



Language, Power, and Ideology: A Critical Discourse Analysis of George

Orwell's *1984*

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Abstract

This paper addresses the construction of ideology, power, and identity through language in the novel “1984” by George Orwell. Using Fairclough’s three-dimensional system of CDA, the study explores how linguistic choices at the level of discourse and sociocultural practice construct and enact power. Relevant textual excerpts were gathered from the novel and analysed using “Emotion Trajectory Tool” software to provide a visual representation of the percentages of these linguistic devices present in the text. Power is linguistically portrayed through fragmented structures, negations, paradoxical political slogans, ritualized propaganda, and discursive formulations of resistance. The results obtained through the Emotion Trajectory Tool help to identify the distribution of the main discursive strategies in the text: Newspeak occupies about 30 percent, doublethink occupies 25 percent, propaganda and ritual practices occupy 20 percent, historical revisionism occupies 15 percent, and control based on surveillance occupies 10 percent. The findings indicate how Orwell constructs language as a means of ideological coercion rather than communication. The study contributes to scholarship on language and social life by demonstrating how power and ideology in narrative are constructed, negotiated, and challenged through ordinary linguistic action. The paper demonstrates how the characters employ coercive and manipulative discourse that relies heavily on emotional expression to exert authority and render others

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powerless. Finally, the conclusions strengthen the argument of Orwell on the issue of linguistic oppression and its applicability to the authoritarian discourse of the present day.

Keywords: Critical Discourse Analysis, 1984, Language and Power, Newspeak, Propaganda, Ideology

Introduction

Language is not only a form of communication; it is also one of the potent tools with the help of which power may be imposed and social realities might be conditioned. An excellent literary description of the mechanisms of linguistic control in a totalitarian regime is given in George Orwell dystopian novel 1984. Orwell introduces a community whereby the manipulation of language has been heavily employed to demand ideological obedience, silence dissent and ensure that the Party has unequivocal dominance over both state and private life. One of the most important tools of this repression is the language of Newspeak, which is an artificially created lingo that is aimed at eliminating the chances of free thinking. The Party restricts the capacity of people to imagine resistance by methodically removing the words that are related to rebellion, freedom, or individuality. Since some ideas cannot be expressed using words, according to Orwell (1949), they eventually become incapable of being thought, examples of language constraint being a technique of controlling the mind. Nonetheless, the oppression of language as described by Orwell goes further than Newspeak. The slogans of the Party such as “War is Peace, Freedom is Slavery, and Ignorance is Strength” are the slogans symbolizing the principle of double think that makes people believe in contradictions. This kind of talk undermines a rational thought and transforms perception, which allows the Party to exercise ideological dominance. This echoes the view highlighted by Fairclough (1989) which



states that language is key in maintaining power since mainstream establishments create discourses that make their authority to be normal and disregard other opinions. Orwell continues to illustrate the weaponization of discourse in the form of propaganda ritual, i.e. the Two Minutes Hate and the ongoing alteration of the historical record. Those are not just a means of conveying political messages, but they are a means of controlling the shared emotions, altering the memory, and recreating a truth to match the narrative shifting in the Party. In such a way, language becomes a tool of putting the past and the present under control. The three-dimensional framework by Fairclough is a good way through which these dynamics can be analyzed using Critical Discourse Analysis (CDA). As Fairclough (1995) points out, discourse functions simultaneously on the textual features, discursive practices and at the larger sociocultural structures. This model is particularly applicable to the 1984 where the language structures, practices within the institution and even politics converge to perpetuate oppression. Eventually, this paper does not only present a critical interpretation of the novel by Orwell, it also shows how the novel is still a relevant concept in the modern socio-political environment. Even in the age of political rhetoric, media, and ideological manipulation, the warning expressed by Orwell on the perils of linguistic domination is very much relevant. Using the CDA by Fairclough to 1984, this study aims at shedding light on how the issue of language and power has always been united with the issue of ideological control.

Research objectives

1. To analyze the use of linguistic features such as Newspeak slogans, and paradoxical language in George Orwell's *1984*
2. To interpret how these linguistic features shape and sustain power dynamics in a totalitarian society through Fairclough's Critical Discourse Analysis (CDA).



Literature Review

The relationship between power and language has been an important issue of linguistics, studies of literature and political theory. The relationship between discourse and social realities, legitimization of authority and reinforcement of ideological dominance has always been the focus of scholarly interest. An example of literature of the most influential representations of this relationship is George Orwell 1984, which is a dystopian image in which language is a leading tool of political control. The present literature review places the current study in the scope of the existing body of scholarship by covering theoretical debates of linguistic power, how Orwell describes discourse manipulation, and how the Critical Discourse Analysis (CDA) developed by Fairclough can be applied to understanding the dynamics of linguistic power.

The Use of Language as Power

The language oppression described by Orwell in 1984 has spawned a form of critical literature, especially in the attempts by the Party to consciously reorganize language. Fowler (1991) claims that Orwell shows how dictatorial governments can mold consciousness through the manipulation of language manifestation. This is best epitomized in Newspeak, a language that was invented to cut back on words and to cut out those events that may allow dissent to take place. Party does not just want to dictate on what is communicated, but the very fact that it is possible to think against. This concept is similar to the Sapir-Whorf hypothesis that claims that language shapes cognition and perception (Sapir, 1929; Whorf, 1956). In the dystopia of Orwell, the Newspeak serves to be used as a means of the cognitive restraint as it limits the scope of what the citizens can possibly imagine or state (Orwell, 1949).



Fairclough (1989), also stresses the fact that language is never neutral and it is also well rooted in social structures and power relations. The novel by Orwell demonstrates this fundamental principle by depicting how the discourse cannot be independent of the political domination.

Critical Discourse Analysis and 1984

Critical Discourse Analysis offers a valuable tool of looking at a functioning of linguistic practices in inequality systems. It is important to note that Orwell referenced to a totalitarian discourse, which has the three-dimensional model created by Fairclough and incorporates the textual features, discursive practices, and sociocultural structures (Fairclough, 1995). On the textual level, ideological meaning is formed by linguistic processes like Newspeak and contradictory slogans. The rituals of propaganda and institutional communication at the discourse practice level support the Party power. Last, the sociocultural aspect of surveillance and fear preconditions the circumstances under which this discourse turns out to be acceptable. The discourse manipulation of the Party is consistent with CDA overall scholarship. The discussion of institutional language in legitimization of authority is suggested by Wodak (2001), and the discourse control to perpetuate ideological dominance by elites is presented by van Dijk (1998). This process is symbolized by the slogans of Orwell, which are War is Peace, Freedom is Slavery, and Ignorance is Strength, as it involves the use of doublethink, which makes people accept contradictions, and it weakens any rational criticism. Symbolic Power, Surveillance and Ideological Control. The linguistic limits introduced by the Party can also be related to the notion by Bourdieu (1991) of symbolic power in which language is seen as an instrument that would determine what language can express, think and what one can accept socially. The Party sets the boundaries of the vocabulary to set the boundaries of the real world. The focus on intertextuality provided by Fairclough also finds light on how discourse can be applied to steal and remake historical accounts which was a major attribute of the Party ideological hegemony (Fairclough, 1995).



Also, it can be said that Orwell portrays constant surveillance, which closely resembles Foucault theory of disciplinary power (1977). The telescreens, and the symbolic figure of Big Brother assure that the control is not limited to the direct physical behavior but carries on to the thought and language. In this understanding, power is maintained not by the use of force but by the discursive practices that are present in day-to-day activities and seem to be inevitable (Fairclough, 2015).

Propaganda, Ritual and Historical Revisionism

Orwell uses propaganda as a key to depicting discourse as a learned control. Ritualized activities like the Two Minutes Hate show how language is employed to stir up mass emotion and to strengthen ideological solidarity. According to Fromm (1961), these practices are stifling to critical reflection in that they shift the frustration to the manufactured enemies. It is also important that Orwell presents the idea of historical revisionism in the form of the Ministry of Truth. The methodical rewriting of the records is an implication of Foucault (1972) that the knowledge production is dictated by the dominant institutions and determines what is perceived as a truth. The same proposal is made by Fairclough (1995), who states that discourse influences the ideology because it regulates the histories of society, history, and identity narratives.

Relevance of Orwellian Linguistic Critique in the Modern World

The extended relevance of 1984 is that it can be used in the present-day political communication. Contemporary rhetoric, media framing and ideological discourse has been studied by scholars like Chomsky (2002) and Laclau (2005) as a way of influencing the perception of the masses. Orwell is also helpful in studying the application of euphemism, propaganda, and political spin in the contemporary world. The case of authoritarian communication also substantiates the topicality of the warning given by Orwell and shows how discourse still remains a means of control and



exclusion (Wodak, 2001). Altogether, the available literature attests to the fact that language is an underlying factor in the generation and reproduction of power. The 1984 by Orwell is one of the literary texts that can be used to learn the ways in which discourse can be turned into a weapon to eliminate individuality, rebuild the truth, and perpetuate ideological dominance. Using the Fairclough CDA framework, this paper contributes to the current discussion of linguistic domination and emphasizes the timelessness of the criticism provided by Orwell both in the literary analysis and in the current sociopolitical discourse.

Critical Discourse Analysis and the Model of Fairclough

The Critical Discourse Analysis (CDA) has become one of the most important methods of studying how language functions in the framework of power and ideology. Being an interdisciplinary discipline, CDA is interested in both the ways discourse reflects and constitutes social practices, especially the situations that are characterized by inequality, power, and institutional authority. In place of the position of language as neutral, CDA stresses the fact that discourse is highly political and is a source of upholding or of opposing authority. Norman Fairclough is one of the scholars that have had the biggest influence in this field through the creation of one of the most effective and well-structured analytical frameworks.

History and Theoretical Basics of CDA

The history of CDA dates back to late 1970s and early 1980s when critical linguistics was developed. The works of scholars like Fowler et al. (1979) and Kress (1985) had pointed out at an early stage the notion that language cannot be studied without referring to its social and ideological context. They were engaged in work where their arguments contravened the classical methods in linguistics because they believed that discourse is a means of social regulation and control.



Basing on these premises, van Dijk (1998) added a bit more by stating that CDA has more interests in the methods of discursive reproduction of dominance and solidification of ideological systems. In this view, ideology will be the main focus of discourse studies because the language often represents the interests of the dominant groups and excludes other voices.

Three-Dimensional Model of Fairclough

What Fairclough (1989, 1995) offered in his three-dimensional model of discourse analysis was one of the most extensive frameworks in the framework of CDA. The model offers a methodology of connecting linguistic characteristics of texts to overall social process. Fairclough suggests that discourse could be examined at three levels related to each other:

Description of the textual analysis:

This dimension is concerned with the formal characteristics of language, such as the choice of vocabulary, grammar and cohesion. This level is used to determine how meaning is formed in the text itself by the analysts.

Discursive practice interpretation

In this case, the focus is on the production, circulation and interpretation of texts. Intertextuality and interdiscursivity are vital concepts, as they show how discourse relates to the preexisting narratives and genres.

Social Practice

At this level, CDA focuses on how texts work to perpetuate or disrupt power relations in the society. The model proposed by Fairclough is largely affected by the systemic functional linguistics, which considers language as the ability to carry out ideational, interpersonal, and textual functions (Halliday, 1978). This practical knowledge enables the CDA to reveal these



ideological assumptions and the implicit meaning that is enclosed in discourse.

Applications of the Framework by Fairclough

The three dimensional approach of Fairclough has been extensively utilized in various fields including political communication, media studies and education. As an example, Fairclough (2000) analyzed the discourse of New Labour and showed how the language of politics was tactfully employed to create an ideological identity of neoliberalism. The same kind of focus was applied by Chouliaraki and Fairclough (1999) into the issue of globalization being constructed through discourse, and how the language plays an important part in reforming the social practices of late modern societies. When dealing with the media studies, Richardson (2007) used the framework suggested by Fairclough to newspaper discourse to show that linguistic decisions tend to support stereotypes and social inequalities. Wodak and Meyer (2009) also introduced the further extension of the CDA studies including the aspects of Fairclough principles combined with history and sociopolitics since discourse is a multidimensional phenomenon without which it is impossible to explain.

The Strengths and Limitations of Faircloughs Model

The key strength of Fairclough Critical Discourse Analysis framework is that it allows closing the gap between the details of linguistic analysis and the general realities of society. The model helps researchers to analyze discourse in a holistic and socially based manner by connecting micro-level textual objects with macro-level ideological and power organization (Fairclough, 1995). This combined view of the possible roles of language in reproducing dominance of the institutions and societies makes the approach of Fairclough quite useful in comprehending the effects of language. However, this model has been criticized too.



Other researchers state that its multi-layered structure may be methodologically challenging and not always applicable. An example is presented by Blommaert and Bulcaen (2000), who note that CDA tends to be very subjective to the interpretive judgments of the analyst thereby giving different findings in different studies. Moreover, some critics have indicated that the framework created by Fairclough is inclined to pay more emphasis to linguistic aspects and less to the other semiotic resources. Kress and van Leeuwen (2001) point out that the meaning in modern discourse is often expressed in visual, multimodal and non-verbal patterns, which cannot be explained by the conventional CDA paradigms entirely.

Recent Developments in CDA

To address such issues, the recent changes in CDA have widened the methodological scope of this discipline. The multimodal discourse analysis has gained more and more popularity among scholars who tend to explain the increased significance of images, design, and digital communication. As an example, Machin and Mayr (2012) emphasize that visual elements are the core of creation of ideology that needs to be examined along with the language. Simultaneously, corpus-based methods have been developed in order to enhance the reliability of analysis. Baker et al. (2008) posit that corpus linguistics and CDA should be used together as they can help increase the rigor of the research, which has not been conducted in large scale by offering more empirical data rather than relying on subjective interpretation. Such innovations have not been treated lightly by Fairclough himself, who explains the need to adopt more interdisciplinary and adaptive approach to keeping CDA in line with the evolving sociocultural conditions (Fairclough, 2015). Irrespective of the shortcomings, Fairclough has used his three-dimensional model to provide a reference point in Critical Discourse Analysis. The timelessness of the concept is that it unveils the ideological roles of the discourse and the driving power relations. With the rise of digital discourses becoming increasingly multimodal, the methodological work



being done continues to place more emphasis on the postulates of Fairclough, expanding the ability of CDA to examine the changing interplay between language, society and domination..

Methodology

The study uses mixed-method approach to explore how language is a power and ideological instrument in 1984 by George Orwell. The “Emotion Trajectory Tool” software developed by Sir Shoaib Tahir (Visiting faculty COMSATS university Lahore), provided percentages of various linguistic devices present in the text and the results were further explained with the help of the Critical Discourse Analysis (CDA) framework by Fairclough. Text is collected from the novel through close reading and then almost 50 passages were fed into software for analyzing the percentage of various linguistic markers. The distinguished patterns of the text obtained through the software such as the creation of Newspeak, the utilization of paradoxical political slogans, and the application of propaganda rituals, exposed the role of language in perpetuating authoritarian control.

Limitations

The study is constrained by the fact that it will discuss 1984 as a work of fiction. Although the novel is a strong attack on authoritarian discourse, it does not perhaps explain all the variations and intricacies of linguistic domination in actual politics. Besides, the study is conducted using a qualitative approach, which means that its results are not to be generalized statistically. Rather, the study adds value to the theoretical understanding of the role of discourse as a means of domination and enforcement of ideologies. In general, this methodological framework guarantees the systematic analysis of how Orwell depicts the issue of language and power. The combination of close reading, support of emotion-



analysis and the CDA model developed by Fairclough makes the study a strong foundation of discovering the discursive processes by which the Party maintains control in 1984.

Analytical Framework

Critical Discourse Analysis (CDA) by Fairclough is especially suitable in this study due to the key focus on the relationship between language, ideology, and power. Through the discourse analysis on the linguistic, institutional, and sociocultural levels, this approach by Fairclough allows describing in detail how Orwell portrays the language as a tool of control in a totalitarian society. The qualitative and interpretive character of this research contributes to a detailed examination of themes performed by Orwell, as well as makes it possible to reflect on the political consequences of linguistic manipulation more generally.

Critical Discourse Analysis of 1984 by Orwell

The CDA framework developed by Fairclough works based on three dimensions that are interrelated, including textual analysis, discursive practice and social practice. All these levels offer a prism through which the idea of the ideological control as shown by Orwell can be analyzed systematically.

Linguistic Features (Textual Analysis)

The former dimension involves the linguistic composition of the text inherent to it, i.e. vocabulary, syntax and rhetorical techniques. This level shows how power is ingrained in discourse as depicted by Orwell in the examples he uses of language.

The Newspeak as Linguistic Restriction

The most evident instances of linguistic control in 1984 are the creation of Newspeak, a language of construction invented by the Party to make sure that there was no chance of someone thinking on his/her own.



In *The Principles of Newspeak*, Orwell clarifies that the aim of the Party is to narrow down the vocabularies to such a considerable extent that insubordinate or deviant thoughts will actually be impossible. One of the most prominent linguistic characteristics is simplification of the expression with the help of lexical reduction. As an example, rather than employing subtle language, Newspeak substitutes the complicated meanings with strict oppositions, i.e., a good and an ungood. Such textual strategy shows how Fairclough argues that ideology can be incorporated in the linguistic structures. The Party can think only what can be said, which means it can only imagine what can be thought, and thus conceptualize ideological conformity by itself, through language.

Party Slogans and Paradox

The other important text element is the situation of conflicting slogans used by the Party: War is Peace, Freedom is Slavery, and Ignorance is Strength. Such declarations are based on contradiction and oppositions compelling citizens to accept irrational propositions. By means of such linguistic corruption, the Party legitimizes the notion of the doublethink, undermining the capacity of reasoning critically in people. This is in agreement with that of Fairclough that discourse has a power to blur truth and recreate dominance by shaping linguistically constructed reality.

Discourse Production and Control Discursive practices

The second aspect of the model by Fairclough is the production, circulation and consumption of discourse within an institution. In 1984, the Party controls the communication with the help of ministries, system of propaganda, and ritualized practices.

The Ministry of the Truth and Historical Reconstruction

One of the key discursive organizations is the Ministry of Truth, where Winston Smith is tasked with the responsibility to rewrite historical events.



Historical newspapers, documents, and statistics are changed such that the predictions of the Party are seen as being accurate at all times. It is a discursive practice where alternative histories are erased systematically and replaced by fabricated histories. The Party is able to control the creation of knowledge and thus, establish discursive hegemony, in which there is only one ideological version of truth. Fairclough underlines that this type of institutional control of the discourse is a basic element of sustaining the dominance since the power is exercised by the possibility of defining the accepted reality.

Propaganda and Repetitive Rituals

The slogans and surveillance messages of the Party are relentlessly aired in the society e.g. the Big brother is watching you. Such repetition is ritualized as a discourse that strengthens fear, obedience and internalization of ideologies. Having been spread continuously, the Party makes the process of normalization of the ideology possible, and other interpretations are not allowed. This is the indication of Fairclough when he claims that power is maintained through repeated discourse.

3. Social Practice (Discourse and Sociopolitical Structures)

The third dimension relates linguistic and discursive trend with the broad social configurations of power. The dystopia portrayed by Orwell describes that the discourse cannot be discussed outside of the political order, control, and established inequality.

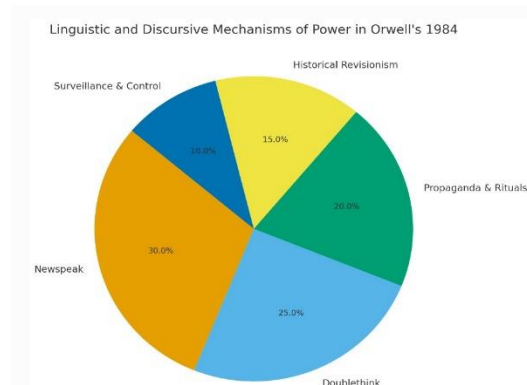
Hierarchy of Classes and division of language

Language is not equally distributed in the society in 1984. The Inner Party mainly has the complete ideological authority and the Outer Party is harshly controlled by means of language, Newspeak. The Proles, in their turn, are uneducated and politically inactive to a large extent. This is a wider societal norm where language control is selectively applied to ensure continuation of hierarchy.



Those who could be considered a threat to intellectualism are subjected to newspeak the most, making sure that the critical awareness is repressed among the surveilled classes. Therefore, language turns not only into a tool of communication but an organizational tool of domination by classes, which will strengthen the totalitarian regime of the Party. The social hierarchy in 1984 validates the idea expressed by Fairclough that language is used to demonstrate societal power relations as well as to enforce them. Through establishing some of the strictest language restrictions on the Outer Party and to a large degree the Proles, the Party makes sure that the classes that may have a political impact are cognitively restricted, but the uneducated lower classes are not taken into consideration in politics. The said use of linguistic manipulation is a specific exercise that indicates how discourse could be used as a tool of perpetrating a hierarchical authority. The other important social practice is a prohibition of independent thinking, which has been codified in the idea of thoughtcrime. The concerted action of Newspeak, all-encompassing spying, and other governmental agents such as the Thought Police make sure that the citizens cannot develop and express any opposing ideas. This directly corresponds to the fact that Fairclough places a lot of focus on the interconnection between discourse and power: with the command of language, the Party narrows the extent of the thinking process and, therefore, makes any opposition impossible, thus cementing the totalitarian rule. Following are the results obtained through the software:

Figure:1 Results obtained through Emotion Trajectory Tool





These results highlight that the percentage of the above mentioned linguistic devices is much higher in text supporting the claim, language enacts power. Following table shows the concise summary of Ideological Mechanisms and Discursive Strategies in George Orwell's 1984

Table 1

Ideological Mechanisms and Discursive Strategies in George Orwell's 1984

Aspect	Description	Example from the Novel	Ideological Purpose
Newspeak	Simplified language designed to limit thought.	Removal of the word "freedom" from the vocabulary.	Prevents rebellion by restricting conceptual possibilities.
Doublethink	Simultaneous acceptance of contradictory beliefs.	"War is peace. Freedom is slavery. Ignorance is strength."	Fosters unquestioning loyalty and cognitive submission to the Party.
Thoughtcrime	Criminalization of anti-Party thoughts.	Winston writes: "DOWN WITH BIG BROTHER."	Suppresses dissent and enforces ideological conformity.
Party Slogans	Short propagandistic statements.	"Big Brother is watching you."	Instills fear of surveillance and reinforces authority.
Ministry of Truth	Institution responsible for rewriting history.	Winston alters past newspaper records.	Ensures the Party appears infallible and controls historical narrative.
Memory Hole	Mechanism for destroying inconvenient records.	Documents are incinerated to erase past realities.	Eliminates evidence of contradictions in Party claims.



Aspect	Description	Example from the Novel	Ideological Purpose
Big Brother	Symbol of omnipresent authority.	Posters proclaim, “BIG BROTHER IS WATCHING YOU.”	Establishes fear, loyalty, and internalized surveillance.
Two Minutes Hate	Ritualized public expression of hatred.	Citizens scream at images of Emmanuel Goldstein.	Unifies citizens through shared hostility and redirects frustration.
Redefinition of Truth	Truth becomes whatever the Party declares.	“The past was erased, the erasure was forgotten, the lie became the truth.”	Controls perception of reality and collective memory.
Paradoxical Institutions	Ministries with contradictory names and functions.	Ministry of Love (torture); Ministry of Peace (war).	Masks oppression through linguistic inversion.
Surveillance and Control	Constant monitoring of citizens.	Telescreens observe individuals continuously.	Enforces compliance through fear of detection.
Goldstein’s Manifesto	Critique of perpetual war and class control.	War consumes surplus production and maintains hierarchy.	Reveals mechanisms of systemic domination.



Aspect	Description	Example from the Novel	Ideological Purpose
Manipulation of Fear Through Language	Euphemistic language conceals brutality.	"Ministry of Love" as a site of torture.	Softens perception of violence and sustains power.
Erasure of Individual Identity	Suppression of individuality through collective discourse.	Use of terms such as "comrades."	Prioritizes collective ideology over personal identity.
Language Limiting Rebellion	Elimination of subversive vocabulary.	Concepts like democracy become linguistically impossible.	Makes rebellion conceptually unthinkable.
Falsification of Records	Rewriting past events to fit ideology.	"Oceania has always been at war with Eastasia."	Aligns collective memory with Party objectives.
Children as Spies	Youth indoctrination for state surveillance.	Parsons' children report him for thoughtcrime.	Destroys familial loyalty and reinforces Party supremacy.
Language of Dehumanization	Degrading representation of enemies.	Goldstein labeled "The Enemy of the People."	Creates unity through hatred of a constructed adversary.

**Table 2**

Micro-Level Linguistic Realizations of Power and Ideology in George Orwell's 1984

No.	Textual Reference (Short Quote)	Linguistic / Discursive Feature	Analytical Interpretation (Power / Ideology / Resistance)
1	"Big Brother is watching you."	Declarative slogan; present continuous tense	Normalizes surveillance and constructs omnipresent authority; encourages internalized discipline.
2	"War is Peace. Freedom is Slavery. Ignorance is Strength."	Paradox; triadic structure; antithesis	Produces ideological inversion and destabilizes objective truth.
3	"Thoughtcrime does not entail death: thoughtcrime IS death."	Repetition; capitalization; definitional assertion	Eliminates distinction between thought and punishment; enforces total mental control.
4	"If you want a picture of the future, imagine a boot stamping on a human face-forever."	Violent metaphor; imperative mood	Constructs power as eternal brutality and normalized oppression.
5	"Freedom is the freedom to say that two plus two make four."	Declarative definition; mathematical metaphor	Frames truth-telling as resistance and rational autonomy.



No.	Textual Reference (Short Quote)	Linguistic / Discursive Feature	Analytical Interpretation (Power / Ideology / Resistance)
6	"Who controls the past controls the future. Who controls the present controls the past."	Parallelism; anaphora	Demonstrates cyclical ideological entrapment and historical manipulation.
7	"Newspeak was designed not to extend but to diminish the range of thought."	Passive construction; lexical restriction	Suggests linguistic determinism and vocabulary reduction as ideological control.
8	"Doublethink means the power of holding two contradictory beliefs in one's mind simultaneously."	Metalinguistic definition; cognitive paradox	Institutionalizes cognitive dissonance and fragments subjectivity.
9	"We shall meet in the place where there is no darkness."	Symbolism; prophetic tone	Represents false hope and ideological deception.
10	"The telescreen received and transmitted simultaneously."	Technical diction; simultaneity	Erases boundaries between private and public spheres.
11	"You will be hollow. We shall squeeze you empty."	Future tense; violent metaphor	Signals erasure of individuality and reconstruction of identity by authority.
12	"Sanity is not statistical."	Declarative aphorism	Challenges majority-imposed ideology; asserts subjective resistance.
13	"He loved Big Brother."	Simple declarative; past tense closure	Indicates total ideological absorption and defeat of resistance.
14	"Orthodoxy means not thinking—not needing to think."	Definition; repetition	Normalizes intellectual passivity as ideological virtue.
15	"Nothing was your own except the few cubic centimeters inside your skull."	Spatial metaphor; measurement imagery	Identifies the mind as the last, fragile site of resistance.
16	"Don't you see that the whole aim of Newspeak is to narrow the range of thought?"	Rhetorical question; explanatory discourse	Explicitly articulates linguistic control as a tool of domination.
17	"We control matter because we control the mind."	Causal clause; declarative authority	Positions ideology as the foundation of material power.
18	"Reality exists in the human mind, and nowhere else."	Absolutist claim; epistemological assertion	Imposes radical subjectivism and erases objective truth.

Together, the two tables show how power in *1984* operates at both structural and linguistic levels. While Table 1 outlines the Party's broader ideological mechanisms, Table 2 demonstrates how these mechanisms are embedded in specific linguistic forms and rhetorical strategies. This



integration highlights that domination in the novel is sustained not only through institutions, but through language itself.

Language, Memory, and Resistance

This assertion of the Party, who controls the past controls the future: who controls the present controls the past, is just one of the examples showing its control of historical discourse. Linguistically manipulated collective memory allows the Party to construct the views of the society on reality, as well as support its power. This shows that domination of language is directly translated to domination of social and political hierarchy; this is part of what Fairclough described discourse as a channel of perpetuation of ideology.

Dehumanizing by Use of Language

Orwell also shows the domination of the Party through dehumanization of people through language. Such words like unperson are used to make dissenters forgotten about the history and about social consciousness. The language practice diminishes human identity as a product of the political authority and as such, nominalizes the argument put forward by Fairclough that discourse does not merely represent meaning, but it influences societal norms and values as well.

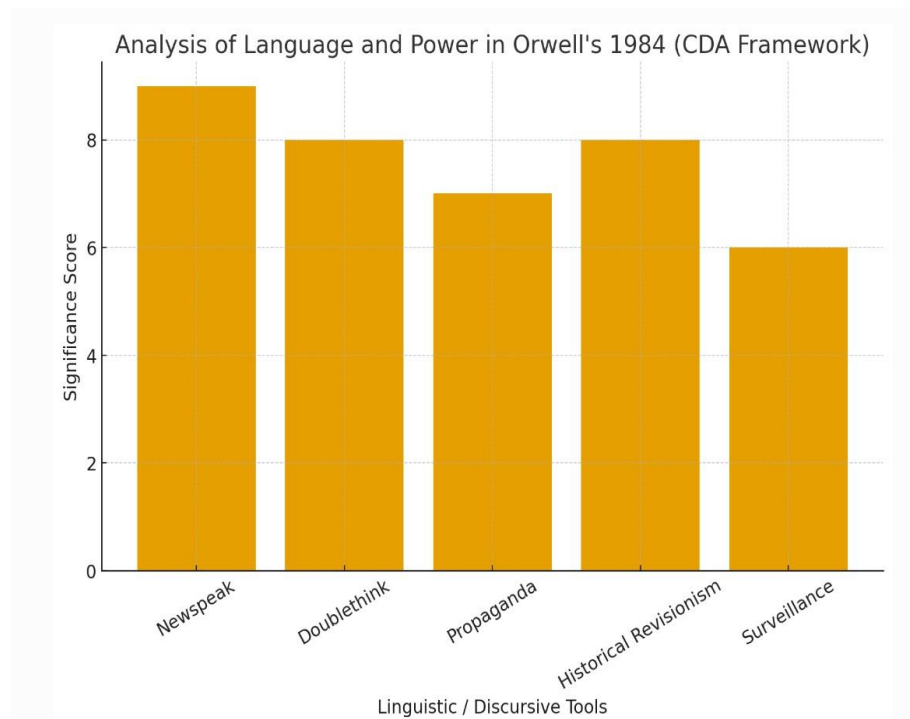
Fighting Linguistic Oppression

Individual gestures, like Winston writing in his diary that he is Down with Big Brother, are gestures of trying to reclaim the word as an individual agentic space. The conflict between institutional power and individual agency throws light to the maintenance of power and domination through language. Winston resistance This is despite the totalitarian talk, as language, even when it is privately resisted by Winston, can still claim identity and oppose power.



Key Findings

1. Language in 1984 is considered as one of the main sources of power, as it is a means of controlling the thinking and the actions.
2. Newspeak and other linguistic techniques can effectively restrict the conceptual domain of the opposition so that it becomes harder to rebel.
3. Propaganda and historical revisionism are some of the discursive practices by the Party that support its hegemony by defining collective memory, identity, and ideology.
4. The sociocultural background of the novel focuses on the importance of linguistic manipulation to totalitarian rule of the Party, as an example of inseparability of language and power.





These findings underscore the deep meaning of Orwell in his critique of the use of language as an instrument of Results and Discussion. The 1984 analysis in terms of the Critical Discourse Analysis (CDA) framework by Fairclough highlights the deep underlying ways in which Orwell presents language as a means of power. Through a textual-discursive and sociocultural analysis of the novel, this paper will identify the ideological and authoritarian dominance that is established through the systematic use of language by the Party. Both the processes of linguistic manipulation and their more general sociopolitical implications are emphasized in the results, which can be used to understand the process of power in the totalitarian regimes. Newspeak operates at the textual level, as a conscious deprivation of vocabulary, which is supposed to do away with the conceptual instruments that are required to rebel. Any word that may express dissent, freedom or critical thinking is either condensed or eliminated altogether making people incapable of expressing opposition. The examples of party slogans include: War is Peace, Freedom is Slavery and Ignorance is strength, all of which have paradoxical forms and require the use of double think which then forces citizens to believe in the contradictory nature and accept the realities created by the Party. Such writing characteristics show that Orwell has issued a warning that there is an inherent connection between language and thought.

at the discursive level, the Ministry of Truth and the ritualized spread of propaganda at the Two Minutes Hate display how the Party continues to be in control by institutionalizing its operations. Such practices distort the memory of a group, strengthen ideological devotion and deny an opportunity to create other stories. The Party sets itself hegemony over both information and perception by managing the production and circulation of discourse as it is aligned with the concept of discursive hegemony of Fairclough.



In the sociocultural level language is incorporated in greater forms of power. Societal stratification, surveillance and manipulation of thought using Newspeak and the Thought Police depicts how the manipulation of language can be used to maintain hierarchical power. The cognitive and emotional reactions of people are molded to conform to the ideology of the Party, and the issues of personal agency and independent thinking are not given much ground.

Conclusion

This paper shows how in 1984, language is the key to power construction and sustenance in the book of George Orwell. Based on Fairclough CDA framework, the study shows the role of textual, discursive and sociocultural aspects of language as a tool of totalitarian control. Using Newspeak, the Party controls the words and gets rid of ideas that might allow opposition, making insurrection almost impossible. The manipulation of logic and perception is made by the use of slogans and double think, which force people to believe in the ideological contradictions. Propaganda rituals arouse mass feeling and affections, and historical revisionism formalizes Party dominance over the memory and the truth. All those mechanisms reflect the way Orwell criticizes the manipulation of language as a way of domination. The results highlight the enduring relevance of Orwell's critique of linguistic manipulation in contemporary political discourse. The 1984 of Orwell works as a mirror with which to see through authoritarian governments that use language to sustain power, influence ideology and stop thought. Through the analysis of the novel by CDA as proposed by Fairclough, this paper adds to the further understanding of the complex relationship between language and power and ideology and the fact that Orwell continues to be relevant in the modern socio-political discourse.



Future Research Directions

The results of this research on the topic of language and power relations in the book 1984 by George Orwell offer a few directions of the further research: Comparison of Studies: Future studies would look at similarities between linguistic control as portrayed by Orwell and the actual authoritarian regimes in the modern world. These comparative studies would enhance the insight into how language can be used as a source of power both in the fictional and historical/modern context. Interdisciplinary Approaches: A combination of linguistic analysis with psychological and sociological outlooks may offer information on the cognitive and emotional impact of linguistic manipulation on individual persons and the society. This would broaden the interpretation of the way language influences thinking, actions and conformity of people subjected to repressive regimes. Contemporary Technological Conditions: Exploring the Orwellian themes in the context of digital communication, social media, and artificial intelligence might allow seeing how the linguistic manipulation is expressed in modern times. Research could be done on the use of algorithms, automated content moderation, or narrative framing as current Orwellian manipulation of information and ideas. Cultural and Linguistic Adaptations: Some research might be done on how Orwellian critique can be applied in other cultures and languages around the world. This kind of research would offer an international understanding of linguistic domination, where various linguistic practices and cultural systems come into play with powers and social subjugation systems. Pedagogical Implications: Future research might concentrate on ensuring that 1984 by Orwell is included into learning programs to instruct people on the critical thinking of language and ideology. This strategy would provide the students with the analytical tools to be aware of and resistant to linguistic manipulation in past and the present.



Prolonged Literary Analysis: Running CDA as put forward by Fairclough to other works by Orwell (like *Animal Farm*) or even to dystopian works would mark similar trends in the processes of linguistic control and power relations. These analyses would contribute to better knowledge of the thematic and ideological continuities of the oeuvre of Orwell and the dystopian genre in general. Following these instructions, the future research might enhance the observations of this study and contribute to more multidimensional and detailed cognition of the intricate interplay of language, power, and society in literature and interpersonal discourse.



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