class” first became widely used in the early nineteenth century it is derived from the word “classis”. The class is a complex concept that is difficult to describe and to be defined in which it has various definitions and meanings. Furthermore, a social class is a group of people who hold, share and exchange the same ideals, beliefs, attitudes, practices, traditions, and economic circumstances. In this context an article called “social class” defined it as: “a group of people within a society who possess the same socioeconomic status”.

Karen Christensen and David Levinson point out that “According to Marxist theory, in any human community there are two basic antagonistic classes; the exploiters, the ruling class or bourgeoisie, and the exploited, the subject class or proletariat” (Christensen and Levinson 219). According to them in every human society there are two fundamental antagonistic classes, the exploiters and the exploited. Furthermore, in the Communist Manifesto, Karl Marx and Friedrich Engels state that “Society as a whole is more and more splitting up into two great hostile camps, into two great classes directly facing each other bourgeoisie and proletariat” (Qtd. in Hamilton 5). For them society is increasingly breaking up into two great hostile camps directly opposing each other, bourgeoisie and proletariat. In the same context, Simon J Charles worth describes class as “a circumscribed way of knowing the world that they did not choose, rather they grew to live within it, they absorbed it as the space absorbed them in demanding that they comport themselves in a certain manner in order to be successful within its parameters” (64). Simon suggests two main principles. The first belief is that belonging to a social class, whether low or high, is far from free will. It means that neither a poor nor a rich man has power over his rank. The second principle is a result of the first one. Since a poor man has not

decided on his social standing, what he has to do is to adapt to his class and to melt within and to be its model.

In short, social class is a problem that is often present in every society; where the classification of people in a certain society is based on their income, power, and prosperity. According to Marxist theory, a given society is made up of two main classes the bourgeoisie and the proletariat. The two competing powers are against each other, the lower class is obliged to manufacture goods for the upper class and to obey its laws in which the dominating class keeps the proletariat under its control.

1.2.1. The Bourgeoisie

As it is mentioned above, in the capitalist society there is a class differentiation based on the division of society's members into two major categories known as "classes." Capitalists have extreme power and supremacy, to the point where they have a privilege that allows them to take merciless advantage of the working class. The bourgeoisie is considered as the oppressive class. It is the most influential, powerful and dominant class, owning and controlling the means of production which includes natural and manufacturing resources, it employs these methods to manipulate the working class, which requires a small amount of income to survive. The capitalist class has the right to buy, manipulate and exploit the labor resources. Furthermore, it possesses money, which is the primary weapon of exploitation. Hence, the upper class is defined and characterized by human exploitation of the lower class, in an unfair and cruel manner.

Historically, the bourgeoisie class consists of merchants, industrialists, manufacturers, and others who can raise capital or engage in commerce. In order to expand their fortune, they need great independence and freedom. Berger defines bourgeoisie as "The wealthy, those in the ruling class, who own the means of production" (50), the bourgeoisie is known for its power and dominance. In addition, it controls and manipulates

the proletarians thoughts and brains as Berger claims that “the bourgeoisie not only owns most of property in a given society, it also controls the ideas of the proletariat” (46).

To sum up, the bourgeoisie is the wealthy, materialist and economic class that owns and controls the means of production. Thus, it uses these means to manipulate the working class, which needs a small income to survive. Since, the capitalist class is known by merciless dealing with the workers. As a result of the disrespectful attitude it leads to a great revolution that is made by the proletariat. Hence, to stop living under such harsh conditions, proletariats have only one option which is rebellion and to revolt against injustice.

1.2.2. The Proletariat: The Lower Class

The proletariats refer to the lowest class in society. They are the class of modern wage laborers who, without their own means of production are forced to sell their labor power in order to survive. It is considered as the poorest class of working people in society. According to Arthur Burger proletariat is “the mass of workers, who [are] exploited by this ruling class” (Berger 44), in capitalist society where the upper class make the laws that the lower class must follow and obey, in which it is the ruling class that benefits from their labor rather than the proletariats. As Berger asserts: “the workers are severely oppressed and exploited “the proletariat, who are terribly exploited and are the source of the wealth of the ruling classes” (50).

According to an article “Marx’s Theory of Social Class and Class Structure” that: “The proletariats are owners of labor power (the ability to work), and mere owners of labor power, with no other resources than the ability to work with their hands, bodies, and minds”.it means that, because of the lack of property workers must find labor for an employer in order to provide an income for themselves and their families.

Historically, when the aristocracy strata faced financial difficulties in the late middle ages, the proletariat class emerged. Furthermore, the lower class consists of small merchants, shopkeeper, retired traders, handicraft men, and peasants.

Adam Przeworski defines the proletariats as, “the poor and miserable people who were thrown off the land and forced to sell themselves. They were the people who toiled day and night, next to a machine, in noise and dirt, producing. They knew not what just to survive until the following day so that they could sell themselves again” (55-56). In the same context Berger asserts that “In bourgeois societies, workers do not take pleasure in their work, according to Marx; they do it only as a means of satisfying other needs. Workers work not for themselves, but for someone else and the work belongs to others” (50). In short, the proletariats are people who work for the bourgeoisies; they don’t have the same rights as anyone else.

Berger states that “the poor are also victims of alienation; they are alienated from their work, experience themselves only as commodities, and suffer grievously, both physically and psychologically” (50). Thus, the exploitation that proletarians face, as well as the hard work that they put in only to satisfy the needs of the upper class, and on the other hand the mental strain that they face. In capitalist society the proletariat is the lower class. In order to live and to survive they are obliged to work for the upper class and to obey their rules. Thus, exploitation is regarded as the primary motivation for its revolution against the capitalist class.

1.3. Class Struggle

Class Struggle appears when one class dominates the society in all its sectors. Usually class struggle is the distinction between two different classes within the same society. In other words class struggle can be defined as the higher class or the Bourgeoisie, and the lower class or the working class. Class struggle includes the phenomenon of

inequality that occurs between classes of society as well as is considered as a result of economic, social and even cultural separation between these classes. Thus this conflict leaves a negative impact on society as a whole, in particular the oppressed class.

Class Struggle takes place in the Marxist theory; this one is considered as the base of the theory of Karl Marx. Karl Marx in *the communist manifesto* developed the conflict theory in which Engels and Karl Marx claimed that "the history of all hitherto existing societies is the history of class struggle" (57). They argue that the class struggle is the nature and the origin of all societies. In addition to that, the class struggle in the capitalist society is an antagonism and enmity that presents itself throughout the society.

The class struggle is the heritage of Karl Marx from what is called: "Utopian Socialism". Marx made class struggle as the central fact of each society and social evolution in his book "The history of all hitherto existing human society is the history of class struggle". In Marx's view the class struggle takes a serious form with the development of capitalism, classes oppose each other in the system of capitalism which created two main classes within one single society: Bourgeoisie and Proletariat. And from this idea the; "*communist Manifesto*" was created.

Wright states that the class struggles are considered as a fight between two distinct classes which are the bourgeoisie and the proletariat (232). Class struggle is a result of the basic conflict of the class interest that the capitalist society is not able to fix and solve. In other words, Marx argues that the bourgeoisie mercilessly abuses the proletariat. Furthermore, the proletariat (industrial working class) generates a great wealth for the bourgeoisie (the property-owning class). Wright describes exploitation as "a structure of inter-dependent antagonistic interests in which advancing the interests of exploiters depends upon their capacity to impose harm on the exploited" (32). It means that, the

capitalists have an advanced interest in causing harm to the working class. Thus, exploitations are regarded as the primary cause of conflict in the capitalist society.

Ingo Schmidt argues: “Marx begins his analysis of the inner workings of the capitalist mode of production with the most common and seemingly simple thing one finds in societies associated with the capitalist mode of production, the commodity. Searching for the laws governing commodity exchanges he deciphers abstract labor as the source of value and surplus value that is produced by workers who have to sell their labor power to acquire their means of subsistence. The surplus value is appropriated by the buyers of labor power, as owners of the means of production and managers of the labor power the revenue from the sales of commodities made by the workers. This revenue recovers the costs for labor power and means of production used in the production process and surplus value. This is so because the use value of labor power for the capitalist lies in the fact that it can produce a value greater than its exchange value or wage. Marx then shows why the accumulation of capital, it means that. The reinvestment of surplus value, leads to the concentration and centralization of capital, why it produces recurrent crises and deepening inequalities between workers and capitalists” (2). In his view the primary source of the class struggle came from the hegemony of the owners of the market in the capitalist system, in which the owners are the only ones who benefits from the workers or the working class.

According to Marta Harnecker, “class struggle is divided into three major forms; “political”, “economic” and “ideological” (31). Categorically, the political struggle is the hope of both classes to gain power. The economic struggle is concerned with all what related to economy like trades, production relationships...etc. This struggle always occurs between two different classes that are not economically equal. Finally, the ideological struggle is about the difference in the intellectual, cultural, and religious trends of the

conflicting classes (31-32). Harnecker here, is mainly speaks about the reasons behind class conflict, in other words the social, political and economic unbalance between classes. This issue has a significant effect on putting strong barriers, spreads enmity between the two categories of people. Thus, the working class is not only socially marginalized but also economically and politically marginalized either by owners of markets or by the governmental system itself. The categories of society are organized according to their economic status and this latter decides to which class you belong. That is to say, if the person was born in poor family he would certainly belong to the working class, however, if the person was born in rich family he would belong to the ruling class.

In short, class struggle is a fight between two opposing groups; these groups have a variety of interests. Therefore, class antagonism occurs. The conflict is based on the bourgeoisie, which controls the means of production and abuses the proletariat, or subjected class and the working class. To end this exploitation, the proletariat launches a massive revolt against the ruling class in order to reclaim their rights. At the end of this struggle social transition occurs, and the world shifts from capitalism to socialism.

1.4. Marxist Theory in Literary Works

After the revolution of October 1917, the Marxist theory 'including the class struggle' to literature became the dominant approach and, it was defined by the light of socialist realism. According to Andri Sinyavsky, Socialist realism can be defined as "the basic method of Soviet literature and literary criticism. Moreover, the truthfulness and historical concreteness of the artistic representation of reality must be linked with the task of ideological transformation and education of workers in the spirit of socialism" (1934). Many literary works tackled Marxism and class struggle as the main theme in the society, it was represented as the touched reality, or the real life. Twentieth Century's Literature

was influenced by the Marxist thought and ideologies. The majority of literary works tackled the idea of class struggle and the distinction between people within the same society, as the bourgeoisie class which dominate the society economically, socially and politically, the proletariat class which is the exploited class it represents the poor people or workers for the benefit of their bosses. Especially during the era of colonization in the 20thC, writers tend to use Marxist theory in their works to express their political belonging or to describe the unfair treatment by the colonizers.

Karl Marx explains: “the history of all hitherto existing society is the history of class struggles” (Qtd. in WolfsonandFunke 580). That is to say,the idea of class struggle exists before the emergence of Marxism, and with the creation of the universe. Humans always tend to exploit each other for self-benefits.In other words the strongest is always the dominant over the weakest. For Marx and Engels, literature is the production of the fundamental structure of the existing world, the same with the Marxist theory exists in the society from the beginning of man.In other words, it is in the superstructure as it is mentioned by Marx and Engels. According to Marx, the base structure highlights and affectsthe superstructure, and this is why Raymond Williams considered that each one influence the other (1977).

Rafey Habib claims that, “a working class culture could not be produced within a bourgeoisie economic framework and that the workers could only advance if they created for themselves the necessary intellectual weapons in their struggle for liberation” (538), “intellectual weapons” means that, the working class or the poorest one should know how to develop ways to fight their exploiters and to bring back their rights. These weapons are literary works, because it helps them to make their voice heard by the other classes in the society as well as to end the struggle between them and the owners.

For Jean Paul Sartre, existentialism is related to Marxism, he stated that “existentialism is an ideological moment within Marxism”. In Sartre’s famous essay entitled “The Critique of Dialectical Reason”(1960), he claimed that existentialism became a subordinate branch of the Marxist theory and it supporting it. He also stated that the historical changes over time happened because of the material realities in our lives not because of the ideological superstructure. He also mentioned that the human existence in the real world determines who is that human and how he or she thinks and what are his/her beliefs and interests. According to him the literary texts exists in all sectors of life -social, historical, cultural, economic and political- which are mainly discussed by Marx and other Marxist thinkers.

Recently, the famous critic Raymond Williams in his book “ Marxism and literature”(1977), stated that, each historical era had faced many competing hegemonies class struggles, and each hegemony promotes the interests of the ruling class as well as it defends the cultural system and the beliefs of the previous one. This is mainly because the coming hegemony shares thoughts and ideas with the previous era.

According to Itishri Sarangi and Minushree Pattnaik “Literature is a product of time to which it belongs. The Marxist perspective analyses Literature in terms of its historical context and conflict of socio-economic classes. The conflict between classes was a result of much literary works whether it is music, art, literature, visual art etc. Marx saw the world from different perspective. He was a thinker who is ranked with Plato, Aristotle, Galileo, and Copernicus. Till date Marxism is one of the most powerful ideologies that moved the world” (842). So, literature is highly related to Marxism, because the Marxist theory is the standard theory that is available for each time and its founder Karl Marx is classified with the greatest scholars in the world as Plato and Aristotle.

In brief, the literary works produced on the base of Marxist theory, successful tool which can provoke a kind of movement and create a wave of awareness within the society since most of them are directed to support the working class to help them defend their rights as human beings; as well as to alert the struggle between the classes of the society and to end the division in the humanity.

1.5. Criticism of Marxism

Like all literary theories Marxist theory received many critics and comments from scholars, thinkers and academics.

Karl Marx is a philosopher, a socialist, and a historian who examined the society from its all sides. He worked to discover the main law that govern the society, and he tried to explain the structure of the society and how each individual within that society acts according to his social and economic position. Thus the literary analysis provided by Marxist criticism is based on the historical, the economical and the societal circumstances, which have direct relations with literature.

Terry Eagleton argues: “Marxist criticism is part of a larger body of theoretical analysis which aims to understand ideologies- the ideas, the value and feelings by which men experience the society at various times. And certain of those ideas, values and feelings are available to us only in literature” (12). In addition, he claims that the criticism of the Marxist is “not merely sociology of literature, concerned with how novel get published and whether they mention the working class” (3), also “its aim is to explain the literary work more fully; and this means a sensitive attention to its form, style, and meaning. But it also means grasping those forms, styles and meaning as the product of particular history” (3).

K. M. Newton stated that: “Marxist literary theory starts from the assumption that literature must be understood in relation to historical and social reality as interpreted from a Marxist standpoint. The fundamental Marxist postulate is that the economic base of a society determines the nature and structure of the ideology, institutions and practices (such as literature) that form the superstructure of that society. The most direct form of Marxist criticism, what has been called 'vulgar' Marxism, takes the view that there is a straightforward deterministic relation between base and superstructure, so that literary texts are seen as causally determined by the economic base.”(6). She considered that all the literary works produced by Marxist thinkers, and adopted the Marxist theory are affected by the economic situation of the society. Newton adds: “The Hungarian theorist, Georg Lukács, a Marxist in the Hegelian tradition, also sees literature as reflecting socio-economic reality, but he rejected the view that there was a simple deterministic relationship between the two. He argues that the greatest literary works do not merely reproduce the dominant ideologies of their time but incorporate in their form a critique of these ideologies” (6).

Ramkrishna Bhattacharya stated that: “As any Reader or survey of literary theories will show, Marxist literary theory begins not with Marx but with Georg Lukács (1885-1971) and extends to such recent expositors as Terry Eagleton and Fredric Jameson. Some editors cannot decide whether Mikhail Bakhtin and Theodore Adorno should be classified as Marxists. (Some consider even Jaques Derrida to be a Marxist, The picture is rather hazy, particularly so because most of the editors of the Readers and authors of glossaries and specialists in literary theory have no more than a nodding acquaintance with the classics of Marxism and the works of a host of Marxist critics who preceded Lukács and Adorno”(4). In other words, the Marxist theory is not related only to Marx and its origins

are back to other scholars and thinkers and the idea of class struggle was tackled by others in their works.

Tyson stated that: “the Marxist analysis of human events and productions focuses on socioeconomic classes both, within a society and among societies. It also explains all human activities in terms of the distribution and dynamics of economic power”(Tyson 2006), that is to say; the Marxist theory confirms the class ideology, while Marx claims that the economic determinism is the main cause of the class divisions within the society. For Tyson , Marxism is “the getting and keeping of economic power , which is the motive behind all social and political activities including, education, philosophy, religion, government, arts and so on. Thus economics in the superstructure of social, political, ideological realities is built” (53). So Marxism is one of the ideologies that can be used only to judge the way people are living in their societies.

To sum up, it can be said that as any other theory, the Marxist theory faced many critics and comments. Karl Marx was criticized by other thinkers from many sides, and the majority of critics considered that the theory belongs to economic theories as well as they argued that Marx is a politician and an economist more than a thinker or writer.

As mentioned above, the Marxist theory tackled many sides of the society; the first side is the issue of class division, which created many problems within the society, in this context two social classes emerged. The upper class, which is the rich one or what, is called the Bourgeoisie, this category is the powerful one, and people in this class are the strongest. They are usually the owners of the business or belong to government and so on. The lower class or the Proletariat, refers to the poor class, they are usually weak and have no rights. The two classes mentioned in the “*Communist Manifesto*” by Marx and Engles, is clearly present in the novel “*Nineteen Eighty-four*” (1948-1949) by the British writer

George Orwell. The dominant class being represented by the government and the people working there, and the dominated class is the protagonist Mr. Winston and the citizens of “Oceania” which we’ll tackle it in the coming chapter.

1.6. George Orwell’s Biography

According to the article entitled “George Orwell’s Biography”, Orwell is a famous novelist and essayist in England his real name is Eric Arthur Blair. He was born June 25, 1903 in Montihari, Bengal, India. He studied at preparatory boarding school on the Sussex coast and then he won Eton scholarship of England’s leading school, yet in 1922 he went to Burma and started working as an assistant at an Indian imperial police.

Orwell returned to England after five years in Burma. he worked on his last book entitled *Nineteen Eighty-Four* in which the novel is set in an imaginary future, it tackled the issue of the loss of individuality and the description of the totalitarian regimes of the government. This work is considered as one of the best works of the twentieth century. However after one year of publishing this novel George Orwell died in 1950.

Accordingly, there arean impressive number of articles and books have been devoted to talk about George Orwell as a man and a creator, which is to say that they have analyzed his personal history and how the encounters in his life may have affected him as an essayist, counting when he created *Nineteen Eighty-Four*.

1.7.1. George Orwell’s main writings:

1.7.1. Homage to Catalonia

Homage to Catalonia is a personal account that describes the war and George Orwell experience in the Spanish Civil War. The first edition was published in England in 1938. When Orwell first arrived to the war in 1936 to fight for the Spanish republic against

the fascists. However, he was shot on his neck and he was nearly killed in which this urged him to make surgery. After that, he returned to England to describe his experience in this work in which he presented a full description about all what happened in the Civil War. (9)

1.7.2. Animal Farm

Animal Farm is allegorical and satirical novel first published in England on 17 August 1945 by the end of the World War II. This book written by George Orwell from an anti-Stalinist perspective. He mocks the phony portrait of Stalinism and his communist totalitarian government. Throughout the novel, he employs animals as characters, especially to represent real historical figures in order to make the events more understandable to the readers. *Animal Farm* was responsible for bringing the public's attention.

1.7.3. Nineteen Eighty-Four

One of George Orwell's most well-known novels is *Nineteen Eighty-Four*. It was written in 1948 and published the following year (1949). It is considered as a dystopian novel in which Orwell depicts a repressive government's attempt to oppress and impose its laws on its people by using violence and holding them under surveillance. Orwell also warns people of the risks of an authoritarian society (Kellner, 1984). The story takes a place in 1984, at the heart of totalitarian dictatorship, in London, in a region called Oceania. The protagonist of the novel called Winston Smith is a minor party functionary who lives in London and he belongs to the outer party. He is a thirty-nine year old man who works in the ministry of the truth, an institution of dictatorship that shaped and controls news, entertainment, education and arts. Winston starts a rebel against the government and tries to look for the truth that would help him to find out his true life and his identity.

Why George Orwell's Novel '1984' is so Important?

The novel was published in 1949 and set within the dystopian 'future' of 1984, the protagonist Winston Smith lives beneath the attentive eye of a 'Big Brother' government that not only controls the activities of its individuals, but moreover looks for full commandment of their considerations. Executing 'Newspeak' is an exertion to limit people's capacity to specific themselves and instating the Thought Police; Big Brother has bent reality to control the human intellect, and it works. It's frightening and fundamentally thought-provoking stuff. With the rise of fake news and the exasperating institution of a social media power outage for the Natural Assurance Office, we show up to be heading towards a reality in which numbness is transparently being touted as ideals. More than ever some time recently, 1984 appears like imperative perusing.

1.8. Marxism in the Novel

As any novel, *Nineteen Eighty-Four* is based on the idea of sending a message to the reader, each event and character in the story addresses to a particular issue and a particular problem. George Orwell, the novel's writer based on the Marxist theory in his novel, the Marxist theory is presented in every detail in the novel, starting from the control of the government and its parties and ministries over people (total control), to the "Oceania's" people who seem brain washed, controlled, and robots.

Following the previous idea Sufyan Al-Dmour, argues that: "*In Nineteen Eighty-Four*, Oceania is separated into three classes: the Inner Party, the Outer Party, and the Proles. Big Brother is watching all of the classes. The Inner Party members make up 2 percent of Oceania's population—yet they are the real owners of Oceania. They make policies, decisions and run the whole city. The Inner Party is commonly known as the Party and they are the upper class. They have rights different than any other such as being

capable to momentarily switch off their telescreens, live in luxurious homes, and have good food and drink, having personal servants, use helicopters and automobiles. It is not too easy for anyone to enter their buildings without a clear reason” (121). It means that George Orwell in his novel relates to the idea of the division in the society, which is mentioned by Karl Marx in his theory.

The different classes in “Oceania” are usually utilized as a mean that helps the party and its members to gain more strength and power, because under the rule of the Inner party, people were physically and psychologically controlled. The class division in the society of “Oceania” helped the party to be the leader one in “Oceania”, because the previously mentioned party includes only people from high classes, while other people of “Oceania” are forced to be poor and placed into the lower class, they are categorized into two classes, either to belong to the outer party or to the proles. Furthermore Sufyan Al-Dmour assumes that: “children are a very important tool in the hand of a totalitarian society. Spies that follow anything told to them by the Party, even to inform the Party of every single information about their parents, while the parents of these children are convinced into believing that their children are taught to be loyal and devoted to the ruling system”, that is to say, the party cancels all the privacy that the individual has in his own society, and all this is to insure their social control over the citizens.

Furthermore, the Marxist theory focuses on the struggles between two main categories within the same society: capitalists and the working class. For more explanation, KelsiLynelle argues that “Marxism associates itself with class differences, economic and otherwise, and ultimately “attempts to reveal the ways in which our socioeconomic system is the ultimate source of our experience” (Purdue OWL...” (5). The idea here is that the writer of the novel represented the two categories in his novel in this way: the world of

“1984” is divided into three main class systems: The Inner Party, the Outer Party, and the Proles. Big Brother is at the top of the pyramid:

1.8.1. The Inner Party

The Inner Party (2 percent of the total population), is the total ruler of Oceania. They make rules, choices and decisions. It is commonly known as “The Party” and they are considered the upper class. They have benefits distinctive than any other such as being able to briefly turn off their telescreens, living in developed houses, have great nourishment and drink (they are not bothered by apportions of lower quality supplies that the other classes must follow to), having individual hirelings and get to helicopters and cars. No other class may enter Inner Party neighborhoods without an awfully great reason. Despite all this, the Party isn't resistant to the inflexible thought and behavior forced on it, indeed in spite of the fact that it begins inside their claim positions. On the off chance that an Inner Party gets out of line they are managed with the same as any other part of society.

1.8.2. The Outer Party

The outer Party is composed of the more taught individuals of society. They are dependable for the coordinate usage of the Party's approaches but have no say. They are the “artificial center class” and have strict rules connected to them. They are permitted “no indecencies other than cigarettes and Triumph Gin”. They are spied on by means of telescreens and other tools of observation, counting being energized to spy on each other for any suspicious exercises. Winston washes off a bit of ink on his hands whereas composing in his journal, knowing that somebody may inquire why he had ink and on the off chance that he was composing and why was he composing and etc. Agreeing to history, the center course is the foremost dangerous—their mental capacity with constrained control implies they are more likely to begin a transformation against the upper classes. The Outer

Party is required to have a steady enthusiastic craze for the Party, taking after aimlessly each arrange from them. They live in rundown neighborhood.

1.8.3. The Proles

This name is given to the lower class of laborers that perform the larger part of humble errands and labors. They are within the poorest of conditions but are the foremost free of any of the classes; the Party does not spy on them, considering they aren't worth it. The Party keeps them engaged with liquor, betting and sports. They are kept uneducated and are considered incapable to pick up any advanced visions of their lives or the society they live in. They are considered safe, nothing more than creatures. A few individuals of the Thought Police meander around the proles neighborhoods to see on the off chance that any of them are showing insights and in the event that so they are taken absent and vaporized. The Proles make up 85% of the population. In his journal Winston composes, "If there's any trust, it lies with the Proles." In this context, Olsen assumes "The government divisions themselves are not what they say they are: The Ministry of Plenty controls Oceania's economy and provides the rations, which appear to be shortening though they claim otherwise. The Ministry of Peace deals with war, whether it's with Eurasia or Eastasia. The Ministry of Love, which is the most frightening of the ministries, assesses and maintains the law and order of Oceania. Now for the Ministry of Truth, the Department of Fiction, it makes all of the other ministries possible. This ministry spends its time rewriting history and putting out lies and propaganda, maintaining the concept of doublethink. Through all the Inner party's extreme scrutiny and monitoring of the Outer Party, they are able to closely regulate the actions and thoughts of the people. They are able to dominate the people of Oceania in such a way that the people are unaware"(4).

The role of the Marxist theory in the novel "1984", is reflected in the way the system controls its citizens, it seems to us that George Orwell paints a picture of the

coming time or the future, to shows his public what could happen to the world. He mentioned in the novel that the main party's slogan is: "*WAR IS PEACE, FREEDOM IS SLAVERY, and IGNORANCE IS STRENGTH*" (Orwell4). That is to say, Orwell applied the Marxist theory in his novel to warn the entire world from all forms of dictatorships and the government's total control over their citizens and any other forms of slavery and brain washing. Taking as an example the system's lies to its people and make them always under control, in addition to make them feel that the life they are living is the perfect life ever. George Orwell says:

To know and not to know, to be conscious of complete truthfulness while telling carefully constructed lies, to hold simultaneously two opinions which cancelled out, knowing them to be contradictory and believing in both of them, to use logic against logic, to repudiate morality while laying claim to it, to believe that democracy was possible and that the Party was the guardian of democracy, to forget whatever it was necessary to forget, then to draw it back into memory again at the moment it was needed, and then promptly to forget it again, and above all, to apply the same process to the process itself — that was the ultimate subtlety: consciously to induce unconsciousness, and then, once again, to become unconscious of the act of hypnosis you had just performed" (35).

Accordingly, Marxist theory is present in the novel since that Orwell discussed the issues of the control of the strongest over the weakest one, in the same way Karl Marx, stated the problems between the social classes.

The society of 1984 is full of alliances and organizations that are implied to keep the individuals of Oceania in line. A few of these organizations are the "Youth League,"

“Junior Anti-Sex League,” the “Thought Police,” and most clearly Enormous Brother—who is continuously observing. These frameworks created by the Inner Party to control and rule the society of 1984 and in turn control and overwhelm the recognition and awareness of the individuals inside the society. While a few individuals are frightful and jumpy (like Winston’s neighbor Mrs. Parsons, who fears her children), numerous individuals are strong of these associations and organizations. They suffer from a mental condition called groupthink, which is something employed and fueled by the Inner Party’s extraordinary control of reality and social and financial conditions. This groupthink wonder shapes the people’s conviction that the Inner Party is continuously right, that Big Brother is continuously watching over them, taking care of them—and anybody who dares to say otherwise is a criminal. In addition Orwell composed *Nineteen Eighty-four* as a caution after a long time of brooding on the twin threats of Nazism and Stalinism. Its delineation of a state where brave to think in an unexpected way is remunerated with torment, where individuals are observed each moment of the day, and where party purposeful publicity trumps free discourse and thought may be a calming update of the disasters of unaccountable governments. Winston is the image of the values of civilized life, and his overcome may be a strong update of the powerlessness of such values within the middle of all-powerful states.

Nineteen Eighty Four is considered as one of the most famous works in the second half of the 19th Century. It deals with the issues of the total control of a given class rather than the others within the same society. This chapter started with a detailed biography of the writer, in addition to his main works, Orwell shed the light on the distinction between the classes in Oceania through the protagonist Winston Smith, and the other characters, that is why this chapter contained a full description of the characters, and each character’s role in the novel, as well as the relationship between each one of them and Winston Smith.

This chapter also tackled a Marxist analysis of the novel, that is to say; Orwell seems to have adopted the Marxian thought to write.

CHAPTER TWO: TOTALITARIANISM AND THE DEFEAT OF THE INDIVIDUAL

This chapter is the analytical part. It contains the novel's summary and characters. The first title will be about the concept of totalitarianism. Then, the second one will focus on the idea of individuality, after explaining these two main terms we will deal with the main themes of the novel. Finally, we will shed the light on the effect of these concepts on the psychology of the individual in order to show how harmed is the individual.

2.1. Totalitarianism

Totalitarianism is one of the most pervasive ideas of the twentieth century, having been implanted in the horrors of contemporary war, terror, and genocide since 1945. In the early 1920s, Italian dictator Benito Mussolini invented the term “totalitario” to describe Italy's new fascist state.

Totalitarianism is a type of government that seeks total control over its citizens' lives. It is distinguished by a strong central rule that strives, by compulsion and repression, to control and guide all elements of individual life. It does not allow individual freedom in which they are totally deprived from their basic rights. Traditional social structures and organizations are prohibited and suppressed, increasing people's willingness to be integrated into a single cohesive movement. As the famous author James Gregore claims in his book *Marxism, Fascism, and Totalitarianism* that “opponents of fascism saw totalitarianism as a harsh government that wielded ultimate power over its inhabitants” (12). Totalitarian states often pursue a single goal to the exclusion of all others, directing all resources, regardless of cost, toward its achievement. A totalitarian state is typically ruled by a single mass party led by charismatic and paranoid dictator with the goal of indoctrinating the populous with official state ideology, restricting individual rights, and

using police terror to instill fear and destroy any act of dissent. The regime leaders' main goal is to establish complete control over the citizens. Totalitarian governments, on the other hand, seek worldwide dominion and are unique in their successful mobilization of their population.

The twentieth century is known by very important events that created significant changes in the history of the world. The Second World War is one of these significant occurrences. After the twentieth century and the Second World War ended, many authors became more interested in new genre of narratives called dystopian novels in which this literary genre evolves to describe a dystopian society ruled by an authoritarian regime. Citizens in this society are subjected to constant surveillance, repression, brutality, dehumanization and torture.

One of the most important dystopian works of the twentieth century that tackled the concept of totalitarianism is *Nineteen Eighty-Four* by the famous author George Orwell. After, witnessing the devastation of World War II and the awful totalitarianism of the time, George Orwell wrote *1984* in 1949. A clear example of totalitarian nations that existed in the early twentieth century Adolph Hitler's Nazi Germany, the Soviet Union under Josef Stalin, Benito Mussolini's Italy and subsequently China under Mao Tse Tung. Accordingly, George Orwell's novel is considered as the best known dystopian novel of the 20th century, since, it discusses the theme of totalitarianism which is considered as one of the most important themes.

2.1.1. Big Brother

The concept of totalitarianism is highly presented in the novel through the character of Big Brother the government's representative that can be found everywhere. Big Brother has complete influence over what the citizens do, think, eat, and even feel in almost every

facet of their daily life, as his eyes set to the citizens “ BIG BROTHER IS WATCHING YOU’’. Thus, Big Brother has complete control over everything, including knowledge, history, physical, and psychological needs. There is no comfort when every single move of a person is being monitored by collective person who is both larger and stronger than that person. This oppressive symbol exploits increasing anxieties and a lack of privacy to guarantee that no one disagrees with the party’s demands.

People used to speak and hear about this leader, but they never see him he only appears on posters and telescreens. Posters can be found in every corner of Oceania, including people’s homes, where they view them all day, much like Winston’s home. This can be seen in Orwell’s words: “The black moustachio’d face gazed down from every commanding corner. There was one on the house-front immediately opposite. BIG BROTHER IS WATCHING YOU, the caption said, while the dark eyes looked deep into Winston's” (4). Hence, the poster is placed on the wall to remind individuals that they are under control and that the party is watching them all times. This is emphasized by Orwell in the following words:

The flat was seven flights up, and Winston, who was thirty-nine and had a varicose ulcer above his right ankle, went slowly, resting several times on the way. On each landing, opposite the lift-shaft, the poster with the enormous face gazed from the wall. It was one of those pictures which are so contrived that the eyes follow you about when you move. BIG BROTHER IS WATCHING YOU, the caption beneath it ran. (3)

That is, when Winston stares at Big Brother’s face, he believes that Big Brother also stares back at him, and the character believes that Big Brother’s eyes follow him. However, the poster is not a control device, and his eyes are not watching him. They are merely

metaphors. Thus, it is important to note that Big Brother is not a real person, he is a constructed and fictional character created by the party. He embodies and symbolizes the party's surveillance, dominance, and authority. He is regarded as a dictator with absolute power. He rules over everything and he is extremely powerful since no one can defeat him. For example, the omnipresent technology such as telescreen symbolizes his ears and eyes. Hence, Big Brother is shown as a god.

2.1.2. Telescreens

In the novel, the daily life of Oceania citizens would be watched and manipulated through technology and media which are important tools that the regime employs to maintain surveillance, manipulation, and authority over its citizens. One of the most essential technical technologies in Orwell's novel is telescreens.

Telescreens are another form of control that is a constant spy of the party in 1984. People are obliged to watch TV all the time; they are not permitted to turn it off. They only could turn the volume down but never off. The telescreens are equipped with extremely sensitive microphones that can pick up on everything happening in the room. They don't only show you what the party wants you to see; they also show the party whatever you are doing. Without such a technological instrument, the thought police will be unable to apprehend criminals and the party will be unable to manage civilians. That is, telescreens are effective, yet both the thought police and the party are ineffective since they cannot function without telescreens. Furthermore, telescreens are considered as new form of wired and wireless connection that allows the government to observe everything that happens in Oceania. Thus, people's private lives have been shattered by the invention of the telescreen since this clever apparatus instructs and snoop on them from morning to night.

The freedom to think about things and attempt to change them is considered as a crime in which telescreens monitor individuals at all times and in all places in order to limit their thoughts and even behaviors. Hence, if someone's thoughts go beyond what is permitted he will be punished as Winston claims that allowing your ideas to spread when you are in front of television or sitting in public area is quite dangerous. Even people's facial expressions are meticulously controlled, and a wrong expression can have disastrous results. Accordingly, when the characters commit a facecrime their faces reveal feelings which the thought police can detect. Throughout this Orwell's writes, "Your worst enemy, he reflected, was your own nervous system. At any moment the tension inside you was liable to translate itself into some visible symptom" (87). As a result, if you commit a facecrime, you are solely responsible for it and must accept the repercussions.

At the beginning of Orwell's 1984, we see that the protagonist Winston sees and faces the telescreen and he is always surrounded by it in which this advanced technology exists everywhere. In this context Orwell claims:

The telescreen received and transmitted simultaneously. Any sound that Winston made, above the level of a very low whisper, would be picked up by it; moreover, so long as he remained within the field of vision which the metal plaque commanded, he could be seen as well as heard. There was of course no way of knowing whether you were being watched at any given moment [...]It was even conceivable that they watched everybody all the time. But at any rate they could plug in your wire whenever they wanted to. (5)

This quotation illustrates that the telescreens are constantly in use. In which it captures every sound Winston makes. Because this equipment is capable of transmitting and

receiving data, it can see and hear everything. Furthermore, the telescreen refers to the government's continual observation of citizens, and how a despotic party exploits technology to control its members. As it is mentioned above that telescreen is a mandatory and prevalent technology found everywhere, such as the Ministry of truth, on the streets, and in all of London's apartments and no one has the right to turn it off. Since, the telescreens are equipped with very sensitive microphones that pick up everything that happens. Winston suggests that they even could hear a heartbeat that is when he looks at the telescreen he should manage both his breathing and his facial reactions. In this context Orwell says, 'To keep your face expressionless was not difficult, and even your breathing could be controlled, with an effort: but you could not control the beating of your heart, and the telescreen was quite delicate enough to pick it up' (100).

Accordingly, the telescreen is utilized by the party in Orwell's novel to eradicate the need to make hidden schemes and intrigues against the state. In other words it is utilized to apprehend disobedient individuals. Thus, the role of this device is to reveal, record, and prevent any rebellious act against the party. As Orwell says: "Winston kept his back turned to the telescreen. It was safer; though, as he well knew, even a back can be revealing" (5). In this quotation we notice that Winston writes in his secret diary with his back to the Telescreen. He commits this behavior because the party is opposed to any revolutionary act, and thus he forbids the party from seeing his diary since he is aware that if the party discovers this diary and understands what is written in it, he would be harshly punished by being sent to the forced-labor camp. Since, the party monitors citizens through telescreens in their apartments that any revolutionary acts are reported to the thought police, who impose harsh punishments. That's to say Oceania citizens are always controlled via the telescreens. As Orwell says in this context:

In principle a Party member had no spare time, and was never alone except in bed. It was assumed that when he was not working, eating, or sleeping he would be taking part in some kind of communal recreation: to do anything that suggested a taste for solitude, even to go for a walk by yourself, was always slightly dangerous. There was a word for it in Newspeak: OWNLIFE, it was called, meaning individualism and eccentricity. (104)

From this passage we understand that the telescreens controlled even members of the party, and thus all members do not have a private life since the party believes that individuality undermines its objectives and goals.

Furthermore, we can conclude from the novel that the telescreens controlled the lives of Oceania citizens in which they are completely deprived from their freedom. Since, the Big Brother posters are in every corner of the streets and they are always watched by him. People loosed their individuality due to the telescreens that is everywhere in streets, public places and even in people's apartments. Since, there is no privet live in Oceania people lost their individuality.

2.2. Individuality

Before discussing the theme of individuality in the novel, two questions must be asked, what is the meaning of individuality? Where the term individuality came from?

According to Merriam Webster dictionary, individuality is: "total character peculiar to and distinguishing an individual from others". Furthermore, individuality meaning: "individualities, individual characteristics, a person or thing of individual or distinctive character, state or quality of being individual; existence as a distinct individual,

the interests of the individual as distinguished from the interests of the community, state or quality of being indivisible or inseparable.” (The Dictionary.com)

Steven Lukes stated that: “The first uses of the term, in its French form "individualism," grew out of the general European reaction to the French Revolution and to its alleged source, the thought of the Enlightenment...” (45). In simple words, individuality came as reaction of the French Revolution and it is the prevalence of attitudes of self-interest among individuals.

2.3. How Harmed is the Individual in *Nineteen Eighty-Four*?

In George Orwell’s novel, the totalitarian government insists that all citizens are not concerned only with obeying its rules, but wholeheartedly agree with them. Orwell creates new technologies and new branches of government to keep each citizen in check, and ensure full control of Big Brother. To avoid any forms of individuality from developing in the community, as parties (the Inner party and the Outer party), and ministries (ministry of love, ministry of truth, ministry of plenty, and ministry of peace), the main purpose behind those ministries is to hide facts from citizens, and prevent them from trying to discover the truth. They also prevent them to think about searching for their true identities, and discover that the world they live in is full of lies.

For the sake to be powerful, the system in “Oceania” uses a lot of strategies and ways to keep the individuals away from themselves, and to defeat individuality inside them. Through its political and social tactics, “Big Brother” seeks to complete control relationships, and an individual’s thoughts and feelings, their body and mind. The Party controls activities, considerations, recollections and convictions of the individuals intensive different implies such as surveillance through Telescreens. In this way, calling a home in which the occupants were always checked and limited “Victory Mansions” is

exceedingly unexpected as the inhabitants are not triumphant and free but oppressed by a framework of supreme control.

2.3.1. DoubleThink

The system in Oceania used a big number of strategies in order to defeat the individual, and control the people's minds, Orwell says:

For whom, it suddenly occurred to him to wonder, was he writing this diary? For the future, for the unborn. His mind hovered for a moment round the doubtful date on the page, and then fetched up with a bump against the Newspeak word DOUBLETHINK. For the first time the magnitude of what he had undertaken came home to him. How could you communicate with the future? It was of its nature impossible. Either the future would resemble the present, in which case it would not listen to him: or it would be different from it, and his predicament would be meaningless. (10)

“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”(Orwell 5). For instance, in the book, when Winston is told that $2+2=5$, he believes that the sum of two and two is actually five due to which he visualizes it to be so. If he was told that everyone has six fingers on each hand, he would actually visualize a sixth finger and believe it to be there. The best illustration of “Doublethink” would be: The slogan of the Inner party, the dominant party in Oceania: “War is Peace, Freedom is Slavery, and Ignorance is Strength” “War is peace” refers to the idea that by putting the citizens in a constant state of war, individuals are motivated to ignore their discontent with the government, thus ensuring an unending domestic peace. “Freedom is slavery” refers to the fact that freedom can lead to a life pursuing pleasure. “Ignorance is strength” can be

considered as being similar to "ignorance is bliss." In this way the regime in *Nineteen Eighty-Four* confirms that the individuals denying their individuality is the most important step to stay powerful and dominant. In other words, this device of "doublethink" is the main method through which the individuality and thinking ability of people were curtailed.

2.3.2. Newspeak

Another strategy of these strategies is the control by language; it is called "Newspeak". "Newspeak was the official language of Oceania." (Orwell 4), according to Orwell it is used to diminish the range of thought. "Newspeak" literally is eliminating unnecessary words such as adjectives, verbs, and antonyms, which may put the party in dangerous situation.

To explain what is meant by "Newspeak" Roger Scruton stated that "Newspeak occurs whenever the main purpose of language--which is to describe reality--is replaced by the rival purpose of asserting power over it. . . ." (2006). For example; the words "BETTER" and "GREAT" had replaced by the term "PLUSGOOD" , the party believes that this way is the best to destroy thought and thinking, so they designed those words to make all modes of thought impossible.

To sum up, Totalitarian governments frequently embrace procedures that make individuals lose individuality; so that the citizen will not address the way they are treated by the party. In this way, demonstrating that totalitarianism, which is one of its major themes within the novel, has ripped individuals of their claim identity.

Totalitarianism and Individuality are not the only two major themes in the novel, but there are many other themes, from which we mention. First of all, the party's strategy to put Oceania's people always under control, and to make sure that their personalities are

totally destroyed, they enacted many laws that must be followed to ensure the continuity of the totalitarian party, the “Political Loyalty”, is very important for the benefit of the party, it is shown from the starting to the conclusion of the novel. Winston Smith is a loyal worker; however he harbors considerations against the Party and questions most of the data he is inquired to nourish. Be that as it may, dependability in Oceania does not anticipate as it were work devotion; they need each individual to end up faithful to the point of accommodation with unrestricted compliance. The party also relies on “Propaganda” in order to mislead people, for example the Service of Truth in Oceania where Winston Smith works; he is additionally included in this propaganda. His work requires twisting of actualities and truths and modifying verifiable actualities and after that proliferate them all through the nation. It implies that the Party needs to have total control over the nation.

The party also, works hard to destroy any sign of the history in the state of “Oceania”, Big Brother broadcasts, oversees and conveys data and control the individuals. In spite of the fact that the data is taken from history, it is modified to suit the current event, history control usually done by making a “Memory Hole”, because memory is an important component in the person’s life the party does his best to destroy it, it is a narrow passageway leading to a huge incinerator anything that needed to be removed from public record such as embarrassing documents, images, transcripts would be sent down this hole. Furthermore, the party intends to govern the present by imposing the destruction of all prior registrations or papers. Thus, the government has the power to delete information and erase it from existence. Hence, it controls the memories of Oceania citizens, in which it forbids any member from preserving written papers and registers of his life and instead asks for the destruction of records via a machine known as “Memory Hole”. That is to say, this instrument is utilized to destroy and change records. Another major theme in the novel

is the class system which is takes a whole chapter in this work, indeed “Oceania” is divided into diverse classes. There's Inner Party that's considered the top class, having workers and extravagance way of life. The Outer party includes standard individuals like Winston Smith, on the other hand, live in state-run little lofts with no consent to appreciate marital or familial lives. The Proles are living within the no-go zone with consistent purposeful publicity to bolster them with lies and program their minds to accept them as truths.

The control of the freedoms of individuals in Oceania is became beyond the limits of reason when the party start new strategies of control, “Thought-crime” is the new mean of control, the party aspires to gain control of Oceania not just by comprehensive control of its members public and privet lives, but also by controlling their ideas and demanding complete orthodoxy from its population. Thus, thinking independently and having revolutionary thoughts is illegal and it is considered as a crime known as “Thought-crime”. Thought-crime or crime-think in Newspeak is one of Orwell’s most terrible ideas in 1984, where merely thinking against the state is a treacherous sin. “Thought-crime” is the worst criminal conduct that is considered as the primary interest of the party. Hence, there is a privet police power known as the thought police that keeps an eye on individuals and arrests those who commit thought-crimes. In which those secret police utilize psychological control and omniscient monitoring to govern all people at all times, and their voices are audible.

The act of committing a “thought-crime” is highly presented by the protagonist Winston when he writes in his dairy, “DOWN WITH BIG BROTHER”. Thought-crime is not an act that we can hide because thought police will catch and arrest the think offenders everywhere they go. In this context Orwell claims: “The Thought police” would get him just the same. He had committed – would still have committed, even if he had never set

pen to paper – the essential crime that contained all other in itself. Thought-crime, they called it. Thought-crime was not a thing that could be concealed forever. You might dodge successfully for a while, even for years, but sooner or later they were bound get you” (Orwell 24). Thus, despite the fact that Winston was aware that the thought police will arrest him he kept writing in his dairy.

The party went further than that when they, crated what is called “Two minutes hate”, it is a daily incident in which all the members of the outer party should gather to watch a films of enemy armies and “Emmanuel Goldstein”. Hence, the political purpose of the Two Minutes Hate is to encourage Oceanians to express their existential sorrow and personal hatreds on politically enemies, “The horrible thing about the “Two Minutes Hate” was not that one was obliged to act a part, but that it was impossible to avoid joining in.”(Orwell 18). Another important one is, love and sexual affairs, accordingly, the party forbids people from having sex and it is entirely opposed to any type of sexual affair or physiological pleasure. Furthermore, the party urges people to suppress their desires for sex and to engage in sex just to have children, who become the next generation of party members, because sex in this situation is a reproductive duty of the party. That’s to say “sex” is only permitted for the sake of reproduction, not for pleasure. In this context Julia Gerhard states, “Sex is only allowed as a means of reproduction and not pleasure; thus, the children are viewed as not a product of love, but a product of social duty that can improve the well-being of the state and become the next generation of “hands” in a giant body of the party” (48-49).

Hence, the party’s purpose behind this technique is to eradicate pleasure, and the goal of marriage between men and women is to reproduce generation for the party. Thus, the party is opposed to sexual enjoyment. Moreover, the party organizes groups to prohibit individuals from having sex and advocates for men and women to be celibate. Children are

brought by synthetic inoculation and nurtured in general settings. Thus, the party tries to murder, eliminate, and degrade sex through these groups. The Junior Anti-Sex League is one of them. As Orwell claimed in this passage:

There were even organizations such as the Junior Anti-Sex League, which advocated complete celibacy for both sexes. All children were to be begotten by artificial insemination (ARTSEM, it was called in Newspeak) and brought up in public institutions. This, Winston was aware, was not meant altogether seriously, but somehow it fitted in with the general ideology of the Party. The Party was trying to kill the sex instinct, or, if it could not be killed, then to distort it and dirty it. He did not know why this was so, but it seemed natural that it should be so. And as far as the women were concerned, the Party's efforts were largely successful.

(84)

To sum up, in Oceania society people are created only to apply what the party asks from them, in which they are not considered as normal humans but robots, and disobeying their orders and rules would lead to severe consequences.

2.4. The Effect of the Totalitarian Society on the Psychology of Winston

As it is mentioned before, Totalitarianism refers to the entire political system, which controls every element of citizen's daily life including information, history, and psychological needs. Thus, totalitarianism represents Big Brother's universe in Orwell's 1984. In fact, *Nineteen Eighty-Four* is a novel about a man's life and psychological problems in a totalitarian state. Winston Smith is the main protagonist who is subject to Big Brother's repressive dictatorship. His struggle to break away from the party's totalitarian regulations leads him to dreadful jail of Big Brother. Even though, Winston knew that the party would catch him, he insisted on carrying on his rebellion. Hence,

Winston's resistance to Big Brother represents his breakdown and agony. As a result, Winston is considered as a guilty man who had been apprehended not merely for thought crime, but also for having intercourse under circumstances forbidden by the party. Thus, the reasons that lead to Winston's revolting is Big Brother's demands in which his rebellion is motivated by his hatred for Big Brother and his determination to defeat him. For instance, his sexual relationship with Julia is encouraged as a form of political retaliation against Big Brother rather than out of love. In this context Sofia Sampio claims: "Winston's sexual fantasy does come true, as does his friendship with O'Brien and admission into the Brotherhood. The point is that, even when things do happen in this world, they are not real: the love for Julia is a political act" (143).

In addition to that, Sofia Sampio claims in her dissertation entitled "Totalitarianism as Liberal Nightmare": "The post Politics of 1984" that Big Brother impacts Winston's entire thought sequence in the novel; he moves from being a committed party member to a thought criminal, and then back to a committed party member. Thus, Big Brother psychologically influences Winston to the point where he causes him a numerous psychological crises. It has a huge influence on Winston from the beginning of the novel and after he is apprehended by the thought police. He always appears to be afraid of the thought police. This fear prevents him from freely expressing his feelings and thought, thus he is forced to adopt a mask when speaking with others" (143). In simple words, Winston's deeper hate towards Big Brother makes him feel strange and alone as a kind of alienation. Thus, Winston's intense sense of loneliness is exacerbated by his lack of engagement with others. In this context Orwell explains this: "He felt "...lost in a monstrous world where he himself was the monster. He was alone.... What certainty had he that a single human creature now living was on his side?" (34). Furthermore, Winston is affected by the concept of Big Brother through violence. He is affected in every aspect of

his life. Winston's life becomes more physical and subjective when he is being held under arrest. Thus, torture and physical agony are inflicted on him in prison. In this context Orwell claims,

One question at any rate was answered. Never, for any reason on earth, could you wish for an increase in pain. Of pain you could wish only one thing: that it would stop. Nothing in the world was so bad as physical pain. In the face of pain there are no heroes, no heroes, he thought over and over as he writhed on the floor, clutching uselessly at his disabled left arm. (302)

Throughout the novel, Orwell emphasizes that humiliation and fear are at the cores of Big Brother's impact on Winston's mind. In which, his psychological impact takes when O'Brien brings Winston to room 101. Orwell explains this in the following passage,

Without any warning except a slight movement of O'Brien's hand, a wave of pain flooded his body. It was a frightening pain, because he could not see what was happening, and he had the feeling that some mortal injury was being done to him. He did not know whether the thing was happening, or whether the effect was electrically produced; but his body was being wrenched out of shape, the joints were being slowly torn apart. Although the pain had brought the sweat on his forehead, the worst of all was the fear that his backbone was about to snap. (309)

Accordingly, when the party investigates the criminals they should answer right and if they don't respond correctly, they will be tormented with pain. Big Brother employs terrible techniques such as electric shock and traumatizing to cause pain. Winston has been conditioned to these techniques. O'Brien tells Winston that the party says he is holding up

five fingers, and when he asks him how many fingers he is holding up, Winston only sees four he can not see five. Orwell claims in this context: "O'Brien held up his left hand, its back towards Winston, with the thumb hidden and the four fingers extended. 'How many fingers am I holding up, Winston?' 'Four.' 'And if the party says that it is not four but five-then how many?'" "Four" (315). The answer is terrible. Later when Winston is very tired, he speaks and sees whatever O'Brien wants him to see. The use of extreme pain is a method of brain washing individuals, causing them to abandon their opposition to the party and to love the totalitarian leader 'Big Brother'. This context is presented in a dialogue between O'Brien and Winston: "How many fingers, Winston?" "Five! Five! Five!" "No, Winston, that is no use. You are lying. You still think there are four. How many fingers, please?" "Four! five! Four! Anything you like. Only stop it, stop the pain!" (Orwell 316). Winston faces a lot of pain and a huge torture in the room of torture which is named, Room 101. It is found within the ministry of love, it is the room where prisoners are sent to be face up their most profound fear. When he tells O'Brien that he still hates Big Brother after months of torment and torture, O'Brien sends Winston to Room 101, where O'Brien starts to put a cage of rats over Winston's head. Room 101 is the final stage of torment that Winston suffers before he dies and vanish. This room is the deepest fear inside each citizen in Oceania people, in this context Orwell says: "You can take the whole lot of them and cut their throats in front of my eyes, and I'll stand by and watch it. But not Room 101!" (299).

To conclude, the psychological effect on Winston is also visible in the final torture session in the room of torture, he almost lost his physical power, which affected directly his mental power and this is one of the most powerful plans the party relies on in cases of betrayal. George Orwell makes it obvious that a totalitarian society like Oceania has no independence on both sides, psychologically and physically. The regime prevents its

citizens from living individually, also preventing them from enjoying confidentiality and privacy, placing them under daily surveillance, and limiting individual and group activities. And the phrase “Big Brother is watching you” still the biggest and effective deterrent to eliminate individualism and impose collective control over them.

CONCLUSION

Totalitarianism is one of the most important issues of the twentieth century that focuses on the idea of controlling and manipulating the citizens lives in which they are completely deprived from their freedom. This idea is highly presented by George Orwell in his novel *Nineteen-Eighty-Four*. It is a well-known dystopian novel of the 20th century that tackled the concept of totalitarianism as a major theme to show how much individuals are harmed, and to highlight the effect of this totalitarian system on their psychology.

This study examines the social division that has existed since ancient times. Many scholars and thinkers conducted researches and theories on division and tried to put an end to it. The Marxist theory is one of the most important theories that tackled the issue of classification in the societies. The theory examines the interaction between two major classes in society and how they compete with one another. Generally, the lower class tends to be exploited and dominated by the upper class. The dominant class obliges the proletariat to produce goods for their own benefits, in the form of an extreme exploitation. Hence, the poorest class struggles to improve Bourgeoisie's lives rather than improving their own life conditions.

Orwell's novel is used to illustrate the problem of classification that is highly presented through the inner party and the proles whom have serious conflict. Hence, the powerful one is the inner party in the novel, it constantly intimidates the citizens, and imposes on them a certain way of life that serves only the interests of the ruling party. Thus, the citizens suffer from this control. The protagonist Mr. Winston's rebellion against the system and his ideologies, is the best example that explains how much the Totalitarian system is oppressive and unjust, as well as it looks only for more power.

Totalitarianism is a central concern in Orwell's novel. In 1984 the totalitarian government is the main idea of the book. The author illustrates how the perfect authoritarian government is, and explains the characteristics that it has. It is considered as a major theme in addition to other ones that shows and explains how the totalitarian society controlling and manipulating the Oceanian lives.

The theme of totalitarianism is tackled through the protagonist Winston Smith who realized that they are all under dictatorial regime that manipulate them, control them, and lies to them. Furthermore, individuals are always watched by Big Brother in which they are deprived from their individuality and their basic rights, they even don't have the right to think freely and if they do so the party would consider it as a crime and they would be punished. Thus, this dictatorial rules and techniques used by the totalitarian government had a huge impact on the psychology of the individuals.

The conduct of this study seeks to find solutions to the issue of totalitarianism and the loss of individuality and to raise awareness in regards to social. Orwell in his book shows how the powerful people wanted to be above others to control them, so that they could satisfy their own desires. Thus, the purpose behind this study is to show how awful the society could be if the communist governments had continued growing and how much the individuals would be harmed.

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Résumé

Cette thèse discute l'idée de totalitarisme et d'injustice pratiquée par la société totalitaire envers ses citoyens qui ont conduit à la perte de leur individualité. *Nineteen Eighty-Four* est un roman dystopique écrit par George Orwell en 1948 et publié en 1949 qui aborde cette question. Cette étude se concentre sur la théorie marxiste. L'objectif principal de cette thèse est, tout d'abord, d'analyser et d'explorer les formes de contrôle de la liberté par les gouvernements, ainsi que la domination de la minorité (gouvernement) sur la majorité (peuple) et l'ingérence dans la vie de l'individu. Cette thèse met également l'accent sur le rôle du totalitarisme dans la formation de la personnalité de l'individu. Ce mémoire comprend deux chapitres en plus de l'introduction et de la conclusion. Le premier chapitre fournira des informations de base pour comprendre certains concepts théoriques clés liés au marxisme plus un aperçu général du roman de George Orwell *Nineteen Eighty-Four* en plus de sa biographie. Le deuxième et le dernier chapitre analysera et discutera des principaux thèmes du roman et décrit comment le système totalitaire contrôle et manipule tous les aspects de la vie des gens, ce qui lentement les a privés de leur propre individualité. Ce dernier est le noyau principal de cette étude car il montre comment les individus sont affectés par la société totalitaire.

Mots clés: Totalitarisme, Marxisme, Division de Classe, Manipulation, Contrôle, Système, Individualisme.

ملخص

تناقش هذه الرسالة فكرة الشمولية والظلم الذي يمارسه المجتمع الشمولي تجاه مواطنيه مما أدى إلى فقدانهم لفرديتهم. "ألف وتسعمائة وأربعة وثمانون" رواية بائسة كتبها جورج أرويل عام 1948 ونشرت عام 1949 وتناولت هذه القضية. تركز هذه الدراسة على النظرية الماركسية. الهدف الرئيسي من هذه الرسالة هو أولاً، تحليل واستكشاف أشكال التحكم في الحرية من قبل الحكومات، فضلاً عن هيمنة الأقلية (الحكومة) على الأغلبية (الشعب) والحكومة والتدخل في حياة الفرد. تركز هذه الأطروحة أيضاً على دور الشمولية في تشكيل شخصية الفرد. تتكون هذه الرسالة من فصلين بالإضافة إلى المقدمة والخاتمة. سيوفر الفصل الأول معلومات أساسية لفهم بعض المفاهيم الأساسية النظرية المتعلقة بالماركسية بالإضافة إلى لمحة عامة على رواية جورج أرويل "تسعمائة وأربعة وثمانون" وسيرته الذاتية. سيحلل الفصل الثاني والأخير الموضوعات الرئيسية في الرواية ويناقشها ويصف كيف يتحكم النظام الشمولي في كل جوانب حياة الناس ويتلاعب بها، الأمر الذي حرمهم ببطء من فرديتهم. وهذا الأخير هو الجوهر الرئيسي لهذه الدراسة لأنه يوضح كيف يتأثر الأفراد بالمجتمع الشمولي.

الكلمات المفتاحية: الفردية، الشمولية، الماركسية، الانقسام الطبقي، التلاعب، التحكم، النظام.