



Psychological Effect as a Result of Manipulation of Truth in *Nineteen Eighty-Four* by George Orwell

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ABSTRACT

This research reveals the relationship between technology and distraction human psyche. The TV in this novel is not just for daily use, but also the government uses it to watch people. It's a symbol of a tool of losing communication with themselves, a psychological distraction. Using Bolkiah's concept as a theoretical framework to identify fragmentation of postmodernism by using postmodern and wannabe coin, the research explains how the party uses the language to control people and take Winston Smith as the protagonist affected by the telescreen and a new language, and fails in rebellion. The findings of this study demonstrate that Orwell's vision is a critical warning. When the government controls the consciousness and subconscious, humans lose the ability of independent thought, which makes it easy to control.

Keywords: *Nineteen Eighty-Four*, surveillance, loss of communication, manipulation of truth, propaganda

الآثار النفسية الناتجة عن التلاعب بالحقيقة في رواية (الف و تسعمائة و اربعة و ثمانون) لجورج اورويل
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المخلص

يوضح هذا البحث العلاقة بين التكنولوجيا والتأثير النفسي في ظل التلاعب بالحقيقة. (الف و تسعمائة و اربعة و ثمانون). التلفاز في رواية 1984 ليس مجرد أداة لعرض الصور المتحركة، بل كان أداة بيد الحكومة استخدمته لمراقبة الناس، وترمز لأداة فقد التواصل مع الآخرين والذات على وجه الخصوصية، وتشتيت النفس. باستخدام وجهة نظر بولكا لمفهوم التفكك الذي حدث ما بعد الحداثة بوصفه إطاراً نظرياً، ويشرح البحث كيف اعتمدت الحكومة والحزب اللغة وتكنولوجيا الأداة للسيطرة على الناس. ويأخذ شخصية وينستون في هذه الرواية على انه شخص متأثر باللغة الجديدة وشاشة التلفاز، ويفشل في دحض السيطرة. تظهر نتائج هذه الدراسة، أن رواية الف و تسعمائة و اربعة و ثمانون لأورويل هي بمثابة تحذير، فعند سيطرة الحكومة على الوعي واللاوعي يفقد الإنسان التواصل مع نفسه والتفكير المستقل، وبذلك يسهل التحكم به.

الف و تسعمائة و اربعة و ثمانون، مراقبة، فقد التواصل، تلاعب بالحقيقة، دعائية

الكلمات المفتاحية:



Introduction

One of the most popular political novelists in the twentieth century that reflected his experience was George Orwell. His real name was Eric Arthur Blair. The reader can notice his contrast with the government clearly in his last novel, *Nineteen Eighty-Four*, and how it can play with the subconscious to serve their own business. From that point, the reader understands that Orwell was writing not for joy or a hobby, but to keep the clear language and truth because he showed what government could do with language.

The Contemporary, 1948;the intensity of the novel *Nineteen Eighty-Four* increased in the twentieth century, while it was published in 1949, and became a standard to understand the modern and postmodern society that is full of screens and cameras, data, the Internet, telephones, not just a TV screen like in the past. That is what makes the novel take on its significance. Because it's transformed from a dystopian novel to real life, it has become a fact (Yeo, 2010,p.54).The people are preoccupied with protecting their privacy and their own data because everything is connected together, and anyone can break the privacy, not just the government, which makes you fear and causes trauma.The perfect use of language to manipulate the truth, which is called in the novel in the name of "Newspeak" (Orwell). A central part to keep the party in Oceania. This control removes the objective reality and illusions, people with the thought that "war is peace" (Orwell, p. 5).

This research aims to study watching and changing the idea of this contraction that comes from technology, moreover changing ideals, losing reality, and its psychological effect. The protagonist deconstructs and loses his own free thought and identity, and replaces it with technology. The new thought made by technology(Gottlieb, 1992,p103). Orwell's vision warns that when the government uses technology, they capture people and could lose their freedom with objective reality and thought without their knowledge.

Research problem: it realizes the damage of technology and shows how it can be used in a negative way. In addition, it compares and explains the role of technology.

Objective: it shows the damage of technology in the novel, and it reflects on reality.

Research approach: it is a qualitative approach and psychological approach.

Research methodology: This study adopts a qualitative, critical analytical approach, treating George Orwell's *Nineteen Eighty-Four* as a psychological case study of identity fragmentation. To show the effects of truth manipulation, the research applies an integrative framework integrating the psycho-social perspectives of Erich Fromm (1961) and Erika Gottlieb (1992) with Michel Foucault's (1977) concepts of bodily subjection. Moreover, it projects Orwellian concepts into postmodern era using Shoshana Zuboff's (2019) *Surveillance Capitalism* and Byung-Chul Han's (2017) digital philosophy. Primary data comprises the three structural movements of *nineteen eighty four* (1949), while secondary data is drawn from academic repositories like JSTOR. The analytical procedure extracts textual instances of state coercion and propaganda, evaluates them through these theoretical framework, and synthesizes how Winston's psychological decline mirrors the passive disconnection of postmodern digital users.

Literature Review: This research provides comprehensive and synthesized review for George Orwell's *Nineteen Eighty-Four*, focusing on the psychological manipulation of truth and identity destruction. dystopian critics, such as Erika Gottlieb (1992) and Erich Fromm (1961), contend that totalitarian regimes systematically deconstruct internal human borders, involving cognitive paralysis and static identity dissipation through mechanisms like "doublethink." Postmodern scholarship, however, bridges the gap between Orwell's mid-twentieth-century vision and twenty-first-century realities. By merging Shoshana Zuboff's (2019) theory of *Surveillance Capitalism* and Byung-Chul Han's (2017) philosophy on the *Expulsion of the Other*, contemporary critics view the "telescreen" as a precursor to digital alienation and algorithmic subjugation. In addition research gap remains in systematically charting

the psychological shift from historical totalitarian coercion to the subtle "soft power" of postmodern digital platforms, which this study directly examines by demonstrating how Winston Smith's identity fragmentation portends the conditioning of the contemporary digital subject.

Section one

Panopticon is the fundamental framework of surveillance in *Nineteen Eighty-Four*. Jeremy Bentham designed a prison in the eighteenth century, and later Michelle Foucault popularized it. The telescreen works as a panopticon. According to the main effect is "to induce in the inmate a state of conscious and permanent visibility that assures the automatic functioning of power." (Foucault (1977, p. 201). Winston was aware "there was of course no way of knowing whether you were being watched at any given moment" (Orwell, p. 3). This is the ambiguity that keeps people from self-regulating, to become their own prisoner, jailer, and lose their private space.

The loss of the private sphere is one of the most important elements in the surveillance of postmodern theory, which argues that the house is no longer a sanctuary. It has become one of the essential tools of government to play with the human subconscious and direct it. that the destruction of personal space in *Nineteen Eighty-Four* is a strategic move to stop the development of an private life that could challenge the Party's ideology. Simply this shows that preventing a private sphere and controlling people is the way to keep them away from the Party and prevent any thought that affects the work of the Party. The telescreen works as a psychological weapon for the Party to obscure Winston from differentiating between his own thoughts and the manipulated truth, the thoughts of the Party. Orwell shows life becomes hard: "you had to live—did live, from habit that became instinct—in the assumption that every sound you made was overheard" (Orwell, p. 4).

Surveillance used to use the visual and auditory in addition to control thought through the language by restricting. The Party believed that if the word did not exist, the people could not think of it, so they could delete ideas and add a new one by using a new language. For example, if the word freedom does not exist, no one can think of being free because it does not exist. To command language is to command the limits of the individual's thought. The surveillance system deals with any linguistic deviation as a crime. This is clear in the relation of Big Brother and Winston, not just to watch him. Furthermore, to control his thinking, "the possibility of rebellion is literally impossible because there will be no words in which to express it"(Orwell, p. 312)

Identity is a fluid that can be fragmented by external forces, not fixed anymore. The Party uses surveillance to "fragmentation of the subject (Butler, 2002, 57). The human is not unified but a collection of ideas and monitored behavior. In *Nineteen Eighty-Four*, Winston keeps his diary secret as an attempt to have his own personality and ideas away from the control of Big Brother. which makes the two identities (the real one and the one created by propaganda) clash. So Winston is not able to ensure his memory and senses.

The death of the objective. This led to the death of truth by a new psychological effect, which is called Doublethink, the capacity to hold contradictory ideas. This is too important a harbor to the Party and to prevent people from objective reality thinking and keep them as walking dead, to control their ideas and their explanations. The demise of objective truth in Oceania is a requirement for the total control of individual thought. (Gottlieb, 1992,p 268) When Winston is forced to believe that two plus one equals four, the surveillance has succeeded in its aim, not just to jail his body, but also to control his thinking and his mood. (Orwell, 1949) In the novel, O'Brien uses torture as a tool to formulate Winston's thinking.

The surveillance goes beyond writing reality to destroy human communication, so there is no trust; no one can depend on another. "Orwell's dystopia is a world where

declare has successfully displaced all types of human intimacy with a singular loyalty to Big Brother. (Pimlott, 1994). The surveillance relationship between Julia and Winston in the "Golden Country" is evidence of an almost private act, resistance are recorded and employed as evidence for self-destruction. (Orwell, 1984, P 23)

Section two

In a dystopian world, the propaganda is not just about broadcasting information, but also about making psychological attacks using surveillance technology. The telescreen has two purposes: watching reactions and feeding them at the same time with falsified reality. "deliberate, systematic attempt to shape perceptions and direct behavior." (Jowett and O'Donnell, 2012, p. 7) In the novel, this is achieved by an endless loop of military triumph and the economic statistics that correspond with the experience of resistance. Orwell highlighted this when Winston believed the chocolate supply had been reduced, in fact. Then the telescreen rejoiced that a "categorical pledge" raises output and explains production (Orwell, p. 58). The main factor that makes "two minutes of hate" one of the more powerful forms of propaganda is that it is. Daily routine used to direct frustration facing a specified enemy designed by the government. This is the powerful form of propaganda that focuses on psychological aspects. Fromm identifies as the mobilization of destructive power. "As a result, we have lost a sense of self, of individual identity." (Fromm, 1961, p. xxxiii). The party controls the individual's emotions and transforms them into general loyalty. In Nineteen Eighty-Four, the picture of Emmanuel Goldstein on the TV screen worked as a director for the people's anger that "a hideous ecstasy of fear and vindictiveness" unified them through hatred to each other. (Orwell, p. 16)

The double thinking plays with the memory of the individual. Moreover, the propaganda play with memory of individual by rewriting the history, and it is connected to the "alterability of the past." (Orwell, pp. 35-34) From this idea, though the Ministry of Truth that Winston works in. The Party applies the idea, "Who controls the past controls the future." (Orwell, p. 34) The remaking of history forces the people

to doublethink. The aim of that is eliminate the idea of objective truth. (Conquest, 1991). When history is deleted and rewritten again and again, the people lose their anchor. Orwell describes it as a "nightmare." The individual must accept the history that does not exist, that "the past has no objective existence," Just in records and memories that are controlled by the Party. (Orwell, p. 38)

In the world created by Orwell, language is not used just for communication, but also as a weapon for psychological dominance. The language found to describe feelings, thoughts, and ideas, but Orwell designed it not to expand understanding but to cut down the range of individual thought. The Party aimed to delete each word and each symbol of ambiguity that made revolutionary thoughts against the Party. Because if the word exists, the idea of it exists. So in the absence of the word, the idea that is related to it disappears. The command of language is the absolute form of social power, as it defines the boundaries of reality for the person "a new hegemonic structure in the domain of politics and political broadcasting, and associated ideological changes affecting social identities, social relations, and knowledges" (Fairclough, 2001,p 186) By deleting words like freedom and replacing them with restricted vocabulary to ensure that the mind is totally captive to the Party.

The destruction of synonyms in Newspeak is a process to create a blank consciousness. In *Nineteen Eighty-Four*, Syme explains the awful logic: "It's a beautiful thing, the destruction of words... after all, what justification is there for a word which is simply the opposite of some other word?" (Orwell, p. 54). The mind loses its capacity for complex ideas like philosophy or rebellious thought.

The mind loses the capacity to do complex ideas like philosophy or rebellious thoughts, as in the novel, because they do not have enough words to do it. So the language becomes just like any sound of an animal has a specific signal for a specific thing without thinking. atrophy of the mind.

The new language creates psychological barriers, like the word "crime stop". It's defined in the novel as the capacity to stop at the door of any dangerous thought. The

Party chooses what danger or not, so they don't have the ability to choose which one is real danger, so they stop at the barrier that the Party puts in front of them. This is an inside control system. "Orwellian language serves as a

cognitive filter that prevents the processing of any information that contradicts the Party's ideology." They're under the dimension of the Party.

The party use two ways to control people. First, they speak linguistically. they the language to make thought boundaries and restrict it. Second, "Doublethink", a psychological tool to take rook the party's control over people's minds. Orwell pdefined it as on the power of technology as "the power of holding two contradictory beliefs in one's mind simultaneously, and accepting both of them." (Orwell , p. 222)

Doublethink in identity deconstruction is the violence exercised over humans, the force of abundant reality and logic. describes as the steady, unified narrative of the self. (Butler, 2002, 21). Forcing they lead to the rejection of inductions of their own sense. The party replaces consciousness with engineering reality. The best example of doublethink is the four ministries.

1-"Minitrue", the Ministry of Truth.

2-"Minpeace "is the Ministry of Peace, which is concerned with war.

3-" Miniluv" is the Ministry of Love, which is concerned with torture.

4-and the "Miniplenty" is the Ministry of Plenty's concern with starvation. (Orwell, p. 6).

The paradox is designed to create cognitive dissonance. The character must train their mind to know that execution is well-being and shortcomings are reserved for the process effect on the subject's psyche, which makes them unable to criticize. Moreover, doublethink related to rewriting history. Winston noticed that through his work in the Ministry of Truth, the devastation of the past is the final destruction of individual identity, for memory is the fix of the soul." (Gottlieb, 1992, p119). It's a

state of fragmentation of the self that loses communication with time, memory, and truth.

Section three

The rebellion starts with the physical body and memory, which is what the party wants to control through surveillance. Winston's rebellion starts when he tries to write diaries and his secret relationship with Julia to seek a private space that is not under control by Big Brother. memory and eroticism are the only instruments Winston possesses to recover his humanity(Pimlott,1994). The body becomes trailer in the invisible world with no privacy in it." (Orwell, p 64)

Anxiety or nervousness is the name of any "Facecrime", so that proves there is no privacy at all in Oceania. There is no internal sanctuary. Humans lose communication with both external and internal.

The victory of the Party lies in the loss of communication by forcing them to betray each other (their lovers), thereby destroying the last chance of human loyalty and communication. Heaven is The Room. 101. Winston and Julia believe that The Room is heaven from the telescreen. It's above Mr. Charrington's shop, but they found it's a trap prepared by the Party. "totalitarian interference into the intimate (Gottlieb, 1992, p117)

Behind the engraving, there is a telescreen and a set of Solomon charges. When the telescreen starts to speak, it is a symbol of the loss of private self. The government, not satisfied with watching and sending indirect messages to control human thought, bodies, and emotions, becomes the whole environment. "It was the voice from the wall," (Orwell, p. 231).

The top of psychological collapse in Room 101, the place where Winston loses the last drop of his humanity when he faces his greatest fear. Winston's torture is both psychological and physical. That is total domination of the body.

In this room, he loves Big Brother by fear, not by loyalty. He's forced to love him by threatening. They use his phobia of rats for this job in the room Winston forced to scream, "Do it to Julia, not to me!" (Orwell, p 300). In this moment, Winston becomes a hollow man on the party side. That psychological destruction and loss of communication totally lost Winston's identity.

The success of the Party demands breaking any connection and domination, and existing in isolation. So it must ensure to break all communication with the external world and internal self. That is against human nature, which is communicative and uses language to share their thoughts. In Oceania, the Party destroys any chance for real communication and changes the normal language with hollow language. The linguistic performance and paranoia are the characteristics of communication between Winston and his colleague Syme and his neighbor, Tom. While the real connection requires trust and vulnerability, about are a crime in Oceania. When Winston and Syme meet in the cafe, their dialogue is not about thought, but they talk to hide it. (Orwell, p. 55.) Winston remembers his dead wife, Catherine. It is a frozen relationship without emotion, represented as a "duty to the Party". (Orwell, p. 69). The devastation of love and interpersonal connection leaves the person completely powerless and morally immobilized (Fromm, 1959, xxxiii).

The most tragic side in this novel is losing communication with himself. Winston buys an empty diary as a way to restart his connection with himself. He writes, "to the past, or to the future, to a time when thought is free" (Orwell, p. 29). He used the wards to restart his consciousness, but the effect of the telescreen is bigger. Crime stops colonizing his mind.

According to Logan's psychological theory, divide self, the individual under panoptic watching and control develops defense. Winston must hide his own thoughts and separate them from outer behavior to protect his inner self and become inaccessible, forcing him to destroy internal consistency and practice doublethink. He is not able to rely on his historical memory and personal sensory data. That happens when the

internal information contradicts the internal archive, and Winston does not find a trusted friend to ensure his thoughts. This dissolves the boundaries between madness and sanity. He's lost the last drop of self-communication in Room 101. At the end of the novel, Winston sits alone in a cafe with no ability to communicate or do a monologue. He loses his ability to stream of consciousness, becoming an echo of the party's strength.

Moreover, Winston loses his linguistic ability for monologue. He becomes completely hollow. He cannot think or speak. The existence of Big Brother inside him deletes Winston. The existence of Big Brother inside him delates Winston.

In *Nineteen Eighty-Four*, Orwell's representation of the telescreen as a weapon to serve the party. In the twentieth century, there was more for digital technology, more than telescreen. In postmodern society, the trauma caused by technology through decentering emotions and mental stability, the digital data and social media, changes human cognition. Trukle will define it as "alone together." (Turkle, 2011, p. 19). The technology serves the alienation in which everyone creates their own world through social media with electronic friends that lead to a disconnect from self-awareness and real social interaction.

At the forefront of pernicious psychological effects in postmodern technology are fragmentation and alienation of human attention. The human transform, as scattered thinkers. (Carr, 2010,p. 157) the notification and micro connected design to capitalization dopaminergic pathways. The permanent state of cognitive distraction inhibits people from engaging in critical self-reflection, like the people of Oceania, who were kept in a constant state of sensory motivation to prevent political disagreement. Digital customer in postmodern trapped in a loop of cybernetic. This fragmentation makes individuals easy to manipulate by political forces or external mark.

Moreover, the psychological effect that makes a crisis in emotional development and inter-subjective empathy. On social media, people do not believe that they are perfect

and idolize digital brands to become their unreal, authentic selves. The use of social media makes people turn away from real friendship and direct communication. Han explains it as an "expulsion of the Other" (Han, 2017, p. 54). They become care of (like and share). This causes anxiety, exhaustion, loneliness, and depression. When they compare their imperfect life with the perfect life they watch on social media, they create a state of cognitive dissonance and inadequacy. They feel that they live in a perfect life, where everyone is happy, and everything is easy. Reels that they watched, show them how someone wants something and after a few seconds they get it, while they want to work hard and do and get, and they get nothing. Just because they do not know what happens behind the scenes, or if it's true or just an act. So this perfect life that they watched made them feel anxiety and depression, and they do not have the ability to do things because it's not as fast as they watched. They want things to happen in a click.

Postmodern technology has effectively implemented what Foucault (1977, p. 77) explained as the observation of surveillance, but via collaborative, voluntary, and framework. Today, people volunteer themselves to the data analytic gaze of algorithms, shaping their emotions and biometric and private lives into commodified data. The psychological adaptation aims to anticipate and operationalize human action. The person's psychological autonomy is a progressive, capitalized, anticipatory process that imposes what they should think, believe, and consume as a form of "surveillance capitalism" (Zuboff, 2019, p. 98) As a result, the postmodern person loses the ability to use his abilities because of engagement in technology, because they are isolated from contemplation, thinking, and monologue by constant data noise, and disconnected from reality. The postmodern individual is connected to digital screens and social media. The postmodern people become hollow not by forcing them, but by the soft power of digital accessibility.

Conclusion

This journey of analyzing George Orwell's novel *Nineteen Eighty-Four* reveals that it is more than a dystopian novel, a type of diving through the human psyche on both physical and psychological levels. The one who wants power to control everything, and the other who loses everything and is controlled by it. Orwell explained the ability of the psyche in two ways. The first is propaganda to destroy the private side of individuals and delete some words in the language, and lead to doublethink to empty the people of their own thoughts, and be completely obedient to the party. The second happens in room 101, the torture of people who are still weak, even with the use of Newspeak and watching them as they did to Winston, as he was arrested there, his own resistance. The surveillance works as a digital panopticon to destroy the borders between

To destroy the border between the inner human self and the party that led them to know what they can do all the time and what they want to do in the future. The victory that happened in Room 101, not by the death of Winston, actually, but by the death of the rebel, the death of humanity, communications, ideas, thought, and individual reality. Moreover, language has a huge influence, so when they control the language, they control thought and consciousness itself.

Its warning vision in Orwell's *Nineteen Eighty-Four* is connected with the technology age, an era where watching data and propaganda is prevalent. Orwell refers in his novel to the human soul as having the capacity to realize the truth and find the right path. So one can lose this capacity if humans are surrounded by propaganda and surveillance machines that direct them. The novel reminds all people to keep their privacy and language because both of them keep their thoughts and psyche safe.

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