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SOSYAL BİLİMLER ENSTİTÜSÜ
BATI DİLLERİ VE EDEBİYATLARI ANABİLİM DALI
İNGİLİZ DİLİ VE EDEBİYATI BİLİM DALI

1984
By George Orwell
FROM DIFFERENT
ASPECTS

YÜKSEK LİSANS TEZİ

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FOREWORD

When I was a university student, Animal Farm by George Orwell was one of the four books we had to read in the last year. It was then that I met George Orwell and found his style and characterization wonderfully interesting.

To study another novel by him, "1984", has been really enjoyable and has let me pass a good time all through the course.

In this study, I have tried to give a detailed summary of the book firstly, and then to study the plot and characters. At the end, I will try to make a comparison between the system criticised in the novel and the system we call today, democracy. I'll try to examine and see what is wrong with the first by trying to find answers for the ensuing questions. Is it possible for such a system to make people contended? What effects has it caused over the lives of people? Is this system really a way of making a society with no class and discrimination? How and why does this system exterminate the basic instincts of human beings? What measures do the leaders of this system apply to the individuals in order to continue the existence of the system?

I, here by, would like to express my deepest gratitude to Yrd. Doçent Dr. Hasan Inal for his help in preparing this study.

Vedat Şafak Yamı

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A BRIEF SUMMARY OF THE STORY

PART ONE

CHAPTER 1:

It is one o'clock on a cold April day in 1984. Winston Smith, who works at the Ministry of Truth comes home back from the Ministry. The Ministry is settled in London which is the chief city of Airstrip One. Airstrip One is the third most populous of the provinces of Oceania. Oceania is, on the other hand, is one of the three super - powers of the world. The others are Euroasia and Eastasia. There is always war between them. The governmental system in Oceania is the dictatorship of the Party.

There are the other ministries such as the Ministry of Peace concerned with war, the Ministry of Love trying to keep law and order, the Ministry of Plenty responsible for the economic affairs. The ministry where Winston Smith works concerns itself with news, entertainment, education and the fine arts.

Now, Winston is at home trying to be alone but however, he knows that he can't be on his own nowhere in the city. Because the thought police plug in the communication - systems and watch people through the tele - screens which are almost everywhere. Winston decides to open a diary which was illegal and if detected could be punished by death. The reason is simple: No one can express his own ideas! The first thing he writes in the diary is the date: April 4 th, 1984.

Winston remembers the Two Minutes Hate in the Ministry. This is a performance where individuals sit in front of a screen broadcasting about Emmanuel Goldstein, the enemy of the People and the Nation. He has been engaged in counter-revolutionary

activities and condemned to death. On the screen he calls people for freedom of thought and of press but the audience shout and swear at him. This continues for a while and then the face of Big Brother appears on the screen announcing the slogans of the Party: War is Peace, Freedom is Slavery, and Ignorance is Strength.

At this moment the entire group of people break into a deep chant of "B-B!... B-B!..." over and over again. Then Winston sees O'Brien who is an important man in the Party. During the session, he later sees a pretty looking, dark-haired girl.

Coming out of the mood of recollection, His eyes refocuses on the page where he starts writing "Down with Big Brother" filling half of the page. He is aware of the fact that he has committed thought-crime. He hears the knock at the door and moves to open it.

CHAPTER 2:

Winston opens the door and sees Mrs. Parsons, a neighbour living next door. She states that her husband Tom, who is Winston's fellow - employee in the Ministry is not at home and asks for help for the blocked sink.

Winston goes home and repairs the sink, but while he is working with the spanner in his hand, the noisy Parsons' children shout at him calling him a Eurasian spytraitor. They also blame him for being a "thought-criminal". Mrs. Parsons apologizes to Winston for her children's naughty behaviour. She explains that her children are restless since they cannot go to the public hanging.

Winston leaves the flat and realizes that the parents

are scared of their own children because the Party teaches them to watch around and report suspicious people to the Thought Police.

He comes into his room and starts thinking about O'Brien. Together with O'Brien he also remembers a dream he had long time ago. He thinks that there is some sort of relation between the dream and O'Brien. In the dream somebody in a dark room tells him "We shall meet in the place where there is no darkness". He, later in the novel realizes that the owner of the voice in the dream is O'Brien himself. He hesitates for a while because he cannot find out whether he is an enemy or not.

He goes back to the diary and writes a kind of addressing to a time in the future or in the past when there is no restriction over thought and freedom. He adds that he is writing this from a time of uniformity and from the age of Big Brother. Then he puts the diary into the drawer leaving some dust on it so that he will understand if anyone touches it.

CHAPTER 3:

Winston falls into a dream about his mother and sister. They are in the saloon of a sinking ship, looking up at him through the darkening water. Winston is out in the light while they are being sucked down to death and they are down there because he was up here.

Now Winston is struck at the death of her mother which was very tragic and sorrowful. He feels that tragedy belongs to a time when there was privacy, love and friendship. But now there is none of these.

Suddenly, in the dream he finds himself in a beautiful

country which he calls "The Golden Country". There he sees a girl who he saw in the Records Department in the ministry before. She approaches him and takes off her clothes as if she has destroyed the whole system the culture, the Party and the Thought Police. He thinks that she belonged to a time in the past. He wakes up with the word "Shakespeare" on his lips.

Together with the noise on the screen, Winston goes back to his childhood and remembers his father and himself in a Tube Station trying to take shelter from an air - raid. There, he also remembers an old man in a dark-suit, stinking of alcohol. He was probably lamenting over his dead-mother. Then he recalls the war which was literally continuous ever since. At that time, there were street-fights within London. But he cannot remember who was at war with who at any given time because there were no records and no spoken words. Everything has been controlled by the Party itself. The history is set by the Party not by Time. The school-children are thought what the Party wants them to learn but not the pure facts.

For example, at this moment in 1984 (if it is 1984 he is not sure), Ocenia is at war with Eurasia and in alliance with Eastasia. But it was only four years ago that he remembers it was the other way round. So, he thinks of the Party Slogan "Who controls the Past, controls the future". This is what they call "Reality Control" or in Newspeak "double think".

Later, he starts watching the woman on the screen calling for gymnastics. She warns Winston to join in the exercise.

CHAPTER 4:

Winston is at work in the Records Department in the Ministry of Truth dealing with the records. He disposes some of the documents through a hole for waste paper. There are tens of thousands of such slits in the Ministry. These are ironically nicknamed as the memory holes. Documents are destructed in there.

Then he receives a message written in newspeak. His job is to rectify the figures in the message so that they agree with the later ones. For example, in February the chocolate ration would not be reduced but now in April it has been reduced from thirty grammes to twenty. At this stage, it is Winston's job to alter the figures in the documents.

This process of continuous alteration is applied to every kind of printed paper such as: to newspapers, books, periodicals, pamphlets, leaflets, films, sound - tracks, cartoons, photographs, shortly, to any kind of literature or documentantation.

Apart from the Records Department, there are some other branches in the ministry supplying textbooks, T.V programmes, newspapers, plays, novels, the child's spelling book and even a Newspeak Dictionary which wipes out a recognizable part of the "Old - speak with some recently coined new - words.

There is also a chain of separate departments dealing with proletarian literature, music, drama and entertainment generally. Here are produced rubbishy newspapers with almost no real news but with soccer and sport, crime, astrology - horoscopes, sensational cheap novelettes, films on dirty sex and with

a lot of coloured photographs of nude women and so on. In another sub - section called "Pornosec" it was even worse since they are dealing with the publication of the lowest and dirtiest kind of pornography, which is sent out in sealed packets and what is more interesting is that no Party member, other than those who work on it, is permitted to have a look at them.

Winston likes his job though most of the time it is routine and dull but on the other hand he solves the problems he meets while he is working when there is almost no written principles except one`s estimation of what the Party could say on a possible occasion.

For example, today he has received a message in the Times for 3 December 1983 demanding him to change Big Brother`s praise for a certain Comrade Withers. "Withers" means someone who is dead or executed. Winston`s job is to write an alternative speech that day for Big Brother, in which he praises a Comrade Ogilivy, who has also never existed. Winston knows to imitate Big Brother's heavy style to perfection.

CHAPTER 5:

Winston is having his lunch in the Ministry canteen. He comes across a friend named Syme who is an expert in languages and now engaged in compiling the Eleventh Edition of the Newspeak Dictionary. He is a clever Orthodox Party man.

After they get their meals from the kitchen, they together sit around a table and start talking about the new dictionary. Syme is very careful when he talks about the dictionary but he explains that this is the last edition to give language its final shape. He says when they finish it, people

like Winston will have to learn the language again. Although their chief job is to invent new words for the new concepts, they are not doing it. They are only destroying them. They are cutting the language to the bone. There is no need for the word "bad" since the opposite of "good" can be made with "ungood". This new word will even be better because it is an exact opposite, which the other is not. Or again "plusgood" can be replaced for the words like "excellent" and "splendid". He explains that the only language in the world whose vocabulary is getting smaller is the Newspeak. The aim of this is to narrow the range of thought. So at the end thought crime will be literally impossible, because there will be no words to express it. Then, he says, the Revolution will be complete and the language is perfect. Newspeak is Ingsoc and Ingsoc is Newspeak. By the year 2050, there will be no one to understand the sort of language they are speaking now. Then, the whole literature of the past will also disappear with the works of Chaucer, Shakespeare, Milton and Byron. A slogan like "Freedom is Slavery" will not be understood, since there is no word like "freedom". There will be no thought because Orthodoxy means "not thinking". It is unconsciousness.

Winston thinks that Syme is too clever to survive since he talks too much in public places.

Then Mr. Parsons sits at the table and joins them. He is stinking stale sweat. He picks two dollars as the subscription to Hate - Week show. These days, almost one quarter of one's salary goes for such organisations. Then he speaks proudly about his children. His girl followed a suspicious unorthodox man and

handed him to the patrols.

Just at that moment, the telescreen explains that the living standart has risen by no less than 20 per cent over the last year. This announcement is made by the Ministry of Plenty. The phrase "new, happy life" recurred several times. But however there are shortages of everything. There were demonstrations to thank Big Brother for raising the chocolate ration to twenty - grammes a week, whereas yesterday it was reduced to twenty grammes. People have swallowed this because the Doublethink has ensured it.

At this moment, Winston`s eyes come across with the look of the girl at the next table. She is the girl he had seen with O`Brien and the girl who appeared in his dream. Just then the screen gives a signal to return to work.

CHAPTER 6:

Winston is back at home and writing in his diary an account of his meeting a prostitute three years ago. He met her on a dark evening in one of the side - streets near one of the big railway stations. She had a lot of make-up on her face. To be caught with a prostitute might mean five years but they together went down a basement. The woman reminded Winston of his ex-wife, Katherine. She was a beautiful woman but was always ready to be convinced by the Party. She also used to refuse to have sex with Winston because the Party had declared it disgusting and sordid. There was an organisation called Junior Anti-Sex League which supported celibacy and artsem - "artificial insemination". Then on the diary Winston writes some nasty details about the prostitute. He thinks that all the Party women

are alike.

Then he writes that the prostitute was an old woman who was at least fifty years old with a toothless mouth. But it didn't matter for him and went on all the same.

CHAPTER 7:

On the diary, he writes if there is hope, it lies in the proles. The Party has always disregarded these huge masses of people which is almost 85 per cent of Ocenia. He thinks if they chose, they could blow the Party to pieces tomorrow morning.

The Party claims to have liberated them from bondage. Before the Revolution, they were oppressed by the capitalists but now the Party teaches that the proles are natural inferiors, like animals; as the Party slogan put it: "Proles and animals are free".

Mrs. Parsons has lent Winston a history book and he writes a few passages of it into his diary. The book tells the time before the Revolution. It tells the capitalists who caused all the poverty in the miserable and dirty streets of London. They were rich but the rest of the people were hungry and had to work twelve hours for their cruel masters. The capitalists owned everything and everyone else was their slave. Winston felt that most of it was not true but lies. But no one can be sure since there are no records left from that time. The Revolution has wiped out everything.

Then, he remembers that the Revolution had started with some leaders like Jones, Aaronson, Rutherford and Big Brother himself. But now, except Big Brother none of the others lead the Party. They were arrested and disappeared right after the Revo-

lution. Goldstein was also one of them but he managed to flee out of the country. After they were arrested, they were put on trial and accepted the acts of sabotage causing the death of thousands of people. Later, they were pardoned, reinstated, but soon arrested again, and executed. Before the execution, Winston had seen them in one of the Cafes.

Five years later, after the second trial, Winston by chance found a document which was a half page torn out of The Times. There was a photograph of Jones Aaronson and Rutherford on the paper. On the photo, they were out of the country, in New York. But during the trials, they had confessed to being in Eurasia on that date. How can a person be in two different places at the same time? And so there was only one possible conclusion: the confessions were lies.

Then, he writes on the diary, "I understand How, but not WHY". He thinks, at the end the Party will announce two and two make five, and you will have to believe it. Finally on the diary he writes "Freedom is the freedom to say that two plus two make four. If that is granted, all else follows".

CHAPTER 8:

People living in Ocenia have to go to Community Centres once a week. Today, Winston missed an evening show at the Centre for the second time in three weeks. He wanted to be on his own. This is named in Newspeak "ownlife" which is supposed to be a bit dangerous by the Party. As he was walking up the street, the crash of a rocked bomb is heard a few hundred metres from him. It demolishes houses and wounds some people on the street. Then he comes across a few workers talking about the National Lottery

organized by the Ministry of Plenty, but he knows that the prizes are paid back only in small sums. He is also aware that Lottery is something to distract the attention of the nation from the facts of life. Where Lottery is concerned, you could hardly see people reading, writing and thinking. That is one of the policies of the Party, he thought.

Further on he sees an old and wise - looking man on the street. Following him, he enters a pub and decides to talk with him about the time before the Revolution. He sits beside him and orders him a pint of beer. Winston asks the old man some questions about the time before the Revolution and the capitalists but the old man beats around the bush and doesn't come to the point. A sense of helplessness takes hold of Winston. The old man's memory is nothing but a rubbish - heap of details.


Winston, in desperation, leaves the pub and suddenly finds himself in front of the junk - shop where he had bought the diary. There, he likes the owner of the shop. He buys a heavy lump of glass with a strange pink object that reminds a coral rose inside. Then, Mr. Charrington, the owner of the shop, takes him upstairs into an old - fashioned room where he and his wife lived until his wife died. Winston feels a kind of security since there is no telescreen in the room. Mr. Charrington shows him around the room, tells him about the furniture in the room. He also reads him a short poem about a church called St Clement Danes. Then, Winston says "Good bye" to Mr. Charrington and leaves the shop.

On the way, he sees the girl from the Fiction Department. He thinks that the girl is spying on him. She must

have followed him here. She must be an agent of the Thought Police or simply an amateur spy. He intends to kill her in some quite place with a cobblestone or with the glass object in his pocket. But he gives up because the girl is looking capable of defending herself in some way.

For a moment, he thinks that the proper thing is to kill himself before they got him. But he feels he hasn't got the desperate courage to do so.

He makes his way to home and thinks of his future. He takes a coin out of his pocket and looks at the face of Big Brother on the coin. He realises the mysterious and hidden smile under his dark moustache.



PART TWO

CHAPTER 1:

Winston is in the Ministry, and sees the girl with dark hair on the corridor. Apparently, her arm is wounded, since it is in a sling. After she passes him, she stumbles and falls almost flat on her face. As Winston helps her rise up, she secretly gives him a piece of paper with a note on it. On the paper, it goes, "I love you".

Winston is surprised very much and for the rest of the week, he tries to find a way to be alone with the girl. Finally he meets her in the canteen over lunch one day and arranges for them to meet in Victory Square. Winston goes there before the appointed time. While he is waiting, he looks at the enormous statue of Big Brother.

Later, the girl comes to the meeting point but they can't come nearer to one another because it could be dangerous since it isn't crowded enough around. The telescreens are watching all around. At this moment, people start to run to a place where there is a parade of prisoners from Eurasian army.

The couple join in the press. Meanwhile she tells him to meet her in Paddington Station the next Sunday. Just then they hold each other's hands for a few seconds and feel the taste of love.

CHAPTER 2:

They meet on Sunday and make their way into the forest for a walk. The girl leads the way. They are walking on a footpath which is covered with bluebells. They stop and Winston picks up some flowers for her. Just at that moment, the girl

asks Winston to follow her into the wood of bushes where there are apparently no microphones.

In the wood, they kiss and she tells him her name: Julia. Both of them talk about themselves and give private information. Winston tells her what he had thought of her before. She says that she has got nothing to do with the Thought Police.

She gives him a piece of chocolate which she bought at the black - market. Winston finds out that the girl is ten or fifteen years younger than himself. Meanwhile Winston realized that Julia cannot talk about the Party without using vulgar words, but he doesn't dislike it.

Further on, they leave the bushes watching around the landscape around them which Winston later names Golden Country. He says he had dreamt of it several times. Then he hears the thrush with its beautiful song. He stops thinking the Golden Country and just listens to the song.

Then they go back into the woods where she takes off her clothes. He adores her body and asks if she did that before. She says she did it several times but not with the members of the Inner Party.

They sleep together for more than half an hour. Winston wakes up first and watches her freckled face. Then he thinks that no emotion is pure but mixed up with fear and hatred.

CHAPTER 3:

Julia puts the idea of meeting again forward. They decide to meet on the streets where people are crowded. Once they meet, they make love in a church which was ruined by an atomic bomb that fell thirty - years ago.

Meanwhile, they chat and talk about themselves. Julia tells him that she is twenty - six years old and she works in Porno - sec, the sub - section of the Fiction Department which distributes cheap pornography for the proles. But this kind of publication gives the people the idea that they are buying something illegal.

It is apparent that she hates the Party and said so in the crudest words, but she made no general criticism of it. She pays special attention not to use the Newspeak words.

She thinks that the sex impulse is dangerous to the Party. Because when you make love you're using up energy; and afterwards you feel happy and don't give a damn for anything. But however, this is not what the members of the Party want. They want you to be bursting with energy all the time. A second is that sex privation produces hysteria which can be turned into hatred, warfare, and mindless worship of leaders. This second reason is what the Party aims at.

Winston tells her that at the end they will be caught and doomed to death.

CHAPTER 4:

Winston is in the room which he has rented from Mr. Charrington. He has made no difficulty, about letting the room. Winston wants a place where he can be together and alone with Julia. As Winston sits in the room, he hears the song of a woman singing for her baby.

At this moment there is a quick step on the stairs. Julia bursts into the room. She has a bag with herself. In the bag, she has coffee, bread, jam and a tin of milk. Then she asks

him to turn his back. He turns round and she puts some make - up powder on her face. She also puts some scent. She says she wants to be feminine.

Later, they go to bed and sleep together. Julia throws one of her shoes into the corner from where a rat pokes out its nose. Winston panics and he is reminded of a nightmare he has had many times, in which he is standing in front of a wall of darkness. He can feel something very terrible on the other side of the wall. Winston also has a kind of self - deception in the dream, because he would know what is behind the wall, if he could somehow bring himself to face it.

Soon the panic passes and Julia makes coffee for Winston and herself and they eat jam and bread.

CHAPTER 5:

Syme, the philologist has vanished. A couple of days later, Winston looks at the notice - board in the Records Department and sees that his name is no longer in the list of the members of the Chess Committee, of whom Syme had been one.

The Hate Week is coming forth and everybody is getting ready for it. Meanwhile Winston and Julia meet oftener than ever. Winston is now healthier, happier and feels more alive than in the past. The varicose ulcer is getting better. He puts on weight as well. They feel isolated and safe in the room. They feel as if they are living inside the lovely paperweight which Winston bought from Charrington. This paperweight occupies an honoured place in the room, now.

Winston and Julia talk about the Party. She thinks that the Party is undefeatable and that even talking of engaging in

active rebellion against the Party will cause a lot of trouble. She says rebellion is only possible through acts of disobedience and isolated acts of violence. But she doesn't care about how the Party converses lies into truths and the way it controls how and what people think. On the other hand, Winston has his obsessions on all these phenomenons. Julia seems to be careless about the deliberate evidence on the disappearance of Jones, Aaronson and Rutherford - they were supposed to be in Siberia when they were in New York -.

Winston feels uneasy about the policy of the Party that it is giving out a lot of lies and changed figures to the public. He thinks that the worldview of the Party has imposed itself most successfully on people incapable of understanding it.

CHAPTER 6:

Winston finally comes across O'Brien in the Ministry. O'Brien tells him about Syme, the philologist who is now an unperson. But this was however an indirect statement. Any identifiable reference to him would have been mortally dangerous. Then O'Brien invites Winston to his house to see the Newspeak Dictionary.

Winston suddenly has a feeling of breaking the borders in conspiring against the policy of the Party. He knows that sooner or later he will have to obey O'Brien's summons. This step, he thinks is an entry to the Brotherhood about which he had heard a lot of things before. On the other hand, he had the sensation of stepping into the dampness of a grave, and he thinks this is the fate he is doomed to.

CHAPTER 7:

Winston wakes up in the room over junk shop. He has been dreaming, and it was a complex dream. It was a vast and luminous dream in which his whole life seemed to stretch out before him. It was about the incident which he had experienced when he was ten or so.

The dream takes place in a time in his childhood after his father had disappeared. Then he was with his younger sister and mother. They were in terrible life standards suffering from bad conditions. He remembers that he was very selfish at mealtimes and his mother used to beseech him not to be so and to remember his sister was sick and needed food to stay alive. But it was of no use because they were very poor.

One day a chocolate - ration was issued. They got a two ounce slab between the three of them. It was to be divided equally but Winston broke a loud cry demanding all of it. The mother told him not to be greedy but finally she gave him two thirds of the chocolate. But this was not sufficient for him and he snatched the sister's fragment of chocolate and runs out. Then the mother suddenly puts her hand around the little dying girl. Winston, in his imagination, connects the meaning of this dream with the gesture of his mother. Winston never saw his mother and sister again. He thinks his mother was possibly sent to a forced - labour camp. He is neither sure for the future of the young sister.

The terrible thing, he thinks, is the Party's attempt to destroy all human feelings and impulses. The Party also takes all your power over the material world. At this moment he

suddenly realizes that the proles are the only exception since they are not loyal to the Party or to the country or to an idea but to one another. The proles stayed human. They have become hardened inside.

Julia wakes up and they vow that they will never confess even if they are tortured. They also promise not to betray each other.

CHAPTER 8:

Finally, they are in O'Brien's flat. It is in the rich part of the city. Winston is very excited to see O'Brien in the long room which is luxuriously decorated. When O'Brien sees Julia and Winston, he turns off the telescreen.

Then, Winston talks about a kind of secret organization working against the Party indirectly and implies, O'Brien is also involved in it. O'Brien's servant brings them real red wine and they drink a toast to Emmanuel Goldstein, who is the leader of the secret organization, the Brotherhood. They were asked a couple of questions about whether they could accept to give their lives for the sake of the organization. They say "Yes" but they only don't accept to separate and never see each other again.

Later on, O'Brien makes a brief explanation about the organization. He says it is a totally secret organization and the number of the members is not known by anybody. When somebody gets involved in it he will receive orders and he will have to obey them, without knowing why.

Then, O'Brien promises to send a book to Winston. It contains the basic rules of the organisation and explains the

true nature of society and the strategy by which they destroy it. Meanwhile Julia leaves and Winston gets ready to leave. O'Brien tells him they may not meet again. Winston says if they do, it will be in a place where there is no darkness.

CHAPTER 9:

Winston is feeling tired. He has worked more than ninety hours in five days. This week is the Hate Week and speeches are being made at a public meeting in a large London square. There it is announced that Oceania was at war with Eastasia not with Eurasia. That was the reason the reason for Winston to have worked so hard. Because he has had to change every and any kind of record of wars of the past.

As he was watching the parade in the square someone gave him a briefcase with the book in. That is the book Goldstein promised to send him. Winston goes back to the room over the junk shop and starts to read the book. He sees that the Book is in three chapters and it starts with the title "The Theory and Practise of Oligarchial Collectivism" by Emmanuel Goldstein.

He suddenly finds himself reading the third chapter which is entitled "War is Peace", one of the slogans of the Party. Here the necessity of war and the methods to keep masses under control are explained. The main headlines of the chapter are as follows:

1 - There are three super - powers in the year 1984 and these three super - powers are at war with one another. They see the phenomenon, that is war, urgent and important for the continuity of their existence for ever. Because it consumes the products of human labour. The elites could never accept the

masses to have power over the government and this only can be achieved if the populace are kept poor and needing and in hardship. It is also a way of keeping peoples' minds busy and occupied so that they are controllable. Infact, none of the three super - states could be definitively conquered even by the other two in combination.

2 - So then war keeps the balance - that is the wishful thinking of the Party - in the country for the economic basis of a hierarchial society. If everyone becomes rich then wealth would confer no distinction.

3 - The masses have an emotional need to believe in the victory of their country "Ocenia". War is a way to keep them in suspense for the happy end: Victory.

4 - The different regimes in these super - states support and want the same pyramidal structures in their own countries. In Ocenia the regime is Ingsoc; in Eurosia it is called Neo - Bolshevism, and in Eastasia it is called by a Chinese name which can be translated as Death - Worship, but perhaps can be better understood as Obliteration of the Self. But however different they are from one another, they never threaten each other in the real sense. The continuity of war only guarantees their own permamence. On the contrary, so long as they remain in conflict they prop one another like three sheaves of corn.

5 - When war becomes literally continious, it also ceases to be dangerous. So then it can be said that a peace that is truly permament would be the same as a permament war. This makes up the inner meaning of the Party slogan: War is Peace.

Here, Winston stops reading and Julia comes in. He shows her the book and they start reading together from Chapter 1. The title of this chapter is `Ignorance is Strength` and it can be summarized as follows:

1 - From the beginning of the history, there have been three classes of people; the High, the Middle and, the Low. The aim of them is entirely irreconcilable. They have also been in conflict for the place they occupy. In the 19 th century there were attempts towards a human brotherhood but now in the 20th century the main lines of political thought were all authoritarian. Even though they look different, they all promise an earthly paradise.

2 - At the top of the pyramide are the bureaucrats, scientist, technicians, publicity experts, trade - union organizers, sociologists, teachers, journalists and politicians. These groups control the life of society. They also use different media inventions.

3 - Now that it has been realized that collectivism sooner or later leads to socialism. Because it is also a system in which the wealth is controlled by the state. But in practice the wealth now belongs to fewer hands than before.

4 - "Abolition of private property" has ensured the members of the Party to hold all the wealth. That means, wealth is not inherited from one person to his son but from one member to another.

5 - Through Double think the masses may have two contradictory beliefs simultaneously, and accepting both of them. This is ensured through a kind of brain - washing which

never lets a Party - member have the slightest deviation of thought.

6 - Double think is a system of mental changing. For example, the Ministry of Peace concerns itself with war, the Ministry of Truth with lies, the Ministry of Love with torture, the Ministry of Plenty with starvation. The official ideology is full of contradictions but no party - man believes it.

7 - The regime ensures its future through a controlled mental conditioning where two don't necessarily make four. So the masses accept and swallow anything and everything degenerated as if it is right.

8 - The system never lets individuals think and act for themselves. Otherwise, it is clear that this would be the end of the regime.

Suddenly, Winston realizes that Julia is asleep. He shuts the book and thinks that the book up to now has analysed how the Party works not why the Party has arisen. In the rest of the book this is also handled with. Winston falls asleep, too.

When he wakes up, he looks out of the window and sees a woman on the balcony of her house. He had seen her singing and hanging clothes many times before. This time he has the feeling that the future lies with the proles. The next generation gives him hope and will most probably overthrow the suppression of the regime and the Party.

But at the moment he sees the truth they have to face and says "We are the dead". Julia says the same and the phrase is repeated for a third time from their back. Then the picture on the wall falls down and breaks into pieces and they see the

hidden telescreen behind it. Uniformed soldiers hurry in and one of them smashes the paper - weight. Julia gets beaten and falls to the floor. They carry her out and Charrington the owner of the flat comes in with a smile on his face. Winston understands that he is a member of Thought - Police.



PART THREE

CHAPTER 1:

Winston has been arrested and put in a cell probably in the Ministry of Love. He is sick and hungry. The cell is surrounded with four telescreens on all sides. These telescreens give a scream at Winston if he does not keep still and quiet. There is also a permanent light that never goes off. So, he understands that this is the place where there is no darkness.

His neighbour, Mr. Parsons has been brought in as well. His seven - year old daughter has betrayed him. She heard him talking against Big Brother in his sleep. Then six other prisoners are brought in. The next prisoner is a man who is almost dying of hunger. The man looks like a skull - faced man. Someone feels pity on him and gives him a piece of bread. The screens give a scream and guards come in and punch him badly on the face. Then the skull - faced man is taken out to the frightening room 101. Winston hears lots of rumors about it.

The door opens again and O'Brien comes in. Winston thinks he has been arrested, too. He makes fun of Winston and says he knew he would be caught sooner or later. A guard hits Winston and he writhes on the floor with pain.

CHAPTER 2:

Winston wakes up on a camp bed. He is tied to it. Light seems to be stronger than ever. He doesn't know how long he has been there. But he understands that he has been tortured. He has been making lots of confession under this pressure. Winston wants to say what they want as soon as possible so that they will stop the torture. He has a feeling as if O'Brien is the head

of the torture - team. The questioning goes on and on for hours. Winston feels O'Brien is the tormentor and the protector at the same time.

Winston sees O'Brien near the camp - bed. He is forced to remember the sort of things that the Party imposes.

O'Brien insists him to deny some of the evidence he had grasped. His aim is to teach Winston the technique of doublethink. He uses a special machine for this. It inflicts pain on the victim. O'Brien says whatever the Party holds to be truth, is truth. Then, O'Brien tells him that he had written "Freedom is the Freedom to say that two plus two makes four" in his diary. He holds up his hand and asks how many fingers he sees. Winston says four and O'Brien increases the pain on Winston so that he says he sees with one more finger five fingers.

Then O'Brien stops the pain and Winston feels a flow of love from O'Brien to himself. He has the feeling that O'Brien is his protector. In some sense it is as if something deeper than friendship. They are intimates.

O'Brien tells him that the enemies of the regime are not destroyed but changed here. The Ministry of Love is not for martyrdoms. Everybody knows the religious persecutions of the past. In the Middle Ages there was the Inquisition. It was a failure. The aim of it at the beginning was to eradicate the heresies of christianity. However, it turned to be a heresy itself at the end. It has killed thousands of innocent people without even giving them a chance to defend themselves. But the savager and more cruel the courts went, the more people rose up

to stand against them. It was a shameful stain on the history of Europe. O'Brien says that they will not make the same mistake as they had done. Instead they will try to change people's beliefs. Later in the 20 th century the German Nazis and the Russian Communists repeated the same mistake and tried to persecute religious beliefs even more cruelly than the Inquisition had done. They failed, too of course.

Then the brain-washing continues. Two pads are positioned on his head. At this moment there was a mental explosion which caused a kind of feeling that blew a hole through his mind. Winston is not hurt but feels tired. O'Brien holds his hand up and asks how many he sees. Winston infact sees five this time. It is possible to control reality.

Finally, Winston asks what is in Room 101. O'Brien says that everyone knows what is in the Room.

CHAPTER 3:

Learning, understanding and acceptance are the stages in Winston's reintegration. The learning stage has been completed and now it is time for Winston to enter the second stage. So far he has learned how the Party operates, he must now begin to understand why it does so. At this stage, he will learn the answer to the question he had asked in his diary. The book which he had taken from O'Brien was getting to this question when he stopped to read it. Then O'Brien asks Winston what he thinks about why the Party rules.

For a while Winston thinks the function of the Party is to protect the poor and weak and it operates for the good of the majority. O'Brien's reaction to this is to increase the pain on

the machine as punishment for Winston's stupidity. Then he answers that the Party rules only for power, pure power. The function of the Party is to maintain control over everyone and everything. The Russian Communists and the German Nazis came very close to our system in their methods but they lay down a paradise where human beings would be free and equal. We are not like that. For us the object of persecution is persecution. O'Brien says that Oceania is the centre of the world and with a wrong comparison judges the age of the world the same as theirs. At this point he means there is no existence except through human consciousness. This, in a sense, is the rejection of religion and belief in God.

The individual life does not matter, only devotion to the Party does. So the Party rearranges the rules of nature and rewrites the history in accordance with their own wish.

Winston is astonished at the explanation and protests, vaguely. He says sooner or later something will defeat them. O'Brien asks if it is God to defeat them. Winston says he doesn't believe in God. He says the Spirit of Man will defeat them. O'Brien says no man of Winston's kind is left alive and he is the last man. Winston's kind, the humanists, are extinct.

Then, the clothes on Winston are taken and Winston looks at himself on the mirror. He sees a skeleton and gets horrified. The torture and beatings have changed him into a battered wreck. His skin is peeling off and he has gone partially bald. He takes one of his loose teeth with his hand. This is what the last humanist looks like. He sits on a stool and cries.

He stopped weeping and looks up O'Brien and says he

hasn't betrayed Julia yet. He has been remained true to her inside himself.

CHAPTER 4:

Winston is getting better and stronger. His cell is also a little more comfortable than the others. He hasn't been tortured for some time but fed quite well and given some warm water to wash with. The food is surprisingly good and he has even a packet of cigarettes. He dreams a great deal. In his dream he was in the Golden Country or with Julia. There is a slate in the cell and on it he wrote "Freedom is Slavery", "Two and Two Make Five" and "God is Power". He accepted everything. The past was alterable and has never been altered. Jones, Aaronson and Rutherford were guilty of the crimes they were charged with. He had never seen the photograph that disproved their guilt. He has capitulated. Anything could be true.

However, he is not perfect yet. His mind should develop a system that prevents dangerous thoughts enter his mind. The process should be automatic and instinctive. It is called "Crimestop" in Newspeak.

Some time later he thinks of Julia and feels her inside himself. He cries her name several times. He lies back and realizes that he obeys the Party but he still hates it. In the mind he has surrendered, but he still hopes to keep his inner heart inviolate. He knows that he is in the wrong but he prefers it. Now that he understands, if you want to keep a secret you must also keep it hidden from yourself. Then O'Brien comes into the cell and asks him what his true feelings are towards Big Brother. First he tries to deny it but then admits it. He says

he hates Big Brother. O'Brien tells him that it is the time for Winston to take the last step in his reintegration, acceptance. Winston is, then, taken into Room 101.

CHAPTER 5:

The new cell is bigger than the other cells he has been in. Winston thinks that it is located many metres underground. O'Brien comes into the room and explains him that the thing which is in Room 101 is the worst thing in the world. Winston continues that the worst thing in the world varies from person to person. It may be burial alive, or death by fire, or by drowning.

Then the guards have brought a cage into the room. It reminds him of this dream. In the cage there are two rats and a fencing mask with the concave side outwards. Into mask the face of the victim can be strapped. There was also a door to let the rats in so that they can get at the face of the victim. Winston terrified at the view. O'Brien tells him that it is the black and dark wall in his dreams. It is the secret that he knew but could not face. Winston looks at the cage and the rats in it. They are enormous rats. They can eat up the face of a man in a few minutes.

The cage is brought nearer and Winston hears the shrill cries above his head. There was only one way of saving himself. He must interpose another human being between himself and the rats. He cries frantically and says, "Do it Julia, Do it Julia, not to me, I don't care what you do to her". This was the last betrayal of Winston. Then the door of the cage is shut down.

CHAPTER 6:

Now that Winston has been released and is sitting under the Chestnut Tree Cafe. He is watching the caption "Big Brother is Watching You" and drinking Victory Gin. He thinks that it is terrible.

He has grown fatter since they released him, and has regained his old colour. He is reading the current issue of The Times, the official newspaper and playing chess.

Recently he has been awarded a new and easy job with a higher salary than the former one. He is working for a sub-committee of a sub - committee dealing with the completion of the Eleventh edition of the Newspeak Dictionary. He rarely goes to work.

Winston is watching the telecreen which is announcing that Ocenia is at war with Eurasia and it is not going well for them. Then, the speaker says that there is going to be an important announcement at fifteen - thirty hours. As he is waiting for it, he thinks of Julia. She had told him that "They can't get inside you". But now that he understands there is no recovery, no forgetting the betrayal.

Meanwhile Julia comes round and Winston sees her. They have a short chat in the park. The weather is quite cold and it is windy with the flowers falling down from trees.

Here we see the sharp contrast between the landscape and that of Golden country. Julia admits that she has betrayed him. He admits the same thing. She also says that when you can't stand the torture they inflict on you, you want it to happen to the other person.

Then, Winston remembers his childhood. It was a happy and warm afternoon and he was with his mother and sister playing with their toys. He remembers his sister propped up against a bolster, laughing. He suddenly gets out of this bunch of memories and realizes that it is false. He sometimes happens to have such false memories.

He hears the announcement on the telescreen. Ocenia has staged a brilliant counter - attack on the advancing Eurasian Army in Africa. The speaker says that the victory is very close.

He looks up again at the portrait of Big Brother. He sees himself back in the Ministry of Love with everything forgiven. He starts waiting for the bullet with which he will most probably be killed. Then he thinks that the struggle has been over now. He realises how pointless it has been to resist against the system. He has won the victory over himself. He loves Big Brother.

APPENDIX

The Principles of Newspeak

At the first glance, we realize that this appendix has been narrated in the past tense. Orwell must have aimed at writing a note on optimism after the terrible pessimism of the whole and the end of the story. Because, if everything that is told in the Appendix happened in the past then we can assume that by the time this Appendix was written, Newspeak and the totalitarian system of Ingsoc had come and gone. But however in the Appendix this is not clearly mentioned.

The Appendix regulates the rules of Newspeak, which is the official language of Oceania. It also analyses the eleventh and final edition of the Newspeak Dictionary that Syme is working on in the novel. The purpose of Newspeak is simply to make all the modes of thought impossible by suppressing the heretical words. That is to say, the undesirable and unwanted words are eliminated.

The vocabulary has been classified in three categories A, B and C. The A vocabulary consisted of the words needed for the everyday life, the B vocabulary consisted of the words which are mainly used for political purposes and C of scientific and technical terms.

The use of words in Newspeak is a good example of how limiting words can limit thoughts; yet many words are euphemisms: `goodsex` is not the simultaneous orgasm of the marriage manuals but its opposite, sex deprived of pleasure and dedicated only to procreation. We can also see that the grammar in Newspeak is drastically simplified. Most of the time, Orwell used the

juxtaposition of words and particles of words like -ful, -wise, plus-, doubleplus-, un- and so on.

In the A vocabulary, for example, the comparison of adjectives with more and most were suppressed and finally replaced as "good", "gooder", "goodest". Instead of "well", they now have the word "goodwise".

When the regime replaces Oldspeak with Newspeak, the last link with the past will have been severed. Newspeak not only diminishes the range of thought but also makes it impossible for the words to imply different meanings. For example, "All mans are equal" was a possible Newspeak sentence, but only in the same sense in which "All men are redhaired" is a possible Oldspeak sentence, i. e. that all men are of equal size, weight, or strength. Countless other words like honour, justice, morality, internationalism, democracy, science and religion simply ceased to exist.

In many ways, Newspeak resembles the "ungrammatical" regularity of early child language. Young children first learn forms like "took" and "teeth" as separate items and reproduce them. Soon, however, they begin to learn the patterns of language, not just the items: at that point they "correct" their earlier rote learning to conform with the regular patterns of English, and "taked" and "tooths" result, though not as imitations; children produce them without models as a stage of language learning. The extreme "regularity" of Newspeak inflections resembles the simplicity of its syntax: both reflect immature but normal stages in child - language learning as also, clearly, does its meagre vocabulary. So Newspeak is artificial

but it is not arbitrary. Nevertheless, the fascination of Newspeak is not its prolepsis into the future of English but its atavism.



THE PLOT

The plot of a story is the relationship between one event and other events in the story. In other words, one action is the result of another action which takes place previously and this action breeds other actions throughout the story. In the plot, we do not intend to find out the "aim" of the writer. Because the plot is not enough on its own to answer the question what is the aim or the theme of the story. To be able to answer it, we also need other elements which are the story and the characters together.

In the book 1984, we come across three main parts at the first glance. So the plot should be studied in the course of these parts as well. The first part is comprised of eight chapters. It, in general, draws the picture of the world in 1984. It tells us about the totalatarian regime which has control almost over everything, including economy, educational system, the press, even the sex lives of people living in the country. What is most surprising is that it also controls the private thought and emotion. The Party has taken over the responsibility to carry out all these regulations and restrictions. The Thought Police can plug in on any individual wire and watch everybody with telescreens all the time. The suppression of the Party is unbelievable. Meanwhile, Winston decides to keep a diary with the full knowledge that he will sooner or later be imprisoned because what he is doing is a big crime since the thought and privacy are completely forbidden. He finds himself opposed to the regime and Big Brother who is the head of the Party. In the Ministry of Truth he knows a man called O'Brien

with whom he feels an understandable sympathy and compassion. The Party is busy with producing lots of slogans.

As for the second part, we see Winston and Julia in a love affair which has quite developed in comparison with the first part. Now that he has his own world with this daring girl. But they do not yet know that they have been betrayed by the owner of the flat which they rented. This flat is also a trap for them. They are being listened secretly. Winston develops his friendship with O'Brien who he thinks is a rebel like himself. O'Brien occupies an important position, he is the chief inquisitor of the inner Party, Winston is given a book by his agents.

The third part is the natural and expected final of the book. We have Winston and Julia in the prison where they are also tortured to make them confess to the thought crime. He goes under a kind of brain - washing process as well. Eventually, he gives into O'Brien and begins to love Big Brother.

The book 1984 has not got a complicated plot. It actually starts with a resistance and protest against the regime and with a love affair between a courageous and daring girl and a man called Winston. Then in the second part of the book it continues with the capture and the imprisonment of the couple. The book closes with the horror of the instruments of torture and the capitulation.

Since the life in 1984 is sometime in the future at the time it was written, it has got many unusual characteristics if compared to the old - fashioned kind of novel which mainly deals with the variety of life. The life in 1984 isn't so vivid and active. The creative intelligence and individuality have

vanished. Nothing that is personally done is tolerated by the Party. Everybody has shrunk into his or her shell not because they are shy but because of the terror of the Party. In this state of oppression and disorder we have a rebel who takes up arms against the regime by starting a diary which later becomes the symbol of desire towards independence and freedom. So there happens to be a very narrow plot out of which Orwell is obviously making a political and artistic point in which there are not many people who are worth writing about except Winston and Julia.

Orwell as a writer has never been very succesful in handling a complex range of characters altogether. The unity of a simple single plot in 1984 allowed him to focus his ideas and thoughts on the individual reaction towards an oppressive regime and also other feelings like love,hatred,cruelty,guilt and past.

THE CHARACTERS

The analysis of the characters of a book occupies one of the most important parts of a study. First of all we should start it by finding out how the characters of 1984 have been introduced. As we know, there are different ways of introducing a character.

In the book 1984, Winston is the first character to be introduced to the reader by the author of the book. Then we have the other characters introduced by the author as well. They are respectively the girl whose name Winston doesn't know and who works at the Fiction Department; O'Brien a member of the Party; Emmanuel Goldstein the enemy of the People; Big Brother the leader of the People behind the curtain; Mr and Mrs. Parsons and their children and so on. All of these characters have got one mutual point that they have been introduced by the author himself.

The development of Winston as a character occupies the largest and the most important part of the book and also has been dealt with a good deal throughout the story. Winston's character is the central interest in the book and we see him as a rebel, a lover and a prisoner in the ironically titled Ministry of Love. Orwell's approach is simple and narrow but impressive as well. He is obviously examining the final point of human ability to stand the worst conditions spiritually. In order to do it, Orwell tells and narrates us the interior and private life of Winston. The human spirit, it may be said, does not fare well in Orwell's imagined totalitarian world.

At the very beginning of the book, we see Winston protest and raise against the system when he opens a diary:

The thing that he was about to do was to open a diary. This wasn't illegal (nothing was illegal, since there were no longer any laws), but if detected it was reasonably certain that it would be punished by death, or at least by twenty - five years in a forced labour camp. (Orwell, 1977, p.9).

As we see from the paragraph above when he started it, he was totally conscious of what he was doing and of its results as well.

The history has been changed radically by the Party:

But where did that knowledge exist? Only in his own consciousness, which in any case must soon be annihilated. And if all others accepted the lie which the Party imposed - if all records told the same tale - then the lie passed into history and became truth. "Who controls the past" ran the Party slogan, "controls the future: who controls the present controls the past." (Orwell, 1977, p.31).

Winston, being aware of this fact wants a more complete life, a fuller one, where he can have a proper understanding of himself, of his own past, his own buried memories that come out only in dream and nightmare. This is the major reason he started the diary. He does that inspite of the fact that this is a rebellion (Orwell, 1977, p.9) against the system. This diary also operates as a "link" between the past and present times and therefore should be an old one with its thick and creamy papers. Here, Winston as a character functions as an creative artist, who has the past in his bones and feels it. Later, towards the end of the novel we will see that the junk - shop where Winston had bought the diary is a trap for him and the owner an agent of the secret intelligence agency. As we quoted above Winston knows the inevitable result of his fate. He knows that there is no way out. But however he never gives up and insists on what he is

doing. He is like a man who is trying and testing his fate. His rebellious actions and remarks were realized by the secret intelligence agency from the very beginning actually.

One of the other elements that added quite a lot to the development of Winston's character is the dream he had seven years before the action of the novel begins. In this dream he was going through a dark room where a soft voice told him "We shall meet in the place where is no darkness." (Orwell, 1977, p.24). First Winston did not understand what was meant here it was obviously not the Golden Country as will be mentioned later. This place is the ironically titled Ministry of Love and its dreadful and dark cells. Winston, at the end of the book will be tortured in this Ministry.

Winston is the kind of a character who often has dreams. I think, Orwell has used it as a means to get out of the narrowness of the ingredient of the novel. Because in one of the dreams Winston sees a beautiful and peaceful landscape which he calls "Golden Country". This country represents a contradictory pastoral image to the reality he has to live through day by day.

Only one time in his life Winston sees the Golden Country in this world. It was when he and Julia came together in a small wood in the countryside outside London. "It is the Golden Country - almost" he murmurs (Orwell, 1977, p.101). But they know they should be careful for the hidden microphones in the bushes.

Winston and Julia both know that the wood is not a proper place to meet all the time and decides to solve the "problem" by hiring a room over the junk shop where he had

bought a diary and a beautiful old paperweight.

Later this room will be an artificial world of their love where his feeling of kinship and caring grows for Julia. Here we understand the Party's approach towards such kind of a friendship (Orwell, 1977, p.109). They promise to stay true to one another for the rest of their life. From now on, the novel tests the value of this vow, and in doing so moves into a tragedy. As we approach the end of the novel we also come nearer to the predictable tragic end of the couple. Now that he has become, through his understanding of himself and of Julia, a more complete man. He is about to be plunged into the degravations of the Ministry of Love. They are caught in this room. It turns to be a trap. There were microphones and even a telescreen (kind of a camera) to watch them in the room.

I think it is mainly the last section of the book that turns it into a tragedy. We said before that Winston's fate is less or more predictable. Winston also had foreseen it. He knew, by starting a diary he would finally be tortured in the chambers of the Ministry of Love. On page 192 we see O'Brien pointing out to this fact, he says "You knew this Winston, don't deceive yourself. You did know it, you have always known it". In the dark rooms of Ministry of Love, Winston undergoes several stages of "brain - washing". His brain has been washed clean of all the rebellious thought. He is, first of all thought that reality is controlled by the Party. There is nothing that can be called as objective truth in this understanding. And since the history is an objective truth then it must be changed. Because for the Party all individual memory and perception must be banned. In

reality, the freedom is to say two and two makes four. But there are times when the Party will want two and two to make five or even three. So the individual mind, logical continuity and memory should be controlled and it is possible only in a way that is called "doublethink". On page 198 and 199 O'Brien gives an example of this to Winston and Winston feels helplessness.

Understanding why the Party exists is the next stage after learning. When Winston states his own answer he says that the Party is for the good of the people. (Orwell, 1977, p.211). "You are ruling over us for our own good, you believe that human beings are not fit to govern themselves and therefore..." he said. O'Brien dismisses this as stupid: the real reason for the Party's existence is power, pure power. A dictatorship is not established to safeguard a revolution but a revolution is made in order to establish a dictatorship. The old civilizations claimed that they were founded on love or justice. Ours is founded upon hatred. (Orwell, 1977, p.214). The more the Party is powerful, the less it will be tolerant: the weaker the opposition, the tighter the despotism.

However Winston has a kind of feeling that the Party will be overthrown by the proles sometime later or sooner. He just can't say anything to support this idea but he believes in some extraordinary existence, not God but it is the spirit of Man. The Party simply rejects such kind of things because O'Brien had told him before that "Nothing exists except through human consciousness" (Orwell, 1977, p.213). Winston considers himself a man, but if he is a man, O'Brien says, he is the last man. (Orwell, 1977, p.217). The Winston undergoes the worst

degradation of the Ministry. (Orwell, 1977, p.218). He is put in front of a mirror where he sees a skeleton-like thing of himself. In this passage Winston stands as the last European humanist. The values of humanism, that gave man a tragic dignity are gone.

The degradation for Winston is not all about with this but there is still more. It is the betrayal of his lover, Julia. "Do it to Julia! Do it to Julia! Not me! Julia I don't care what you do to her. Tear her face off, strip her to the bones. Not me! Julia! Not me!" he shouts. (Orwell, 1977, p.230).

O'Brien intends to complete the conversion by getting Winston accept the Party Orthodoxy and Big Brother. Finally, Winston starts loving them. Now that he has a job, a sinecure, more highly - paid than his old job had been. (Orwell, 1977, p.233). He is now in a cafe and drinks too much. Once a day he met Julia and they talked in a windswept clump of bushes which gives a contrast to the Golden Country where they once made love.

"I betrayed you" she said boldly.
"I betrayed you" he said.

She has also put on some weight. She looks healthier and coarser. As he was thinking all about this, he hears an announcement from the telescreen in the Cafe. This announcement is about the victory of troops in Africa. Just at this moment he feels his heart is being filled with a flow of love for the Big Brother. The struggle is now over. He has begun to love Big Brother. He gazes up at the poster of him. Forty years it had taken him to learn what kind of smile was hidden beneath the

dark moustache. (Orwell, 1977, p.239). He has won the victory over himself. He loves Big Brother.

A good deal of space has been given to the development of Winston's character, through love and chastisement in the ironacally titled Ministry of Love, because Winston's character is the central interest in the book. Orwell's approach is narrow but effective: he wants to examine how the human spirit might progress under the worst possible conditions, so he does it by showing us the interior life of one man.

When we have a look at the other characters in the novel we see that they aren't paid too much attention. Julia however is an exception to this theory. She is not a complex character. She has a natural, unthinking enjoyment of life and of sex. She is not far too much enigmatic. Unlike Winston, she had grasped the inner meaning of the Party's sexual puritanism; (Orwell, 1977, p.109). She knew for sure that the sex impulse was dangerous to the Party. Winston has realised that she never uses Newspeak words except the ones that had passed into everyday use; (Orwell, 1977, p.108). Detailed information has been given about her on page 106. She is twenty - six years old. She has been picked out to work in Pornosec, the sub - section of the Fiction Department which turned out to be cheap pornography for distribution among the proles. Out of her working - hours she puts on pretty much cosmetics and behaves like a woman, (Orwell, 1977, p.117). The big difference between Winston and Julia is that she doesn't share his obsession with the Party's altering of the past. She is not interested in pure truth. But she cares a lot for Winston and herself. The most important function she fulfills in the

novel is that she brings Winston to a fuller and exact understanding of himself and she does so by her natural affection and warmth.

In some ways she is more acute than Winston, and far less susceptible to Party Propaganda.

Another character in the novel is O'Brien who is more mysterious. He is a member of the Inner Party and Winston has felt a secret understanding between them for years. He is a large man, with a "prize - fighter`s physique" (Orwell, 1977, p.12), but he also possesses a curious, almost old - fashioned elegance. He has a certain charm of manner. Winston has the impression that his orthodoxy is not perfect. Something in his face suggested it irresistibly. But however it may be simply intelligence not only orthodoxy that was written in his face. But at any rate he has the appearance of being a person that you could talk to if somehow you could get close to him.

The dream that Winston had once upon a time is associated with O'Brien. In the dream a voice tells Winston: "We shall meet in the place where there is no darkness". At the end of the novel we will know that this dark place is the Ministry of Truth and that O'Brien has, over the years, led Winston into the trap of revealing himself. But it is still not important whether O'Brien is an enemy or friend to Winston: "There was a link of understanding between them, more important than affection or partisanship. (Orwell, 1977, p.24)". Winston feels so close to O'Brien that he thinks he should give the diary to him: "He knew, with more certainty than before, that O'Brien was on his side. He was writing the diary for O'Brien - to O'Brien: it was

like an interminable letter which no one would ever read, but which was addressed to a particular person and took its colour from that fact" (Orwell, 1977, p.68).

It was of course not accidental. O'Brien gets Winston to come to his flat by mentioning the vanished philologist, Syme, (Orwell, 1977, p.128,129). In this meeting O'Brien plays his role like an actor. Some time later Julia and Winston go to O'Brien's luxuriously furnished flat to have a chat, (Orwell, 1977, p.136). In a warm and friendly atmosphere, O'Brien pretends to reveal to them that he belongs to the Brotherhood which is known as a revolutionary organisation with Emmanuel Goldstein as its figurehead, dedicated to the overthrow of Ingsoc. They have their drinks to "their" leader E. Goldstein and Winston and Julia swear to stay true and loyal to the organisation, (Orwell, 1977, p.140). O'Brien also promises to give Winston the book: "Meanwhile I shall send you a copy of the book".

As we continue reading the book we understand that it is not O'Brien's sole aim to lead Winston to the torture but to change the way he thinks. O'Brien knows that Winston is an individualist who believes in objective truth: "Truisms are true, hold on to that! The solid world exists, its laws do not change. Stones are hard, water is wet, objects unsupported fall towards the earth's centre". (Orwell, 1977, p.68).

O'Brien behaves more or less like a Roman Catholic inquisitor trying to get Winston to renounce his heresies. O'Brien is also very intolerant just as the Roman Catholic church of the Middle Ages. On the contrary Winston has connotations from the Lutheran Protestant Church still from those dark

times. He represents the Protestant Individualism. He insists on the rights of the individual conscience over collective orthodoxy.

As for the other characters in the novel, they are of less importance and relatively minor to the preceding ones. Parsons is one them who is Winston`s fellow employee at the Ministry of Truth. Detailed information has been given about him on page 21. He is given a job at the Ministry which doesn`t require much intelligence. Winston thinks that Parsons is physically unpleasant. His children attend the Spies, a kind of organisation for children where they are systematically turned into ungovernable little savages. On the contrary, they adore the Party and everything connected with it. There they are trained with the songs, processions, the yelling of slogans and worst of all with the worship of Big Brother, (Orwell, 1977, p.23). It is all like a sort of glorious game to them. Nowadays it is normal for people over thirty to be frightened of their own - children. Parsons is one of those victims who ends up in the cells of Ministry of Love too, betrayed by his children saying "Down with Big Brother" in his sleep.

Another minor character is Syme, a philologist working on the Newspeak Dictionary who at the end vanishes, (Orwell, 1977, p.120). He is a specialist in Newspeak. He is one of the enormous team of experts now engaged in compiling in the Eleventh Edition of the Newspeak Dictionary. He is a tiny man, smaller than Winston, with dark hair and large, protuberant eyes which seem to search your face closely while he is speaking to you.

Charrington is the owner of the junk shop in an out-of-the-way part of London. Winston hires a room from him. He doesn't mind in talking about the past and also encourages Winston to do so. At the end of the novel, the room turns to be a trap and Charrington a member of the Thought - Police.



SYMBOLISM

The book Nineteen Eighty Four is very rich in symbolising certain features of character or thought. The symbols in the novel can be handled under two headings: the major ones and the minor ones. Symbolism on its own is a very effective device in the construction of a novel. If it is used judiciously, it can draw themes together, illuminate or underline certain features of character and thought.

As for the major and outstanding symbols in the novel, they are three: The Proles, the paperweight, the Golden Country.

We are going to discuss the Proles first in our study. The population of the nation is three hundred million people—all with the same face. All with the same face because the ideal set up by the Party is something huge, terrible, and glittering — a world of steel and concrete, of monstrous machines and terrifying Weapons — 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 and persecuting. Among them are the proles who are the lower classes in 1984 and though they form eighty-five percent of population, they have very little importance in the eyes of the Party. As the slogan of the Party goes : "Proles and animals are free!" On the contrary the Party claimed, of course, to have liberated the proles from bondage. Before the revolution, they had been oppressed by the capitalists, they had been starved and flogged. They were born, grew up in the gutters, went to work at twelve, they passed through a brief blossoming — period of beauty and sexual desire, they get married at the

age of twenty and they are the middle age at thirty and die at sixty. Heavy physical work, the care of home and children, films, football, beer, gambling filled up the horizon of their minds. Thought Police always moved among them spreading false rumours. All that was required of them was a primitive patriotism.

But Winston insists on the idea that: "If there is hope it lies in the proles" he writes in his diary, because only there, the force to destroy the Party can be generated. "If they choose they could blow the Party to pieces to-morrow morning" he says, and this has a symbolic value for Winston. So we see that Winston still has his ideals about the Proles. They stand as a symbol for the warmth of humanity, to him it seems as if they have not as yet severed the natural human ties of kinship and fellow - feeling, the ties which he partly recovers in his affair with Julia. "The future belongs to the Proles" he thinks on page 175. This idea stands as the hopeful - thinking which Winston is also aware of.

Orwell meantoned "the process of life" and stated his thoughts about the true socialism of Winston, a socialism that has nothing in common with the distortion of it, that is Ingsoc. Here is the passage on page 176.

The birds sang, the proles sang, the Party didnt sing. All round the world, in London and New York, in Africa and Brazil, and in the mysterious, forbidden lands beyond the frontiers, in the streets of Paris and Berlin, in the villages of the endless Russian plain, in the bazaars of China and Japon - everywhere stood the same solid unconquerable figure, made by monstrous work and child bearing, toiling from birth to death and still singing. Out of those mighty loins a race of conscious beings must one day come. You were the dead heirs was the future.

In this passage the proles are meant to have a natural connection with the progress of life whereas the Party puts microphones among the leaves, and this is a denial of life.

Orwell handled the Golden Country in discussing the development of Winston's character. First of all it is a version of the old European pastoral landscape, which Winston sees in dreams. It is a place of great beauty, peace, and unity. Then when Winston and Julia meet alone for the first time he finds that the landscape at the edge of the wood where they make love is almost exactly like the one of his dreams. This is a song of the fullfilment Julia is to bring.

Another symbol in the novel is the paperweight which stands for the small world of love built - up for Winston and Julia to live in. The paperweight, in its soft beauty, its roundness, with the tiny fragment of coral embedded in it also stands for the fullfilment and is associated with the lovely days of the past:

"It is a little chunk of history that they've forgotten to alter. It is a message from a hundred years ago, if one knew how to read it". says Winston on page 119. Later on page 120 an identification between the room and the paperweight, and between the two lovers and the fragment of coral has been drawn:

Winston did not get up for a few minutes more. The room was darkening. He turned over towards the light and lay gazing into the glass paperweight. The inexhaustibly interesting thing was not the fragment of coral but the interior of the glass itself. There was such a depth of it, and yet it was almost as transparent as air. It was as though the surface of the glass had been the arch of the sky, enclosing a tiny world with its atmosphere complete. He had the feeling that he could get inside it, and that in fact he was inside it, along with the mahogany bed and

the gateleg table, and the clock and the steel engraving and the paperweight itself. The paperweight was the room he was in, and the coral was Julia's life and his own, fixed in a sort of eternity at the heart of the crystal.
(Orwell, 1977, p.120).

This is an interesting passage from the book shewing us the association between the room and the paperweight, and between the two lovers and the fragment of coral. The tiny fragment of coral embedded in the paperweight symbolises full-filment and Winston and his lover are a happy couple when they come together. It also functions as a symbol of the unity of feeling Winston and Julia found.

On the other hand, the paperweight itself stands for the small world of love which Winston and Julia create for themselves: indeed when the idea of renting the room over the junk shop first floated into Winston's head it came in the form of "a vision of the glass paperweight mirrored by the surface of the gateleg table".

(Orwell, 1977, p.112).

A CRITICISM OF THE REGIME IN 1984 FROM

A DEMOCRATIC POINT OF VIEW

The Book Nineteen Eighty - Four is a long premeditated, rational warning against totalatarian tendencies in societies like our own rather than a sick and sudden prophecy about a Soviet or neo - Nazi takeover, still less a scream of despair and recantation of the democratic socialism. When first published on 8 June 1949 in London and five days later in New York city, it was warmly received in all possible senses. Mr. Warburg, the publisher, printed 25,500 copies in the first edition. A year after the publication, 49,917 copies had been sold in G.B and 170.000 in the USA and 190.000 in the book - of - the - Month Club Edition. And like Animal Farm, it never stopped selling: both became modern classics, not seasonal wonders.

Most English and American readers grasped well enough what the book was all about and the message it had sent. They saw that Orwell had not written a utopian or anti - utopian fantasy in the tradition of Huxley and Wells, but had simply extended certain discernible tendencies of 1984 forwards into 1984. In Germany, Golo Mann, the historian and son of Thomas Mann, writing in the Frankfurter Rundschau, saw clearly that it was not a prophecy but a warning; and that if t e book 1984 was drawn mainly from Communist Institutions, it was also drawn significantly from Nazi and Fascist ones. He deplored that some Americans had already turned Animal Farm into crude anti - Communist propaganda, distorting its general significance.

(Angus, 1975, Vol.11 p.96)

In the novel, Orwell is really talking about the state

of the world, especially Europe, just after the Second World war. It also seems to be commenting on human nature and the dangers of absolute power resting with one ruling class. Here Orwell invents a Utopia but one that is corrupted and bankrupt, except for an insane and powerful totalitarian minority.

Once I have mentioned "Utopia" above, I feel obliged to explain it. "Utopia" is a work published in 1516. Written by Sir Thomas More, it describes a perfect and ideal land where everyone lives in happy and peaceful prosperity. The world of our novel - Nineteen Eighty Four - is the opposite of that for nearly all its citizens.

I think in order to make a clear and understandable comparison between the two regimes, I have to explain the concept of totalitarianism first. A totalitarian state is one in which one group of people, or a political party has all the power. All opposition is crushed by force and terror and strict rules control and dominate the lives of its citizens. This fact can be seen in many examples and practices in Nineteen Eighty Four. To prove the claim I have made above, I am going to give a few examples from the book itself.

"Whether he wrote DOWN WITH BIG BROTHER, or whether he refrained from writing it, made no difference. Whether he went on with the diary, or whether he did not go on with it, made no difference. The Thought Police would get him just the same". (Orwell, 1977, p.19).

The quotation above has been taken from the first chapter, that is almost the beginning of the book. Here the suppression of the "Thought Police" is very clear. Winston knows it very well that later or sooner he is doomed to death.

"It was terribly dangerous to let your thoughts wander when you were in any public place or within the range of a telescreen. The smallest thing could give you away". (Orwell, 1977, p.53)

Once you are given away, your end is unknown: You could be an "unperson" as it happened to poor Syme.

"Syme vanished. A morning came, and he was missing from work: a few thoughtless people commented on his absence. On the next day nobody mentioned him". (Orwell, 1977, p.120).

As we see in the above quotation, to kill a person and to make him "case to exist" is ordinary and has got nothing strange. No investigation is made before any court. Here a question may be asked about what mistake he made to deserve such an end?

Syme is one of Winston's friends who worked in the Research Department. He was a philologist, a specialist in Newspeak. He is one of the members of a team of experts who are compiling the Eleventh Edition of the Newspeak Dictionary. But, however, he is aware of the fact that he and the team are destroying the language (Orwell 1977, p.44).

They are inventing new words - hundreds of them - every day. He is aware of the fact that the whole aim of Newspeak is to narrow the range of thought. So at the end of their mission, since there will be no words to express, the thoughtcrime will be impossible!

But, however, in totalitarian regimes, it is not absurd that "thought" is restricted with all its means. In such regimes one crucial area of this restriction is that of language. In the book Orwell is clearly saying that those who own the language have the power because they own the meaning of everything around them. Without a way to express feelings and ideas, especially if those very thoughts and feelings are themselves illegal, they disappear. If the word democracy vanishes so does the thing

itself!

In a totalitarian regime, the country is headed by one person who acts as a dictator. In 1948 there were such states in Europe, although some had been toppled by the Second World war. For instance, In 1936 General Franco headed an uprising which started a civil war in Spain. During the Spanish Civil War, Orwell had fought for the Republican cause against the Fascist armies of General Franco's military dictatorship. He had been badly wounded before the Republicans lost the war. Another example of this is the Hitler's Germany, where a totalitarian state had been created in which many people died because of their race or religion. This persecution - against almost all races except the Germans - combined with a policy of aggression, led to the Second World War as Hitler spread his power and beliefs throughout large areas of Europe.

That was naturally possible only with propaganda. And the main aim of propaganda is of course the public, that is the people as a mass. The public cannot be regarded as a group of people acting on its mind but on its feelings. The slogan which goes as "The public has its common sense" is not scientific but ideological. A reliable and healthy "common sense" can only be possible if the members of the society are getting and receiving sufficient and correct information and news through constitutional channels.

What is more, to spread an opinion among the public and to get an opinion after it takes its last shape in the public are different concepts. The former is seen in totalitarian regimes and the latter is in Democracy only! In totalitarian

regimes the tools and means that let the public opinion take form are at the hands of the government. But such a monopoly is rejected in Democracy. Anybody would accept that to prevent the disease of dictatorship is only possible if we have citizens who can evaluate everything in a democratic way.

In the book 1984, we see that the thinking is banned with all its means. The quotation below reveals this fact:

"Whether he wrote DOWN WITH BIG BROTHER, or whether he refrained from writing it, made no difference. Whether he went on with the diary, or whether he did not go on with it, made no difference. 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 others in itself. THOUGHTCRIME, they called it".
(Orwell, 1977, p.19).

Now I want to talk about the leader of the Soviet Union, Josef Stalin, who wanted to industrialise his country whatever the cost to the Soviet people, many of whom suffered from his regime only for they disagreed with his policies. As Stalin's power grew, he tolerated less and less opposition. Those who he thought were against the regime were either exiled to labour camps in Siberia or brutally killed. Thousands of people were tried and executed for crimes they did not commit. They would admit to the crimes because of physiological pressure or "brain-washing" they had suffered.

In the book 1984, there is a slogan: "Who controls the past controls the future" (Orwell, 1977, p.199). This is the slogan which demonstrates how the re-writing of History is central to the Party maintaining its power. Keeping and developing that power is the key concern of the Party. Through

Propaganda, Truth and History are manipulated by the Party. This manipulation is called "Reality control" in Newspeak (Orwell, 1977, p.31). O'Brien says that this slogan deals with the control of the past. He says they control the records and the memoirs.

Then O'Brien explains Winston how they control the memories. They have a simple system of doing this: Propaganda. There are three stages in this system. "There is learning, there is understanding and there is acceptance", he says (Orwell, 1977, p.209). In a totalitarian regime society is to be built strictly upon a hierarchical order: the leaders are not to be elected, nor are they to be responsible to the people; on the contrary, people are responsible to the leaders whose appointment depends only upon those above them. Military discipline and blind obedience are to permeate the whole of civilian life. One of the famous slogans of fascism was "credere, obbedire, combattere" ("have faith, obey, fight") and another was "Mussolini ha sempre ragione" ("Mussolini is always right").

Another Party slogan is "Freedom is Slavery". When O'Brien explains this slogan we understand that it is not a slogan praising freedom but slavery itself.

"Has it ever occurred to you that it is reversible? Slavery is freedom. 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". (Orwell, 1977, p.212).

The result is simple: If the person is the Party, he

will be a guardian of the Party and the system consequently.

Slogans were not the only means of propaganda in the totalitarian regime in 1984. There were also the procession, meetings, military parades, lectures, waxwork displays, film shows, telescreen programmes... (Orwell, 1977, p.121). The most important of them was the "Hate Week", which is organized annually in which slogans coined, songs written and read aloud, films shown, rumours circulated etc. Hundreds of posters of Big Brother appear in London. Children also take place in the parades. Boys and girls wear special uniforms -the ones like the soldiers have- and hundreds of them with a savage, barking music and beating their drums loudly on the streets march in organized squads, and they call it "parade".

This parade of children like a military parade is nothing but the "Integration of Children to the regime".

Another major control of the Party over peoples' lives is the control of language. The take - over of English by the Party and their creation of a new language that only they can use is a central threat in the book.

The way language is used by the Party to control and manipulate the people of Oceania is very skillful. The most astonishing example of all is the names of the ministries. For example, the Ministry of Truth where Winston works deals with the re-writing of the history. Here, they simply coin new things about what happened between countries before. They also destroy the real records by burning them. This ministry is also concerned with news, entertainment, education and the fine arts.

Another amazing example is the name of The Ministry of

Peace because it is totally concerned with "war"! It should have been Ministry of defence instead. The Ministry of Love maintained the law and order but not delicately. It used all means of brutalism and torture. This one is a really frightening one. There were no windows in it at all. The streets leading up to its outer barriers were roamed by gorilla - faced guards in black uniforms, armed with jointed truncheons. Ministry of Plenty was responsible for economic affairs but nothing was really plenty in Oceania, half the population of Oceania went barefoot, (Orwell, 1977, p.36).

"They were born, they grew up in the gutters, they went to work at twelve, they passed through a brief blossoming - period of beauty and sexual desire, they married at twenty, they were middle aged at thirty, they died, for most part at sixty. Heavy physical work, the care of home and children, petty quarrels with neighbours, films, football, beer, and, above all, gambling, filled up the horizon of their minds. To keep them in Control was not difficult. (Orwell, 1977, p.60).

In this new style of language the words are not only used skillfully but they disappear as well. Countless other words such as honour, justice, morality, internationalism, democracy, science and religion had simply ceased to exist. (Orwell, 1977, p.246). The reason was simple: Newspeak was not designed to extend but to diminish the range of thought and this purpose was indirectly assisted by cutting the choice of words down to a minimum.

Clearly Orwell is saying that those who own the language have the power because they own the meaning of everything around them. Without a way to express feelings and ideas, especially if those thoughts and feelings are themselves illegal, they disappear.

The philologist Syme realized this fact: "The revolution will be complete when the language is perfect. Newspeak is Ingsoc and Ingsoc is Newspeak..." This is possibly what is going to happen because the construction of Newspeak involves the wholesale destruction of English, Oldspeak, as it is called.

It is only the human - beings among all the creatures that can judge, and discriminate and judgement and discrimination involve the exact use of language, so that the mind can know where it stands (Edelheit, 1979, p.49). Language and morality are closely related, for Orwell.

What about the moral values of the members of the Party in 1984. Do the leaders of the Party do their best to conserve and construct good moral values in the society or do they do the opposite?

There was a sub - section in the Ministry of Truth which was called - Pornosec, in Newspeak engaged in producing the lowest kind of pornography, which was sent out in sealed packets and which no Party member, other than those who worked on it, was permitted to look at.

The Party obviously wants to intoxicate the brains of the average citizen with such kind of pornographic magazines and other literature. This is of course intentional. I've never seen a democratic country where the government produce such literature perhaps they do the opposite that is, the literature or T.V programmes praising moral values are made and given to people through various channels such as at schools, on the radio and newspapers etc. For example, the TRT in our country always broadcast the programs that are not amoral. It always makes

educational programmes for everyone. We never watch sensational five - cent novelettes or films oozing with sex on the BBC for instance. It is a really world - wide known fact that the radios in democratic countries - like BBC in England or Super Channel in the USA - are the most reliable news sources. As Sezer Akarcalı emphasises in his book, the German people look their choice upon BBC when the official voice of Germany started broadcasting extraordinary, news in order to give high spirits to the people during the 2 nd World War when the German troops took their defeat from the enemies. (Kıslalı, 1991, p.22).

On the other hand, who can trust the "voice of Moscow" or "the voice of Pecin" in the world?

In which democratic country in the world is there an organization called "the Spies" where only children aged 9 are accepted? Here they are systematically turned into ungovernable little savages and yet this process of education produced in them no tendency for a rebel against the discipline of the Party. On the contrary, they adored the Party and everything connected with it. In this organization the process of education involves the songs, the bonners, the hiking, the drilling with dummy rifles, the yelling of slogans, the worship of Big Brother. They were all a sort of glorious game to them. All their ferocity was turned outwards, against the enemies of the State, against foreigners, traitors, saboteurs, thought - criminals. It was almost normal for people over thirty to be frightened of their own children. Almost once a week, it is possible to read an article about a "child hero" denouncing his parents to the Thought Police.

You can never know whether you are being watched at any moment or not by the Thought Police.

"How often, or on what system, The Thought Police plugged in on any individual wire was guesswork. 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. You had to live - did live, from habit that became instinct - in the assumption that every sound you made was overheard, and, except in darkness, every moment scrutinized" (Orwell, 1977, p.6).

There were cameras everywhere. They were called "telescreens" and it was not possible to shut them off.

"The telescreen received and transmitted simultaneously". (Orwell, 1977, p.6).

How can you be free in a country where there is almost no "individual private life"? The moment you do something against this savage regime, you are detected and put into the cells of the Ministry of Love.

Everyday, people come together after lunch and they are shown some special sort of programmes. The "ceremony" is called "Two Minutes` Hate".

"The Programmes of the Two Minutes Hate varied from day to day, but there was none in which Goldstein was not the principal figure". (Orwell, 1977, p.13).

Goldstein is presented as the commander of a vast shadowy army, an underground network of conspirators dedicated to the overthrow of the State. He was an object of hatred more constant than either Eurasia or Eastasia. He was hated and despised by everybody. He had been condemned to death and had mysteriously escaped and disappeared. He is also supposed to be the author of a book without a title. There were many rumours

whispered about the book. It is almost impossible to have a copy of it. The members of the Party deny it and avoid talking about it.

People of course need entertainment and different kinds of enjoyable games but then should not be forced to join these activities.

"...that it was impossible to avoid joining in."
(Orwell, 1977, p.15).

In democracies, nobody can force you to join in any kind of activity, even if it is organized by the government. What is more, you have got a wide vange and choices among which you can pick up your preference and join in. These activities may be ideological but however everybody has an ideology in democracies, there is not an "official ideology" imposed by the government, there is only the justice and equal division of public rights.

We only see "official ideologies" in totalitarian regimes. For example "Marxism" was in the official ideology in Russia. Everybody had to "love" and "respect" Karl Marx once upon a time. He was like an object of "worship" in those days. Hitler was the same for Germany and Mussolini for the France and Mao is still an object for worship in China for a couple of years, General Franco was an "all-powerful" dictator of Spain. None of these characters are actually democratic figures. They had crushed all opposition by force and terror and during their reign strict rules controlled and dominated the lives of the citizens.

We understand that these dictators were not satisfisfied with a "local" and "limited" domination but they sought a reign

of the world. They were so greedy as not to care millions of people dying in the wars they were the only cause. These leaders did not even hesitate to attack one another.

In 1939 Hitler signed a non - aggression pact with Stalin and at the start of the Second World War the Soviet Union was neutral. In 1941, Hitler attacked the Soviet Union and a bitter campaign was waged by the Soviet army to reclaim lost territory. In 1945 the Soviet Union was one of the victors of the war. After Stalin`s death in 1952 there was some improvement in Soviet society but much of his legacy remained. It is only the dramatic events of recent times that have dislodged Stalinism and Marxism from its dominance in the Soviet Union.

Big Brother physically resembles Stalin. The references to purges, trials, confessions drawn out by torture and opponents into labour camps or worse, reflect how Stalin maintained his power.

"Some Eurasian prisoners, guilty of war crimes, were to be hanged in the Park that evening. Winston remembered. This happened about once a month, and was a popular spectacle. Children always clamoured to be taken to see it." (Orwell 1977, p.22).

"...the trials and confessions of thought-criminals, the executions in the cellars of the Ministry of Love..." (Orwell, 1977, p.43).

Prof.Dr.Hayri Bolay describes the Marxist and materialistic ideologies as the most solid and arrogant dogmas all over the history of the world. Because, he says, the claims put forward by Marx are believed with no hesitation and question and can never be changed. (Bolay, 1990, p.61).

So suppression and torture have been the usual Means in getting these ideologies accepted and practiced in the societies

like the one in 1984.

"There was only one possible conclusion: the confessions were lies." (Orwell, 1977, p.66).

"The thing that is in Room 101 is the worst thing in the world.... The worst thing in the world varies from individual. It may be burial alive, or death by fire, or by drowning, or by impalement, or fifty other deaths." (Orwell, 1977, p.228).

The Presense of Secret Police was common to the all Orwell took their powers over the citizens of the State one step further by providing the dictators of Nineteen Eighty Four with advanced technology: the telescreen.

Let`s remember the hidden telescreen behind a picture on the wall when Winston and Julia were caught by the Thought Police in their rented - room. So we understand that everything they said and did was over heard by the Police.

A totalitarian dictatorship never allows any sphere of invdidual life to remain outside its all - inclusive grip. In the effort to create a "true" democracy; terror is employed without hesitation; humanitarian considerations and individual rights are disregarded; on the other hand, such kind of a regime gains much of its power over human minds by the "scientific" prediction and promise of establishing social justice and perpetual peace after the liquidation of all its actual or potential adversaries.

CONCLUSION

Nineteen Eighty-Four is a warning. It is a strong and violent book and it aims to disturb, even to shock. It does this, however, not to provide cheap entertainment but to show how easily humanity can be destroyed by its own actions. It is a book about the future, written in 1948. However, it is not a conventional science fiction story; it is a political book - almost a satire-though not exaggerated enough to be a total lampoon.

The political and satirical side of this novel attracted me a lot at the beginning. Then I decided to study on it examining different elements of the book such as the story, the plot, the characters, the symbolism.

At the end I tried to make a deeper investigation towards the nucleus of the book by drawing a comparasion between the regime pictured in the book and democracy.

Here, we have seen that in such suppressive regimes the character of the individual simply ceases to exist; instead the individual becomes a part of the society. His rights are not even mentioned. Any kind of opposition is crushed by force and terror. The most natural human right of forming social groups such as trade unions, workers unions, social clubs, students organizations and organizations of labour are not given to the public. We know that a Democratic Nation is comprised of organized groups. In democracies workers and employees form into a group or society in order to have more power to achieve something, e.g to improve their wages, to prevent their rights as a citizen, to make social activities etc.

But in the book 1984, we see these organizations formed

by the regime itself for the sake regime only! George Orwell, in his book ridicules the deformities and malformations in totalitarianism.

He does this by using different techniques. One of them is irony. He used irony to satirize the defects on the administration of justice. He also made a brilliant political satire out of the brave displays of the human spirit in the face of fear and repression.

Orwell satirized the system itself in 1984. He shows us how the names of the Ministries are changed ironically shows us how the history is changed and how the parents are scared of their children of being reported to the Thought Police. And finally he teaches us the value of DEMOCRACY!

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