

## Totalitarianism in George Orwell's Animal Farm

DOI: <https://doi.org/10.47175/rielsj.v2i4.318>

| Mujtaba Muhammedali Yahya Al-Hilo<sup>1</sup> | Hayder Ali Gebreen<sup>2</sup> |

<sup>1,2</sup>University of Imam Ja'afar  
Al-Sadiq

[mujtaba.mohammedali@sadiq.edu.iq](mailto:mujtaba.mohammedali@sadiq.edu.iq)

### ABSTRACT

*The Animal Farm attempts at representing a realistic analysis of the revolution and changing of systems and regimes. However, change may not be necessarily a positive one as long as there is not a just and fair system upon which the sons of the revolutions depend. As history has proved, the majority of revolutions fail to achieve the utopian goals they had been seeking. Then, it fails to achieve the goals that are sought from it. Eventually, the reality becomes worse than that which it aimed to change. Since the theme of this novel is applicable for all people in any place at any time, and the big role that political discourse played in its event, we have chosen it to be our subject to analyze and discuss in our graduation project. After this short abstract, we will present an introduction in which we show the author's contribution in the world of literature, his famous works and their significance. After that, we move on to deal with the language and discourse, rhetoric speech and discourse of Orwel and his ideology. The we tend to cover the author's life, political discourse, and finally the political discourse of the author in *The Animal Farm*. We end our paper with a conclusion which includes our points of view to the importance of the political discourse in the novel and the moral lessons the mankind can draw out from such great piece of literature.*

### KEYWORDS

*ideology; dictatorial discourse; political discourse; political language; political speech; rhetoric*

### INTRODUCTION

The vision that British writer and novelist George Orwell presented to critique the language of politics in the first half of the twentieth century was to some extent the most comprehensive and influential of the twentieth century. This vision was crystallized in Orwell's later works, mainly his two novels, *Animal Farm* and *1984* and his other essay, "Politics and the English Language." The description of Orwell's project as comprehensive is due to its coverage of many aspects of the relationship between language and authority on the one hand, and language and thought on the other hand. In addition, his interest in the methods of producing the language of power and methods of resisting it at the same time. As for the criterion of impact, there are various indications for it such as the presence of his two aforementioned novels in most of the lists of the top 100 global novels, and despite the passage of more than seventy years since writing the article "Politics and the English Language" in 1946, it is still taught in American high schools. The high school and college students are often required to read Orwell's essay because it introduces the students to the politics of language and develops their awareness of how politicians falsify reality or control our perception of it. One manifestation of this influence was the multiple studies covering a broad chronological and epistemological space that revised Orwell's ideas on the language

of politics. The influence of Orwell's writings on the language of politics has reached the point of deriving a term that has become popularly known as "Orwellian," which refers to language, speech, or expression that practices disinformation and falsification, as it is applied to the world dominated by a deceptive dictatorship.

Orwell's three works share a common sense of political language, but differ in their respective focus. His novel "Animal Farm" provides an exemplary narrative formulation of the experience of linguistic deception practiced by a dictatorial power in the event of its formation, trying to establish its presence and impose its control. The novel then focuses on how language contributes to establishing and protecting this power. In "1984", Orwell deals with the role of language in stabilizing a global dictatorship. The novel includes an extensive theoretical discussion of the relationship between the nature of the prevailing political language and the restriction or liberalization of the thinking horizon of citizens on the one hand, and the effect of political language in shaping society on the other hand. While Orwell presents in his article "Politics and the English Language" a theoretical treatment of some aspects of the relationship between language and authority, focusing on how to resist what he calls "corrupt language."

### **Problem Statement**

We will devote this paper to studying the political discourse in the novel "Animal Farm" since the language of politics in the novel «1984» has received great attention to the extent of devoting entire books to deal with it. How does political discourse steal people revolutions? From animal farm to human state? "Animal Farm" is one of Orwell's most widely known novels. It is his first work on how authoritarian regimes use language to achieve hegemony and control over the masses.

## **LITERATURE REVIEW**

### **Language and Discourse**

Language forms the basis of the communication process between human beings, we use it either to communicate automatically with the aim of conveying a specific and clear meaning to achieve the goal of effective and productive communication, or more accurately and organized through speech that is designed in advance with the aim of influencing and persuading and pushing the recipient to adjust his point of view based on what the speaker tells. And the way he tells him, relying on so-called rhetoric that is often used to elicit emotional responses in the audience, the most famous example in this context is Martin Luther King's speech,

I have a dream that one day on the red hills of Georgia the children of former slaves and the children of former slave masters will be able From sitting together at the brotherhood table, I have a dream that one day my four children will live in a country where an individual is not judged by the color of his skin, but by his qualities and actions.

### **Rhetoric speech and discourse**

The French philosopher Michel Foucault defined "discourse," who was the first to define its composition and structure as "an intellectual system formed by a group of opinions, attitudes, work directions, beliefs and practices that systematically adopts or organizes issues and life affairs." And if we want to know the basic pillars of persuasive speech, which gives communication a good amount of credibility, power and influence, we will find the Greek philosopher Aristotle defined them precisely in his rhetorical triangle, which represents trust building "Ethos" as one of his foundations. By creating validity and persuasive power, it enables the audience to discover their personality, motives, beliefs and values. The second

pillar is appealing to emotion "pathos". In this case the audience is taken into consideration during the planning of the speech, starting from the choice of vocabulary and terms up to the emotion that is to be evoked and exploited through stories and perhaps humor and folk stories. The third is the adoption of "logos" through which the speaker tries to find the best communication channel that enables him to deliver messages that attract the recipient's mind and appeal to his intelligence based on well-constructed ideas and clear discussion, the focus here is on the context because the audience is in this case will look for arguments, evidence and allegations and consider potential counterarguments.

Among the most common uses of speeches are those that we see in politics, but the politician tries to exploit the multiplicity of the meanings of the language and the power of its metaphors in a different way through a thoughtful separation of words from their meaning to create a gap between the stated goals and the implicit ones. It was proposed to make lying and forgery appear truthful and genocide honorable, and to defend the indefensible. For this purpose, George Orwell sums up the reason for which "political language" was created.

Since 1949, Orwell has spoken in his essay "Politics and the English Language" about the loose style and the poor language charged with the specialized terms and metaphors used in political language. In addition to the use of the long syllable style that completely lacks meaning. Expressions with multiple political connotations are also used to be used incorrectly for the purpose of manipulation. A word like "fascism" has no meaning today more than it refers to something rejected or undesirable. As well as, words such as democracy, socialism, freedom, patriotism, justice, equality and others, concepts that each carries several meanings that cannot be compatible with each other. That is, there is no agreed definition, so that the attempt to agree is met with great resistance from all sides. So that there remains the possibility to employ disputed terms with multiple meanings in different contexts aimed at deceiving the recipient and circumventing the meaning.

As for the American philosopher and linguist Noam Chomsky, he proposes that every term in political discourse has two sides of meaning, one literal and the other often completely different from it. Communism as a principle in its literal meaning represents workers' control of production and focuses on the role of society in decision making, but what is applied quite the opposite. Democracy as a "concept" presupposes the participation of the majority of the people in government "the rule of the people, but the truth is that 70 percent of the population has no influence on politics.

### ***Orwell's Ideology***

The contemporary social turmoil and political chaos all led to the formation of the intellectual framework of Orwell. It is believed that when social justice and truth cannot take the leading voice and power of the society, it leaves the place for politics, because it is the art of lying and changing people's conviction to match the ideology of those in power. As for Orwell, he confessed that his writing is political, not that he depends on falsehood in his ideas, but because the dominant ontological atmosphere is that of forgery and lying. Some claim that a true writer must be apolitical, which is more a cynical claim than a fact, because it is impossible for a writer to emancipate his writing from the grasp of the dominant political context of his time. Society, economy, and politics have a direct impact on the formation of a writer's perspectives. Orwell's mission of critiquing intellectuality was a reformative attempt to fit its surrounding political context. This teaching invites the audience to perceive the intellectuals as accepting the power of nature over will, truth over words, and ends over craft, as Orwell justifies in his writings that the great danger of the intellectuals is their implied will of affinity with totalitarianism.

Intellectuals should not always be considered as the prophets and reformative force of the society. They have been taught and learn to manipulate the culture and civilization of a certain society for their own benefit. They teach the society to adapt to the dominant current of politics because it is the final adaptation of the extended evolution of history and there is no escape gate out of its control. They are, in this regard, “supercilious” towards morality who deal with decency as outdated and duty as irrational. The distinct feature of Orwell’s criticism of the intellectuals is that he does not stop at certain boundaries: he includes all schools and classes of intellectuals within his circle of harsh criticism. Orwell’s opposition to intellectuality is catholic, similar to Karl Mannheim’s “total conception of ideology”. Orwell believes that intellectuals have more destructive attitude than any other class since they seek to enforce their thought over the society and make it the dominant and official one. They are, additionally, more perilous since they are more single-minded than any other class in the society. They are indifferent to different human conditions, because they always find justifications for their doings and congregate the right with the necessary.

After all, this is one of the features of characteristics, that of rationalization. It always seeks to justify the ends disregarding the destruction the means may cause in other fields. Greed is a leading force in politics; even a devilish enemy as the Nazis could not be overcome without the increasing military power of the Soviet Union. Political ends must be measured upon certain standards, and political advantages are normally very marginal. However, technology and mass organization significantly increase the risks of political action; just as there are cases when you need to sacrifice total war to prevent certain defeats in foreign policy, in domestic life, it may be of great significance to risk the position of liberty if we are to improve the collection of taxes. Moreover, Orwell proposes that politics leaves us only with the choice between acting like “a devil or a lunatic”. Avoidance is not allowed: those who are not willing to take the risk of confronting Hitler would necessarily choose the lunatic risk of seeking to coexist with him. Ideology justifies, excuses, rationalizes, and ironically, depoliticizes politics. The unchangeable truth about modern politics is that it is irrational, evil, inevitable, and inescapable.

Orwell opposed the dominant enforced truth. Modern political philosophy proposes that liberty can only exist when subjects can say and act as they wish. On the opposite front, Orwell argues that “Liberty is telling people what they do not want to hear” and in this he is making reference to the liberty of both hearers and speakers. Though “the portrait of Orwell as a liberal thinker requires considerable defense to be sure, for he never overtly embraced the idea of liberalism and apparently had little sympathy for the self-proclaimed liberals of his day (Carr 61), he argued that “Freedom is the freedom to say that two plus two makes four”. Truth is the cornerstone of freedom and one is completely free when he acts in relation to his nature. If there is an attempt to overcome one’s own nature, as Orwell clarified in relation to Gandhi, it is the most primary feeling of an act of self-denial, probably saintly but not free.

### ***Author’s Life***

The writer's name, George Orwell, is a pseudonym derived from the River Orwell in East Anglian and he published his first novel under this name, and then he continued writing under it.

Eric Arthur Blair was born on June 25, 1903 in Motihari, Bengal, India to a simple father who was a colonial civil servant in India, and a French origin mother. At the age of eight, he was sent to boarding school on the coast of Sussex in the southeast of England. Orwell seemed to be ingenious and thoughtful, though he was a bleak and introverted boy that some considered him eccentric. He received scholarships at two pioneering schools, Wellington

and Eton. Eton was one of the largest and oldest independent high schools at that time. Orwell studied in Wellington, and soon moved to Eton. He stayed there for about four years from 1917 until 1921. After that, he decided not to continue his studies, following his family's traditions. In 1922, he had reached the age of nineteen. he traveled to Burma, and there he worked as a supervising assistant in the Indian Imperial Police. His service in Burma greatly influenced his ideas, as he was a sensitive person with a high moral sense. He felt ashamed of himself because of his work as a colonial police officer, this experience had a great role in crystallizing his ideas and producing fictional works based on what he had lived.

In 1927, Orwell left to England not to return to Burma. On January 1, 1928, he made his decision to resign from the British Imperial Police as he felt guilty because of ethnic and class barriers that prevented him from mixing with the Burmese people. As a form of penance, he thought the the best option would be to live like a poor and Byronic outcast in Europe. He moved to London to live in a modest housing. Later, he decided to move to Paris and work in different French hotels and restaurants as a waiter and dishwasher. These suffering formed his literary mind and encouraged him to enter the realm of literature confidently, starting his career with his novel *Days in Burma* in 1934, discussing the major issues from the lack of which he suffered much: equality and justice. The novel was also a breakthrough at the time for its anti-colonial attitudes. He discussed the horrific ways the colonialists deal with the indigenous people in Burma.

In 1935, he wrote the novel "The Daughter of a Clergyman", which is about a spinster girl suffering from depression and seeking to be liberated through the working among some farmers. In 1937, Orwell wrote his political treatise "The Road to Wigan Pier", in which he shed light on his experience of living among the destitute miners. He directed a harsh criticism to the existing socialist movements. Later, Orwell joined the Republican opposition forces in Spain in the civil war during the revolution against Franco. He fought in Aragon and Teruel. He was seriously wounded in it. He also fought against the Communists in Barcelona, and this experience had a great impact on him and established his constant fear of communism. He wrote his famous book "Homage to Catalonia" in 1938 which is considered by many critics and readers to be among his best literary works.

In 1939, he wrote the novel "Coming up for Air" while he was on vacation in Morocco. It was published shortly before the outbreak of World War II. In 1943, Orwell worked as a literary editor for a left-wing socialist newspaper with links to British Labor Party leader Aneurin Bevan in which he wrote numerous articles about Charles Dickens. The following year, he finished his novel "Animal Farm. This novel achieved widespread fame due to the projections made by Orwell on the Soviet experience and the dictatorial regimes that ruled some countries of the world." In 1949, he wrote another novel, "1984" in which Orwell also warned of the twin regimes of Nazism and Stalinism, and of the dangers of totalitarian regimes. Orwell had been a well-known and a respected figure in literary circle for some time, and the publication of Animal Farm made him something of a public figure. ( Ingle, p. 83)

George Orwell married the British writer Eileen Blair on June 9, 1936 and they stayed together until her death on March 29, 1945. Because of Orwell's disgust with capitalism and his personal rejection of bourgeois life, he called himself an anarchist and began to consider himself a socialist. Orwell refused military service during World War II and headed the BBC Indian service. George Orwell died at the age of 46, in a London hospital after suffering with tuberculosis on January 21, 1950, and was buried in Oxfordshire, northwest London.

### ***Political discourse characteristics***

Political discourse is a means of possessing and controlling power in the politics and political struggle. It is the discourse that is always linked to power which political forces resort to accessing decision-making centers. In order to achieve its goals, the political speech must be persuasive par excellence in order to lead the addressee to the righteousness of acceptance and recognition of validity and belief in legitimacy, so that linguistic and logical means cooperate alongside other expressive components such as image, music, and body language.

The language used by politicians is carefully selected to persuade and impact upon audiences. Politicians throughout the ages have owed much of their success to their skillful use of rhetoric, whereby they attempt to persuade their audience of the validity of their views by their subtle use of elegant and persuasive language. How and where linguistic features are used and how they are positioned alongside other linguistic features affect how people interpret the message.

The primary function of political speeches and writings of the ruling dictatorial regimes is to defend policies that cannot be defended or justified in reality. Political discourse can make lies wear the guise of facts to ensure the survival of these regimes. This in turn leads to the consolidation of this corrupt "misleading" language and strengthening it so that it becomes dominant. While the "good" language fights revealing, leading to its disappearance. The conflict between the two languages is unequal because dictatorial power supports misleading language. This leads to the emergence of a dictatorial language that excludes and silences other languages.

Dictatorial discourse can fulfill its main function; That is, defending the indefensible, by means of phenomena such as euphemism and sheer cloudy vagueness, as well as corrupt metaphors, long words and debilitating terms. These phenomena represent some of the linguistic and rhetorical characteristics of the corrupt political discourse that a person instinctively turns to when "there is a gap between his real and declared goals," p. 364. Orwell cites examples of some of these phenomena, such as calling the term "calming down" on destroying defenseless villages from the air, displacing their inhabitants far from their homelands, hitting their herds with machine guns, and setting fire to their huts. Or calling the term "population transfer" to snatch millions of peasants from their lands and leave them homeless in the streets. Or the name "getting rid of the unreliable elements" for shooting the heads of the people, or throwing them in prisons for long periods without trial. These phenomena give ambiguity to the political discourse that Orwell argues was a lack of sincerity. As he sees that "when there is a gap between a person's real and declared goals, one turns, in what is likened to the instinctive matter, to long words and exhausting terms". The ambiguity of the political discourse leads to the lack of clarity of concepts, and thus the inability to resist the dangerous ones.

Conceptual indeterminacy also empties the vocabulary of its meanings, which is sought by politicians who are able, by linking certain vocabulary such as "democracy" and "freedom", with positive feelings that are evoked in all contexts in which the term is used without the need for a conceptual definition of it. It may deprive them of the freedom to use it. The same applies to vocabulary that a politician wants to imprint in a negative sense, so he resorts to using it in negative contexts without defining its meaning.

## **RESULTS AND DISCUSSION**

### ***Political discourse in "Animal Farm"***

In this part, we identify, analyze and discuss some examples of rhetorical devices used in "Animal Farm" to show how its main characters chose, structure and organization by which

they affected the arguments of persuasion in the text. Besides, we identify a number of different rhetorical devices concentrating on those devices functioning as interactional resources in one speech. How do rhetorical devices affect the message in a text? What function do these devices have in a text? Why did George Orwell include rhetorical devices in the text of his novel? What particular devices did Napoleon and his assistants use in their speech?

The novel presents an aphorisms narrated by animals and birds. It tells of the revolt of the animals that live on a farm against the owner of the farm, Mr. Jones who exploits the animals and drains their effort and work, and who can, to some extent, be considered a symbol of exploitative capitalism. The animals expelled Mr. Jones and other humans from the farm and decided that the farm would be best for those who worked on it, the animals themselves. Hence, they assumed responsibility for organizing and managing the farm and distributed labor and production among them.

The novel opens at the throes of a revolution that is about to be born, and then traces the rules this revolution establishes and the developments that followed it. The novel focuses on observing how some animals stole the revolution and imposed a dictatorial rule over other animals in the name of the revolution itself. It observes how the revolution transformed from a dream of democracy, liberation, prosperity and equality to a reality of dictatorship and slavery. In this context, a narrative formulation is provided for the role of political discourse in ensuring that the masses are subject to the new dictatorial authority and that their repressive practices are accepted or tolerated. *Animal Farm* contains a profound criticism of the misinformation practiced by political discourse and the role that language plays in stealing popular revolutions from its true owners. It also provides a dramatic treatment of aspects of the inclusion between language and authority.

Multiple texts have been used to achieve this inclusion in the *Animal Farm*, especially the ritual texts such as the Cantic of the Revolution which was called "Oh Animals of the World, Unite". The hymn that animals used to repeat every Sunday morning after raising the flag and then it was changed to a shorter one which animals did not enjoy singing it (Akivaga p11) and the sermons of Napoleon, the pig who named himself By force animals' leader, at formal occasions. In addition to the slogans that the believers put up in the revolution, then the pigs used them to drain the effort of the animals and abort their protests, such as the horse Boxer motto "Napoleon is always right", "I will work harder", and the periodic songs at the end of the meeting every Sunday. Finally, the Seven Commandments that represent the constitution of the farm after the revolution, which were reduced later in the counter-revolution in one commandment, which is: "Whatever goes upon two legs is an enemy, and upon four legs or has wings is a friend."

The way inclusion works can be explained by one of the examples taken from the novel. Squealer - the pig whose work resembles that of the Minister of Propaganda and who justifies Napoleon's actions - justified the reduction in the food allowances received by all animals except for dogs and pigs by saying that "absolute equality in this field violates the principles of animalism" (Colls, p. 86). Animals at the beginning of the revolution - when everyone was equal before the pigs took power - formulated what they called "principles of animalism." These principles included values that represent the world that animals seek to establish. These principles include the right of all animals to justice, liberty, and equality. But with the control of pigs on power, these principles were manipulated and they formulated new principles that would achieve leaders' interests and rob the rest of the animals their rights. Yet these new principles were presented as the principles of all animals. New principles that work only in the interest of pigs are legitimized and accepted falsehoods. Ironically, the principles of animalism worked strikingly to pigs advantage (Carr, p. 78)

The use of ambiguous slogans based on contradictions, such as “All animals are equal (in rights and duties), but some animals are more equal than others” (text p. 100), and the slogan used by Napoleon in the “election campaign”: “vote for Napoleon and the full manager” (text p.45). Every good act, every achieved or potential success, and every real or false victory is attributed to the leader (Napoleon), while every mistake, defeat or evil act is attributed to his previous opponent. Political discourse is done by using persuasion methods that involve a great deal of fallacies and using numbers to compare the lived reality with the pre-revolution past. Perhaps the next paragraph in the novel, in which Squealer justifies the pigs decision to reduce the food provided to other animals, provides a clear example of both uses:

“But life was cruel; The winter is colder than its predecessors and the food is less ..” Squealer did not find any difficulty when explaining to the rest of the animals that there is no real shortage of food even though there is an apparent shortage. Nowadays, some have thought that it is necessary to have an readjustment in the food allowance (and Squealer was always talking about readjusting the allowances, not about decreasing). Despite this adjustment, the allowance is very large compared to what animals received during Jones' days. When reading the numbers, it was proved to them in detail that they now have more oats, grass, and turnip than before, fewer hours of work, and better drinking water. The animals believed every word of the report, especially since the Jones days were partially absent from their memories »p. 86. The tools of persuasion used in this text include semantic ambiguity, such as the distinction between “apparent deficiency and real deficiency,” and the use of linguistic flaws such as the use of “readjusting” instead of “decreasing”. In addition to the frequent use of comparative formulas to show how present is better than past.

Performing acts of threat, silence, suppression, and other actions that the political discourse can accomplish. The clearest example of this is the frequent rhetorical question that Squealer poses to animals whenever there is an objection, a grumble, or just a complaint: "Really comrades, you don't want Mister Jones to return ?!" (Text p. 33, 49, 56). This threatening question accomplishes the act of closing discussion, ending speech, and then abort the act of objecting or complaining.

There is a recurring scene in the novel in which a linguistic medium is used to silence dissenting voices that are about to emerge. In this scene, four goats, representing the ruler's choir sing two or more sentences for long periods of time at crucial moments when one of the animals is about to speak criticizing or objecting to the practices or words of the pigs, or trying to show their mistake. The goats keep chanting until the appropriate moment to protest is lost and the objector turns to silence. Although the song of the goats robs the one who wants to protest his opportunity to speak, he cannot stop it. This is because the hymn contains valuables that animals cannot object to. It is the same as the slogan of the farm, which summarizes the commandments of the "animal revolution" and the principles of "animalism", which is repeated by all animals, individually or collectively, and which objection to it can be considered a betrayal of the principles of the revolution. The singing of the goats is an example of the negative responses that support authoritarian discourse.

Another linguistic ploy was used in the novel to undermine the respondents' response and stave off their resistance to authority. This trick is to use vague words in the texts of the authority, and given the ignorance of the listeners of their meaning. They accept what these texts present without questioning or objection. In the fifth chapter of the novel, Squealer justifies Napoleon's call to build the mill, after he had previously refused to build it when his rival Snowball had suggested so. Squealer stated that what Napoleon did was “what is called a tactic... a tactic, a tactic... comrades! .. The animals did not know what the exact meaning of this word was, but Squealer spoke with conviction.

The “animal farm” reader can trace the role played by the political discourse of the pigs in establishing their authority and dominance, in making the myth of the one-man leader, strengthening his dictatorship, and in paralyzing the ability of others to resist and reject. The language of pigs in "Animal Farm" is a realistic model of deception, and at the same time it is the main tool of oppression. When language does not succeed in misleading others, it is used to oppress them. What seems tragic - in this novel - is the ability of pigs' language to control the actions of animals and their perception of the world in which they live, and the permanence of this domination horizon without the slightest glimmer of hope for resistance. What is surprising is not the ability of pig's language to mislead and oppress animals, but the ease with which the animals are subjugated, that Power corrupts and absolute power corrupts absolutely (Akivaga, p.38). We may find an explanation for this high susceptibility to misleading in the subjective characteristics of the deceived animals in the novel. These include ignorance, poor memory, and absolute confidence in political discourse.

## **CONCLUSION**

Orwell intended his works to sound a wake-up call, reinforced with intimidation at what a world based on oppression and linguistic disinformation might reach. So far it appears that few have been awakened by that sound. The true beneficiaries are the deceivers who have reproduced Orwellian worlds no less ugly than his imagined worlds.

Orwell described political language, writings and discourse of his time as bad. Then, he made the corruption of language a cause of the political chaos in which he saw his world. Hence, he saw that reforming the political discourse could be a first step towards reforming politics. Orwell is deeply optimistic about the ability of humans to "treat language degeneration," as he called it. This is despite his awareness that no one can interfere with the movement of language and its impact in general. What he proposes to treat and what can be addressed at the same time relates to the details. Perhaps this optimism is due to his confidence in the role that conscious resistance can play, even if it is for a few people. The method of linguistic reform he envisioned is based, first, on an act of irony. By irony, he means that people mock the phenomena of corrupt language as hard as they can. The Orwellian approach lays the ground for critical approaches to political language. His novel 1984 has been repeatedly described as a “prophecy”. His essay "Politics and the English Language" can be described as “inspiring”. Part of the essay's significance may be due to the human dimension behind it, the nobility of its aims, and the spirit of resistance to tyranny that runs in it. However, it is certain that it offers ideas that can still arouse debates. The seven decades that separate us from Orwell's works have revealed that the ugliness of linguistic use in Orwell's nightmare world is nothing more than the ugliness of its use in another unimaginable world of our daily life. What strikes real misfortune is what appears to be the fact that modern dictatorships, which have become in control of the world at home and abroad, may have benefited more from Orwell's worlds and writings.

## **REFERENCES**

- Akivaga, S Kichamu (1976). Notes on George Orwells Animal Farm. Heinemann educational books, Nairobi.
- Carr, Craig L. (2010). Orwell, Politics, and Power. New York London. Continuum.
- Colls, Robert. (2009 ). George Orwell: English Rebel. Oxford University Press. UK.
- Flower, Roger. (1987). The Language of George Orwell. Macmillan int. higher education. London.
- Friedman, Irwin. (2008). Animal Farm Revisited: A Tribute to George Orwell, Seed books, South Africa.

- Hanim, S. (2021). Social Media Usage for Learning English Language. *Randwick International of Education and Linguistics Science Journal*, 2(3), 461-466. <https://doi.org/10.47175/rielsj.v2i3.289>
- Ingle, Stephen. (1993). *George Orwell: A Political Life*. Manchester University Press, England.
- Ingle, Stephen. (2006). *The Social and Political Thought of George Orwell: A Reassessment*, Routledge, London.
- Joshi, Arun. (2004). *Fictional Styles of George Orwell*, Atlantic publishers and distributors, India.
- Orwell, (1993). *George. Animal Farm*, Everyman's library, UK