

# Power and Knowledge as Route to Social and Political Control as depicted in the novels *Nineteen Eighty-Four* and *Animal Farm*

**Kamal kadhim Shimal<sup>a</sup>, Mohsen Hanif Assistant Professor<sup>b</sup>, <sup>a</sup>Ph.D. Candidate Department of Foreign Languages, <sup>b</sup>Assistant Professor, Kharazmi University, Tehran, Iran, Email: [kamalkadhimshimal@gmail.com](mailto:kamalkadhimshimal@gmail.com), [mohsen.hanif@gmail.com](mailto:mohsen.hanif@gmail.com)**

This paper questions the strategies of social and political control in dystopian societies, particularly in the first of the 20th century. This research is based on the hypothesis of power and knowledge theory exposed by the philosopher and thinker Michael Foucault (1926 -1984), where he claimed that the exercise of power perpetually creates knowledge and conversely, knowledge constantly induces effects of power. For this reason, we selected power and knowledge as concepts having a close and alternate relationship, to discuss how the route of control is created. We selected Orwellian society as depicted in the novels *Nineteen Eighty-Four* and *Animal Farm* as examples of these concepts. These works are rich sources with the strategies that led to the control and domination of individuals such as fear, torture, propaganda, and alteration of past and language. In this study, the data have been collected by using the library and documentary method.

**Key words:** *Foucault, knowledge, power, propaganda, Orwell, Strategies of Control.*

## Introduction

Power and knowledge are strategies used by the totalitarian governments to control society. Knowledge is power, it's true, not a metaphor. This idea developed a new perception in Friedrich Nietzsche and Michel Foucault's works. Their works asserted that knowledge and power have a close relationship. Both of them believed that knowledge is a route to power. Consequently, control is made by knowledge and knowledge expanding as indicated by the development of power. Hence, control can't be completed without knowledge.



Knowledge is a specific ideology that denotes the role of symbolic violence in any society while power allows the world to be replaced, organised and given the ideal shape. In this study, Foucault's concept of power and knowledge are used to examine the complex power structure and also to see how power controls people. Foucault was more advanced in the problematic ideas and institutions that characterise our present. He prefers "analytical perspective" rather than "general theories". He tries to destroy the traditional opposites "governors /governed, State /people, dominates /dominate). He rarely uses the term control, but 'discipline' and 'surveillance' and 'obedience' are more familiarised in his works. These concepts are more productive and effective on power (Beaulieu & Gabbard ix).

For Foucault, Power does not mean persecution that governs people or associations. It is not possessed by people who have great influence, but "Power must be analysed as something which circulates, or rather as something which only functions in the form of a chain" (PK.98). Moreover, power is not obligatory from above level by a ruling group but rather arises from below. We are part of the power's tools because it embeds in the discourse and values which are consider a part of the immediate practices, capabilities, and communication of our regular daily existence. For Foucault power is 'omnipresent'.

### **Orwellian society in *Animal Farm* and 1984**

In the *Animal Farm* community, there are persons interested in power. It is a society in which the rulers have the ability to do anything in order to maintain power. For instance, Jones, Napoleon, and Snowball are the main leaders in the farm society. They used their power and knowledge to impose their control over society. Because of their greediness for power, most animals feel unhappy. The animals in England do not know the significance of pleasure and freedom. Moreover, "The life of an animal is misery and slavery that is the plain truth" (AF 28). They abuse power in their society in which, most of the individuals are oppressed.

At first, animals were ruled by a man named Jonas. His rule is like a Hobbesian state of nature. He deals with animals according to his will. There is no mercy, sometimes animals sleep without food. Abadi states that "Mr. Jones abuses and exploits other animals for his benefits" (13). Thus, we can say that Jones relies on traditional power to maintain his control. He always uses physical and psychological punishment. Sometimes, Mr. Jones and his followers hit animals with whips, this was more difficult than "the hungry which animals could bear" (AF 38). Jones used violence to force animals to obey him.

Like *1984* the party employed power and knowledge as a route to control and domination of society. Big Brother as the leader of Oceania is not just a governor, but the party considers him a strong figure. They regard him as God, who cannot fail or lie. He is a model of worship for his followers. Party members have the quasi-religious confidence in the party and turn it into a

legendary figure of practice. In the novel, the appearance of the Big Brother is controversial. For example, Mr. Smith asked O'Brien about Big Brother, if he is a real character or not. He answered him "Of course, he exists" (NEF 182). In fact, Big Brother is not a real character. He is a fictional character created by the party to increase or maintain its superiority.

Big Brother's impact exists in every part of the life of the party's members. His face is stamped on the posters in every street and house, across the line "BIG BROTHER IS WATCHING YOU, the caption beneath it ran" (NEF 1). The main objective of this slogan is to keep people always under constant surveillance (Booker 80). Moreover, his pictures are printed on the coins, on stamps, on the fronts of books, on pennants, on publications, and on the wrappings of a cigarette bundle all over (NEF 18). Big Brother's eyes are represented by telescreens exist everywhere in the Oceania community. This enable the party to follow and watch all movements that individuals can do it with his conscious and unconscious. His eyes are monitoring each individual everywhere in "Asleep or awake, working or eating, indoors or out of doors, in the bath or in bed—no escape" (NEF18). Big Brother represents "absolute power depending on mass powerlessness"(qtd. in Iwashita 2).

Likewise, in *Animal Farm*, Big Brother's party seeks power to strengthen its control over populations in Oceania. When Smith is arrested by the party, he asked O'Brien "why" Big Brother's government wants power. O'Brien replies to him "The Party seeks power entirely for its own sake. We are not interested in the good of others; we are interested solely in power.... we are different from all the oligarchies of the past; in that we know what we are doing. All the others, even those who resembled us were- cowards and hypocrites" (NEF185).

We think Winston's question is important and thoughtful. Rulers' desire to govern people's life motivates them to employ certain strategies. This form of governance completely resolves the private area as a test or restriction. There is a great deal of interference and resistance in the lives of its citizens because power and control does not know borders. In the mind, the party builds and has the ability to exercise control and authority in whatever field. Consequently, they impose restrictions on sexual behaviour and personal thinking. The main purpose was "to remove all pleasure from the sexual act... All marriages between Party members had to be approved by a committee appointed for the purpose, and though the principle was never clearly stated permission was always refused if the couple concerned gave the impression of being physically attracted to one another" (NEF 45). The party seeks power because it is primarily motivated to eliminate any potential threat to its control and any possible alternative narrative. Therefore, he tries to control even the marriages between the party's members.

For Foucault, power can be realised through unconventional strategies (disciplinary coercion). People become obedient to the government without violence through disciplinary coercion. It turns them like robots they do anything they are asked to do. Foucault explains that discipline

grows body capabilities. It dissociates power from the body; on the one hand, it turns it into an 'aptitude', a 'capacity', which it seeks to increase; on the other hand, it reverses the course of the energy, the power that might result from it, and turns it into a relation of strict 'subjection' (DP.138). In this context, Foucault understands the authority as untraditional power. So individual becomes subject to government policy according to discipline strategies.

In *Animal Farm*, leadership practiced traditional power as a route to control. As Jones's government, but the result, Jones's rule was rejected by the other animals. Then, they gathered and rebelled against him. Vantieghem emphasises that "the appeal for unity will stick into the minds of the animals when they [animals] decide to start their rebellion against Mr. Jones in an atmosphere of all for one and one for all" (36). This unity permits them to rebel against Jones and his boundless Power and to fix a republic where they appreciate their freedom. Accordingly, the "Rebellion had been successfully carried through, Jones was expelled, and the Manor Farm was theirs" (AF39). It's applicable to Foucault's idea that power does not mean something that is obtained, seized, or shared. Power is something that one holds or permits to slip away (HS. 94). Power can develop or be created through knowledge. The imposition of power by force leads to the creation of a kind of rebellion and rejection. Power is not mandatory from above by a ruling group but originates from below (PK99).

Through Old Major's character, Orwell explains that power and knowledge can be practiced in positive ways, which lead to reveal the truth for everyone. Foucault argues that there is no problem of liberating truth from each framework of power, yet of disconnecting the power of truth from the structures of authority, social, financial and social, inside which it works right now (PK 133).

In *1984*, Smith wants to discover the truth by himself. With his knowledge, he represents a positive direction to save his society. But that was apposite of the party's policy. In this way, when Smith meets O'Brien, he revealed to him that there is no fact. The only truth that chose by the party and It is difficult to see reality without "looking through the eyes of the Party. That is the fact that you have got to relearn" (NEF 174). Furthermore, O'Brien emphasises that "Whatever the Party holds to be the truth is truth" (NEF174). Hence, we understand that knowledge and power which the party has it, nobody in the community is allowed to own it. Therefore, when Winston tried to discover the truth, he encountered the torturing.

Big Brother's party imposes complete control on Oceania's people, through various devices such as language manipulation, intimidation, economic inequality, and constant monitoring. He uses some ministries to achieve this control, such as the ministries of love, peace, and truth. These ministries play an important role in controlling society; they create a threatening hysterical atmosphere. Political opponents and state enemies are subjected to torture and brainwashing in the Ministry of Love, which raises fear among unconventional citizens who hate Big Brother.



Ministry of Love contains Room 101, the centre of torture in the Big Brother's government. When Winston is captured, he was sent to room 101. O'Brien, ironically asked Mr. Smith did you have information about the room 101? Mr. Smith hesitated to answer, although he considers it "the worst thing in the world" (NEF 199). They used it as a place to practice the party's ideologies; it represents the second face of Big Brother's government. When they entered Winston to the room, they try to force him to love Big Brother through the brutal treatment. For Foucault, Room 101 likes the prison today. He says that a guillotine almost kills life without contacting the body because imprisonment denies freedom. Room 101 likes guillotine (DP 13). In this context, it is part of control like the Panopticon system.

Physical control is one of the party's strategies against individuals to force them on obeying. However, it is less clear but more disturbing and indisputable in the constitutional society. Torturing individuals lead to minimising their ability to get rid of individual restrictions. For O'Brien, individual's obedience to the state is not enough he should be "suffering". So, the probability of authorising not just finish submission to the desire of the state, but "complete uniformity of opinion on all subjects now existed for the first time" (NEF143). O'Brian supposes that man perhaps " is obeying your will and not his own Power is in inflicting pain and humiliation," (NEF 185)

Winston was tortured for a period of time after that they forced him to accept the party's policy and convinced him to love Big Brother. In this way, physical control creates marginalisation because it eliminates individuals' ability to use their own thoughts. Winston was putting between two contradictions his constant knowledge and physical torture, which somewhat resembles the contradiction of party slogans "War is Peace Freedom is Slavery Ignorance is Strength" (NEF 3).

The party uses fear and torment to control people and force them to love Big Brother. Thus, anybody who opposes the party's policy will be tormented conventionally. Consequently, Winston portrays as crazy, as he could not be in harmony with the party's strategy. Paradoxically, he is tortured by someone, in a certain period he believed to be his friend. Winston's torture by O'Brien tortured him to the point of madness, whereby Winston was declared insane; he was ready to send Winston to the death. Although they were friends . . . "in some sense that went deeper than friendship, they were intimates: somewhere or other, although the actual words might never be spoken, there was a place where they could meet and talk" (NEF 177). After his torturing, Winston does not wish to have a social distinction in his work. He hated to be one of the state's members. He would like to have a special place to allow him with independent thinking away from the party's surveillance. Big Brother's authority is a traditional power "sovereign power." This older idea stems from the view of power as something to consider and is practiced only in the forms of domination and oppression from above on those below, manifested only in the supposed mechanics (Hewett 12). The party



portraits Big Brother with infinite features in which he became like a monster in front of the people this makes all people fear him.

In *Animal Farm*, Napoleon's intelligence and extensive knowledge allow him to take the lead and command the other animals. He applies many strategies to control and maintain power. One of these is fear as a strategy to control others. He also employs a group of dogs to impose his power. He uses the fear idea as a way to prevent anyone opposing his power. As Foucault says, "Napoleon was ably sticking to control only with the help of a certain group that, however, at its lowest levels, includes actions contrary to customary law" (PK 42). This allowed him to manage the farm according to his own will and gives him a more harmonious life than other animals. Napoleon used Jesse and Bluebells as a tool to practice the fear strategy. These dogs, whose Napoleon "had taken away from their mothers and raised privately" despite the fact that not yet fully-developed, but "they were huge dogs, and as fierce-looking as wolves" (AF 65). These puppies become a terrifying force used by Napoleon against others. There are also some reasons why Napoleon could become a dictator and control others. Among them were his intelligence and his ability to read and write.

In *Animal Farm*, Orwell introduced characters greedy for power. Snowball and Napoleon expressed their real need for domination. Therefore, they practiced a certain ideology to maintain their power. To achieve this objective, they manipulated the revolution's ideals according to their benefits. For instance, they wrote the seven commandments which regarded essentially prescription that "all animals are equal...four legs good two legs bad" (AF 49). Accordingly, man is their main enemy because has two legs. In this context, the birds are also involved in this law, but Snowball with his intelligence explained to them that they are not involved. Due to the fact that they have two wings. Actually, at first, the pigs needed the animals' support to establish their government, so they were not ready to lose any one of the animals. They sought to unite all animals for the success of their revolution.

In fact, *Animal Farm* society portrays two types of powers: traditional and unconventional. Pigs' power differs from Jonas's power (the traditional power) in which animals are subjected to authority without the use of force or violence. They were enthusiastic about work and loyalty to power. Moreover, they obey orders without hesitation, although they acted as slaves, but "they were happy in their work, they grudged no effort or sacrifice, well aware that everything that they did was for the benefit of themselves and those of their kind who would come after them, and not for a pack of idle, thieving human beings" (AF 69). In other words, animals are subject to the ruler's authority willingly.

Snowball and Napoleon are close to Old Major, the biggest pig, who was considered the main inspiration to their knowledge. Moreover, they were more intelligent than others. All this enable them to be leaders in the farm after the revolution. They benefited from their knowledge

in attaining a suitable position in the community. Thus, without knowledge, they cannot possess the power. In my opinion, Snowball and Napoleon's power, is a kind of inherited power. Diagne asserts that "Political leaders are not in office thanks to their competence. They hold the power because they are kin to the previous leaders. Or they come from the same social background [...] thus; Napoleon and Snowball inherit the power after Old Major's death because they are all pigs" (AF13). Power and knowledge possessed by Napoleon and Snowball are an extension of the Old Major's knowledge.

The Pigs practiced a new ideology to establish their government system. At the same time, they tried to separate their main enemy, which is represented by humankind, through describing him having two legs. Snowball succeeds in creating harmony between most animals and gains their support. Thus, he does not exclude any animal with two legs; he has added a new element to the revolutions' principles to involve the birds that everyone who has two wings and legs are friends (AF42). In this way, the pigs succeed in the domination of animals' mind and body. They established their power by using aggressive and domination ideologies. As Gramsci points out that, power is represented by a certain ideology lead to "Hegemony". Actually, by understanding the difficulty of the dominant forces on social networks, one recognises that these ideologies create power. If a social group can change the general understanding of these relationships as "common sense" it is creating a hegemonic order (Steve 4). Moreover, he believes by 'Hegemony' that the power can be maintained and kept without violence. It can be achieved through the government's institutes (673).

Over time, the animals' ideal dream fades and violent language is raised. The new leaders practiced violent strategies to maintain their authority. For Foucault, these strategies can be used in different ways in which heterogeneous apparatuses are wrestled with each other to consist of power relationships. These are suitable for "a complex strategical situation in a particular society" (93) When we recognise the difficult elements that lead to creating knowledge, we realize the relation between knowledge purpose for power.

The party recognised the importance of historical knowledge. Therefore, he was ready to take control of history. Thus, one of the party's slogans is "who controls the past...controls the future: who controls the present controls the past." (NEF24). The main object of the party is to control the mind of the individual because the reality has existed in the mind, as O'Brien said that reality exists in the human personality, and no place else" (NEF 174). Consequently, if the Party controls the human mind, it will control the truth; whatever the Party believes it is true will be the only truth. In fact, the Oceania society was governed by the Big Brother authority. Thus, the control over the past will lead to control of individuals' knowledge then domination on the individual physically and mentally.

Indeed, there are many types of power such as religious, economic, social, and political. On the *Animal Farm* and *1984* Society, the most notable power is political and social power. It is conceived through discipline. Foucault shows that there are many ways to discipline practices in society. For Foucault, discipline is a powerful activity to "produce subjected and practiced bodies" (DP136-138). Through the discipline the human body becomes trained to obey the government.

The daily routine is one of the strategies the party used to make individuals obedient. In which citizens do not choose what to do or not to do. They lose control over their bodies and minds, and became "imprisoned" By understanding people as "subjects" the government realises the great use of the human body to ensure maximum productivity for the general population for the general welfare of the state.

### **Strategies Power to Control upon the Individual's Mind and Body in *Nineteen Eighty-Four* and *Animal Farm***

Orwell asserts in his novels *1984* and *Animal Farm* that authoritarian governments in most Dystopian societies try to control the mind and body of individuals. This control and domination can be fulfilled through certain strategies, such as the control of media and source of information, control of individuals' memory, controlling education, trepidation, class discrimination, and alteration of language and cancellation of history. These strategies are directly related to the main concept of power and knowledge. Through that, governments can maintain control in society. Foucault in his work *The History of Sexuality*, argues that power is "everywhere, not because it embraces everything, but because it comes from everywhere" (93). So, the totalitarian governments want the power, not for a natural existence, but to control or dominate others and stay in a high position.

Media is one of the strategies used by the totalitarian authority to control the thoughts of individuals. This can be done by taking complete control of the news being distributed among the general public and maintaining illusions. And no one can discover that faults are made. This work is accomplished by Mr. Winston, through his position in the Ministry of Truth. Mr. Winston's responsibility is to make adjustments to the news already distributed. He was a professional in his work. Therefore, he was set to correct the Times, leadership essay, which was written entirely in Newspeak.

Ingsoc is the party's ideology; it is considered a copy of socialism's principles. Accordingly, all members of society should follow it. It is fictitious principles the party created to support its policy to control the society. Foucault shows that according to this ideology the authority ruling (the party) becomes able to determine "what was right or not right to do or to be" (PK3). In *1984* society, the power's illusion is used to define what you want to revive. In my opinion



Ingsoc was established for the party's benefit. Ingsoc is the political weapon of the party that controls the entire state of Oceania, where Winston lives. While the animalism shows us how good intentions can go wrong, Ingsoc is portrayed as a deliberate and authoritarian system that does not respect its civilians (Vantieghem58).

All modifications in the data or the *Times* occur within the Ministry of Truth. Subsequently, it controls what people hear from the news. Orwell, in his essays "Such, Such Were the Joys" expressed his experience in the Spanish Civil War. In his article; he tells us how history was misrepresented. History is not made of what occurred but "of what ought to have happened according to various party lines" (98). Additionally, in Oceania, the dominating state in *Nineteen Eighty-Four* attempt to re-write the history to be in line with the party's wills. Ministry of Truth is responsible for the falsification of past. The line the party believes is very essential "to the stability of the regime as the work of repression and espionage carried out by the Ministry of Love" (NEF148). Counterfeiting is one of the priorities of the ruling authority so as to control individuals' minds through their ideas that do not contradict their wishes and do not threaten their authority.

One of the images of illusion that the party used to control individuals' minds is that their city (Oceania) was always at war with the neighbouring city (Eastasia or Eurasia). So, the party tries to convince the other that "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"(NEF.23). Individuals in the Oceania community remember that the enemy has been changing from time to time. Therefore, all calculations indicate that the present enemy has always been the enemy and that the united stream is always associated with Oceania. According to all current archives, what is currently real has always been and will be. If there are any documents confirming anything that contradicts the current reality, it will challenge the party's powers and then lead to its fall. Thus, the party uses its knowledge to change the past, in order to control society. Knowledge of the past is often a serious subject, even the very idea of the past, as different things can inspire people to hope for a future in which they will be again (Booker 43-44). Therefore, the authority tries to isolate people from the past.

Similarly, in *Animal Farm*, the same strategies used in the 1984 novel are used in *Animal Farm*, but at lesser scale. In the farm society, men do not rule, but pigs. There is no Ministry of Truth interesting in the modification items of news. This work is achieved by Squealer, who is powerful and cleverer than the others, he was "very round cheeks, twinkling eyes, nimble movements, and a shrill voice...a brilliant talker, and when he was arguing some difficult point he had a way of skipping from side to side" (AF 36). Squealer represents a propaganda institute related to the ruling party such as the Ministry of Truth at Big Brother party. He attempts to persuade the other that life these days had more noteworthy nobility than it had previously

(AF110). It is better than human ruling. There is more food enough for all animals and also there is freedom. His speech led to raising the enthusiasm of animals.

Consequently, animals increase their working hours because they feel proud and excited, although they "did not feel better than they did on Jones Day" (AF98). Squealer's job similar to the Ministry of Truth in *1984*, but in *Animal Farm* society most of the animals are uneducated. This helps him to achieve his duty in an easy way more than the Ministry of Truth. Squealer is one of the pigs that have the ability to read and write, unlike other animals. Therefore, they have well opportunity to manage the farm as they want. Unlike the party in the Ministry of Truth, sometimes it has been challenging in persuading society by portraying false facts because most individuals are literate. If counterfeiting is revealed, it will lead to contradictory reactions to the party's politics. As Booker denotes that "the true facts-concealed, suppressed, distorted-can be in themselves politically explosive and those who have developed the nervous tic of placing such vulgar terms as truth and fact in fastidiously distancing scare quotes should be careful to avoid a certain collusion between their own high-toned theoretical gestures and the most banal, routine political strategies of the capitalist power structure" (84).

The subsequent procedure utilised by the authoritarian specialists is cancelling people's memory as a major aspect of the authentic change. They try to restrict all the information besides them only. In *1984*, Winston reflects what happens around the individual from a weak memory. He questioned whether he is the only one who has a trustworthy memory. It was a memory that he should have intentionally pushed out of his cognisance over numerous years (NEF 112). The party's aim has isolated the individual from his past and restricts his thinking only in the present. Booker argues that "the revisionary history of the Party has been so effective that even direct memory is becoming less and less effective as a counter to official fictionalizations of the past"(88). The party's control over history unable him to impact individuals and accepting the party's imaginary reality.

Unlike Foucault's view, the past is very important to the present we cannot understand what happened in the present without associated with the past. Foucault in his work *The Archaeology of Knowledge* points out that history comprises layers of occasions. The students of history have had the option to break down these occasions by utilising certain instruments, some of which are partially acquired and some others are made by them (4).

In fact, the party manipulates individuals' memory to control over their mind. Anyone who does not obey the authority's orders will send to the Ministry of Love. In my opinion, it represents an institution of hate and torture. These individuals will out of existence because they have been opposite the government's rules. For example, when Smith's companion Syme disappear, Winston is aware of how he is finished into a person that does not exist: when the morning comes "Syme had vanished" and some of his followers mentioned or asked about him,



but in the next day, there is nobody asking him as if they the know the truth. Winston knows where he is, so he went into " the vestibule of the Records Department to look at the notice-board. One of the notices carried a printed list of the members of the Chess Committee, of whom Syme had been one" (NEF 103).

Furthermore, Winston realises that "Books, also, were recalled and rewritten again and again, and were invariably reissued without any admission that any alteration had been made " (NEF 28). For Winston, the most frightening thing is full control of the past by the party due to the fact that the Party could push its hand into the past on any occasion. This to Winston was more terrifying than "torture and death" (NEF24). According to Foucault, power is closely connected with the construction of knowledge. He argues that "power produces knowledge" and they have close relation "power and knowledge directly imply one another" (DP 27). There is no power connection without the correlative constitution of a field of knowledge, nor any knowledge that doesn't assume and comprise simultaneously control relations. In other words, if the relationship between knowledge and the accumulated power of counterfeiting becomes more unfair, it is already determined by the will of the ruling authorities.

The idea that prevailed in *1984* is great control over discourse, truth, knowledge, and history: force methods are used to maintain inclusiveness. Foucault argues in his "Disciplinary Power and Subjugation" that "there is no possible exercise of power without a certain economy of discourses of truth which operates through and on the basis of this association " (TP 229). Discourse is the basis for the exercise of power; for example, most authoritarian leaders rely on their discourse to persuade society of their ideologies.

Consequently, thinking crimes, facial crimes, and their private lives are conditional and required. Power and knowledge are a way to control individuals and this is the idea supported by Booker's claim that "knowledge is power" Through presentations of the amazing abilities of the human mind to understand, control and control nature but these same developments (6).

Unlike animal farm, memory is not defeated but variable. Pigs are more intelligent than the other animals. Therefore, pigs were responsible for the memory problem. This is evident when they made changes to the seven commandments that were developed when the animals took over the farm. Animals have no objection about the changes because they do not remember anything about the early commandments. Snowball stated that "the Seven Commandments could in effect be reduced to a single maxim, namely "Four legs good two legs bad" (AF 49). Animals cannot recognise commands by heart. Therefore, they cannot recognise the changes. For instance, "No animal shall kill any other animal without cause" (AF 92). Carelessly, the last two words had split-shift out of the animals' memory.

Regardless to whether they know the rules or not, there is no chance allowed them to prove the change that accrued due fact that to most of them cannot read and write. On the other hand, Squealer always tells animals that their memory is defective. The weak memory of animals gives the opportunity for the pigs to convince them that Snowball is a traitor. When Snowball is accused of treason, Boxer keeps repeating the saying "Napoleon is always right ". He believes that any word utterance by Napoleon is true "If Comrade Napoleon says it, it must be right" in addition to his famous motto of "I will work harder (AF 66). Napoleon is a powerful pig, who took control over the Farm with a Snowball. Boxer's hard work on the farm-inspired other animals to do like him. Moreover, he does not question Napoleon. He became an ideal example for other animals to follow. At the same time, his doctrine is reflected in Napoleon to give him the opportunity to strengthen his position among animals. It could concluded that the bad memory of animals help Napoleon to increase their control and became a source of trust, so everything he says is true.

Like, in *1984*, Big Brother was always right, not because the Ministry of Truth was doing this, but the party needed him, to be strong the whole time. The leader should be always correct. Because, if someone discovers he was lying, the procedure in which individuals contradict the leaders may begin. For leaders, there is no problem with lying. But no one should know about it. In this context, the truth represents the knowledge the party possesses. Foucault asserts the importance of the relationship between the knowledge and the truth as the "imposition of particular knowledge as truth" (TP185).

The third strategy practiced by the totalitarian government is the control of education. As well known, knowledge can be gained through education, but in the dystopian communities, education was limited only to the elite class of society. In this way, the lower classes are appointed for hard physical work while higher classes are allotted callings in the field of culture, thought and training (Ela163). Accordingly, society divides into classes. The first, it's engaging in hard works that require a strong body and provides services to society and the other class is interesting in managing society and controlling others. Eurich in his "work Science in Utopia: A Mighty Design" divided dystopian society into three classes, the ruling class (elite) middle class (proles) and workers class. Accordingly, the person who leads the state must be chosen on the basis of possession "intelligence ... not the nobility of blood or inheritance" (63). Consequently, the elite of society will embrace power. The elite believe that if the working class stays uneducated, they will not revolt against the ruling power. As Orwell shows that, "the masses never revolt of their own accord, and they never revolt merely because they are oppressed" (NEF.144). Actually, Leaderships understand this truth. Therefore, they controlled the education system.

In *Animal Farm*, most animals have a problem with learning. Moreover, some of them are not willing to learn. Thus, authority has no difficulty in prevent animals from learning. Actually,



the ruling power captures the middle class's education, because it believes if the working class is educated this would lead to create critical thinking in them. For instance, if that occurs in Farm and Oceania society, they will start questioning and this will oppose the authority's will. For instance, in *Animal Farm* regardless of the tremor that Snowball's removal had given them, the animals were dismayed by this announcement. Several of them would have protested if they could have found the right arguments. Even Boxer was vaguely troubled. He set his ears back, shook his forelock several times, and tried hard to marshal his thoughts; but in the end, he could not think of anything to say. (AF 65)

The education controlled by the ruling authority makes the risks of the insurgency weak. In addition, the exclusive dominance of the working classes in both versions prevents them from revolting effectively. In line with the principles of double thinking, the party understands that the proles were a natural minimum like animals. They should be subjected to the application of some simple rules. In fact, very little was known about proles. It was not necessary to know much. As they so long continued to work and breed, their other activities were without importance. They are like cattle turned loose upon the plains of Argentina. They have reverted to a way of life that seemed normal to them, which is a kind of ancestral pattern. They were born, they grew up in gutters, they went to work at twelve, and they went through a brief flowering period of beauty and sexual desire, and they got married at twenty, and they were middle-aged.

In Oceania society, proles can only reject the domination authority. Robert Pearce in "Animal Farm History Today" points out that common laborers union joining the estranged Party Winston and the abused proles are unimaginable, because "there can be little common ground for a cooperative relationship between superior and inferior beings" (155). Oceania society involves certain rules and all the individuals and members of the party should follow it. But proles were accepted from it. As Foucault points views "power is everywhere not because it embraces everything, but because it comes from everywhere" (HS 93). Power has no dominant agent and it does not fall into that agent's relationships with those who control it. Rather, it is distributed through complex social networks.

The ruling power intended to make individuals engaged with work, and then they will not provoke any criticisms to threaten the ruling power's policy. For instance, in Big Brother's government, the working-class produces war commodities, so their production was used to cover the war requirements "what they produce is used for purposes of war and the object of waging a war is always to be in a better position in which to wage another war. By their labour the slave populations allow the tempo of continuous warfare to be speeded up" (NEF 131). Actually, the party knows the working class should be engaged with work; otherwise, the danger of disobedience increases significantly. While the depleted bodies are out of work,

there is no time for the mind to be dynamic, because when the body is depleted and weak, it needs to regain its vitality by being physically and rationally complete.

The fourth strategy is trepidation. It is one of the traditional power strategies that deliberately punish both physically and psychologically in order to force society to be obeyed. Orwell explains how trepidation or fear plays an active role to make the individuals have loyalty to the authority. In *1984*, "The inhabitants of Oceania live from day to day, always in fear and always aware that today might be their last day"(Vantieghem 55). So, fear is an artificial strategy practice by tyrannical leaders in order to control the individuals' minds.

In both *Animal Farm* and *1984* leaders do not only engage with enemies but also betrayers. They make people fear traitors. People never know what a traitor will do to make their lives more difficult. Thus, traitors are necessary for leaders to blame someone if they make a mistake. Althusser in "Ideology and the State," argues that exploitive State Apparatuses for individuals employ by "violence most brutal forms, via mere administrative commands and interdictions, to open and tacit censorship" (243). Althusser gives us an infrastructure to understand social control institutions. These institutions exercise their strategies to enable governments to have social control. Moreover, the role of these institutions is mainly distanced in "securing by force...the political conditions of the reproduction of relations of production which are in the last resort relations of exploitation" (247). The state's apparatus not only generously contributes to its proliferation, but it believes in suppressing the political conditions of the work of the state ideological apparatus.

The main object of institutional government fear is to make the individual afraid and then seek protection from power. In this way, the drama requires an active person to play this role. Therefore, the traitor must be carefully chosen by the leaders and not anyone will do that. The traitors must have a significant position in his community so as to be more affecting the others.

In *Animal farm* the traitor is one of the leadership named Snowball. He is chosen because he has a significant role in his society. He is defined as a traitor and must be executed. "The execution of the traitors this afternoon was the final act". By exclusion of the traitor, the society will empty from enemies, in which "The enemy both external and internal has been defeated" (AF90). By depicting him as a criminal is transformed into a real risk. Because he has all the information about the farm, and he has an idea about everything that exists inside the farm. The Pigs spread rumours about the traitor's location, in this way, they tolded all the animals on the farm to be careful since there is a traitor.

Goldstein in *1984* called him a traitor and he is one of the active members of the party. Goldstein was the rebel and faith traitor who once, sometime in the past had been one of the main figures of the Party, nearly on a level with Big Brother himself (NEF 8). It is similar to

Snowball in *Animal Farm*. The party spread rumours there is a traitor who wants to lead the conspiracy against the government. By these rumours he wants to create a kind of fear within the animals: Napoleon portrays Snowball as a traitor who exists everywhere. He was the essential backstabber, the most authentic defiler of the Party's property "all subsequent crimes against the Party, all treacheries, acts of sabotage, heresies, deviations, sprang directly out of his teaching" (Orwell NEF8). Accordingly, Emmanuel becomes a source of fear and horror for the Oceania people. So, they are enforcing the production from Big Brother. People in Oceania do not know about Goldstein (Big Brother) but his face displays on the screen from time to time. They start to hate him, as a result of the rumours that are spread against him.

### **Conclusion**

After looking to power and knowledge as concepts have alternate and close relationship exploited by the ruling power. The first thing that comes to the mind are the control systems. These concepts are practiced by the totalitarian government as a tool to create political and social control. Another conclusion is that Orwell is warning us about the future. Most of the totalitarian governments use these concepts to achieve their desideratum in control of their societies. Although Foucault and Orwell both criticised the totalitarian control; they differed in describing the form of power. For instance, Foucault rarely uses control or domination words only discipline, surveillance, and obedience. Orwell always uses the terms control and domination. He believes that power and knowledge when combined simultaneously lead to the creation of dictatorship leadership as happened in society.

Through analysis of Orwellian society on Oceania and animal farm, we come to realise that these societies have suffered from different types of strategies of control. These strategies are like control of media and the source of information control of individuals' memory, controlling education, trepidation, class discrimination, and alteration of language and cancellation of history are essential elements for social and political control.

Two decades have passed, Orwell's message and predictions are still alive as if he had witnessed the events that take place in our societies today. Most of the modernity societies are suffering from aggression and control but unlike the control of Orwellian societies. The concept of control in modern societies corresponds to Foucault's understanding of the concept of control and power. For Foucault power " must be analysed as something which circulates, or as something which only functions in the form of a chain [...] Power is employed and exercised through a net-like organisation" (PK.98).



## REFERENCES

- Abadi H.,(2012 “Rhetoric and the manipulation of language in George Orwell’s Animal Farm”, Journal of Comparative Literature and Culture (JCLC).
- Althusser, L. (2014). On the reproduction of capitalism: Ideology and ideological state apparatuses. Verso Trade.Beaulieu, Alain, and David Gabbard, eds. Michel Foucault and power today: International multidisciplinary studies in the history of the present. Lexington Books, 2006
- Booker, M. K. (1994). The dystopian impulse in modern literature: Fiction as social criticism. Westport, CT: Greenwood Press.
- Diagne I., (1999) “Dystopia in George Orwell’s Animal farm and 1984, M.A thesis. University Gaston Berger de Saint-Louis.
- Elâ, R. G. (2016). Quest for the Impossible: Conformity and Sameness in Two Science Fiction Dystopias: Aldous Huxley Brave New World (1932) and Lois Lowry the Giver (1993) (No. 11).
- Eurich, N. (1967). Science in utopia: A mighty design. Harvard University Press.
- Foucault, M. (1980). Power/knowledge: Selected Interviews and Other Writings, 1972- 1977.
- Foucault, M. (1988). Technologies of the self: A seminar with Michel Foucault. Univ of Massachusetts Press.
- Foucault, Michel. "The history of sexuality: An introduction, volume I." Trans. Robert Hurley. New York:Vintage (1990).
- Foucault, M. (2013). Archaeology of knowledge. Routledge.
- Foucault, M. (1986). Disciplinary Power and Subjection. IN LUKES, S.(Ed.) Power: Readings in Social and Political Theory.
- Foucault, M. (2012). Discipline and punish: The birth of the prison. Vintage.
- Foucault, M. (1980). Power/knowledge: Selected interviews and other writings, 1972-1977. Vintage.



- Hewett, Martin A. "Michel Foucault: power/knowledge and epistemological prescriptions." (2004).
- Iwashita, I. (2009). On George Orwell's Nineteen Eighty-Four: Sight, Surveillance, and Observation. 79-85.
- Orwell, George. (1981)"Such, such were the joys." Thinking: The Journal of Philosophy for Children .48-51.
- Orwell, George. (1954)."Why I Write. 1947." A Collection of Essays by George Orwell .313-320.
- Orwell, George.2009. Nineteen eighty-four. Everyman's Library.
- Orwell, George. (1989)."Animal farm: A fairy story. 1945." London: Secker and Warburg.
- Pearce, Robert. (2005) "Animal Farm." History Today 55:8. 47-53.
- Rouse, J. (2005). "Power/knowledge. Division I Faculty Publications. Paper 34."
- Steve, Jones. (2006). "Antonio Gramsci."
- Vantieghem, Griet. (2008). Ideology in the works of George Orwell: a socio-cultural approach in the wake of Raymond Williams" cultural materialism.Diss.2008.print