

Murat Kalelioğlu*

Creating Society in Orwell's 1984

A semiotic analysis of the notion of social transformation¹

Abstract: In this paper, the idea of constructing a new society in George Orwell's 1984 is analyzed in the context of the Paris School's semiotics trajectory. Saussurean legacy, which heavily sheds light on the semiotic conception of the school proposed by Greimas, asserts the significance of dichotomies for signs to gain their meaning. Accordingly, the study is grounded on the *desired* and *non-desired* contrariety to make the analysis with the semiotic square meaningful. It is possible to encounter the traces of the proposed idea pertaining to the struggle of forming an ideal society at all levels of meaning, predominantly at the deep level as the proposed idea represents the elementary meaning of the narrative, throughout the text. Considering the approach, *desired* society gains its meaning in the face of the *non-desired* one relativistically. Regarding the opposition theory of Saussure, what is good for the Party is not supposed to be good for the Opponents. For this reason, the idea of creating society is on the battleground, as there is an uphill fight between the ruling Party and the Opponents. The formation of *desired society* is revealed thanks to the semiotic square by focusing on both positive and negative transition processes. The really interesting aspect that we encountered is the vicious unended cycle and the war that will never end between the stated groups within the framework of the ideology/axiology perspective.

Keywords: actantial model; George Orwell; literary semiotics; *Nineteen Eighty-Four*, semiotic square; semiotics

*Corresponding author, Murat Kalelioğlu: Department of Translation and Interpreting, School of Foreign Languages, Mardin Artuklu University, Mardin, Turkey,
e-mail: kalelioglu.murat@gmail.com, ORCID: <https://orcid.org/0000-0002-8037-3792>

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1 Literary review

What makes Orwell's 1984 narrative outstanding is the extraordinary signs he used and articulated with each other at all levels of meaning layers in the text. "Language is a natural growth and not an instrument which we shape for our own purposes" (Orwell 1968). Orwell does not tend to use the language in certain boundaries and patterns in his masterpieces. Moreover, his success in using signs stems from his ability to express his ideas fearlessly without introducing himself and his political thoughts into political stereotypes. The work Orwell completed in 1948 is "a political novel" (Spender 2004) because of its content, and it is at the top of the modern literary world characterized by a complete revolt against other utopian works due to Orwell's critical writing style.

Today, if it is possible to speak of an "Orwellian" (Quinn 2009: 303) language which "is widely perceived to mean 'tyrannical,' even 'totalitarian'" (Rodden 2006: 5), it is the result of Orwell's literary style. "To describe writing as 'Orwellian' means that it expresses a pessimistic view of a dull, uniform world where every aspect of life is controlled and organized by the State" (Gwyneth 1983: Introduction). In 1984, Orwell draws up the adverse effects of the ruling power that adopts a totalitarian regime over society as well as drawing up how society is suppressed, and the privacy of individuals invaded. It is such a society "in which privacy was no longer valued as a civil virtue and a basic right, nor perceived as a measure of the robust strength of a healthy and thriving democracy" (Henry 2015: 109). Because of the oppressive manners of the Party, people are trivialized, abandoned, and left hungry and impoverished. In addition, the Opponents of the Party are subjected to a relentless transformation process, and they are changed, silenced or annihilated.

In the Party itself there were not many people left whose ideas had been formed before the Revolution. The older generation had mostly been wiped out in the great purges of the 'fifties and 'sixties, and the few who survived had long ago been terrified into complete intellectual surrender. (99–100)

The Party is not concerned with perpetuating its blood but with perpetuating itself. (240)

The Party is not interested in the overt act: the thought is all we care about. We do not merely destroy our enemies, we change them. (290)

We convert him, we capture his inner mind, we reshape him. We burn all evil and all illusion out of him; we bring him over our side, not in appearance, but genuinely, heart and soul. We make him one of ourselves before we kill him. (292)²

in 1984, Orwell examines the power of the dictatorial regime, which has “the pathology characteristic of totalitarian dictatorship” (Gottlieb 2007), and its deceitful, systematic policy of torturous acts to build its society. “In our time it is broadly true that political writing is bad writing. Where it is not true, it will generally be found that the writer is some kind of rebel, expressing his private opinions and not a ‘party line’” (135). Orwell’s realistic and rebellious attitude serves as a warning against governments where “society [is] ruled by an oppressive regime that functions mainly to ensure and to increase its own power and status” (Becnel 2011: 73) and the destructive effects of these governments on communities. It is also a revolt against inequality, hypocrisy, discrimination, and political, social, and economic realities ruthlessly manipulated by the superstructure. “What totalitarian ideologies, therefore, aim at is not the transformation of the outside world or the revolutionizing transmutation of society, but the transformation of human nature itself” (Arendt 2004: 591). The elementary idea taking place in the narrative is to reveal the oppressive politics of a totalitarian regime over society and the consequences of its unmerciful acts due to inhumane reasons. That causes a distinct class division, which “indicates Orwell’s dissatisfaction with the proletarian emphasis on class separatism” (Saunders 2008: 9).

The revolutionary Party equipped with high-powered management tools uses its power efficiently to eliminate those who take a stand against the ideology of the Party. “For the inhabitants of Oceania, ideology – irrational and sadistic – crushes not only the feeble resistance of ‘rebels’ [...] but also disintegrates the human spirit and transmogrifies it into a repository of platitudes” (Decker 2007: 133). The oppressive power of the Party over society gradually becomes violent as a result of the efficient use of the administrative tools to support the endless political sovereignty of the regime.

“Who controls the past,” ran the Party slogan, “controls the future: who controls the present controls the past.” [...] “Reality control”[...] . (40)

History has stopped. Nothing exists except an endless present in which the Party is always right. (178)

² Throughout the paper, all the quotes given with the page numbers in parenthesis are taken from the Annotated Edition of George Orwell’s *Nineteen Eighty-Four* novel published by Penguin Modern Classics in 2013.

The frightening power that the Party attained is also used to guarantee the future of the revolution thanks to its faithful members; the dignitaries take the critical decisions and direct them to the other Party members to discharge. The most significant idea underlying this systematic effort of the Party is the notion of creating its own desired society that will internalize the same ideology with the Party for the perpetuity of the existence of its rulership. Therefore, the Party continually imposes fabricated lies through the various media organs and only focuses on the creation of its society and continuity of the generated community that will serve for its ideology forever.

In the end the Party would announce that two and two made five, and you would have to believe it. (92)

At all times the Party is in possession of absolute truth (243). Whatever the Party holds to be truth, is truth. It is impossible to see reality except by looking through the eyes of the Party. (285)

As for the Opponents, though the ruling Party claimed it would bring social equality, prosperity, unity, and solidarity to the country, they reneged on their promises just after the bloody revolution. Once the Party took control of the country, it started to terrorize, by slaughtering people who were against their principles, to secure its position. “Such thoughts are useful only for the perception of political contexts and the mobilization of political passions” (Arendt 2004: 569). As a result of the Party’s obtrusive and cruel acts, the ruled ones, including the Opponents, are profoundly disturbed.

Down with Big Brother. (21)

In time, “political surveillance, political control of dissidents, totalitarian rule, and loss of individual liberty” (Power 2016) have been intensified, which motivates the Opponents to take a stand against this dictator rulership. The Opponents had a healthier and more peaceful community than today when they compare pre- and post-revolution times. Although the capitalist system victimized the nation because of its economic interest, at least, nobody put the society under pressure through surveillance by the government; no one interrupted the privacy of people, acted to enserf the people or impose any idea that they did not believe.

It was the police patrol, snooping into people’s windows. The patrols did not matter, however. Only the Thought Police mattered. (4)

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. (5)

All history was a palimpsest, scraped clean and re-inscribed exactly as often as was necessary. (47)

Life, if you looked about you, bore no resemblance not only to the lies that streamed out of the telescreens, but even to the ideals that the Party was trying to achieve. (85)

Already we know almost literally nothing about the Revolution and the years before the Revolution. Every record has been destroyed or falsified. (178)

Collectively, the Party owns everything in Oceania, because it controls everything and disposes of the products as it thinks fit. (236)

When we are omnipotent we shall have no more need of science. (306)

The face will always be there to be stamped upon. (307)

However, the Party wangles to reach its primary goal. For this reason, the authority wields its power efficaciously thanks to its political devices. Some of the instruments are distorted slogans, Thought Police, telescreens, torture, vaporization, and false places to capture people who commit thoughtcrime. Moreover, constant fictitious wars, false statistical information, instruments for intervention to the past and ideological press apparatuses, and the Newspeak that restricts people's ability to think are also other tools that the Party uses.

Even the names of the four Ministries by which we are governed exhibit a sort of impudence in their deliberate reversal of the facts. The Ministry of Peace concerns itself with war, the Ministry of Truth with lies, the Ministry of Love with torture and the Ministry of Plenty with starvation. They are deliberate exercises in *doublethink*. (246)

Though the functions of these instruments are different from each other, ultimately, they serve the same purpose, and each of them is used meticulously to actualize the desired society in Oceania. Therefore, such undesirable and ill-treatment by the Party creates dissenters against it, and this unwanted situation in the country makes the Opponents re-seize the power to set up their own society to live in peace as it was before the revolution.

2 Theoretical framework

In the semiotic analysis, it is possible to encounter different meaning levels in a text, and each level has various qualities to form the text. Each level of meaning has a unique structure, which requires different tools and procedures for the analysis process. At this point, Greimas suggests that there are two distinctive meaning structures in narratives, such as “*surface* narrative structures and *deep* narrative structures” (Greimas 1971). The surface level is used to express the fictional structure and narrative grammar of text, whereas the structural level is the deep one which constitutes the underlying meaning of the narrative.

The actants and their relationships with the *actantial schema* needed to be observed to reach the deep level of meaning of the text. “Semiotic analysis in literature is closely related to the analysis of the structural organization of meaning in the artwork that requires following the path from seen to unseen within the system” (Kalelioğlu 2017). This type of analysis actualizes in the surface level of meaning to see the functions of the characters in the narrative. “Function is understood as an act of a character, defined from the point of view of its significance for the course of the action” (Propp 2009: 21). It is possible to handle the semiotic square analysis in the deep level of meaning directly. However, recognizing actants and their functions in the *actantial schema* will help us to understand the semiotic square analysis better.

Regardless of the type, “*every narrative* has six actants” (Duvall 1982) for Greimas. Whether it is a fairy-tale, a novel, or any other genre, every narrative is a sum of the events of a plot. This plot has an interwoven quality with the actions and functions of the characters. The actions in the narratives take place through the six actants in Greimas’ narrative programme (Martin and Ringham 2000: 10, as illustrated in Figure 1:

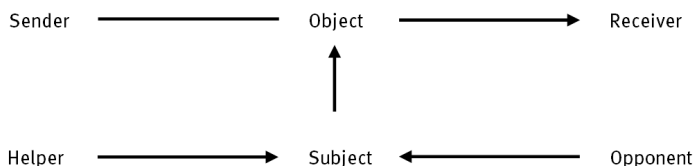


Figure 1: Greimas’ actantial schema

Analyzing the actants³ means revealing their acts, functions, intentions, and relationships with each other in the narrative. Therefore, before analyzing the deep structure of the narrative via the semiotic square, it is reasonable to reveal and observe all these connections among the actants on the actantial schema. Then the gained data based on the analysis of the actantial schema in the surface structure will help the researcher with the analysis of the deep structure of the narrative.

As for the *semiotic square*, one of the essential qualities of deep structure is to involve abstract and implicit meanings. Such meanings can be “visually represented” (Greimas 1988: p. xviii) on a graph due to the square. The semiotic square elaborated by Greimas is a visual expression of the elementary structure of the meaning of a text. The primary interest of the square is to display abstract or implicit meanings and their relationships in the narrative. In this respect, the semiotic square is described by three significant relationships (Martin and Ringham 2000: 116–117):

1) The relation between oppositions

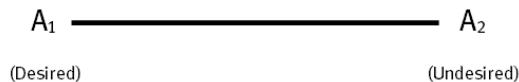


Figure 2: The relation between the oppositions in Greimas' semiotic square

As illustrated in Figure 2, a sign gains its meaning with its opposition, which is a must for the formation of the sign. Otherwise, “by itself, the sign would have no signification” (Saussure 1959: 130). Accordingly, there is no meaning of a sign without its opposition, and the meaning of that sign will be unclear. As in the figure denominated as A_1 and A_2 representing signs, the one makes the other meaningful because they are the opposites of each other. For instance, taking the *desired* and *undesired* opposition as an example, in the figure, A_1 represents the desired, whereas A_2 represents the undesired. The two terms have a strong connection with each other. A_1 (desired) presupposes the availability of A_2 (undesired).

³ Actants can also be shown as abbreviated: Sender = Sn, Object or Object of value = O or vO, Receiver = R, Helper = H, Subject = S or S1, Opponent or anti-subject = S2 or aS.

2) The relation between contradictions

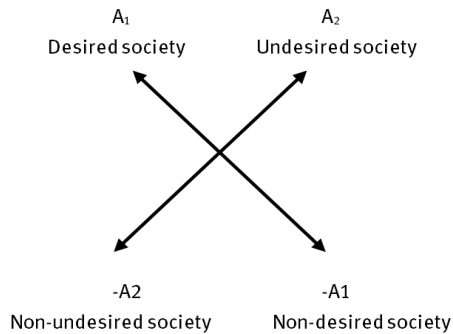


Figure 3: The relation between contradictions in Greimas' semiotic square

In Figure 3, the first oppositional example, A_1 cannot move directly to A_2 or vice versa because there is no way to actualize the movement between these two oppositions. Therefore, according to the second figure, the importance of the relation between the contradictions emerges. To move from A_1 to A_2 , A_1 must visit $-A_1$ first, then it can move to the next stage of the square, A_2 . Since A_1 (desired society) has started to give the alarm of turning into A_2 (undesired society), it must visit, first, $-A_1$ (non-desired society), and then it can be A_2 (undesired society). The process is also the same for A_2 . For instance, if A_2 (undesired society) has started to give signals of turning into A_1 (desired society), first, it must move to $-A_2$ (non-undesired society), and then it can be A_1 (desired society).

3) The relation of implication or complementarity

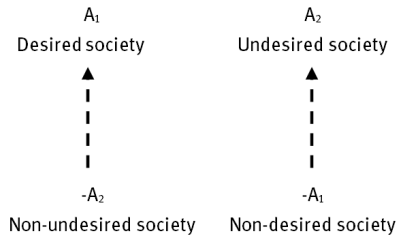


Figure 4: The relation of implication in Greimas' semiotic square

This last relationship, illustrated in Figure 4, is an implication which reflects the link between A_1 and $-A_2$ and between A_2 and $-A_1$. The desired society (A_1) does not imply non-undesired society ($-A_2$), whereas undesired society (A_2) does not imply non-desired society ($-A_1$). As A_1 and A_2 are in different semantic categories, it is possible to define them as complementary terms. However, $-A_1$ implies A_2 , whereas $-A_2$ implies A_1 , as they are in a relation of implication with each other.

3 Semiotic analysis

In 1984, the consequence of the ruling Party's oppression and enforcing a sense of rule in Oceania is unfolding. Even though the Party claims that its political program and applications advocate the fundamental rights and freedoms of the people, the situation is much different because the people are faced with the overwhelming power of the regime in Oceania. The Party prioritizes its damning power to guarantee its future by creating a new model of society to pursue its existence and generate new members and supporters who will blindly obey and adhere to the ideology of the Party.

The ideal set up by the Party was something huge, terrible and glittering- a world steel and concrete, of monstrous machines and terrifying weapons- a nation of warriors and fanatics, marching forward in perfect unity, all thinking the same thoughts and shouting the same slogans, perpetually working, fighting, triumphing, persecuting- three hundred million people all with the same face. (85)

As the departure point of the paper is to uncover the elementary goal of the ruling Party stated implicitly in the deep structure of the narrative, Greimas' semiotic square plays a vital role to reveal it. "This is the level of abstract or conceptual syntax where the fundamental values which generate a text are articulated" (Martin and Ringham 2000: 11). The thematic level in the production of meaning that Greimas offers is the deepest level of the narrative in which abstract concepts and value judgments take place. To signify them, the importance of binary oppositions emerges in the study as we cannot describe the real meaning of the sign (desired society) without its contrary (undesired society). "Semioticians often employ the technique of *binary opposition* to flesh out what something means in relation to something else" (Danesi 2004: 16). Consequently, semiotic square analysis with the departure of dichotomies is necessary to visualize implicit meanings and value judgments of the Party in the text.

We take the situation from the implicit value judgments of the Party we faced to be able to fulfill the necessity above. After the revolution, everything arranged for the formation of a new and desired society as the ruling Party does not confirm the old one. In this case, we need to find out the *opposite* of what the Party desires, illustrated in Figure 5:

Desired society **X** Undesired society

Figure 5: Opposed values that represent the main conflict in the narrative

Before the Revolution they had been hideously oppressed by the capitalists, they had been starved and flogged, women had been forced to work in the coal mines [...] children had been sold into the factories at the age of six (81). It was a dark, dirty, miserable place where hardly anybody had enough to eat and where hundreds and thousands of poor people had no boots on their feet and not even a roof to sleep under. Children no older than you are had to work twelve hours a day for cruel masters, who flogged them with whips if they worked too slowly and fed them on nothing but stale breadcrusts and water. (83)

The present society left by the capitalists is assumed to be a fusty, corrupt, vile, and degenerate (undesired) society by the Party. However, the situation is not the same for the Opponents, as they believe that the society was better off before the revolution. From this point of view, what the Party refers to as *desired* will be regarded as *undesired* for the Opponents. So, what is *good* for the one will be *bad* for the other, and vice versa.

In the *actantial schema*, “an action may be broken down into six components, called actants” (cited in Hébert 2011: 71), which are stated in our schema as follows.

There is a common object of value (society) for both subject (Party) and anti-subject (Opponents). Before the revolution, the Opponents had the object of value, whereas Party did not ($S_1 \vee O \wedge S_2$)⁴. However, the roles have changed after the revolution: ($S_1 \wedge O \vee S_2$). To enlarge upon the explanation of the symbols ($S \wedge O \vee S$):

⁴ Semiotic representation of the situation summarized by the given symbols in the actantial schema: For example, ($S_1 \vee O \wedge S_2$): S_1 = Subject, $\vee$ = Disjunction of the subject with the object, O = Object, $\wedge$ = junction of the subject with the object of value, S_2 = anti-subject. Accordingly, ($S_1 \vee O \wedge S_2$) represents that the *subject* does not have its *object*, in this case, *anti-subject* has the *object*. However, ($S_1 \wedge O \vee S_2$) represents just the contrary of the previous one; the subject has the object, whereas the anti-object does not have it.

Subject (S_1): Party
 Object of Value (vO): Society
 Anti-subject (S_2): Opponents

When the subject (Party) separated from its object, anti-subject (Opponents) was together with the value of object before the revolution. Then the battle for the Party was to be the master of the object ($S_1 \wedge O \vee S_2$) or not ($S_1 \vee O \wedge S_2$). After a successful revolution, the Party becomes the master of the object ($S_1 \wedge O \vee S_2$).

In the sense of the subject (Party): There is an undesired society which has been bastardized and devastated by the ex-governors. The conscientious responsibility of the Party is to turn this degraded undesired society into a desired one.

Accordingly, the actants will be, as illustrated in Figure 6:

Sender (S_n): The conscientious responsibility of the ruling Party
 Receiver (R): Forming a new desired society **X** not forming
 Subject (S_1): Party
 Object (vO): Society (undesired)
 Helper (H): Party members, Ingsoc principles
 Anti-subject (aS) Opponents

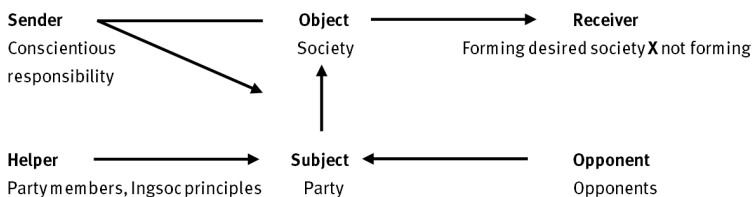


Figure 6: Actantial schema for the Party

The conscientious responsibility (S_n) demands the Party (S_1) to transform the current *old and undesired society* (vO) into a *new desired society* (R). It is the contract between the sender and the subject that must be discharged by the subject. In this transformation process, Party members and Ingsoc principles (H) help the Party to actualize the contract between the subject and the sender. However, the Opponents try to prevent the action. In this case, there are two possibilities here: Either the subject overcomes the difficulties by defeating the Opponents and maintains the transformation process ($S \wedge vO \vee aS$) or the subject is defeated by the anti-subject ($S \vee vO \wedge aS$).

It is also possible to reconsider the problem with respect to the Opponents regarding the future of the society after the revolution. This time, the subject (Party) in the first schema will be the anti-subject, and the anti-subject (Opponents) will be the subject in the new schema. It is possible to assess the new situation regarding the Opponents as follows:

There was a society in Oceania. Though there were some problems, it was a decent, healthy, and desired society in which people lived in peace. Suddenly, a group called Ingsoc emerged and started to destroy everything in the society after the bloody revolution. Through the revolution, the Party which was the advocate of Ingsoc principles began to apply inhumane applications such as brainwashing, torture, and the suppression of people. In this case, the necessity of re-seizing control of the country has emerged as the society turns into an undesired one for the Opponents.

But one can imagine little knots of resistance springing up here and there – small groups of people banding themselves together, and gradually growing, and even leaving a few records behind so that the next generation can carry on where we leave off. (179)

“We believe that there is some kind of conspiracy, some kind of secret organization working against the Party, and that you are involved in it. We want to join it and work for it. We are enemies of the Party. (197)

The agents of Goldstein had been at work! (210)

According to the new situation, the actants will be, as illustrated in Figure 7:

(S_n): Struggle for existence

(R): Protect X not protect

(S_i): Opponents (supporters of the regime before the revolution of Ingsoc)

(_vO): Society (existing and spoilt society by the Party)

(H): Supporters

(_aS): Party, supporters

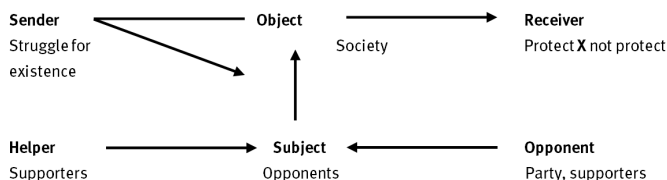


Figure 7: Actantial schema for the Opponents

Struggle for existence (S_n) requires the Opponents (S_i) to protect the society from the Party and its supporters (${}_a S$). The agreement between the sender and the subject is in this direction. If the Opponents are not able to actualize the contract, the society (${}_v O$) will have to continue to suffer under the Party. The supporters (H) of the Opponents assist them to achieve the deal. There are two possibilities here: Either the subject overcomes the difficulties by adhering to the agreement with its sender to reach its aim ($S \wedge {}_v O \vee {}_a S$) or it violates the contract ($S \vee {}_v O \wedge {}_a S$).

The actants are not generated randomly in the schemata. It is necessary to mention that each item is based on the situations in the text. According to the schemata based on the narrative, it is understood that the two subjects (Party and Opponents) are mainly concerned with the society in Oceania. The Party wants to change the existing degenerate society left by the capitalists, whereas the Opponents try to preserve the previous social structure. In this case, the concepts of *desired* and *undesired society* are in opposition, as the two subjects are opposed to each other. The desired society for one subject is, in fact, an undesired one for the other and vice versa, which represents the central conflict between these two dissidents.

What is criticized here is the cost of the overwhelming, devastating, and oppressive sense of rule of the Party by the Opponents. However, when we evaluate the situation concerning the ruling party that seized power by carrying out a great revolution in Oceania, we are faced with the desire of the power to sustain its own endless domination over the country.

After the revolution, a new model of society is to be created by the ruling power. All the struggles and activities are just for realizing the stated aim by the Party because the future of the Party and its power depend on the existence of such a society. It is such a society in which people cannot question the practices of the Party and obey all the rules and impositions of it. Moreover, it is a society in which transformation applications with various perception operations and tortures are made. The reason why the Party desires to create its own society is to prevent the occurrence of a new anti-power made by the Opponents against itself. So, the ruling Party desires to transform the old society left by the capitalists into a new one as it never approves the present situation of the society. (Kalelioğlu 2018)

At this point, it is essential to transform the dynamics of society inherited from the past so that the Party can train and form a new generation according to its ideology. In this direction, there are two distinct societies which have emerged. The former is the corrupted one and must be exterminated, and the latter is the one that is desired to be created by the Party. The Party's desire is represented by Semiotic Square 1 (SSQ 1) in Figure 8:

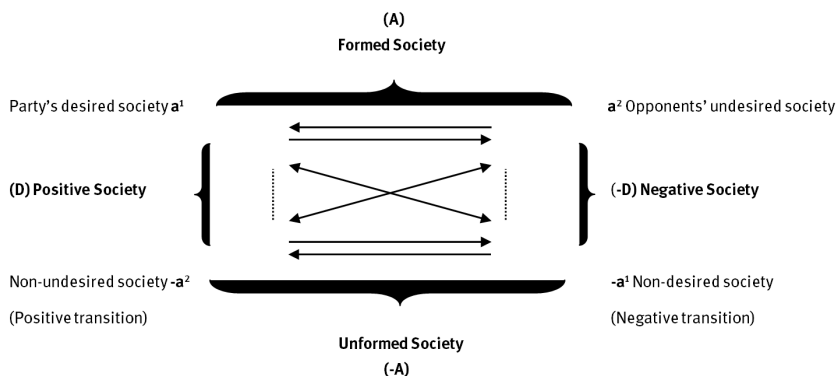


Figure 8: Semiotic square for the Party's desired society

Signs, as illustrated in Figure 8, have value with their opposition and relations with other signs in the system. “We can see that the real meaning of the words in the schema reaches its significance with their [contrariety, sub-contrariety, contradictive, implicative and suppositional] relations and logical transformations with other words” (Günay 2013: 208). In this context, it is possible to observe the implicit signs thanks to the square above in which we should focus on the relational values of the concepts we determined to reach the real meaning of *desired* or *undesired society* in the narrative.

As the square does not reach its significance “as long as the relations between all of the terms are not specified” (Fontanille 2006: 27), we need to determine and visualize them. Then it is possible to interpret the square in many ways.

Accordingly, the *formed society* (A) can be analyzed in two ways. We have the Party's desired society (a_1) and the Opponents' undesired society (a_2). In addition, we have the *unformed society* (-A) plane, on which there are two sub-societies as the society in *positive transition process* ($-a_2$) and the society in *negative transition process* ($-a_1$). On these two different planes (A) / (-A), the societies (a_1) / ($-a_2$) can be evaluated as *positive* ones, and the other two (a_2) / ($-a_1$) as *negative* ones, which can be shown by *deixis*, which reflects both the positive (D) and negative (-D) sides of the transition processes in the square:

Positive deixis (D): $/a_1/ - /-a_2/$ (Party's desired society [a_1] - positive transition process [$-a_2$])

Negative deixis (-D): $/a_2/ - /-a_1/$ (Opponents' undesired society [a_2] - Negative transition process [$-a_1$])

Complex axis (A): $/a_1/ - /a_2/$ (Party's desired society $[a_1]$ - Opponents' undesired society $[a_2]$)

Neutral axis (-A): $/-a_1/ - /-a_2/$ (Negative transition process $[-a_1]$ - Positive transition process $[-a_2]$)

D / -D: (Positive transition process $[D]$ /*opposite*/ Negative transition process $[-D]$)

Contrariety relation:

A / -A: (Formed society $[A]$ /*opposite*/ Unformed society $[-A]$)

a_1 / a_2 : (Party's desired society $[a_1]$ /*opposite*/ Opponents' undesired society $[a_2]$)

Sub-contrariety relation:

$-a_2 / -a_1$: (Positive transition process $[-a_2]$ /*opposite*/ Negative transition process $[-a_1]$)

$a_1 / -a_1$: (Party's desired society $[a_1]$ /*opposite*/ Negative transition process $[-a_1]$)

$a_2 / -a_2$: (Opponents' undesired society $[a_2]$ /*opposite*/ Positive transition process $[-a_2]$)

Implicative relation:

$a_1 / -a_2$: (Party's desired society $[a_1]$ /*opposite*/ Positive transition process $[-a_2]$)

$a_2 / -a_1$: (Opponents' undesired society $[a_2]$ /*opposite*/ Negative transition process)

Suppositional relation:

$-a_2 / a_1$: (Positive transition process $[-a_2]$ /*opposite*/ Party's desired society $[a_1]$)

$-a_1 / a_2$: (Negative transitional process $[-a_1]$ /*opposite*/ Opponents' undesired society $[a_2]$)

According to the formulation based on Semiotic Square 1, the society in Oceania is an old and degenerated one (a_2) that has to be transformed into a new society (a_1) as the Party disapprove its (a_2) condition. The Party needs to follow the path from (a_2) to (a_1) to reach its aim by applying the administrative apparatus.

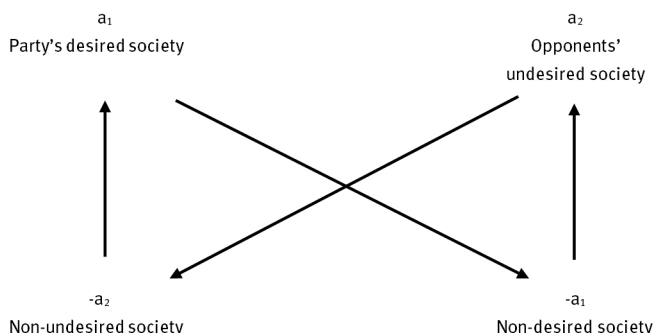


Figure 9: Social transformation process in the semiotic square

Forbidden Paths:

$a_1 \rightarrow a_2$ & $a_2 \rightarrow a_1$

$\text{non-}a_1 \rightarrow \text{non-}a_2$ & $\text{non-}a_2 \rightarrow \text{non-}a_1$

Canonical Paths:

$a_1 \rightarrow \text{non-}a_1 \rightarrow a_2$ & $a_2 \rightarrow \text{non-}a_2 \rightarrow a_1$

Non-canonical Paths:

$a_1 \rightarrow \text{non-}a_2 \rightarrow a_2$ & $a_2 \rightarrow \text{non-}a_1 \rightarrow a_1$. (Fontanille 2006: 31)

Correspondingly, as illustrated in Figure 9, on the forbidden axis, (a_1) cannot move to (a_2) directly or vice versa, as it is impossible for (a_1) to be (a_2) instantly because it needs a process shown in the canonical paths. (a_1) which wants to turn into (a_2) must, first, visit ($\text{non-}a_1$) and then it can be (a_2). The process is also the same for (a_2). (a_2) which wants to be (a_1) must, first, visit ($\text{non-}a_2$), and then it can be turned into (a_1). On the non-canonical axes, the ways of moving from (a_1) to ($\text{non-}a_2$) to be (a_2), and from (a_2) to ($\text{non-}a_1$) to be (a_1) are closed. So they each, either (a_1) or (a_2), must follow the canonical route to actualize the transformation process.

In this respect, according to the figure, undesired society will first meet with the revolution of the Party and the administrative tools of it, and then it will become the Party's new desired society ($a_2 \rightarrow \text{non-}a_2 \rightarrow a_1$). So, those who are against the regime in the society need to be assimilated and changed by the Party on the ($\text{non-}a_2$) plane. As long as the Party achieves the transformation of the Opponents, then it can move to another stage (a_1). Due to this reason, it is impossible to become a *desired society* without meeting a positive transition

process. The same situation is valid for the transformation from (a_1) to (a_2) . Also, there is no direct transition between these two types of societies. Therefore, the process should follow as $(a_1 \rightarrow -a_1 \rightarrow a_2)$, which shows that the new desired society is in the process of degeneracy.

However, another significant point to be underlined is that the value of each sign depends on the logical transformations between other signs. When focusing on the general situation of the oppositions in the square, the transition from the negative (-D) to the positive (D) state is dominant. This is the evidence for realizing the ultimate aim of the Party to transform the *undesired* community into a *desired* one $(a_2 \rightarrow -a_2 \rightarrow a_1)$.

Moreover, according to the square, it is also possible to evaluate the relations of each axis *historically*. In this respect, here are the relational visualization among axes:

$/a_1/$ represents the *future* of the narrative

$/a_2/$ represents the *past* before the narrative between Industrial Period and the period of the narrative

$/-a_1/$ represents the *past* concerning pre-existing societies before the Industrial Revolution

$/-a_2/$ represents the *present* time of the narrative.

According to the *historical* explanations of the axes above, $/a_1/$ stands for the future of narrative connected to the future of the Party that may completely wipe the Opponents out in the end. However, it is impossible to know whether the Party will reach its ultimate goal, as there is no signal in the text about it. $/a_2/$ stands for the pre-existing society before narrative. The era covers the industrial period to the 1984 narrative, as the acts of the capitalist system destroyed the society during that period. Therefore, it is the main reason why the Party needed to have a bloody revolution to form a better society in the country in $(-a_2)$. $/-a_1/$ represents the time before the narrative. The societies on this plane were the societies which existed before the industrial revolution. $(-a_1)$ stands for societies such as first age and medieval societies where the capitalist system had not yet emerged, yet. This process does not exist in 1984. To exist, the Party should reverse its aim from the desired to the undesired society in which its political character will change from socialist to capitalist. Therefore, we name this part as an imaginary part. And, $/-a_2/$ represents the process of the narrative in which all the events take place in respect to the desired societal transformation process of the two dissidents, which represents the heart of the narrative that we can easily observe the developments in.

The deep meaning analysis above is based on the viewpoint of the revolutionary Party. Now, let us discuss the significance of the *desired society* from the standpoint of the Opponents by re-organizing the semiotic square.

Considering the current situation of the society is evaluated regarding Opponents against the regime, it is possible to encounter a contrary case as they do never live longer under the suppression of the Party anymore. They think that both the Party and its leaders betrayed the other socialist leaders and the fundamental purpose of the revolution after gaining the power. As stated before, the Party starts to rule the country with new rules and principles far from the fundamental principles of the revolution. The new governance model of the Party has emerged in the form of a totalitarian regime which is away from the democracy that collapses the dreams of the people who expected a more prosperous life after the revolution. Individuals condemned to live in hunger and poverty as well as leading their life under constant surveillance and hegemony of the Party that naturally supports the emergence of anti-Party acts in the country. The ones who are against the regime are in search of a new counter-revolution against the Party as they want to save the future generations from the repressive and tyrant regime of it. When the situation is evaluated within the *wanted/unwanted* opposition, the Party's desirable model of society represents the undesirable one for the Opponents and vice versa. This situation reveals the underlying reason for the conflict between the groups. In this respect, the semiotic square will be designed according to the stated opposition as *wanted/unwanted* which also represents the core conflict between the dissidents and the power. (Kalelioğlu 2018)

It is necessary to visualize the primary aim of the Opponents as to why they desire to re-seize the power of the country to create their own society. The Opponents' desire is represented as Semiotic Square 2 (SSQ 2) in Figure 10:

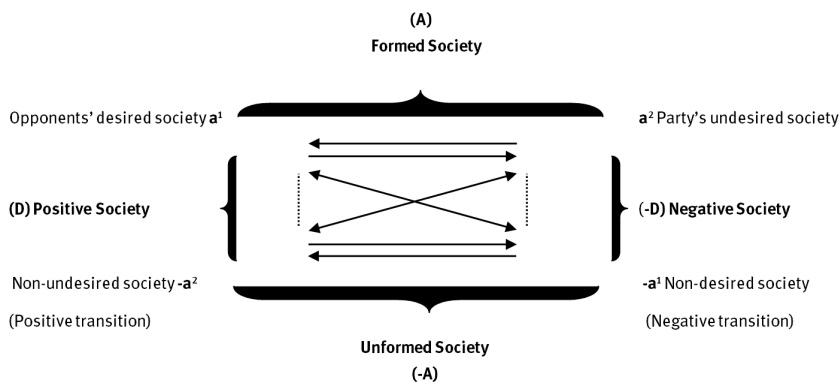


Figure 10: Semiotic square for the Opponents' desired society

The square illustrated in Figure 10 represents the core of conflict for both sides because of the clashing ideas of creating a desired society in Oceania. Accordingly, the meaning of *desired society* for the Party does not make sense for the Opponents. So what is desirable for the Opponents is not supposed to be the same for the Party. In this respect, the controversy over the notion of creating a *desired society* between these two groups triggers off an inevitable war.

According to the square, as a result of the inhumane treatment by the Party, the Opponents desire to overthrow the government to turn back to their previous condition before the revolution, as they felt more secure and comfortable. To actualize it, they should follow the stated route as follows.

At present, Oceanian society is an undesired and degenerated society (a_2) which has to be changed into a desired one (a_1) for the Opponents. To reach the goal, the Opponents should follow a particular path from (a_2) to (a_1). However, there is no direct way from (a_2) to (a_1) to realize it. Therefore, the Party's undesired society should first meet the positive transition ($-s_2$), and then it can move to (a_1) to turn into a desired society for the Opponents. So, the route should be ($a_2 \rightarrow -a_2 \rightarrow a_1$). In this case, the logical transformation takes place, and the transition from negative ($-D$) to positive (D) state is actualized. However, it is also possible to propose the opposite, which represents the contrast result of the previous one. In this case, the Opponents may follow the route from ($a_1 \rightarrow -a_1 \rightarrow a_2$), which stands for a general transformation from positive (D) to negative ($-D$).

in addition, the squares can also be analyzed *historically*. However, this time, the content of the historical explanation changes according to the Opponents in the square:

$/a_1/$ stands for both the *past* before the narrative between the industrial period and the period of the narrative (the $/a_1/$ here is equal to the $/a_2/$ in Party's square)

$/-a_1/$ represents the *present* time of the narrative

$/a_2/$ stands for the future- the end of the narrative/Opponents (we are not sure about the end of the narrative and whether the Party may keep the power in its hand by defeating the Opponents)

$/-a_2/$ hypothetical process (not stated in the narrative)

And, $/a_1/$ and $/-a_1/$ cover the real situations in the narrative.

4 Conclusion

According to the analysis made for visualizing the idea of creating an ideal society in Oceania, the Party claims that the new model of society is the one in which everything is done for the sake of the nation. At first sight, it seems as if the Party served the benefits of the society; however, the situation is not as stated in their discourse, since the hypocrisy of the ruling Party stimulates the Opponents to counter the implacable applications of the Party.

At this point, the model of the desired society for which the ruling Party struggles has no other purpose than to make its dominant dictatorship sustainable over the country. While the ruling Party is trying to achieve this ultimate goal, an environment is being created in which people are ignored, deceived, kept under constant surveillance, and mutilated with various unspeakable operations. “Surveillance, in any land where it is ubiquitous and inescapable, generates distrust and divisions among its citizens, curbs their readiness to speak freely to each other, and diminishes their willingness to even dare to think freely” (Dorfman 2014). Accordingly, the Party and its advocates who did not like the old capitalist way of rulership in Oceania and took power in hand to establish a better society changed course just after the revolution and started to do everything to spread the Party’s ideology rather than enhancing the welfare of Oceanians. In other words, the ruling Party has been struggling to form its own idealized community by devastating everything in the country pitilessly that constrains the Opponents to search for a new way to re-seize the power to turn the society into its own nature as it was in the past.

However, no matter who seizes power in the country, they need to follow a particular route so as to form their desired society, as demonstrated in the semiotic squares previously. Whether the Party or Opponents, it is impossible to turn the undesired society into a desired one at once. For instance, if the Party wants to change the old and degenerate society (SSQ 1) left by the capitalists *or* the Opponents want to change the deteriorated society (SSQ 2) created by the revolutionary Party, they should carry out the necessities of the transformation process, and after fulfilling those requirements, they will be able to transform the society from the undesired to the desired one.

Also, according to our analysis, there is a non-negligible issue that the societies are always in the process of development on the $(-a_1 / -a_2)$ planes, as they are unformed ones $(-A)$. However, when they reach their main target by completing the developmental stage stated on both semiotic squares, they will be on one of the following planes depending on their achievement (a_1 / a_2) as a formed one (A) , which represents the moment of danger for such societies. “If

the subject is with the value of object, it does abolish the ideology necessarily, because it was the object that the subject pursued, [...]. Then, the subject will need to create a novel ideology-object to seek" (Yıldız Uzdu and Günay 2011: 158). Thereby, the capitalist society in Oceania, whose political development had started with the industrial revolution as an unformed society (-A), after a while, became a threat to itself though it was completed in its developmental stage as a formed one (A).

That is, as is seen in the narrative, the course that is taken in which the Party attempts to create its own ideological society under the rule of capitalists in fact reflects an unavoidable axiological process. For the Party, to carry through such a process depends on the destruction of the capitalist system which had previously realized itself from the destruction of another system. Then, the natural transformational cycle that emerged developed to undeveloped reciprocatively, which reflects the realm of necessity for societies to reach its peak (ideology). However, later, as a result of the interruption of different ideologies, as imposed by the ruling Party, social regression starts and forces the society to start over, putting it into a new re-development process (axiology) and enabling it to reach the new ideological status. In this case, as in our semiotic squares, $/a_1/$ and $/a_2/$ on the formed plane (A) indicate ideological dimensions, whereas $/-a_1/$ and $/-a_2/$ on the unformed plane (-A) indicate axiological dimensions. Furthermore, there is a strong interaction between these two dimensions because as soon as the first dimension ends, the other starts. In such a certain case, it can be concluded that even if the Party or the Opponents achieve their ultimate goal, they will, one day, be exposed to sharing a similar fate with the capitalists in Oceania, since the societies ruled by ideologies are constantly in the state of flux.

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Bionote

Murat Kalelioğlu

Murat Kalelioğlu (b. 1971) is an Assistant Professor at Mardin Artuklu University in Turkey. His research interests include language and literature, textual analysis and interpretation, semiotics, and semiotic literary criticism. His publications include “The theory of signification: Semiotic criticism and literature” (2017); “Analysis of Duha Koca Oğlu Deli Dumrul narrative within the framework of literary semiotics” (2018).

