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A MAN AGAINST THE SYSTEM: THE LEGACY OF GEORGE ORWELL'S "1984"

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## PREFACE

The famous, widely cited warning from George Orwell's book "1984" *Big brother is watching you* is still topical more than half a century after the book was published: topical both in literature and in the modern world. The Cold War has long been a history, and totalitarianism is living out its last days. However, the veil of mystery over events of that time is gradually being lifted by revealing the facts about totalitarian countries in the 20<sup>th</sup> century. With this knowledge of the past there is a chance to understand what is still happening in our nowadays e-society which can be described in Orwell's images of "1984".

The aim of the present Bachelor's research is to reveal similarities between the fictional society of "1984" and modern North Korea and even modern democratic society with its technologies and how this society fits into the context of a dystopian world.

The research paper consists of the following parts: the introduction, two chapters, the conclusion, and the summary in Estonian and the list of references. The Introduction briefs about the definitions of dystopia and totalitarianism, and it gives an overview of these issues against the historical background presented in the sources under analysis. The introductory part also presents key facts about George Orwell's biography and literary works which support the author's research. Chapter I "A Man against the System" shows how totalitarianism has become a prerequisite for writing dystopian novels and what inspired Orwell to write his main work; the chapter analyses the idea and themes of the book. Chapter II "Orwell's Bequest to the Future Generations" considers in more detail the main aspects of totalitarianism in the novel "1984" and it attempts to draw parallels between the novel and the real totalitarian states, as well as with the nowadays e-society. The Conclusion summarises the research outcomes.

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## INTRODUCTION

Art has always anticipated social change. What awaits us in the future? Which way will humanity choose? Whether it will extract the experience of the mistakes of past generations to be able to build a perfect society? Literature for a long time has been looking for answers to these questions. The most dangerous social trends are reflected in the dystopian genre. Traditions of this genre in Western literature and their realization in George Orwell's novel "1984" are the subject of this study.

Topicality of the research can be supported by the fact that the works in the dystopian genre are often subject to political and/ or philosophical analysis, with literary studies of the dystopian genre being the least developed.

The present research focuses on Russian language literary sources published in the late 1980s to the early 1990s. This particular focus is explained by the fact that that was the period which witnessed the collapse of the USSR, the country which was used as a model of the dystopian society by dystopian writers, including George Orwell. Later, the subject of totalitarianism which was allowed then to be analyzed and criticized as much as possible became one of the most important aspects of the study in political sciences, history, philosophy and literature, but it reflected post-Soviet era criticism.

### Dystopian Novels

Dystopia usually portrays societies that have come to the socio-moral, economic, political or technological deadlock due to a series of bad decisions taken by mankind. Inhuman totalitarianism, dictatorship, lack of freedom, fear, whistle blowing, hopeless struggle – these are the themes addressed by this genre. The plot is often built on countering individual or small group of individuals ruling dictates, often ending in defeat heroes (Morson 1991:233-236).

### *Origins of Dystopia*

Dystopia as a genre of utopia (Greek *ou* – no, no and *topos* – a place that does not exist, another explanation: *eu* – good and *topos* – a place that is a blessed place), a literary and artistic product containing a picture of an ideal society and which is populated by happy people living in conditions of perfect policy. At the heart of utopia there is a religious, mythological idea of the

Promised Land. It is a genre originated during the Renaissance; the name was coined in the book *Utopia* by Sir Thomas More, English politician and humanist, published in 1516. The events of the book take place on a fantastic island of Utopia, where there is no private property, labour is everyone's duty, and the distribution of benefits corresponds to the needs of citizens. By creating the book More partially relied on Plato's dialogue "The State". The ideas of Thomas More were also used in the development of "Sun City" (1602) by Tommaso Campanella. The dreams of the perfect world also indulged Francis Bacon ("New Atlantis", 1627), Ignatius Donnelly ("Golden Bottle", 1892), Edward Bellamy ("Golden Age", 1888); other Utopian lines can be also seen in the works of Voltaire, Rousseau, Swift (Ionin 1988: 38-41).

The term "dystopia" was coined by British philosopher John Stuart Mill in a parliamentary speech, in 1868, but dystopian elements appeared in literature much earlier. These features can be traced in the third book of "Gulliver's Travels" (1727) by Jonathan Swift, where the flying island of Laputa is a description of technocratic dystopia. Dystopian elements can be found in books by Jules Verne ("Five hundred million Begum"), HG Wells ("When the Sleeper Wakes", "First Men in the Moon", "The Time Machine"), Walter Besant ("Inner House"), Jack London ("The Iron Heel") (Tsalikova 1991:128).

### *Dystopia in the 20<sup>th</sup> century*

The genre of dystopia flourished during the First World War to accompany revolutionary changes in some countries to show the reality of utopian ideals. The Bolshevik Russia was the place where dystopian ideals were revealed in Yevgeny Zamyatin's novel "We" (1924), which describes a highly mechanized society where an individual becomes a helpless numbered cog. Zamyatin laid the foundations for the future development of the genre; many of the details of the totalitarian system invented by the author later became classic in the works of dystopian writers around the world: forced eradication of dissent, intrusive media as the main way to instil the ideology, a developed tracking system, synthetic food, weaning people from displays of emotions. Dystopian ideas and images were further developed in Soviet dystopias of "Leningrad" by Mikhail Kozyrev, "Chevengur" and "Pit" by Andrei Platonov; anti-socialist sentiments also formed the basis of the works of "The Future of Tomorrow" by John Kendall (1933) and "Anthem" by Ayn Rand (1938).

Besides socialism, the twentieth century presented writers with such anti-utopian theme as fascism. The first anti-fascist work, the “City of Eternal Night” was written by American Milo Hastings in 1920, just one year after the occurrence of the NSDAP (German: *Nationalsozialistische Deutsche Arbeiterpartei*). In this visionary novel Germany is fenced off from the world in the underground city near Berlin, where the set “Nazi utopia” inhabited by genetically bred races of super humans and their slaves. The theme of fascism was developed by HG Wells (“Mr. Parham autocracy”, 1930), Karel Capek (“War with the Newts”, 1936), Murray Constantine (“Night of the swastika”, 1937).

Aldous Huxley’s dystopia “Brave New World” (1932) skilfully dissects capitalism brought to the point of absurdity. The author portrays a caste technocratic state based on the achievements of genetic engineering, where chronology is from the Christmas American automobile magnate Henry Ford, and where such concepts as “mother”, “father”, “love” are considered obsolete.

Variations of the theme of totalitarianism and absolute conformity can be found in the works of George Orwell “Animal Farm” (1945) and “1984” (1948). Orwell’s ideas were later developed in “Fahrenheit 451” by Ray Bradbury and “A Clockwork Orange” by Anthony Burgess (both published in 1953).

Currently, the dystopian genre largely merges with science fiction and post-apocalyptic; as a logical continuation of the tradition of the technocratic dystopia the genre of cyberpunk has become popular in literature and cinematography (Tsalikova 1991:130-141).

### **Dystopia as a Literary Genre**

Dystopia is a logical development of utopia. In contrast to the latter, dystopia casts doubt on the possibility of achieving social ideals and the establishment of a just social order. Flourishing of dystopia falls on the twentieth century, a century of turbulent social-political and cultural events of the two world wars and revolutions, intensive development of science and the creation of totalitarian regimes. Novels of this genre often suggest the possibility of an alternative future and frequently dissipate utopian ideals, warning us about the need to remember the past to look with confidence in the future. The threat of the loss of morality caused by the scientific and technological progress makes the spiritual and physical enslavement of mankind quite possible. Ideas and goals of dystopian writers do not differ from each other significantly: by using

literature means of expression they act as literature scientists for a large readership. The dystopian genre – unlike any other literature genre – is strongly associated with historical reality. Dystopia highlights the most dangerous from the point of view of the authors social trends such as fascism, totalitarianism. Works of this genre are both a response to these trends, and the prediction of their future development. Features of a society, causing the largest opposition, are attributed to some imaginary society which is located at a distance in space or time. Actions take place either in a dystopian future or geographically isolated areas of land.

The society described in dystopia is usually depicted as being stalled – economically, politically or technologically, which in its turn results in a number of wrong decisions taken by mankind: an uncontrolled technological progress expressed in robotics production and introduction of technically advanced systems for tracking population crisis of overproduction and rearmament, or a dictate who is growing for years and keeping at bay the entire state, or financial redundancy that impoverishes morals of people, or it may be a combination of these reasons.

The plot is built on the conflict of an individual or a small group of individuals fighting against prevailing dictates. The fate of protagonists varies, but in most cases dystopian novels lack happy endings, and the main character is living in despair, moral and / or physical. The dystopia genre specifies the common to literature and art question of the man. Dystopian writers like naturalists conduct scientific experiments on the public nature of the man by observing a deliberately distorted, deviant human being and watching how s/he will behave. In this case dystopian writers make a person choose one of two possible ways out of certain existential situations: either to obey and accept the terms offered, and as a result, to lose their human essence, or to fight for the unknown (Novikov 1989:21-220). Formally dystopia can be referred to utopia as a logical development of the latter. However, utopia focuses on demonstrating positive features of the described social and / or political system, but dystopia displays its negative traits. Moreover, dystopia usually deals with more complex social models than utopia.

Another important distinction is the limitations of utopia as a genre, and its inability to be reinforced by historical examples. Dystopia, in this case, is a genre which is more relevant because themes and patterns that can serve as its basis can be multiplied and modified together with humanity (Morson 1991:230-254).

## **George Orwell and Dystopian Novels**

George Orwell (his real name was Eric A. Blair) never took for granted commonplaces or borrowed theories. Having witnessed the dramatic events of the 30-40s, he seemed to be kept abreast of the time, he was uncompromisingly committed to the truth and always fought against lies, wherever it came from – “right” or “left”. His main opponent was totalitarianism in whatever ideological propaganda garments it might dress itself. He saw in it a threat to freedom and democracy, to human values. Orwell was very close to the idea that he was never tired of repeating: democracy is impossible without the enlightenment of people, and education of people, i.e. without democracy.

Orwell has left an extensive legacy that we are only beginning to discover. Aside from the mentioned works, he wrote five novels. Several books of essays and memoirs on topic of the Spanish war (“Homage to Catalonia”). Articles, notes, reviews, radio broadcasts, letters made three plump volumes, approximately of 500-600 pages each (Tsalikova 1989:15-27).

Orwell was one of the most brilliant British journalists. As a newspaper columnist and radio commentator he wrote a lot, but his output was not reportorial shorthands, with everyday discontent that puts Orwell in line with the classics of English essays – such as Swift and Hazlitt. Orwell wanted to help his readers get rid of false dogmas and myths templates. One of the most dangerous myths was that of “the Soviet myth” supported by the West and totalitarian Stalinist propaganda. He believed that it was his duty to write about it, even when his position was not popular during the Second World War. After the publication of “Animal Farm” Orwell’s literary work has been associated with many difficulties - it coincided with the year of Tehran (Meeting of coalition in Tehran in 1943), the apogee of the anti-Hitler coalition.

The most famous works of George Orwell are the satirical “Animal Farm” (1947) and the dystopian novel “1984” (1949). In “1984” Orwell portrayed the future world society (“Oceania”) as a totalitarian hierarchical system based on the sophisticated physical and spiritual bondage. The story permeates general fear and hatred where the townsfolk exist under the constant supervision of the “Big Brother”. One of the major controversies about the novel “1984” is the question of the inverse image of the world: Was there a possible parallel between the present and future of the USSR? , Was Stalin that famous “Big Brother”? . The novel suggests other references to what is described in Oceania, but not only Stalinism.



Similarly to the “Animal Farm,” it is necessary to consider social disease deeply rooted in the atmosphere of the XX century and which manifests itself differently but still kills identity methodically by reinforcing ideology and power. This may be the power of the Big Brother, staring from thousands of portraits, or the power of anonymous bureaucracy. In one of its embodiments, it is the ideology of Stalinism, in the other – the doctrine of racial and national superiority, and in the third – a set of ideas of aggressive technocracy who dream of universal robotics. However, all these options involve the nullity of man as an individual, absolutism of state power which relies on the concept of ideology and only on communistic, but totalitarian in all aspects. Such ideological concept implies the absence of dialogue between the individual and the state (Mosina 1999:216).

Personality in the logic of the system is nothing and it should be turned into a camp dust. Power under any circumstances cannot be satisfied with the achieved power. It is obliged to continue to get stronger and up to increasingly higher levels, because it is the law of its existence: people in power create nothing but slavery and fear, they do not know the values or interests, above themselves. According to O’Brien, one of George Orwell’s characters, the state represents, “the purpose of repression – repression. Objective torture – torture . Objective power – power” (Orwell 1949:233). In the 20th century, this idea made its many ways, becoming the foundation of utopias which became real, turned into a nightmare. Orwell showed a society where it happened. And it is recognizable as a model, which had enough impressions and imitations (Zverev 1989: 41-54)

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To conclude, the introductory part of the present paper has considered dystopia as a literary genre and looked at the origins of this literary genre, with a short summary of the well known works of the masters of the genre. The dystopian genre gained its immense popularity only in the 20th century although there were many successful works written in that genre before that century. But why has dystopia as a literary genre become so popular only in the 20th century? This is what the next chapter discusses. It also considers the development of the dystopian genre in the 20<sup>th</sup> century; it analyses what inspired Orwell to write the novel “1984” . The analysis is based around the hypothesis that dystopian society’s of “1984” features (the fear of war, propaganda and total control and surveillance over citizens) are characteristics of modern societies.

## CHAPTER I

### A MAN AGAINST THE SYSTEM

#### **Totalitarianism in the 20th Century as Background to Dystopian Novels**

There are several fundamental differences between totalitarianism and all orthodox systems of the past, European as well as Eastern. The most important of them is that these systems have not changed, and if changed, then slowly. In medieval Europe, the Church defines what to believe in, but at least it allows a person to keep the same beliefs from birth to death. It is not required to believe in one concept today and tomorrow – in another. And today the situation is the same for any follower of the Orthodox Church: Christian, Hindu, Buddhist, Mohammedan. In some respects, the circle of human's thoughts is obviously limited, but this circle he kept all his life and nobody encroaches the person's feelings.

Totalitarianism is the exact opposite. The key feature of the totalitarian state is to control ideas without focusing on one of them in particular. It is a nominated dogma, non-negotiable, but which varies from day to day. Dogmas are necessary for reaching absolute obedience of subjects, but they need adjustments, demand-driven policy of the authorities. Declaring itself infallible, a totalitarian state at the same time rejects the notion of objective truth. It is clearly seen by taking the following example: until September 1939 every German man was required to feel disgusted and horrified towards Russian Bolshevism; after September 1939 – enthusiasm and passionate sympathy. In case of the war between Russia and Germany, it was very likely in the next few years to have a new propaganda move to change this attitude. This influence on peoples' minds was reflected in literature. Creativity allows to create incredible masterpieces. However, one of the main features of totalitarianism is the suppression of creativity, transforming literature in a tool which will be managed the dictators. It was already seen in the mid-twentieth century in Fascist Italy, Nazi Germany where inappropriate regime books were burned, and in the Soviet Russia at the that time all the "wrong" writers were all imprisoned or shot.

The origin of totalitarianism in the early twentieth century is a very natural process. During this period, the most dramatic changes occurred to the whole existence of the human society: the crisis of the monarchical system, scientific and technological progress which led to the creation of the most powerful weapon of mass destruction, the first large-scale bloodshed war altogether caused by the division of spheres of influence of the world empires. Such events could

not but affect the psyche and outlook of contemporaries. In the minds of people there was entrenched a clear idea that the material well-being and social protection is directly related to the military potential of the state. This explains the fact that the first media totalitarianism led by Adolf Hitler without even trying to hide authoritarian ambitions became official at the government level already in 1933.

Fascist totalitarian regimes were established in Spain, Portugal, Italy, Germany, Bulgaria and Romania, and they enjoyed absolute support of the people of these countries. Economic and social life of the states was completely subordinate to the militaristic policies which eliminated democratic institutions; the state controlled all spheres of public life and was widely supported by big and small business and peasantry.

The USSR took a special place among a number of totalitarian states. Unlike the Nazis, the Bolsheviks initially camouflaged humanistic, democratic aims. The Stalinist model of an authoritarian state is the embodiment of revolutionary totalitarianism.

Manipulating the sentiments of the masses, using the methods of political propaganda, for several years, “the leader of all times and peoples” could turn de jure a liberal socialist state into an authoritarian empire with dictatorial communist regime, which is essentially little more than fascist (Drabkin 1996:15-38).

The basis of totalitarian regimes of the twentieth century was primarily in the utopian ideology that was accompanied by effective and understandable for the layman purposes. To achieve those objectives the leaders of totalitarian states used unfettered violence and terror against their fellow countrymen and other nationalities.

A large-scale political propaganda which idealized the leader and main principles of his policy was used to suppress any opposition sentiment among population. The basis for the emergence of totalitarian regimes was the idea of the superman, which actively continued to exist in a totalitarian society: fascists’ super man was Aryan, the Communists working revolutionary. Population of totalitarian states does not represent a full-fledged civil society; on the contrary, it was a crowd which was completely subordinated to the will of the ruler (Aron 1993:109).

The totalitarian regime disappeared with the fall of the Third Reich and Stalin’s death but many states continued the dictatorial tradition of the fathers of totalitarianism in the late twentieth century. Among them are Chile (A. Pinochet), Romania (Nicolae Ceausescu), China

(M. Zedong) and North Korea (the Kim dynastic clan safely ruling and the present day). Totalitarian regimes in these countries led to the deaths of millions of citizens, repeating the beginning of the 20th century.

Complete extermination of totalitarianism as a political phenomenon is only possible by building a democratic society in authoritarian states and the overthrow of dictators in senior positions (Drabkin 1996:480-501).

### **Life as Struggle**

Orwell was a socialist. As a volunteer in the Spanish Civil War (1936-1939), he fought for his political ideals. However, Orwell treated communism and totalitarianism in general pretty negatively. It is worth noting that his negative views were directed to the USSR as Orwell believed that the Soviet Union had betrayed the ideas of socialism and turned it into authoritarianism and dictatorship.

His main creation, the novel "1984", where he painted in detail the society that is mired in a total dictatorship which affects all spheres of life. People's freedom is rooted in their thoughts, but fear created such paranoia that people are afraid to even think about anything else. Orwell was against government interference in people's personal lives. A man was to be the creator of his own destiny, working for the benefit of society. Socialism is based on this idea.

Orwell portrayed the world war in the novel "1984" as well as opposition to Nazism and communism very well. Among the allies of the USSR there were such democratic countries as the United Kingdom and the USA, though Orwell believed that the Second World War was the battle of titans between Germany and the USSR. In the novel "1984" the totalitarian regime tries with infinite zeal to expand its borders and fight with both an "external" and "internal" enemy. In the history of Nazi Germany Jews were considered to be an internal enemy, and Communists were external ones. The USSR external enemy was capitalism with its resulting imperialism, although the need to expand its "empire" even after the Second World War was fully supported by the Soviet Union.

Orwell's late 1930s essays reveal his assumptions and the belief that a military confrontation between the two totalitarian regimes is only a matter of time. That is what actually happened in the 1940s.

In 1941, George Orwell wrote that totalitarianism encroached on freedom of thought as the world had never before imagined. Moreover, the control of thought was intended not only as prohibitive, but also as constructive. It was not only forbidden to express and even speculate on certain topics, but there were strict regulations as to what people should think. The officially established ideology was meant to control people's emotions and way of thinking and behaviour with the ultimate goal to isolate a man from the outside world as much as possible by creating an artificial environment, denying the possibility of comparison.

In addition, a complete transformation of a man was aimed to develop a new type of personality - a *homo totalitarios* with its special political warehouse, special mentality, mental and behavioural characteristics. Through standardization and unification of the individual the media suppressed personal rights as well. (Gadziev 1997: 141-150).

In the dystopian novel “1984” Orwell did not aim to create a specific Soviet reality, but he however, modelled a polity, surprisingly reminiscent of Stalin. The year 1984 (which seemed to be so far away then) is the year of a revolutionary utopia’s celebration which was embodied in a militarized state.

The plot covers the clash between a personality and a state based on hatred. In the country of Oceania, led by Big Brother, where the idea of total power developed fully, even where love and the possibility of thinking is controlled by the state.

Winston Smith, an intellectual, a forty-year employee of the Ministry of Truth, is suspected of deviation from the prescribed regulations: he had the misfortune to answer the feeling of love and became a victim of his feelings. The State is absurd and unnatural. The country maintains total surveillance in apartments – people cannot turn TV screens off as they are both eavesdropping and spying devices. People are controlled in each apartment, organization, enterprise, even in the meadows and forests; helicopters fly to look in the windows located very high above the ground, and some devices even catch heartbeat rhythms. The unlimited power of the party demands that its members have not only right views, but also right instincts/ As Ionin (1988:38-53) argues that the society depicted by Orwell is totally controlled by the state.

The Ministry of Truth is responsible for information, education, leisure and arts, the Ministry of Love cares about benevolence citizens; the Ministry of Peace is in charge of the war, The Ministry of Economy (or as it’s called the Ministry of Abundance) is responsible for the

distribution of products among the population. The Ministry of Truth, the Ministry of Love, the Ministry of Peace, as they are called in Newspeak exist, but there is no truth, no love, no peace, no abundance. The world is divided into three superpowers (except Oceania, the Empire of the Big Brother, there are two other states in the novel – Eurasia and Ost-Asia) which are in the permanent state of war. To intimidate citizens television demonstrates fighting between enemy soldiers; prisoners of war are subjected to public executions and as residents lose their humanity Oceania craves for blood (Ionin 1988:38-51).

The Party vigilantly ensures that its citizens do not experience such feelings as what is called in its old language love. “All marriages between members of the party claimed a special committee, and if the impression that the future spouses are physically attractive to each other, they were refused permission. In the marriage recognized only one goal: to produce children for service to the state as Ionin (1988:38-55) in his analysis reveals.

In the Ministry of Truth, where the protagonist works to rewrite history, documents are corrected to answer the right spirit of the authorities; names are crossed out as “enemies”; figures, facts and events are changed and modified so that the authorities can demonstrate their wisdom and foresight. Party propaganda in Oceania is aimed at strengthening the dictatorship, demonstrating the absurdity of their lives with the slogans “War - this is the world”, “- Freedom is Slavery,” “Ignorance - force.” (Orwell 1949:5).

To conclude, the novel “1984” can be considered as a substantial study of totalitarianism. It highlights such features of the totalitarian society as the total misinformation of population, the destruction of both physical and intellectual potential of a man; it is a society that is built on the principle of total control and suppression of the human mind.

Little is known about true causes of why Orwell wrote his famous novels, it is often believed that they reflect the Soviet reality during the reign of Joseph Stalin in the USSR. Orwell had many difficulties in literary and journalistic life as well as the post-war years when the Soviet Union was an ally of Britain and actually saved from the Nazi occupation. According to a peer of Orwell, British political analyst, editor in chief of the magazine “New Statesman” Kingsley Martin, Orwell looked at the USSR with bitterly eyes of a revolutionary, disappointed in the offspring of the revolution, and believed that the revolution was betrayed, and the chief traitor, evil incarnate was Stalin. In the opinion of Martin Orwell is a fighter for truth annihilating down Soviet totems worshiped other Western socialists (Kingsley 1945:165-166).

George Orwell always angrily attacked western authors who in their works identified socialism with the Soviet Union, in particular, George Bernard Shaw. In contrast, as a Political Sciences Professor at the University of Stirling Stephen Ingle (2006:225) says, Orwell continually argued that countries are going to build a true socialism in the first place to be afraid of the Soviet Union, and not to try to take it as an example. Orwell hated the Soviet Union; he saw the root of the evil in the system where animals came to power. Orwell believed that the situation would not change even if Lenin had not died suddenly, and Trotsky remained at his post and was not expelled. What Orwell could not have possibly foreseen was the German attack on the Soviet Union and the subsequent alliance between Stalin and Churchill.

In the USSR, Orwell was under strict censorship and was almost never published for the masses. However, despite the ban, his books and other works have been translated into Russian and published a little circulation which was distributed only among a narrow circle of the Communist Party members.

Since 1984 in the Soviet Union there was a change in the attitude to Orwell and the novel “1984” in order to “whitewash” Orwell in the eyes of Soviet readers, making him almost an ally in the struggle against imperialism. And although the fact that the Soviet Union was understood under the Orwellian Eurasia, has never been in doubt, there were attempts to use Orwell's creativity at the service of the current Soviet politics and ideology. As Zinkevich (2001:91-168) notes the best Soviet literary minds referred to reviews of Orwell's works by their professional colleagues. As a result, in this field there has been a significant progress, but soon things took an unexpected turn - the Soviet Union collapsed, censorship disappeared as a phenomenon, and the novel hit the broad readership (Zinkevich 2001:91-168)

### **Idea of the “1984”**

It should be noted that though the works of George Orwell are treated differently they raised an exclusively sensitive string of public consciousness. Therefore, the response was a long, provoking debate directly related to the most difficult questions posed by the history of our century.

Orwell was very close to the idea that he was never tired of repeating: democracy is impossible without the enlightenment of people, and education of people is impossible without democracy. In the novel, a world society in the future – Oceania – is depicted as a totalitarian

hierarchical system based on the spiritual and physical enslavement of a man. Society members live in fear and hatred, are ready to betray friends or parents for the purpose of self-preservation. People do not live but exist under the watchful supervision and control of the Big Brother. George Orwell 's novel depicts a system where the logic of identity must be turned into nothing, “sprayed”. For this there is a strong state apparatus of the *vsestronnego* suppression of the human, which consists of the Ministry of Truth (minitrueth), the Ministry of Peace (minipax), the Ministry of Love (miniluv) and the Ministry of Abundance (mini plenty). Thought Police with its monstrous “newspeak”, the destructive action of linguistic units; a telescreen from which it is impossible to hide even the slightest change in facial expression. The “Hate Week” is designed to nurture the love of “Big Brother” and hatred of the enemies of the system, such as Emmanuel Goldstein.

It should be stated that in the history of foreign literature there are almost no novels, imagery of which would have produced the same strong public impression as images of “1984” by George Orwell. The images and word expressions such as “*Big Brother is watching you*”, *thought police*, *sex offender*, *room 101*, *thoughtcrime* (crime of thought) are well known even to those who have not read the novel and have not seen the film (1989). The name of the state ideology of the ruling Oceania “Ingsoc” should be seen in this context too. Orwell did not mean to say that “English Socialism” will inevitably lead to tyranny, he pointed out that no country, not even England, is not protected against such an outcome.

Erich Fromm said that “1984” Orwell is an expression of mood and even a warning. Mood, which it expresses, is very close to despair for the future of the man; it also warns that due to the technical progress people around the world might lose their most human qualities and become soulless machines. The main question that Orwell raises is whether there is such a thing as “truth”. If this is true, then by controlling the human mind, the Party controls the truth. Orwell clearly shows that in a society where the concept of truth as an objective judgment relating to the reality exists, any person belonging to a minority, can rightly consider himself a madman. (Tsalikova 1989:41-52).

Describing the dominant in “1984” way of thinking, Orwell finds the word that has entered modern vocabulary – “doublethink” as the ability to truly believe in two mutually exclusive things, or change their minds at the opposite due to an ideological necessity. The idea of doublethink is explained in the following expressions from the novel:



WAR IS PEACE

FREEDOM IS SLAVERY

IGNORANCE IS STRENGTH

(Orwell 1949:5)

Another point of discussion in the Orwellian society which is closely associated with the “doublethink”, is the successful manipulation of the consciousness of a man, a man says opposite of what he thinks, and thinks the opposite of the truth. Thus, for example, if a person has completely lost his/her independence, integrity, if s/he believes s/he is a thing, a part of the state, party or corporation, then two and two equals for him five, or “Slavery means freedom” and s/he is no more aware of the distinction between truth and lies.

To summarize, with George Orwell's dystopian “1984” a powerful warning was given to people about the danger of the society of robots who have lost the last traces of individuality, love, critical thinking, and who do not even realize it because of “doublethink”. And this idea does not only refer to Stalinist barbarism, in fact it applies to all people (Tsalikova 1989:51-65).

### **Fear of the Unknown**

The common fear of the unknown does not arise out of nowhere. Many anti-utopian works in the 20th century appeared not only due to the growing interest in science fiction and technology but to the necessity to reflect upon the quickly changing world where national borders are changed every decade and the development of technologies allows governments to view the world as a system which requires their control.

What is the 20<sup>th</sup> century remembered by? This is the century of wars, social and political catastrophes, and the age of totalitarian states.

What was the fear of Orwell? The country that defeated Nazism was also a totalitarian state at that time. The similarity of the novel “1984” with the Soviet Union is certainly undeniable, but later totalitarianism spread outside the USSR. Although states where power was concentrated in the hands of a small group were overwhelming in number until the 20<sup>th</sup> century, only in the 20<sup>th</sup> century control over citizens, the extermination of dissidents and use of information as a tool to monitor the citizens become that frequent.

In the mid-20th century after the Second World War and then the impending Cold War, Orwell feared that the future world could turn into a nightmare, where all technologies will be used solely by the state for person's control. Though the USSR is considered to be a prototype of the Orwell's future society, the horrors of a totalitarian regime could be also seen in other countries (China, North Korea, Cambodia) as the "Empire evil" that was created by Orwell.

Orwell prophetically spoke about global trends in the world system. However, the modern world today is very close to the idea of a single global state: global governance structures have already been created, a common ideology of democracy has been applied. These values are secular.

Even in democratic countries facts about spying on citizens and the use of personal information have been revealed. The scandal of the truly global scale with Edward Snowden has shown that the use of technologies for total surveillance is not fiction from some science-fiction novel anymore and it is reality.

Edward Snowden, the man who opened the eyes of the public, showed us that technology has long been used for surveillance and control, even over people. He chooses - like the hero of the novel "1984" - to confront against the system rather than to remain silent and be an obedient cog in this system, and although this scandal occurred in a fully democratic country, the USA, NSA's former employee revealed the truth which Orwell and his supporters were afraid of. The following extracts from Snowden's interviews illustrate his thoughts about modern society and what secrets it hides from us:

Edward Snowden says truth is scarier than fiction when it comes to Big Brother.

The 30-year-old who revealed the NSA's massive spying programs claims the widespread surveillance is far beyond the ominous thought police of author George Orwell's dystopian novel "1984."

"The types of collection in the book — microphones and video cameras, TVs that watch us — are nothing compared to what we have available today," Snowden said during "The Alternative Christmas Message," broadcast by Britain's Channel 4.

Snowden has been living under temporary asylum in Russia after leaking bombshell documents, showing the NSA routinely collected private information from people across the globe, including U.S. citizens and international political leaders — ostensibly to fight terror.

The revelations sparked widespread outrage and call for reform at home and abroad.

Snowden told Channel 4 Orwell's fictional invasions "are nothing compared to what we have today."

"We have sensors in our pockets that track us everywhere we go," he told Channel 4. "Think about what this means for the privacy of the average person.

"A child born today will grow up with no conception of privacy at all. They'll never know what it means to have a private moment to themselves an unrecorded, unanalysed thought. And that's a problem because privacy matters, privacy is what allows us to determine who we are and who we want to be."

Channel 4 selected Snowden to deliver its annual alternative to Queen Elizabeth's yearly Christmas message. Snowden had recently claimed in an interview with the Washington Post he had already accomplished his mission to publicize the spying programs. "I already won," Snowden told the paper.

“As soon as the journalists were able to work, everything that I had been trying to do was validated,” Snowden told the Washington Post. “Because, remember, I didn’t want to change society. I wanted to give society a chance to determine if it should change itself.” ( Doyle, Murphy. “Edward Snowden says NSA spying worse than Orwell’s “1984” in his “Alternative Christmas Message”. NEW YORK DAILY NEWS. December 25. 2013).

To follow Snowden’s opinion it can be concluded that Orwell predicted the society of future rightly. He was right that society has a tendency towards adopting a one single system, which he argues, has many both political and economic disadvantages. Orwell described such a fully controlled society in his novel, in 1984. However, today in 2014 Orwell’s description is very topical in many aspects. Similarly to the hero of the novel, Winston, and the hero of our real-time story Snowden contrasts himself with Goliath – the system in which we live, but often do not want to or are afraid to speak against. Technology in the novel and in our reality has become a means of power and control in the hands of the state. As Snowden says he does not want and cannot change the world, but at least he can give us the answers and we will decide whether we want to change something or not (ibid). Although Winston in the novel “1984” did not have a clear desire to change the system, but he at least wanted to be an individual, to have the freedom to choose, to think what he wants and to love who he wants.

## **CHAPTER II**

### **ORWELL'S BEQUEST TO THE FUTURE GENERATIONS**

George Orwell is famous by his dystopian "1984", sarcastically describing the totalitarian society in its all extreme. The author himself noted that his main goal is not to discredit any particular model and is directed specifically against totalitarianism in all its manifestations.

The reality, however, has shown that straight long dictatorship cannot stand for a long time. It is also the fact that it can be replaced indirectly from dictatorship to democracy while keeping the attributes described by Orwell, such as the subject of power - the people (instead of the elite circles), slavery - freedom. That in itself is a typical doublethink.

Such aspects of the invented dystopian world of the "1984" as the interminable war, the control of the media and surveillance of citizens are present in modern democratic countries. Although Orwell wrote about the fictional world of the future the image of which was inspired by the rule of tyranny and totalitarianism is in the middle of the 20th century in the USSR and other totalitarian countries, it is our 21st century reality as well.

#### **The Interminable War**

The term infinity can hardly be applied when it is used to describe a war: every war ever ends. However, the 20th century after the Second World War witnessed many conflicts such as the Vietnam War (1957-1975), the civil war in Korea (1950-1953). But though North Korea since the end of 1953 has not ceased to declare the imminent resumption of war, it uses propaganda and intimidation of its people about the coming war and it has a powerful propaganda among its citizens against its external and internal enemies. The war between North and South Korea have not ended but only moved to the passive stage. Decades of the fear of war have made North Korean citizens hate all western soldiers who are willing to give their lives for their leader.

The fear of war and the necessity to fight against enemies is in both – fictional and real today societies: the Big Brother instills fear in its people and every day there is much talking about it:

"The voice from the telescreen paused. A trumpet call, clear and beautiful, floated into the stagnant air. The voice continued raspingly: "Attention! Your attention, please! A newflash has this moment arrived from the Malabar front. Our forces in South India have won a glorious victory. I am authorized to say that the action we are now reporting may well bring the war within measurable distance of its end. Here is the newflash--" Bad news coming, thought Winston. And sure enough, following on a gory description of the annihilation of a Eurasian army, with stupendous figures of killed and prisoners, came the announcement that, as from next week, the chocolate ration would be reduced from thirty grammes to twenty. Winston belched again. The gin

was wearing off, leaving a deflated feeling. The telescreen -- perhaps to celebrate the victory, perhaps to drown the memory of the lost chocolate -- crashed into "Oceania, 'tis for thee". You were supposed to stand to attention. However, in his present position he was invisible. "Oceania, 'tis for thee" gave way to lighter music. Winston walked over to the window, keeping his back to the telescreen. The day was still cold and clear. Somewhere far away a rocket bomb exploded with a dull, reverberating roar. About twenty or thirty of them a week were falling on London at present. <...> Winston could not definitely remember a time when his country had not been at war, but it was evident that there had been a fairly long interval of peace during his childhood, because one of his early memories was of an air raid which appeared to take everyone by surprise. Perhaps it was the time when the atomic bomb had fallen on Colchester. <...> Since about that time, war had been literally continuous, though strictly speaking it had not always been the same war. For several months during his childhood there had been confused street fighting in London itself, some of which he remembered vividly. But to trace out the history of the whole period, to say who was fighting whom at any given moment, would have been utterly impossible, since no written record, and no spoken word, ever made mention of any other alignment than the existing one. At this moment, for example, in 1984 (if it was 1984), Oceania was at war with Eurasia and in alliance with Eastasia. In no public or private utterance was it ever admitted that the three powers had at any time been grouped along different lines. Actually, as Winston well knew, it was only four years since Oceania had been at war with Eastasia and in alliance with Eurasia. But that was merely a piece of furtive knowledge which he happened to possess because his memory was not satisfactorily under control. Officially the change of partners had never happened. Oceania was at war with Eurasia: therefore Oceania had always been at war with Eurasia. The enemy of the moment always represented absolute evil, and it followed that any past or future agreement with him was impossible." (Orwell 1949:23.29.30)

As follows from this passage in the world of Oceania where the protagonist lives there is howling since time immemorial with regular frightening of its people with the constant threat of attack and the inability to live peacefully. This aspect is similar to the situation in North Korea where there is a similar setting and atmosphere of hostility and hatred:

"North Korea's shrill threats of nuclear war may seem overblown or absurd, but they are well tailored to a domestic audience raised on the constant fear of imminent US invasion, analysts say. While Pyongyang's warlike rhetoric has to reach a certain decibel-level for the rest of the world to take note, North Koreans are weaned on a relentless, daily propaganda formula almost from birth. It paints a reality of North Korea as a racially pure nation surrounded by scheming enemies -- led by the United States -- who are bent on invasion and enslavement. Problems like food shortages are the fault of unfair, punitive sanctions aimed at weakening the North which must therefore focus all its resources on national defence for a final, decisive battle that could come at any time. From that viewpoint, the blistering threats and warnings emanating from Pyongyang make perfect sense, and the clearly exaggerated claims for the North's nuclear strike capability are -- in the absence of any information to the contrary -- taken at face value.

"The guy in the White House National Security Council knows it's absurd, but the guy watching on TV in Pyongyang is probably roaring his country on," said Daniel Pinkston, a North Korea analyst with International Crisis Group. B.R. Myers, an expert in North Korean propaganda, believes Pyongyang is exploiting current tensions to incite workers and get them to channel their rage at the US into projects such as a land-reclamation drive on the east coast.

"The regime can no longer fire up people with any coherent or credible vision of a socialist future, so it tries to cast the entire workforce... as an adjunct to the military," he told the New York Times.

"Work places are 'battlegrounds', and all labour strengthens the country for the final victory of unification," said Myers, professor of international studies at Dongseo University in Busan, South Korea.

Defectors note that much of working life in North Korea is placed in a combative, martial context. "We were at war all the time, all year round," Oh Ji-Heon, who fled the North in 2010, told the defector-run website, New Focus International. "In spring, there was the 'war of rice planting'. In summer the 'war of weeding'. Autumn was the 'harvest war' and in winter we fought the 'fishing war'," Oh said. "Every season brought a new enemy for us to conquer," she added.

The constant reinforcement of this state of permanent warfare means that inside North Korea at least, there is far less of a disconnect between people's daily lives and the regime's apocalyptic rantings against

Washington and Seoul. The outside world may roll its eyes at choreographed outpourings of public joy, grief or anger shown on television, but the fact they are stage-managed does not necessarily mean they misrepresent public passions. Orchestrated displays traditionally gear up around the time of key dates, such as the annual April 15 celebrations of late founder Kim Il-Sung's birthday.

The regime makes strenuous efforts to raise nationalist emotions to their peak for such events which provide a key opportunity to hammer home the message of a brave, encircled country united against a common foe. "The bottom line is that the average North Korean more or less believes the government version of reality," said long-time North Korea watcher Andrei Lankov, a professor at Kookmin University in Seoul.

"Even those who might be quite sceptical have enormous pride in their country and believe themselves to be the victims of a US conspiracy and under imminent threat of attack," Lankov said. To maintain this siege mentality, which it can exploit in numerous ways, the North Korean elite not only relies on a pervasive propaganda programme, but also a tight national information cordon.

Although new technology -- smuggled mobile phones and MP3 players -- have allowed more outside news to creep in, North Koreans still live in the most censored, isolated society on the planet. "It's easy to read North Korean propaganda, especially when it's at these current levels, as proof of mass national paranoia," Lankov said. "North Koreans aren't paranoid or delusional. They just don't have access to a reality that would challenge the assumptions they are fed," he said.

The North's rhetoric has climbed to new heights recently with fresh threats of "thermo-nuclear" war and warnings to foreigners living in South Korea that they should consider leaving for their own safety. But there are signs that the general atmosphere inside the country has shifted with the end of reservist military exercises. Sources in the North cited by the defector-run Internet newspaper Daily NK said that, up until last month, there were worker and farmer reservists on the streets, all armed and in uniform. "Now there are only workers with shovels, mobilized to produce manure for the farms. Even those soldiers who were living underground in the mountains have returned to barracks," said one source."(Hewitt,Giles."North Korea Propaganda Paints Image of Permanent War".Agence France Presse. 4<sup>th</sup> November 2013.)

Although aspects of the course in North Korea and the novel "1984" cannot match 100%, we can compare these two pieces and see a lot of similarities between them. Fear that creates them affects all areas of life involving the common man in the so-called fighting, when a person is waiting for the war every day, and the state-controlled media and other institutions only add fuel to the fire evoking all the great climate of fear of war and hatred.

That endless war lasts in a real example of today North Korea and in the fictional world of the novel. Entire generations do not know any other life similarly to the protagonist of the book, which tries in vain to remember when the war started but cannot because it is his whole life.

## **The Propaganda**

Another aspect of the novel that can be compared with the world today is propaganda and control over the media. The case of North Korea can be again taken as an example. Although propaganda and media dictatorship have been there since the middle of the 20<sup>th</sup> century, fact is that the situation has not changed in the last 60 years and it remains a part of our world.

In order to see how propaganda works in the novel, the following extract from the book is considered:

“The next moment a hideous, grinding speech, as of some monstrous machine running without oil, burst from the big telescreen at the end of the room. It was a noise that set one’s teeth on edge and bristled the hair at the back of one’s neck. The Hate had started. As usual, the face of Emmanuel Goldstein, the Enemy of the People, had flashed on to the screen. There were hisses here and there among the audience. The little sandy-haired woman gave a squeak of mingled fear and disgust. Goldstein was the renegade and backslider who once, long ago (how long ago, nobody quite remembered), had been one of the leading figures of the Party, almost on a level with Big Brother himself, and then had engaged in counterrevolutionary activities, had been condemned to death, and had mysteriously escaped and disappeared. The programmes of the Two Minutes Hate varied from day to day, but there was none in which Goldstein was not the principal figure. He was the primal traitor, the earliest defiler of the Party’s purity. All subsequent crimes against the Party, all treacheries, acts of sabotage, heresies, deviations, sprang directly out of his teaching. Somewhere or other he was still alive and hatching his conspiracies: perhaps somewhere beyond the sea, under the protection of his foreign paymasters, perhaps even -- so it was occasionally rumoured -- in some hidingplace in Oceania itself. Winston’s diaphragm was constricted. He could never see the face of Goldstein without a painful mixture of emotions. It was a lean Jewish face, with a great fuzzy aureole of white hair and a small goatee beard -- a clever face, and yet somehow inherently despicable, with a kind of senile silliness in the long thin nose, near the end of which a pair of spectacles was perched. It resembled the face of a sheep, and the voice, too, had a sheep-like quality. Goldstein was delivering his usual venomous attack upon the doctrines of the Party -- an attack so exaggerated and perverse that a child should have been able to see through it, and yet just plausible enough to fill one with an alarmed feeling that other people, less level-headed than oneself, might be taken in by it.

He was abusing Big Brother, he was denouncing the dictatorship of the Party, he was demanding the immediate conclusion of peace with Eurasia, he was advocating freedom of speech, freedom of the Press, freedom of assembly, freedom of thought, he was crying hysterically that the revolution had been betrayed -- and all this in rapid polysyllabic speech which was a sort of parody of the habitual style of the orators of the Party, and even contained Newspeak words: more Newspeak words, indeed, than any Party member would normally use in real life. And all the while, lest one should be in any doubt as to the reality which Goldstein’s specious claptrap covered, behind his head on the telescreen there marched the endless columns of the Eurasian army -- row after row of solidlooking men with expressionless Asiatic faces, who swam up to the surface of the screen and vanished, to be replaced by others exactly similar. The dull rhythmic tramp of the soldiers’ boots formed the background to Goldstein’s bleating voice. Before the Hate had proceeded for thirty seconds, uncontrollable exclamations of rage were breaking out from half the people in the room. The self-satisfied sheep-like face on the screen, and the terrifying power of the Eurasian army behind it, were too much to be borne: besides, the sight or even the thought of Goldstein produced fear and anger automatically. He was an object of hatred more constant than either Eurasia or Eastasia, since when Oceania was at war with one of these Powers it was generally at peace with the other. But what was strange was that although Goldstein was hated and despised by everybody, although every day and a thousand times a day, on platforms, on the telescreen, in newspapers, in books, his theories were refuted, smashed, ridiculed, held up to the general gaze for the pitiful rubbish that they were -- in spite of all this, his influence never seemed to grow less. Always there were fresh dupes waiting to be seduced by him. A day never passed when spies and saboteurs acting under his directions were not unmasked by the Thought Police. He was the commander of a vast shadowy army, an underground network of conspirators dedicated to the overthrow of the State. The Brotherhood, its name was supposed to be.

There were also whispered stories of a terrible book, a compendium of all the heresies, of which Goldstein was the author and which circulated clandestinely here and there. It was a book without a title. People referred to it, if at all, simply as the book. But one knew of such things only through vague rumours. Neither the Brotherhood nor the book was a subject that any ordinary Party member would mention if there was a way of avoiding it. In its second minute the Hate rose to a frenzy. People were leaping up and down in their places and shouting at the tops of their voices in an effort to drown the maddening bleating voice that came from the screen. The little sandy-haired woman had turned bright pink, and her mouth was opening and shutting like that of a landed fish. Even O’Brien’s heavy face was flushed. He was sitting very

straight in his chair, his powerful chest swelling and quivering as though he were standing up to the assault of a wave. The dark-haired girl behind Winston had begun crying out “Swine! Swine! Swine!” and suddenly she picked up a heavy Newspeak dictionary and flung it at the screen. It struck Goldstein’s nose and bounced off; the voice continued inexorably. In a lucid moment Winston found that he was shouting with the others and kicking his heel violently against the rung of his chair. The horrible thing about the Two Minutes Hate was not that one was obliged to act a part, but, on the contrary, that it was impossible to avoid joining in. Within thirty seconds any pretence was always unnecessary. A hideous ecstasy of fear and vindictiveness, a desire to kill, to torture, to smash faces in with a sledgehammer, seemed to flow through the whole group of people like an electric current, turning one even against one’s will into a grimacing, screaming lunatic. And yet the rage that one felt was an abstract, undirected emotion which could be switched from one object to another like the flame of a blowlamp. Thus, at one moment Winston’s hatred was not turned against Goldstein at all, but, on the contrary, against Big Brother, the Party, and the Thought Police; and at such moments his heart went out to the lonely, derided heretic on the screen, sole guardian of truth and sanity in a world of lies. And yet the very next instant he was at one with the people about him, and all that was said of Goldstein seemed to him to be true. At those moments his secret loathing of Big Brother changed into adoration, and Big Brother seemed to tower up, an invincible, fearless protector, standing like a rock against the hordes of Asia, and Goldstein, in spite of his isolation, his helplessness, and the doubt that hung about his very existence, seemed like some sinister enchanter, capable by the mere power of his voice of wrecking the structure of civilization. It was even possible, at moments, to switch one’s hatred this way or that by a voluntary act.

Suddenly, by the sort of violent effort with which one wrenches one’s head away from the pillow in a nightmare, Winston succeeded in transferring his hatred from the face on the screen to the dark-haired girl behind him. Vivid, beautiful hallucinations flashed through his mind. He would flog her to death with a rubber truncheon. He would tie her naked to a stake and shoot her full of arrows like Saint Sebastian. He would ravish her and cut her throat at the moment of climax. Better than before, moreover, he realized why it was that he hated her. He hated her because she was young and pretty and sexless, because he wanted to go to bed with her and would never do so, because round her sweet supple waist, which seemed to ask you to encircle it with your arm, there was only the odious scarlet sash, aggressive symbol of chastity.

The Hate rose to its climax. The voice of Goldstein had become an actual sheep’s bleat, and for an instant the face changed into that of a sheep. Then the sheep-face melted into the figure of a Eurasian soldier who seemed to be advancing, huge and terrible, his sub-machine gun roaring, and seeming to spring out of the surface of the screen, so that some of the people in the front row actually flinched backwards in their seats. But in the same moment, drawing a deep sigh of relief from everybody, the hostile figure melted into the face of Big Brother, black-haired, blackmoustachio’d, full of power and mysterious calm, and so vast that it almost filled up the screen. Nobody heard what Big Brother was saying. It was merely a few words of encouragement, the sort of words that are uttered in the din of battle, not distinguishable individually but restoring confidence by the fact of being spoken. Then the face of Big Brother faded away again, and instead the three slogans of the Party stood out in bold capitals:

WAR IS PEACE

FREEDOM IS SLAVERY

IGNORANCE IS STRENGTH

But the face of Big Brother seemed to persist for several seconds on the screen, as though the impact that it had made on everyone’s eyeballs was too vivid to wear off immediately.”(Orwell 1949: 11-15)

This extract shows clearly what impact the event had on the society and the people. Mass hysteria and education for its citizens, hatred to foreign and domestic enemies have long been used in totalitarian countries and even in our days in North Korea, total propaganda, the cult of personality and hatred of enemies of the state has a universal meaning in this country.

The most striking example of propaganda and control is seen in *two minutes of hate*. Video, which is aimed at the promotion of hatred and enmity against rivals mode, as well as



intimidation of citizens by war and instability, is used. This way you can control the people forcing them to see what you want me to hate what you want and of course do as you wish. Now people do not need to meet in the halls on two minutes of hate and watch videos when the state via television can do it on a regular basis. Technology in North Korea has long lagged behind the western and people do not know what the Internet and smartphones are. However, there is a TV and radio, newspapers are trumpeting the everyday victories regime and sling mud enemies. People living in such an environment will naturally believe in all what they are to believe because they have nothing to compare with. The situation with media in North Korea is described as follows:

“North Korea has produced another video showing the United States under attack, this time with the White House and the US Capitol literally in the crosshairs. The four-minute video titled "Firestorms will rain on the Headquarters of War" was posted Monday on the YouTube channel of the North's official website, Uriminzokkiri, which distributes news and propaganda from the state media. The first two minutes used still photos of US fighter jets, B-52 bombers and aircraft carriers to portray the United States as a bullying nuclear power intent on bending Pyongyang to its will. "Second by second, the fuse of a nuclear war is burning," a female narrator warned.

It then showed a sniper's crosshairs superimposed over the White House, before switching to animated footage of the dome of the US Capitol building exploding in a fireball. "There is no limit to the range of our strategic rockets," the narrator said. Angered by UN sanctions imposed after its nuclear test last month, North Korea has threatened the United States with a pre-emptive nuclear strike, as military tensions on the Korean peninsula escalated to their highest level for years.

Although experts say the North is years from being able to fire a nuclear-tipped ballistic missile as far as the US mainland, US Defense Secretary Chuck Hagel responded Friday with plans to boost West Coast missile defences. It was the latest in a line of similarly-themed videos posted to the Uriminzokkiri channel.

An offering early last month showed New York in flames after an apparent missile attack, and another two weeks later depicted US soldiers and President Barack Obama burning in the flames of a nuclear blast.” (“North Korea video shows Washington under attack”. Agence France Presse. 19<sup>th</sup> March 2013.)

These videos fully serve the propagandistic aims – the country should be ready to fight against its potential enemy, the USA in the above example.

Though two minutes of hate may look a bit strange and comical, but the real world offers it in reality in its full absurdity. Now in 2014, there is a real dystopia of North Korea, in which the propaganda of the novel “1984” is present in full volume. For a person living in a democratic country such propaganda may seem quite funny, but in North Korea, such information is perceived quite seriously. Comparing the extract from the book with the example from our time it can be argued that, in our days such aspect of “1984” as propaganda has its place in our modern world.

## Surveillance of Citizens

Surveillance of citizens is one of the main aspects of a totalitarian society. In the novel “1984” the shadowing of people is made by using the latest technology:

“In the far distance a helicopter skimmed down between the roofs, hovered for an instant like a bluebottle, and darted away again with a curving flight. It was the police patrol, snooping into people’s windows. The patrols did not matter, however. Only the Thought Police mattered.<...> There was of course no way of knowing whether you were being watched at any given moment. 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 movement scrutinized.”(Orwell 1949:4)

Helicopters look in the window. Screens through which the police can connect thoughts and check on people are everywhere. These aspects are very well and vividly described in the novel.

To draw a parallel with our world today we need to switch from North Korea to our Western world where modern technologies led to the appearance of the e-society. In fact, there is no e-society in North Korea. As in any totalitarian state control and watching over citizens remains at the level of the last century, where checks were carried out and where the scientific work was a widely developed system of denunciations.

On the contrary, the current U.S. society and the whole of Western society are based on high technology. Today we cannot live a day without a phone, television and of course the Internet. Technology in our world has reached such an extent that it will soon begin to use microchips in the human body to store personal information where the type of passport and even some control devices will be used.

“All U.S. citizens, including babies, will receive a mandatory microchip soon. This is not some dark conspiracy; it has been openly discussed and placed in various pieces of legislation for decades by Republicans and Democrats, beginning in 1974. A microchip implant is in the Obama health care bill. However, most people miss seeing that because it is written using ambiguous and technical language. The language defines a microchip implant as, “A class II device that is implantable.” According to the government’s own definition, the term, “A Class II device that is implantable,” is a transponder or RFID chip. Therefore it is a microchip!

However, it is important to understand that Obama did not originate the plan to microchip all American citizens of the population. Ultimately, President Obama is not the problem regarding the microchip implant! The Republicans planned for the microchip implant before Obama ever entered the White House. In reality, this merely demonstrates that the distinction between Democrats and Republicans is almost entirely meaningless. Both parties serve the agenda of the global elites who issue instructions to the elected officials they put in power to do their bidding. The ultimate goal is to microchip the entire population of planet earth and in nations like India, a microchip implant in their nation I.D. card, has been distributed to hundreds of

millions of people.”(McGuire,Paul. “All americans to receive microchip soon”. NewsWithViews.com. 30<sup>th</sup> July 2012.)

Such a trend could lead us to the situation when surveillance and control can be done on a global scale. Such an example may even outshine its scale aspects mentioned in the novel "1984".

However, the latest scandal associated with mass wiretapping of phone calls, messages and e-mails (Snowden’s scandal) cannot leave the fact that the aspects mentioned in the book have much in common with our present.

“The US National Security Agency (NSA) has been empowered by a secret order issued by the foreign intelligence court directing Verizon Communications, a mobile phone provider with 98.9 million wireless customers, to turn over all its call records for a three-month period.

The order is untargeted, meaning that the NSA can snoop on calls without suspecting anyone of wrongdoing. It was made on 25 April, days after the Boston Marathon bombing. Under the order, the NSA only gains access to the "metadata" around calls – when they were made, what numbers they were made to, where they were made from and how long the calls lasted.

Obtaining the content of the calls, or the names or addresses of the callers would make the surveillance wiretapping, which would count as a separate issue legally. The Wall Street Journal reported on Thursday that the data collection of mobile phone records extends to AT&T (107 million users) and Sprint (55 million). Verizon's advertising catchphrase "Can you hear me now?" has become the butt of instant jokes on Twitter and other social media.

Internal NSA documents claim the top secret data-mining programme gives the US government access to a vast quantity of emails, chat logs and other data directly from the servers of nine internet companies. These include Google, Facebook, Microsoft, Yahoo, AOL and Apple. The companies mentioned have all denied knowledge of or participation in the programme.

It is unknown how Prism actually works. A 41-slide PowerPoint presentation obtained by the Guardian – and classified as top secret with no distribution to foreign allies – was apparently used to train intelligence operatives on the capabilities of the programme. Unlike the collection of Verizon and other phone records, Prism surveillance can include the content of communications – not just metadata.

President Barack Obama described the programmes as vital to keeping Americans safe and said the US was "going to have to make some choices between balancing privacy and security to protect against terror". The NSA access was enabled by changes to US surveillance law introduced under President George Bush and renewed under Obama in December 2012.

Prism is involved in the collection of data, but Boundless Informant organises and indexes metadata. The tool categorises communications records rather than the content of a message itself. A fact sheet leaked to the Guardian explains that almost 3bn pieces of intelligence had been collected from US computer networks in the 30-day period ending in March this year, as well as indexing almost 100bn pieces worldwide. Countries are ranked according to how much information has been taken from mobile and online networks, and colour-coded depending on the extent of the NSA's spying operation.

Users are able to select a country on Boundless Informant's "heat map" to view details including metadata volume and different kinds of NSA information collection. Iran, at odds with the US and Israel over its nuclear programme and other policies, is top of the surveillance list, with more than 14bn data reports in March. Pakistan came in a close second at 13.5bn reports. Jordan, a close US ally, as well as Egypt and India are also near the top.

Britain's GCHQ eavesdropping centre has had access to the Prism system since at least June 2010, and generated 197 intelligence reports from it last year, prompting controversy and questions about the legality of it. The prime minister, David Cameron, insisted that the UK's intelligence services operated within the law and were subject to proper scrutiny. The foreign secretary, William Hague, told the BBC that "law-abiding citizens" in Britain would "never be aware of all the things ... agencies are doing to stop your identity being stolen or to stop a terrorist blowing you up".

GCHQ and the NSA have a relationship dating back to the second world war and have personnel stationed in each others' headquarters – Fort Meade in Maryland and Cheltenham in Gloucestershire.

For many observers the key question is the exposure of a troubling imbalance between security and privacy, against a background of rapid technological change that now permits clandestine surveillance on a massive and Orwellian scale. Legal safeguards and political oversight appear to be lagging behind. The Guardian revelations have underlined the sheer power of electronic snooping in the internet era and have injected new urgency into the old debate about how far a government can legitimately go in spying on its own people on the grounds that it is trying to protect them.

The leaks have led the NSA to ask the US justice department to conduct a criminal investigation. The department has said it is in the initial stages of an inquiry. Edward Snowden, a 29-year-old former CIA employee, outed himself as the Guardian's source for its series of leaks on the NSA and cyber-surveillance. He is now in Hong Kong. "I don't want to live in a society that does these sort of things ... I do not want to live in a world where everything I do and say is recorded," he told the Guardian."(Black, Ian. "NSA spying scandal: what we have learned" The Guardian. 10<sup>th</sup> June 2013.)

The scope of the surveillance impresses with its scale. Even Orwell and certainly could not have anticipated that in the future everyone will be unnecessary to forcibly install screens. It is enough to have necessary in our daily life gadgets. Aspects mentioned in the book have a similarity with the events that happen in our real modernity. Wiretapping through television screens, helicopters peeping in windows – the dystopian reality are our today life. Though now we do not need to come in constant paranoia as Winston was. The modern man does not even notice many dangerous to his/her privacy things because they give comfort of the modern technical progress. Let us consider another fact of Snowden's scandal:

"To the National Security Agency analyst writing a briefing to his superiors, the situation was clear: their current surveillance efforts were lacking something. The agency's impressive arsenal of cable taps and sophisticated hacking attacks was not enough. What it really needed was a horde of undercover Orcs.

That vision of spycraft sparked a concerted drive by the NSA and its UK sister agency GCHQ to infiltrate the massive communities playing online games, according to secret documents disclosed by whistleblower Edward Snowden.

The files were obtained by the Guardian and are being published on Monday in partnership with the New York Times and ProPublica.

The agencies, the documents show, have built mass-collection capabilities against the Xbox Live console network, which has more than 48 million players. Real-life agents have been deployed into virtual realms, from those Orc hordes in World of Warcraft to the human avatars of Second Life. There were attempts, too, to recruit potential informants from the games' tech-friendly users.

Online gaming is big business, attracting tens of millions of users worldwide who inhabit their digital worlds as make-believe characters, living and competing with the avatars of other players. What the intelligence agencies feared, however, was that among these clans of elves and goblins, terrorists were lurking.

The NSA document, written in 2008 and titled Exploiting Terrorist Use of Games & Virtual Environments, stressed the risk of leaving games communities under-monitored, describing them as a "target-rich communications network" where intelligence targets could "hide in plain sight".

Games, the analyst wrote, "are an opportunity!". According to the briefing notes, so many different US intelligence agents were conducting operations inside games that a "deconfliction" group was required to ensure they weren't spying on, or interfering with, each other.

If properly exploited, games could produce vast amounts of intelligence, according to the NSA document. They could be used as a window for hacking attacks, to build pictures of people's social networks through

"buddylists and interaction", to make approaches by undercover agents, and to obtain target identifiers (such as profile photos), geolocation, and collection of communications.

The ability to extract communications from talk channels in games would be necessary, the NSA paper argued, because of the potential for them to be used to communicate anonymously: Second Life was enabling anonymous texts and planning to introduce voice calls, while game noticeboards could, it states, be used to share information on the web addresses of terrorism forums.

Given that gaming consoles often include voice headsets, video cameras, and other identifiers, the potential for joining together biometric information with activities was also an exciting one.

But the documents contain no indication that the surveillance ever foiled any terrorist plots, nor is there any clear evidence that terror groups were using the virtual communities to communicate as the intelligence agencies predicted."(Ball, James. "Xbox Live among game services targeted by US and UK spy agencies".The Guardian. 9<sup>th</sup> December 2013.)

If this news could have been read 20 years ago it would have been thought it was a joke, or an excerpt from some futuristic story in the style of "1984" or "Brave new world". However, this is not a joke and not a farce. It is today's reality. Without any evidence that someone from North Korean spies or terrorists use games or entertainment media for the organization of terrorist acts or crimes there is total control of all actions. But media entertainment services inspire people for talking on personal topics and communicate on various topics because who would think that s/he might be watched? Though the novel "1984" has many parallels with the modern utopia, for example, of North Korea and even in the western world, it seems that the discussed aspects of the book (the fear war, propaganda, surveillance) will not only continue to live in today societies but will remain as the key aspect of the dystopian world in science fiction.

## CONCLUSION

Dystopia as a literary genre has evolved since ancient times. However, the present development and recognition of this genre is connected with the 20th century. This century had various wars and conflicts, the emergence of new political movements and states as well as it was the century of development of new technologies. George Orwell is a great representative of the genre with his novel “1984”. Despite the fact that the book was published more than 60 years ago, the relevance of this book never ceases to subside. Even in our modern world there is a state-utopia like North Korea in which the main aspects of the novel “1984” have many parallels.

Modern society with its network of technology has become a wiretapping where no one can be protected anymore. The comparative analysis of the book and printed media articles describing the case of North Korea and the Snowden’s case shows that though the novel “1984” was released in the mid-20th century, it remains relevant in the modern 2014 - dystopian society’s of “1984” features (the fear of war, propaganda and total control and surveillance over citizens) are characteristics of modern societies. The hypothesis of the research has been proved.

This is the heritage of the novel “1984” which reminds us that we should not turn into a gray mass and obey the system and be ready for anything and defend the right to be a man and an individuality having an example of the protagonist of the novel “1984”.

## SUMMARY IN ESTONIAN

Töö koosneb kolmest osast. Esimene tutvustas meile antiutoopia tekkimist kirjanduses ning selle kirjandusevoolu arengut 20. Sajandil ja kuidas George Orwell oli seotud antiutoopiaga. Teine osa tutvustas meile kuidas totalitarism tekkis 20. Sajandil ning mõjutas antiutoopia kui kirjandusliku voolu, kuidas arenes George Orwelli poliitiline vaade ning miks ta kirjutas oma romaani „1984”. Lisaks me vaatlesime selle romaani põhiomadusi ja mida autor püüdis meile öelda selle romaaniga. Kolmandas empiirilises osas oli romaani põhiaspektide analüüs ja kirjalik romaani analüüs koos tänapäevase maailma poliitilise taustaga nii Põhja-Koreas kui ka demokraatlikus maailmas kus võrdlevateks aspektideks olid lõpetamatu sõda, poliitiline ning ajakirjanduslik propaganda ja oma elanikke kontroll.

Töö eesmärgiks oli tõestada, et romaani „1984“ põhiaspektid on ka tänapäeval aktuaalsed meie maailmas võrreldes tänapäevase Põhja-Koreaga ja osaliselt ka demokraatlike riikidega.

Töö tulemuses selgub, et George Orwell'i pärandlik „1984“ on ka tänapäeval aktuaalne teema seoses aspektidega mis olid esitatud raamatus ja võrreldud tänapäevase poliitilise taustaga ja korraga meie maailmas.

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