# THE POWER OF DISCOURSE: SOCIAL PRACTICE IN GEORGE ORWELL'S *NINETEEN EIGHTY-FOUR*

## THESIS

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**DEPARTMENT OF ENGLISH LITERATURE**

**FACULTY OF HUMANITIES**

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## THESIS

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## 2023

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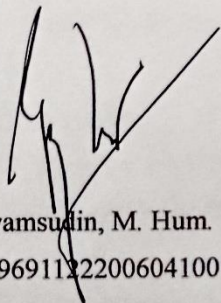
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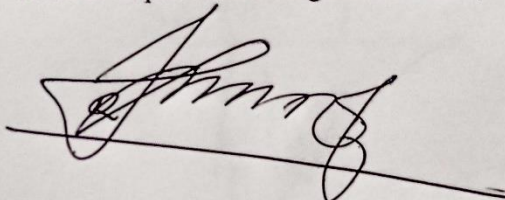
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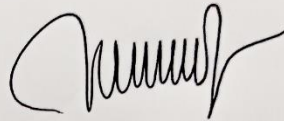
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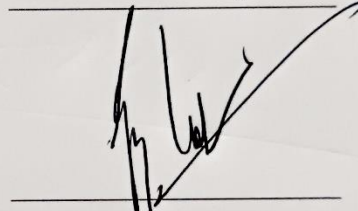
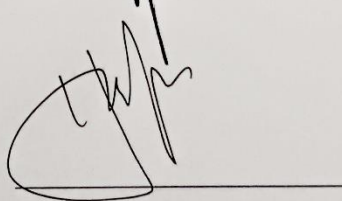Board of Examiners                                    Signatures

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# MOTTO

*"It was not by making yourself heard but by staying sane that you carried on the human heritage ... to the future or to the past, to a time when thought is free, when men are different from one another and do not live alone—to a time when truth exists and what is done cannot be undone!"*

(Winston Smith)

## DEDICATION

This dedication is for my loved ones: my parents who provide unwavering support and love, my friends who encourage me at every turn, and all those who have backed me throughout my research journey.

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*Assalamu'alaikum Wr,Wb.*

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7.  I would like to thank all those who have helped me to complete this thesis which I cannot mention one by one.

I realize that my thesis still has many flaws and is not perfect. Therefore, I hope that the reader will provide criticism and suggestions for the perfection of the thesis in the future and hopefully this thesis can provide benefits to others. *Wassalamu'alaikum Wr,Wb.*

Malang, 17 November 2023
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# ABSTRACT

**Widaad, Hilmy Qaais** (2023), *The Power of Discourse: Social Practice in George Orwell's Nineteen Eighty-Four.* Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor Dr. Syamsudin M.Hum

*Keywords: Sociology of Literature, Discourse, Social Practice*

In this contemporary era, literary studies are an important means of understanding power dynamics in social contexts. Discourse, as a pattern of conversation and delivery of ideas, has an important role in shaping the social practices of a society. This study aims to analyze the influence of power discourse on social practices depicted in George Orwell's *Nineteen Eighty-Four*. The concept of discourse, which refers to ways of speaking and understanding the world, is directed at the discourse theory of power. In this study, the researcher uses the discourse theory of power underlying the social practices in George Orwell's *Nineteen Eighty-Four*, which aims to show a complex system of power where power can be established and last a long time, making it difficult to overthrow. This research uses a literary sociology approach by paying attention to the socio-historical aspects of the world in the novel. The data for this study is collected through narratives and dialogues that are aligned with the research objectives, based on Michel Foucault's theoretical concepts, particularly those related to *episteme*, power/knowledge relations, disciplining (normalization), and *panopticon*. In this study, the researcher explores how the discourse of power centrally influences the formation of social reality in Orwell's society, using a critical analysis of the novel's narrative. Foucault's concept of epistemology is used to look at how knowledge is constructed and maintained in the totalitarian government policies depicted in the novel. Furthermore, the relationship between power and knowledge raises questions about how information is controlled and used to maintain power structures. The concept of discipline, with a focus on normalization, helps analyze how obedience and conformity are enforced in the government-ruled society in the story. In addition, Foucault's notion of the *panopticon* is used to examine how surveillance and control involve invisible elements that influence individual behavior. Using these analytical frameworks, this research successfully reveals the complex dynamics between power discourses and social practices in the narrative of *Nineteen Eighty-Four*, providing deep insights into how power can be exercised and maintained in an authoritarian society.

# البحث مستخلص

دادو، ملهي قيس ) ٢٠٢٣ المراسة الاجتماعية في المجتمع: قوة الخطاب، رواية جورج أورويل "تسعة عشر أربعة وثمانون".

أطروحة البكالوريوس. قسم بدلاً الإنجليزي، كلية العلوم الإنسانية، جامعة الإسلام غير مولانا كالمك بإبراهيم مالانج. المستشار الدكتور سيمس نيدين محمد هو الكلمات.

المفتاحية: علم اجتماع بدلاً، الخطاب، المراسة الاجتماعية

إن السياقات الاجتماعية في السلطة ديناميكيات مفهم مهمة وليس ديبات الدراسات تحبث عنصر، الخطاب، في هذا العصر المعاصر، تهدف هذه الدراسة إلى تحليل المراسة الاجتماعية للمجتمع. تهدف هذه الدراسة إلى تحليل المراسة الاجتماعية للمجتمع تشكيل دور مساح في لها دور، الأفكار، وتصوير إلى اعتبار مهمة أنماط تحاليل باعتبار إن جورج أورويل "فلا وتسعة أربعة وثمانون" رواية في الحضور المراسة الاجتماعية على السلطة خطاب تأثير هذه الدراسة في البحث مستخدمي. السلطة خطاب نظرية وحد وجه هجوم، العالم مفهم مهم على طرق التحدث إلى يشير الذي إلى مفهوم الخطاب، والتي يتم موقت توقت التي يلها المراسة الاجتماعية في رواية وتسعة أربعة وثمانون لجورج أورويل، نظرية خطاب في وقت نظرية هذا مستخدمي. لها إطار بطويلة فترة لفترة ومدى السلطة تشكل أن يمكن حيث السلطة مقعد مظاهر على إظهار إلى تهدف البحث هذا جمع متعدد من البيانات تهدف هذا البحث جمع من مت. رواية في للعالم الاجتماعية التخييرية بالجوانب الاهتمام من خلال الاجتماعية ملء جهنم البحث المعتلقة كلت سيما ولا، وكوف ليشيما نظرية مهافم على الاعتماد بالبحث، البحث هدف أدافه مع تشامي حوارات روايات من خلال السلطة تأثر في فـ تشكست دنسخف، الدراسة هذه في. نكوتبونبلاو، (بليطي)، بليديد/لتدو، قمعرفة/السلطة الاقلاعات وعلاقية، مفهوم مستخدمي البحث. رواية في درس يقدم لتحليل استخدام كذلك، أورويل صوره الذي المجتمع في الاجتماعي واقع تشكيل القائل على علاوة على رواية. في الحضور المشولية الحكومة سياسات في اهيله ظافحة والحفاظ عائد مفرعة مفرعة نظرية وكوف السلطة ليها كايه على للحفاظ المعلومات استخدامها التلاعب في رواية. كذلك، السلطة مفرعة تأثير ريت استؤلات حول التحكم في العمولات واستخدامها كذلك في الحكومة مكمة الذي المجتمع في والاتتماك والاتماك ضرر عاطا لبيح كيفية فرض، بليطي، على ككيزة عم، الانضباط، مفهوم يستديم كذلك إلى الإضافة إتم. الأقصى السلطة خطابات بين العلاقات بيمسار غير مرئية تؤثر نكوتبونكون حفلص كيفية مقاربة مية نكوتبونكون عن وكوف فكرة من كذلك، إلى استخدام مادم هذا الإطار التحليلي، يكشف هذا البحث فـ حاجنب عن الديناميكيات المعقدة بين خطابات السلطة. بالفرد السلوك على والحفاظ السلطة مراسة حول لقيمة عميقة رؤى رفوير مما وتسعة أربعة وثمانون، رواية في الاجتماعية والمراسات السلطة اهيل في مجتمع استبدادي.

# ABSTRAK

**Widaad, Hilmy Qaais** (2023) *The Power of Discourse: Social Practice in George Orwell's Nineteen Eighty-Four.* Skripsi. Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Dosen Pembimbing Dr Syamsudin M.Hum.

*Kata Kunci: Sosiologi Sastra, Diskursus, Praktik Sosial*

Di era kontemporer ini, kajian sastra menjadi sarana penting untuk memahami dinamika kekuasaan dalam konteks sosial. Wacana, sebagai pola percakapan dan penyampaian gagasan, mempunyai peran penting dalam membentuk praktik sosial suatu masyarakat. Penelitian ini bertujuan untuk menganalisis pengaruh wacana kekuasaan terhadap praktik sosial yang digambarkan dalam *Nineteen Eighty-Four* karya George Orwell. Konsep wacana, yang mengacu pada cara berbicara dan memahami dunia, diarahkan pada teori wacana kekuasaan. Dalam penelitian ini, peneliti menggunakan teori wacana kekuasaan yang mendasari praktik sosial dalam *Nineteen Eighty-Four* karya George Orwell, yang bertujuan untuk menunjukkan sistem kekuasaan yang kompleks dimana kekuasaan dapat dibentuk dan bertahan lama sehingga sulit untuk digulingkan. Penelitian ini menggunakan pendekatan sosiologi sastra dengan memperhatikan aspek sosio-historis dunia dalam novel. Data penelitian ini dikumpulkan melalui narasi dan dialog yang selaras dengan tujuan penelitian, berdasarkan konsep teoretis Michel Foucault, khususnya yang berkaitan dengan *episteme*, relasi kekuasaan/pengetahuan, pendisiplinan (normalisasi), dan panoptikon. Dalam studi ini, peneliti mengeksplorasi bagaimana wacana kekuasaan secara sentral mempengaruhi pembentukan realitas sosial dalam masyarakat yang digambarkan Orwell, dengan menggunakan analisis kritis terhadap narasi novel tersebut. Konsep epistemologi Foucault digunakan untuk melihat bagaimana pengetahuan dikonstruksi dan dipertahankan dalam kebijakan pemerintahan totaliter yang digambarkan dalam novel. Lebih jauh lagi, hubungan antara kekuasaan dan pengetahuan menimbulkan pertanyaan tentang bagaimana informasi dikendalikan dan digunakan untuk mempertahankan struktur kekuasaan. Konsep disiplin, dengan fokus pada normalisasi, membantu menganalisis bagaimana kepatuhan dan konformitas ditegakkan dalam masyarakat yang diatur oleh pemerintah dalam cerita tersebut. Selain itu, gagasan Foucault tentang *panopticon* digunakan untuk mengkaji bagaimana pengawasan dan pengendalian melibatkan unsur-unsur tak kasat mata yang mempengaruhi perilaku individu. Dengan menggunakan kerangka analisis tersebut, penelitian ini berhasil mengungkap dinamika kompleks antara wacana kekuasaan dan praktik sosial dalam narasi *Nineteen Eighty-Four* memberikan wawasan mendalam tentang bagaimana kekuasaan dapat dijalankan dan dipertahankan dalam masyarakat otoriter.

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# CHAPTER I

# INTRODUCTION

In this first chapter, the researcher explains the background of the study and discusses issues, significance, and limitations. In this first chapter, the researcher explains the background of the study and discusses issues, significance, and limitations. Additionally, it includes definitions of key terms.

## A. Background of the Study

Literature is an expression of human culture and thought. It is conveyed through written language. Literature can be seen as a product of discourse because it follows and responds to ongoing conversations and ideas in society. Literature also has the potential to act as a tool of power. It can be used by governments or ruling groups to promote certain ideologies or messages. In this context, literature has the potential to be a means of influence (Eagleton, 1996). Writers who support a particular government or ruling group can create literary works that support their agenda. Conversely, writers who are in opposition can use literature to challenge power and convey a message of resistance. Thus, literature can be seen as a tool, even a weapon.

*Nineteen Eighty-Four* (1949), a novel by George Orwell, has made a huge impact on global thought and discourse over the years. Orwell's creation of a world with a science-fiction feel is also a chilling reflection on the possible continuation of researcheritarian regimes in the real world. It is a novel that portrays a dystopian society governed by an absolute and tyrannical regime that regulates every aspect of citizens' lives, from their roles and fates to their social

interactions and conversations, and monitors their thoughts and beliefs without any regard for privacy or intimacy (*panopticon*).

Several studies have analyzed the conversation presented in this book. However, more research is required, specifically in comprehending the dominance of language control or discourse in this book's context. This is applicable to the current social setting, particularly in the digital era and intricate information, where it is crucial to identify the narrator's researcherity and how language affects public perception.

In the book *"Nineteen Eighty-Four,"* the ruling party aims to control language to sway the thoughts and actions of people. This discourse's strength lies in the party's ability to alter language and narratives, pervert history, and shape thinking to fit their beliefs. Consequently, this astounding control over citizens and societies in Oceania results. In today's society and politics, this book serves to emphasize the significance of language and communication, particularly when confronted with lies, political agendas, and the manipulation of online platforms.

The thesis aims to analyze the depiction of discourse power in George Orwell's "*Nineteen Eighty-Four*" and to examine the implications of the social practices conveyed in the novel for modern society worldwide. Consequently, this investigation anticipates offering an enhanced understanding of how discourse power can be utilized to manipulate individual thoughts and behaviors, as well as methods to counteract such manipulation. Through a comprehensive examination of the influence that discourse wields in "*Nineteen Eighty-Four*," the researcher

can ascertain a better comprehension of how language operates as a mechanism of power in a totalitarian society.

The application of Foucault's concept of discourse in the genealogy approach aims to unravel two sides simultaneously. Discourse, as defined by Foucault in Wiradnyana (2018), relates to the relationship between statements, conditions, and practices that structure and facilitate the understanding of any thought, action, or activity. The novel *Nineteen Eighty-Four* is analyzed in two ways. First, it examines the images, dynamics, forms, and excesses that surround socio-political practices. Second, it reveals the underlying motives (*episteme*) behind these elements. Two-sided analysis, discourse analysis and *episteme* can be done by studying the power relations of knowledge, which Foucault calls methods that consistently build and promote certain discourses.

In addition to the concepts described above, this study also applies some of Foucault's ideas. The concepts in question are what Foucault calls discipline and *panopticon*. The use of these concepts is based on the consideration that the story in *Nineteen Eighty-Four* is a whole state: a place where knowledge is transmitted, disseminated, and practiced. According to Foucault in Wiradnyana (2018), disciplining or what is also commonly called normalization is a concept that, according to his framework, is used to explain the process and rules of how a practice can take place or not, be allowed or prohibited, normal or abnormal, in a certain discourse. While, the *panopticon*, as per Foucault (1995), is a concept elucidating the existence of sites, whether in written, oral, rules, appeals, practices, or knowledge forms, that oversee and initiate the process of disciplining

or normalizing a practice. Within the normalization or *panopticon* framework, there exist power and knowledge relations, shaping how discourse on specific practices operates and is comprehended based on their strategies and relationships. This research contributes to understanding how discourse shapes society and politics. The findings are expected to deepen our understanding of identifying and countering language and narrative manipulation. A better grasp of the power of discourse allows for more critical analysis of information and contributes to informed and democratic opinions. This study is anticipated to have a significant impact on comprehending the correlation between language, power, and social practices in both fictional and real-life settings, particularly in George Orwell's novel, *Nineteen Eighty-Four*. It can offer valuable insights into the implementation of power to control discourse and cognition, as well as how society may react and fight back against such domination in actuality.

To achieve its objective, this study necessitates a theoretical framework and methodology that involves tracing the origins and development of the topic in a specific time and place utilizing Michel Foucault's analytical instruments. As such, this study provides a comprehensive discourse of Michel Foucault's theory, specifically its primary emphasis on power-knowledge connections and social practices as the focus of examination. The research utilized the sociology of literature approach and genealogy method, which adopt a critical view of history and avoid linear, continuous, logical, and teleological assumptions. This approach yields enriched data. The data source for the study was George Orwell's novel, *Nineteen Eighty-Four*, which explores the power of discourse as evidence of

social images' reflection in society. The study's data consists of quotations of words, sentences, and paragraphs that demonstrate the connection between knowledge and power in the novel. The data was obtained through literature research and analyzed using descriptive analysis. This study includes a literature review of Foucault's writings, the work of theorists who analyze his social theories, and research that deviates from Foucault's methodology. By compiling and comparing this literature, a common thread is found in Foucault's systematic understanding of power.

However, this study is not the only attempt to address the topics of *Nineteen Eighty-Four.* Various theories and approaches have been used by researchers as analytical tools to investigate its content. To foster an understanding of the subject matter, it is important to identify and evaluate previous studies.

In relation to this research topic, many previous studies have examined various relevant aspects. By analyzing and evaluating these studies, the researcher gained insight into the current theoretical framework, the results achieved, and possible areas for improvement. Just as Teo (2019), explored in *The Fabrication of Truth and the Maintenance of Power in Orwell's Nineteen Eighty-Four*, this study examines crucial elements of George Orwell's *Nineteen Eighty-Four* that pertain to the fabrication of truth and the maintenance of power. It delves into how Orwell portrays the connection between totalitarianism and information manipulation, and the resulting effects on society in the novel. Like *From the Ministry of Truth to the Filter Bubble: Manipulation of Discourse in Nineteen*

*Eighty-Four and The Loudest Voice* (González, 2022), which shares similar foundations, this study delves into the in-depth ways that political power and mass media utilize discourse to control people's information and thinking. The analysis employs sophisticated theoretical and methodological approaches.. Then, the research *The Role of Implicated Meaning in George Orwell's Nineteen Eighty-Four: Language, Thought & Power* by Johnson (2021), delves into the impact of implied meaning in George Orwell's novel, with a focus on how language, thought, and power are interconnected.

This research examines the influence of power on language and knowledge in George Orwell's *Nineteen Eighty-Four*, building on *The Notion of Discourse as 'Power' and 'Resistance' Revisited in the novel Nineteen Eighty-Four* (Negm, 2021). The focus is on the evolving interpretation of discourse as a means of attaining 'power' and engaging in 'resistance.' Through thorough analysis, this investigation explores the application of discourse as a tool of domination, while simultaneously outlining how elements of resistance manifest in the work. The concept's significance is emphasized both within the context of the novel and in contemporary society. Another piece of previous research is *"Representasi Kekuasaan dan Perlawanan dalam Film Nineteen Eighty-Four (Analisis Wacana Film "Nineteen Eighty-Four", karya George Orwell)."* A study that focuses on the representation of power and resistance in the film adaptation of *"Nineteen Eighty-Four"* Using film discourse analysis to investigate the representation of power and resistance in the visual and narrative context of the film *"Nineteen Eighty-Four"* is

different from the researcher, who uses more text and discourse analysis (Mahardika, 2021).

Next, research such as *George Orwell's Nineteen Eighty-Four and Surveillance in the Contemporary World* (Sarkar, 2022), examines the correlation between Orwell's novel and present-day surveillance issues. The primary objective of this investigation is to compare the surveillance elements portrayed in "*Nineteen Eighty-Four*" with real-world surveillance practices. The methodology employed in this study utilizes the novel as a theoretical framework for comprehending and examining the prevalent problem of surveillance in contemporary society. The next study examines *George Orwell's Nineteen Eighty-Four and Peter Weir's The Truman Show from the perspective of Michel Foucault*'s social theory framework, with the aim of identifying similarities and differences in the way the societies in both works deal with surveillance and control (Tian, 2018). Using Foucault's concepts of power and knowledge, this study elucidates the ways in which surveillance, discipline, and power function in various narrative contexts.

Additional studies are relevant to this study beyond those mentioned previously. Their relevance stems from both theoretical similarities and topic and subject considerations. For instance, studies like *Power and Knowledge as a Means of Social and Political Control, as Portrayed in the Novels Nineteen Eighty-Four and Animal Farm*, are particularly pertinent. The study by Shimal and Mohsen Hanif, Assistant Professor (2020), examines the interconnectedness between power and knowledge. Totalitarian governments employ this relationship

as an instrument for implementing political and social control. The research utilized literature and documentation methods to collect data. Then, another example of previous research from Hama (2015), titled *Language as an oppressive device in Orwell's Nineteen Eighty-Four*. The study focused on the use of language as a tool of oppression in the novel. It analyzes the possible manipulation of language by totalitarian governments to create control and limit individual freedom. The researcher uses Norman Fairclough's lens as a method of critical discourse analysis. An in-depth understanding of how the selection of words, phrases, and narratives is used to manipulate people's thoughts and perceptions. Then, in the same field of research, namely critical discourse analysis, with the title *"A Critical Discourse Analysis of Mind Control Strategies in George Orwell's Nineteen Eighty-Four* (Abdu & Khafaga, 2019)*"* This study analyzes the mind-control methods used in the novel *"Nineteen Eighty-Four"*, particularly the linguistic and narrative tactics employed. This study also utilizes the critical discourse analysis technique to explore how language and communication are utilized to manipulate the mind.

Compared to the aforementioned studies, this research study sets itself apart by examining power and discourse in the context of George Orwell's novel *Nineteen Eighty-Four*. The study delves into how the totalitarian government in the novel employs language to manipulate and control the masses. This unique focus highlights a crucial element in Orwell's work that has not been extensively explored before. This study exclusively analyzes George Orwell's novel *Nineteen Eighty-Four*, while other studies may encompass a wide range of works and

researchers. Furthermore, examining social practices depicted in the novel allows for an exploration of the reader's role and the ways in which messages within the text shape our understanding of power, society, and social control. This study offers a more comprehensive understanding of the relevance of *Nineteen Eighty-Four* in a wider social and political context.

## B. Problems of Study

Due to the expansive range of potential research areas that may be explored by analyzing this literary work, it is imperative to narrow the focus of study. The scope of this study requires narrowing the focus to analyze the impact of George Orwell's *Nineteen Eighty-Four* discourses on social practices. The research question is: *How does the discourse presented in George Orwell's Nineteen Eighty-Four impact the social practices depicted within the novel?*

## C. Significance of the Study

This research offers significant benefits. It is a valuable reference material for practical and academic research, particularly in the field of humanities studies that applies Michel Foucault's theories and concepts. It also adds to our understanding of literature as a reflection of social reality, providing a platform for social criticism and analysis. Furthermore, this research is expected to help the wider community in understanding reality through discourse, with the aim of encouraging individuals to be more vigilant and wise in determining their own truth and achieving personal autonomy by becoming free individuals.

**D. Scope and Limitation**

The limitations of this research include an in-depth analysis of the elements of discourse used in George Orwell's *"Nineteen Eighty-Four"*. The focus is on how power is portrayed and exercised through language and narrative. The analysis limits attention to the main characters and key situations in the novel, with the aim of exploring the concepts of surveillance, manipulation of language, and changes in history and truth in the social and political context depicted. With this approach, this study aims to investigate how George Orwell uses discourse in the novel "*Nineteen Eighty-Four*" to depict power dynamics in a suffocating dystopian society, as well as its impact on individuals and groups.

**E. Definition of Key Term**

1. Sociology of Literature

   An interdisciplinary study that integrates sociological principles and literary analysis to comprehend the reciprocal influence between literary culture and society (Wiyatmi, 2013).

2. Genealogy

   It is a method of analysis utilized to grasp the past and present operation of power within a society (Hardiyanta, Michel Foucault: Disiplin Tubuh, Bengkel Individu Modern, 1997).

3. Power of Discourse

   Social relationship created by the actions of individuals and groups in society. The interaction of knowledge, power, and language in a societal

context shapes our comprehension and portrayal of the world (Foucault, 1969).

4. *Episteme*

Perspective refers to an individual's or group's worldview, which helps them observe and comprehend the organization of the universe.

5. *Panopticon*

The *panopticon* is an important representation of how power and control can be effectively exercised in modern society, by controlling individual behavior through a constant sense of surveillance and judgment (Foucault, 1995).

# CHAPTER II

## REVIEW OF RELATED LITERATURE

During the analysis process, this study also uses the sociology of literature approach and applies the theory initiated by Michel Foucault as its theoretical framework. These theories are discourse, power-knowledge relations, and *episteme*; along with the concepts of discipline (normalization), and *panopticon*. Here is the full explanation:

### A. Sociology of Literature

Sociology and literature are distinct fields, yet share a common objective and connection. On the other hand, literature is a way of expressing oneself subjectively and personally. Sociology is a science that centers on individuals' living environments through objective and scientific research methods. Sociology of literature, in essence, is a literary concept closely tied to social reality. It appears due to outside factors such as upbringing, personal history, researchers, and community. Literary sociology is a study that blends sociology rules and techniques with literary analysis. Its intention is to comprehend the connection that exists between literary works, their researchers, readers, and society within a more extensive social, cultural, and historical setup. Literary sociology assists in examining the significance and effect of literary works and their reflection, as well as their influence on several aspects of human life.

Literary sociology is a branch of science that combines the science of sociology with the study of literary works. Literary sociology examines how literary works influence and are influenced by society, culture and other social

factors. This involves analyzing how literary works reflect the values, norms, and social conflicts in the society in which they are created. Literary sociology also examines how readers react to literary works and how literary works can shape their view and understanding of the world. Thus, the sociology of literature helps us understand the depth of complexity of the relationship between literature and society (Eagleton, 1996). Literary sociology studies literary works using interdisciplinary techniques with sociology. Understanding how social issues are portrayed in literature is a way to comprehend interdisciplinary literature. Both sociology and literature have a common focus, which is humans in society, examining the relationships between people and the societal processes these relationships create. Sociology objectively studies people, social institutions, and processes to understand how society functions. In contrast, literature explores individuals' personal experiences and emotions, providing insight into how people live their lives (Wiyatmi, 2013).

The sociological approach to literature involves analyzing literary works with a focus on their social and cultural aspects. This enables readers to comprehend how literature reflects and shapes society and its people (Lelet, 2021). For instance, one can apply the sociological approach to literature to examine how characters, plots, and themes in a piece of writing depict the values, norms, and social conflicts prevalent in society during that time. This can explain how literature mirrors the culture and society during the researcher's era.

**B. The Power of Discourse**

Michel Foucault is a significant philosopher from the 20th century. His ideas remain relevant today in comprehending social phenomena and current cultural trends. These ideas are still being discussed (Dhona, 2020). Foucault developed a complex concept of the discourse of power that is closely linked to key elements of his thought: Discourse (1972), is at the core of the analysis, referring to the system of language and practices that shape our understanding of the world. In this context, power isn't only repressive; it's intimately linked to knowledge. Foucault (1977) also argues that power relations and knowledge are intertwined; our understanding of the world is influenced by existing power structures. Meanwhile, *episteme*, as a conceptual framework that defines a historical period, forms the boundaries of knowledge that can be accessed and understood.

Furthermore, Foucault, in his (1995) book *Discipline and Punish: The Birth of the Prison*, introduced the concept of discipline, which involves normalizing and regulating behavior through institutions and social practices. This is the way in which power can be concretely practiced in society. Meanwhile, the *panopticon*, an architectural and social concept developed by Foucault, creates a structure of constant surveillance and the internalization of self-control.

The correlation among power-discourse, disciplining, and the *panopticon* is critical for comprehending how power and social control operate in society. Power-discourse pertains to the utilization of power in shaping and managing narratives, language, and knowledge. Disciplining, or normalization, denotes how

power is exercised in day-to-day actions to govern individual conduct. The *panopticon*, developed by Michel Foucault, is a method of surveillance that creates a constant sense of monitoring, encouraging individuals to control themselves. Power-discourse forms a narrative of what is considered normal and abnormal, and disciplines individuals to follow these norms. The *panopticon* reinforces adherence to these norms through its surveillance mechanism. Together, these concepts exercise social control in society.

1. **Discourse**

Discourse, as defined by Foucault (2012), refers to the connection between statements (such as conditions and practices) that enable individuals to comprehend any thought, action, or activity (also known as *episteme*). It is crucial to note that it is not just about the individual statements but rather how they are interconnected. Rahayu (2016) states that discourse analysis is concerned with how a text is produced, interpreted, and distributed. The point is that discourse analysis is not only concerned with the content or words in a text but also examines the social, cultural, and historical context surrounding the production, interpretation, and distribution of that text. Such analysis helps understand how language is used to shape meaning, influence perspectives, and reflect broader social realities. In discourse, statements can vary in structure. What makes things meaningful is how they are connected. From these connections, we can understand each thing clearly and this helps our overall understanding (*episteme*). Foucault focuses on how statements in conversation are connected to demonstrate that a notion (*episteme*), unlike what structuralism suggests, surfaces and evolves

in a specific historical context. Moreover, it is provisional, based on a particular time frame (Barker, 2008). This is what motivates Foucault to not explain meanings hidden behind a phenomenon, but instead to track power-knowledge relations that advance certain *epistemes* through discourse. A straightforward example: Cultural beauty discourses can impact a society's beauty norms and influence how individuals perceive their bodies.

Discourse carries meanings implicit in statements. For example, discourse can be used by those in power to exercise control, while discourse can also be used by individuals to assert their own power, and it is important to note that discourse is not entirely objective, but is often subjective. Within society, discourse is ubiquitous and serves as a tool of power, allowing knowledge to collaborate and create a synthesis that maintains its legitimacy. Foucault (1972), examines discourse as a social practice within power relations, analyzing its historical, cognitive, and institutional dimensions such as thought formation, standardization, and conventions. Discourse operates on an ideological basis, and spreads through ideological apparatus such as school textbooks, TV lectures, and media reports. Often, discourse holds the power to control reality, creating a manipulative false sense of objectivity, which may be difficult for some individuals to grasp or accept without question. The spread of discourse by means of education and shaping of patterns of thinking is a means of acquiring power.

The formation of discourse represents only a manifestation of power system domination. As per Foucault, truth (knowledge) is a fabrication, regulation, distribution, and statement formed by discourse—hence the truth

system has a reciprocal relationship with the power system. Power systems establish and uphold truth, while truth is a result of specific practices. Discourse, for its own sake, illustrates the power of knowledge. Therefore, knowledge creates reality (Wibowo, 2009). Additionally, Foucault argues that power determines truth and science is the source of power. The greater the knowledge, the greater the acquired power (Suharnadji, 2010).

Foucault also defines discourse as a social practice that controls, normalizes, and disciplines individuals. Likewise, Althusser sees discourse as defining individuals and positioning them in certain roles, with only a minority in a subordinate position to the absolute subject (Sarup, 2011). A discourse shapes individuals into specific positions within a series of relationships with the social forces present in society. The theorists view discourse as an abstract concept that defines social relations and practices within society in a general sense (Eriyanto, 2012). Symbols in social interactions are products of power dynamics that rely on knowledge. Social practices incorporate mechanisms to enable power dynamics to function. How can discourse retain credibility and an accurate relation to reality? Of course, discourse cannot function independently, as it operates through its ideological apparatus, which spreads it in a manner that appears factually relevant.

2. **Power/Knowledge Relations**

According to Francis Bacon's guidelines from the early Renaissance era which state that "knowledge is power," an individual who masters knowledge must possess power. Nevertheless, it ought to be noted that there is a difference in meaning between Bacon's and Foucault's viewpoints. According to Foucault, it is

the opposite, as it is power that enables them to manipulate knowledge (Pratama, 2021).

According to Siregar (2021), Foucault argues that power is not an ontology but a strategy. Power operates from the bottom up rather than being centralized in one individual or group, demonstrating a diffuse, sublime, and ubiquitous form. Power in everyday life is exercised through discourse. It is worth noting that the notion of power that Foucault presents differs somewhat from conventional definitions. Power and location pervade the scientific-knowledge web in previously unexplored ways. Foucault's interpretation of power and its perpetuation, acceptance, and perceived truth is intriguing. Power in Foucault's thought is a strategic and complex situation in society, not an institution, structure, or force. (Wiradnyana, 2018). Power does not always operate in negative or repressive contexts, but rather in a positive and productive manner. This is because power creates knowledge, which in turn creates its own truth. Knowledge and truth support one another. In this case, Foucault examines knowledge structures, ideas, and modes of discourse.

Michel Foucault's concept of power cannot be understood as an attribute of ownership, position, capital, or any materialistic property. Instead, power must be comprehended as a strategy utilized in social or societal relations, which encompasses diverse connections. Power is not centralized on any one subject or institution, but rather is dispersed throughout social relations (i.e., sublimated). Power cannot be achieved and concluded.  It is not a universal possession that expires eventually. Furthermore, it is not a permanent state. Power is exercised

within different relationships and remains dynamic, transformative, and continuously evolving. Foucault posits that power has a positive epistemic function, producing knowledge beyond simply inhibiting or eliminating it. Additionally, possession of knowledge is capable of altering the impact of power structures that generate it, such as when a government relies on a specific pool of knowledge (e.g., folk history) that can be contested based on the veracity of purported facts (Gutting, 2005). Knowledge is perceived as truth and its veracity is dependent on its alignment with treatment or institutional perspective, both of which change over time. Knowledge is used to rationalize pre-existing discourses, making it a tool used by various parties including the government, community leaders, and the populace to reinforce their identities. The use of knowledge by various structures enables them to gain legitimacy and reinforce their ethnic identities.

In his (1994) book, *The Order of Things: An Archaeology of the Human Sciences*, Foucault defines knowledge as information that is accepted as truth by a group of individuals (Martono, 2014). According to Foucault (1977), scientific methods are an integral part of the discourses that constitute science. As such, a discourse and science are one and the same. The development of knowledge is inextricably linked to the production of knowledge, a concept that Foucault, once again, refers to as *episteme*. The first aspect of *episteme* involves how humans perceive, interpret and experience reality. The second aspect involves the existence of rules, prohibitions, denials, abandonments, and rejections. Finally,

language plays an important role in determining reality, with each historical period having a different *episteme*.

According to Foucault in Wiradnyana (2018), the relationship between power and knowledge is productive rather than dominating, positive rather than repressive, and diffuse rather than a form of ownership. This definition makes the power-knowledge relation more of a strategy that launches certain discourses through the knowing-mastery relation. Knowledge functions as a form of power where knowledge is the most powerful tool to control. The power-knowledge relation is exemplified in the act of placing blame on an entity, such as power, which then shifts the focus to another entity, usually knowledge, as the source of the problem. This behavior links all aspects of the discourse and supports the understanding (*episteme*) put forward by the discourse. Only by examining the interaction between power and knowledge in discourse can we uncover the underlying epistemological framework.

3. *Episteme*

Modern thinkers want to find certainty and truth that works for everyone all the time. But Michel Foucault thinks differently. He believes that there's a basis for how people live, think, and act. But that basis is limited by the time and place it came from. This means that certainty and truth can't be universal and everlasting (Lubis, 2014). Foucault named this limited basis as *episteme*, which is a paradigm that unites ways of seeing things (reality) in a specific time and space (Dreyfus & Rabinow, 1983). To reveal the *episteme* that controls people's perspective in a certain time and space, what needs to be done is to understand it

through tracking discourse and the movement of the discursive process, which for Foucault, is full of power-knowledge relations.

*Episteme* refers to researcheritative knowledge or knowledge established as an interpretation of a particular situation at a certain time. It is not a mere perspective on distinguishing between right and wrong, but rather a more practical concept. *Episteme* can be defined as the division between what is possible and impossible, or what is considered normal and abnormal for a subject to think or do. When discussing knowledge and power, it no longer concerns itself with determining right from wrong. Rather, it considers what is feasible and what is not, what is typical and what is not, and what may either allude to or undermine the process of power. This is what is known as *episteme*. One may imagine that *episteme* pervades everything such that what is believed to be true is, in fact, a manifestation of *episteme*—the knowledge of power relations.

The truths carried by an *episteme* are things or values that exist at a time that are recognized researcheritatively and legitimately. Therefore, an *episteme* does not develop evolutively and linearly, but through a process of shifting from one form to another. It is always transforming, always fragmentary, and researcheritative at a certain time. Truth only applies to a certain regime—which is important to repeat, truth only applies to a certain regime. Why can that regime determine the truth? Because they have the tools, or the instruments. They have schools; they have teachers; they have educators; they have doctors; they have lecturers; they have academics that they use to spread their power through their academic narratives, their truth narratives. So, if this *episteme* system becomes

long-lasting and institutionalized, it creates a communication system. This communication system influences people's social practices, including our attitudes, behaviors, actions, and views. In addition, they affect our perceptions and knowledge, all of which have been organized in specific ways. To highlight these arrangements or power structures, people rely on the discipline of communication. The field of communication encompasses diverse facets of human interaction, such as interpersonal communication, mass communication, organizational communication, rhetoric, media studies, and related areas.

The conclusion regarding the interrelationship between discourses, power/knowledge relations, *episteme*s, and social practices is that they influence each other and shape social structures and collective understandings. Discourse refers to the way of talking, writing, or communicating about a topic or issue. In this discourse, power and knowledge relations play an important role as they determine who has the researcherity to speak and control knowledge.

*Episteme* is the framework of understanding that influences how knowledge is formed and accepted in society. Social practices, on the other hand, are the ways in which knowledge and power are implemented in everyday life. It includes the behaviors, norms, and rules that guide our actions.

These three elements are interrelated: discourse creates knowledge, knowledge shapes *episteme*, *episteme* influences social practices, and social practices reinforce discourse and power/knowledge. By understanding these interrelationships, the researcher can better analyze how power and knowledge are exercised in society and how they affect individuals and groups.

## 4. Discipline (Normalization)

Since power is a fundamental aspect of all relationships, its comprehension should focus on social and political relationships, as well as the mechanisms employed to exercise it (Ritzer & Smart, Handbook Teori Sosial, 2011). Foucault refutes the concept of power emanating from a sovereign, such as a king, state, government, father, or man, and posits that the purpose of the subject is not to limit, restrain, or suppress. Rather, power operates through standardization and regulation via law, rather than through oppression (Foucault, 1977). This approach helps to establish a disciplined society. Objective evaluations should be used to implement this method. Regulating and disciplining the populace through discourse is more effective than physical coercion (Foucault, 2012). This typically takes the form of both discursive and practical treatment, wherein power and knowledgeare intertwined in the exertion of control over others. According to Foucault, this interplay between power and knowledge produces productive regimes that structure organizational systems. To critique this order is to interrogate not only knowledge itself, but also the relationship between power and knowledge (Mesner & Jordan, 2014).

Disciplining, or normalization as defined by Michel Foucault (1995), is a functional power and knowledge system utilized to introduce a specific discourse. The distribution of power and knowledge within this normalization process takes on various forms and strategies that work synergistically to support and reinforce the agenda of a particular discourse. The various forms and strategies utilized for normalization encompass not only scientific classifications and information

infused with power, but also structures and practices. This implementation of normalization legitimizes certain understandings or practices.

In modern societies, power takes the form of disciplinary power as opposed to sovereign power. Disciplinary power is a concept of power that does not rely on the researcherity to carry out punishment, judgment, or repressive control like sovereign power did. Examples of sovereign power include the New Order, Nazi, and the days prior to World War II. In those instances, power was exercised in a violent and researcheritarian manner, oppressing those without researcherity. The exertion of power relies on the normalization of behavior within diverse social relations through discipline. The exertion of power relies on the normalization of behavior within diverse social relations through discipline. Normalization is achieved through habitual procedures within the individual, ultimately affecting their attitudes, beliefs, and overall perspective. Once normalized, the individual's position becomes a tool for exerting power. Our bodies serve as instruments for the researcherities, with their control being exercised through the discipline imposed on them.

Discipline applies a series of techniques to exercise strict control over human behavior, with an emphasis on the body. The process involves several procedures, such as grouping individuals, placing them in specific spaces, categorizing them based on certain criteria, maximizing their energy levels, and training their physical abilities. Discipline also codes their behavior patterns, continuously monitors them, documents their actions, and shapes them in a body of accumulated and centralized knowledge (Wiradnyana, 2018). Disciplining

individuals occurs through physical and mental means. Physically, it is evident through the use of army police, and other law enforcement. Mentally, it is more covert, utilizing clergy, priests, religious leaders, academics, and educators, to impart ideology. Repressive measures are employed to correct deviant practices or ideologies, as a part of the disciplinary process. Power and soft coercion are taught to schoolchildren, patients, students through the social formation of the modern world (Turner, 2012).

5. *Panopticon*

Referring to Foucault (1995), the disciplining (normalization) described above is also distributed through what Foucault calls the *panopticon*. Inspired by Jeremy Bentham's architectural work. The *panopticon* is a type of institutional building designed by British philosopher and social theorist Jeremy Bentham in the late eighteenth century. The design concept was to allow observers to observe (-opticon) all (pan-) occupants of the institution without them being able to tell whether or not they were being watched. The design consisted of a circular structure with a "house of inspection" at its center, from which the managers or staff of the institution could watch the prisoners, who were placed around the perimeter. Bentham himself described the *panopticon* as "a new mode of acquiring the power of the mind over the mind." Besides prisons the *panopticon* can be applied to buildings with high surveillance system requirements such as schools, hospitals, or dormitories. The main effect of the *panopticon* mechanism is to create an awareness of being watched, of being seen, of being continuously watched by someone, an awareness that implies that all their actions and

movements are controlled and watched. This awareness of being watched and controlled leads to obedience and even fear. Regulations and codes of conduct, in addition to CCTV, can also function as *panopticon* mechanisms (Eldija & Mastutie, 2016). Foucault describes the *panopticon* as a structure, network, or site that systematically regulates all practices of each subject within a particular space and time. The *panopticon*, is a concept used to explain the presence of one or more sites in any form (written, oral, rules, appeals, practices, or even knowledge), which monitor ("control") and initiate the process of disciplining or normalizing a practice. Of course, in the normalization or *panopticon*, there are also relationships of power and knowledge as described above, which, based on their strategies and relations, enable a discourse on certain practices to function and be understood. This panoptic concept outlines the interaction between the observed and the observers, the controller and the controlled, the rehabilitator and rehabilitated, and the one that deviates from and conforms to the norm within a space of power. No direct interaction is necessary. In addition to surveillance, the *panopticon* enables conscious monitoring of every subject within a specific time and space for their existence and practices. The power/knowledge distribution mechanism within the *panopticon* is managed through various forms of control that systematically reinforce each other. Foucault's *Discipline and Punish* emphasizes the period where surveillance proves more efficient and advantageous compared to enforcing certain legal codes. Foucault identifies that overt punishment can be expensive. Therefore, three instruments of power are utilized for discipline. The first is graded observation, followed by the ability to make

standard judgments. Thirdly, examinations are used to observe individuals and make assessments (Ritzer, 2004, p. 618). In this case, similar to the novel *Nineteen Eighty-Four*, where the state completely controls and watches every move of its people, including Winston, who was born from the seed and blood of rebellion. At the outset of the reading, the phrase "*Big Brother is Watching You*" has been firmly etched, much like a terror bomb that perpetually rewinds time and whose detonation remains uncertain.

The concept of discipline and power originated from harsh punishment via beheading. The punishment was eventually made more humane, not to lessen its severity, but to enhance its effectiveness by minimizing violence and administering punishment only when necessary. The goal was to reinforce the power of punishment within society. (Ritzer, 2004, p. 96). The concept of punishment resembles discipline, a widely used method to establish dominance. Discipline entails performing tasks that aim to exert strict control over the body. Discipline uses specific methods to group people, place them together, categorize them, maximize their energy by limiting their time, train their bodies, codify their actions, monitor them closely, encircle them visually, document and record their actions, and create a centralized body of knowledge. This disciplinary method is a form of power that provides greater understanding of historical development. Since power creates knowledge, and power and knowledge are directly connected, knowledge holds power at all times. The *panopticon* is responsible for making all the practices in *Nineteen Eighty-Four* not only rational for each subject involved, but also true and legitimate.

# CHAPTER III

## RESEARCH METHOD

The research method is covered in this chapter. The researcher presents the research design, data source, data collection, and data analysis.

### A. Research Design

This research is classified as literary criticism because it examines literary works. According to Wallek & Warren (1949), literary criticism is the study that analyzes, interprets, and evaluates literary works while applying literary theories as a theoretical framework. Therefore, this analysis applies Michel Foucault's power-discourse theory to dissect George Orwell's *Nineteen Eighty-Four*. Foucault introduces five fundamental concepts to expose power dynamics at work in the novel, including discourse, power/knowledge relations, *episteme*, disciplinary practices (normalization), and the *panopticon* control mechanism.

### B. Data Source

The data source of this research is the novel *Nineteen Eighty-Four* written by Eric Arthur Blair (George Orwell) and first published by Martin Secker & Warburg in 1949. The novel used is the seventh printing, published by Penguin Books on July 3, 2008 and consists of 336 pages and 3 chapters.

### C. Data Collection

Reading and note-taking were two methods utilized for data collection. During the reading process, the following actions were carried out:

a. The researcher identifies and understands how power is portrayed through discourse by reading the novel several times.

b. Following Michel Foucault's concept of discourses of power and social practices, this research explores how power manifests in society and how characters use discourse to manipulate and control others. The data recorded and analyzed to gain further insights. This note-taking technique is necessary for this type of research as it requires a high level of precision and rigor. Therefore, a model is used that allows for detailed and accurate recording.

**D. Data Analysis**

According to Patton (Moleong, 1990), data analysis is the process of arranging the order of data and organizing it into a category pattern and basic description unit. In this research, several steps used by the researcher to analyze the data collected are:

a. Identify central themes in the novel *"Nineteen Eighty-Four,"* such as totalitarianism, state surveillance, loss of privacy, and language manipulation.

b. Examine the application of power discourse in the novel, focusing on how language is used to manipulate individuals in a totalitarian society.

c. Analyze George Orwell's narrative techniques, including Winston Smith's first-person narration and its reflection of the regime's discourse.

d. Study characters like Big Brother, O'Brien, and Julia and their dialogue to understand how governments and characters employ power discourse.

e. Explore the novel's narrative structure, including climax, conflict, and resolution, and its relation to changes in power discourse affecting the storyline and characters.

f. Consider the historical and social context of the novel's WWII-era setting and its impact on themes and power discourse.

g. Additionally, contemplate the historical and societal backdrop of World War II and the political climate of the time period to determine how it influences the themes and power-driven language developed in the novel.

# CHAPTER IV

# FINDING AND DISCUSSION

In this chapter, the researcher discusses and analyzes the data derived from the dialogues and narration in George Orwell's *Nineteen Eighty-Four*. Technical terms are explained when first used in the text. The primary objective of this analysis is to address the research problems proposed in the first chapter.

## A. The Impact of Discourse on Social Practice in the World of George Orwell's Novel *Nineteen Eighty-Four*

In the novel *"Nineteen Eighty-Four"* by George Orwell, a power-discourse system has a significant impact on social practices. The novel shows the devastating effects of such a system on individuals and society. The totalitarian regime of the Party and Big Brother uses this system to control, manipulate, and suppress potential citizen resistance. However, it is crucial to elucidate the connection and correlation among power-discourse and social practice, along with associated concepts like power/knowledge relations, *episteme*, disciplining (normalization), and *panopticon*. Additionally, the researcher briefly discusses the world depicted in the novel *'Nineteen Eighty-Four'* using Michel Foucault's critical discourse analysis framework.

Discourse, power/knowledge relations, *episteme*, normalization, and the *panopticon* are crucial concepts in comprehending how knowledge and power operate in contemporary society. French philosopher and social theorist Michel Foucault is closely associated with these concepts. Together, they form a power-

discourse, or the "*regime of truth*," which establishes what constitutes legitimate knowledge in a given society.

In summary, the connection between discourse, the power/knowledge relationship, *episteme*, disciplining (normalization), and the *panopticon* provides the basis for understanding how power and knowledge work together to create complex systems of power, forming a power-discourse: questioning how humans make sense of the world, control behavior, and shape modern society. These ideas help us grasp how society accepts and sustains norms, values, and knowledge, as well as how power influences social practices and controls behavior.

In the novel "*Nineteen Eighty-Four*," discourse, power/knowledge relations, and *episteme* serve as instruments for control and dominance by the ruling Party in Oceania. Newspeak, a language-manipulating tool, is employed to control citizens' thoughts and language, thus maintaining the Party's power over them. Power/knowledge relations demonstrate the interdependence of power and knowledge, and the Party's total grip on knowledge grants it power over individuals. They manipulate records and history to sustain their narrative, inhibiting people from questioning the truth. This enforces individuals' powerlessness in a totalitarian society. Then, *Episteme*, is the framework of knowledge that sets the boundaries and types of understanding acceptable in a society at specific times (Foucault, 1994). In "*Nineteen Eighty-Four*," the Party tightly controls the *episteme* of society. The Party's manipulation of its history and culture exemplifies the novel's *episteme*.

The Party constructs an epistemic framework in which truth is determined solely by their declarations, as evidenced by the assertion that *"2 + 2 = 5"* if the Party commands it. This demonstrates the construction and deployment of *epistemes* as a means of controlling individuals' thoughts and knowledge. In sum, these concepts articulated in "*Nineteen Eighty-Four*" elucidate the Party's strategies for exerting control and exercising dominant power.

The Party uses strict control, surveillance, and punishment to discipline individuals and achieve its objectives. This includes "re-education centers" to change individuals' beliefs. In "*Nineteen Eighty-Four*," discipline transforms individuals into obedient citizens who submit to researcherity, eliminating opposition to the Party and ensuring absolute obedience. The *panopticon* in George Orwell's *"Nineteen Eighty-Four"* serves as a control mechanism to enforce discipline. This is accomplished through the utilization of Big Brother and the telescreen, which permit the Party to constantly observe and regulate the behavior of individuals. Consequently, the Party establishes a behavioral pattern that creates a feeling of uncertainty and ongoing scrutiny, fostering conformity.

To clarify, this research presents a multitude of data from George Orwell's *Nineteen Eighty-Four*. To analyze this data, Michel Foucault's analytical framework is utilized to uncover the underlying power-discourse that shapes social practices within the novel. This research examines the various ways in which power operates in the novel by exploring the previously introduced concepts of discourse, power/knowledge relations, and *episteme*. Furthermore, it is essential not to overlook the interconnectedness of two concepts, normalization

(disciplining) and *panopticon*. Foucault's critical discourse analysis model is employed by the researcher to thoroughly examine these concepts. The researcher has presented it in several parts, concerning the power of discourse and its impact on social practices in the novel *Nineteen Eighty-Four*.

## 1. Discourse as a Manipulative Tool

Discourse, refers to the way language and narrative are used to shape social and cultural understanding. Foucault (1972) argues that power is not only contained within formal political structures but also permeates everyday language and knowledge. According to Hall (as cited in Rahayu, Abdullah, & Udasmoro, 2015, p. 25), discourse is a way of referring to or constructing knowledge about a specific topic or practice. It involves a series of ideas, images, and practices that shape the way we discuss something, construct knowledge, and behave in relation to specific topics, social activities, and institutions in society. Discourse, or the way we talk and think about things, not only reflects power but is also the medium through which power is exercised. In "*Nineteen Eighty-Four,*" the totalitarian Oceania government explicitly utilized discourse to manipulate individuals' thoughts and perspectives. The novel illustrates discourse through newspeak and doublethink conventions, slogans and posters, speeches, campaigns, demonstrations, and even the sound and music from the telescreen.

Newspeak, is a language system developed by a totalitarian government in Orwell's fictional world to manipulate people's thinking and communication. It aims to establish absolute dominance over language and thought, making acts of defiance and government criticism nearly impossible. Below are selected data

from the novel *'Nineteen Eighty-Four'* related to the discourse of Newspeak and

its manipulation of individuals in society:

> *It was his friend Syme, who worked in the Research Department ...*
> *"We're getting the language into its final shape—the shape it's going to*
> *have when nobody speaks anything else. When we've finished with it,*
> *people like you will have to learn it all over again. You think, I dare*
> *say, that our chief job is inventing new words. But not a bit of it! We're*
> *destroying words—scores of them, hundreds of them, every day. We're*
> *cutting the language down to the bone." (p. 53-54)*

The dialog above reflects the manipulative discourse in the novel

"*Nineteen Eighty-Four*" by George Orwell. In Michel Foucault's analysis, the act

of destroying words and designing a new language is an invisible form of power,

allowing the ruler (totalitarian government) to control thought and

communication. By removing words and regulating language, the ruler creates an

environment where certain ideas are more difficult or even impossible to express.

This creates power that is invisible but highly effective, as it controls the way

people think and communicate. Syme, a member of the Research Department,

becomes an agent of power who alters language to ensure the dominance of the

ruling ideology and limit individual expression. This reflects how power operates

not only through formal institutions but also through the production of knowledge

and control over language in everyday life.

> *"Don't you see that the whole aim of Newspeak is to narrow the range*
> *of thought? In the end we shall make thoughtcrime literally impossible,*
> *because there will be no words in which to express it. Every concept*
> *that can ever be needed, will be expressed by exactly one word, with its*
> *meaning rigidly defined and all its subsidiary meanings rubbed out and*
> *forgotten ... Every year fewer and fewer words, and the range of*
> *consciousness always a little smaller ... It's merely a question of self-*
> *discipline, reality-control" (p. 55)*

The dialog from the novel "*Nineteen Eighty-Four*" by George Orwell

reflects the principle of Newspeak, which aims to limit thought through the

control of language. In Michel Foucault's analysis, this can be considered the manipulation of discourse with a focus on limiting the space of thought, controlling reality, and normalizing language. The statement "*It's merely a question of self-discipline, reality-control*" indicates an attempt to control the perception of reality by manipulating language. Foucault would highlight how power can shape collective understandings of what counts as reality. The concept of Newspeak also reflects efforts to normalize language, where a single word must represent a single concept with a predetermined meaning. Like the word "good," which already represents the meanings of "better" and "well." This creates homogeneity and eliminates the diversity of language that can be used to question or express ideas that are outside of government control. Thus, in Foucault's framework, the dialog reflects the government's attempt to control and manipulate people's thinking through language control, creating an order in which self-expression and critical thinking are inhibited.

Meanwhile, doublethink is the concept of holding two contradictory beliefs simultaneously. It exemplifies discursive manipulation, where the government compels citizens to accept conflicting views as absolute truth.

> *For to change one's mind, or even one's policy, is a confession of weakness. If, for example, Eurasia or Eastasia (whichever it may be) is the enemy today, then that country must always have been the enemy. And if the facts say otherwise then the facts must be altered. Thus history is continuously rewritten (p. 222)*

Later, in a world controlled by the Party, Winston Smith experiences doublethink every day. Although he knows the Party determines the absolute truth by controlling all information, he is also convinced that there is another truth being kept from him. Despite struggling with his unstable memory and a historical

record that the Party constantly alters, Winston attempts to convince himself that an alternative reality may exist. It's a complex mental process. Winston must maintain two opposing thoughts. Each time he reads a new historical revision from the Party, he doublethinks about remaining loyal while doubting its truth. It's like walking a tightrope between reality and deception. Even though Winston realizes that the true facts have been erased and replaced with a version fabricated by the Party, he still develops doublethink and accepts both without conflict. This is the bitter reality of doublethink that prevails in Oceania, where individuals' minds are trapped in a web of contradictions with no chance of escape.

The excerpt above, taken from the novel *'Nineteen Eighty-Four'*, illustrates the manipulation of information by a totalitarian government. The narrative suggests that changing one's mind is a sign of weakness, enemies must remain enemies, and history is constantly being altered, leading to a distorted perception of reality. According to Michel Foucault, this is an example of manipulative discourse, where power is used to control knowledge and shape reality.

Furthermore, propaganda discourse is also very influential in this novel. Party parties use mass media and propaganda to spread a false understanding of reality and history. They carried out a constant revision of history, known as "decontamination," to erase traces of resistance and change the historical narrative according to their interests. This creates uncertainty and confusion among citizens, who can no longer trust anything they see or hear. Propaganda generated social distrust and strengthened Party power.

The totalitarian government in "*Nineteen Eighty-Four*" systematically alters history to manipulate public perceptions of their researcherity. The Ministry of Truth is responsible for modifying the historical record, erasing, or modifying information to align with the regime's interests. This generates an *episteme* where the historic truth is distorted based on the leaders' goal of retaining their power. For instance, consider the following illustrations:

> *The Party said that Oceania had never been in alliance with Eurasia. He, Winston Smith, knew that Oceania had been in alliance with Eurasia as short a time as four years ago. But where did that knowledge exist? Only in his own consciousness, which in any case must soon be annihilated. And if all others accepted the lie which the Party imposed—if all records told the same tale—then the lie passed intohistory and became truth. (p. 37)*

The narration above reflects the concepts of information manipulation and power put forward by Michel Foucault in his theory. Michel Foucault emphasized that power does not only reside at the political or institutional level but is also related to the production of knowledge and control over narratives or discourse. In this narrative, the Party controls the historical narrative by insisting that Oceania was never allied with Eurasia. Although Winston Smith had personal knowledge that contradicted the Party's claims, the Party's power lay in its ability to control and manipulate information. Knowledge of Oceania's connection to Eurasia exists only in Winston's personal consciousness, and the Party seeks to erase it.

> *'Who controls the past,' ran the Party slogan, 'controls the future: who controls the present controls the past.' And yet the past, though of its nature alterable, never had been altered. Whatever was true now was true from everlasting to everlasting. It was quite simple. All that was needed was an unending series of victories over your own memory. 'Reality control' (p. 37).*

In Foucault's theory, the concepts of "power and knowledge" are reflected in the way a society controls the narrative of history and reality. In the quote, the

Party controls the narrative about the past through control of information and manipulation of memory. Foucault highlights how power can be exercised through the control of knowledge and the way society constructs an understanding of truth. By manipulating narratives about the past, the Party in the quote tries to ensure that their view of truth and reality becomes dominant. This manipulation involves controlling an individual's memory and changing the interpretation of history to suit their interests. Thus, the narrative reflects the concepts of knowledge control and manipulation in Foucault's theory, where control of historical narratives is used as a tool of power to control people's views and behavior.

> *It might very well be that literally every word in the history books, even the things that one accepted without question, was pure fantasy ... Everything faded into mist. The past was erased, the erasure was forgotten, the lie became truth (p. 66)*

The narrative above reflects elements consistent with Michel Foucault's theory, especially the concepts of "truth creation" and manipulation in discourse. Foucault stated that power lies in control over knowledge and the way that knowledge is conveyed. In this quote, the statement that "*every word in the history books... was pure fantasy*" shows that historical knowledge has been manipulated and changed in such a way that it becomes a lie or fantasy. The concept of erasure in the narrative is also consistent with Foucault's ideas about how truth can be shaped through control of the narrative and the erasure or manipulation of past information. The statement that "*the past was erased, the erasure was forgotten, and the lie became truth*" highlights how power can change or erase certain parts of history to control the narrative and manipulate

society's perception of the truth. In short, the narration above aligns with Michel Foucault's theory because it illustrates the manipulation of discourse, where power shapes truth through the control of knowledge and narrative.

The Party establishes a way of thinking where what they say is the absolute truth. People are trained to disregard actual facts and agree with the Party's version as the one and only truth. Furthermore, the researcher presents data that illustrates a form of party culture. Here are some examples:

> *Winston could not even remember at what date the Party itself had come into existence. He did not believe he had ever heard the word Ingsoc before 1960, but it was possible that in its Oldspeak form— 'English Socialism', that is to say—it had been current earlier. Everything melted into mist. Sometimes, indeed, you could put your finger on a definite lie. It was not true, for example, as was claimed in the Party history books, that the Party had invented aeroplanes. He remembered aeroplanes since his earliest childhood. But you could prove nothing. There was never any evidence (p. 38-39)*

Winston struggles to recall the genesis of The Party and the origin of Ingsoc, which underscores the manipulation of historical facts to maintain control over the narrative. This power discourse creates a reality completely dominated by the party. By manipulating basic facts like the invention of airplanes and historical narratives, the Party shapes people's understanding of reality. This brings about uncertainty and confusion among citizens and undermines their capacity to verify the truth, which creates a reliance on the researcherity of the Party. The Party's power discourse does not solely govern knowledge; it also manipulates how people perceive and react to the world around them. Then, we can see from the next data:

> *In our own day they are not fighting against one another at all. The war is waged by each ruling group against its own subjects, and the object of the war is not to make or prevent conquests of territory, but to keep the structure of society intact. (p, 207)*

In the narration above, there are indications that the war described is not conventional between countries but between ruling groups and their own citizens. The goal of war is not to seize territory but to maintain the existing structure of society. This reflects Foucault's ideas about internal control and the maintenance of power structures. As a discourse, this narrative can be considered a form of manipulation because it depicts war as a tool to maintain social structures, which in turn can be used to legitimize the ruler's power. By focusing on the preservation of social structures, these narratives may conceal aspects of inequality and control that may exist within those societies, reflecting manipulation in the formation of society's views and understanding of power.

Furthermore, in preparation for "*Hate Week*", a grand agenda and ritual of worship, the Party's hatred towards its citizens reaches its peak:

> *The preparations for Hate Week were in full swing, and the staffs of all the Ministries were working overtime. Processions, meetings, military parades, lectures, waxworks, displays, film shows, telescreen programmes all had to be organized; stands had to be erected, effigies built, slogans coined, songs written, rumours circulated, photographs faked. Julia's unit in the Fiction Department had been taken off the production of novels and was rushing out a series of atrocity pamphlets (p. 154-155)*

In Foucault's theory, discourse includes ways of speaking or ways of thinking that influence and shape people's understanding of a topic. In the context of the narrative above, preparations for Hate Week involve various activities such as meetings, military parades, film showings, and the creation of atrocity pamphlets. Manipulation occurs in the government's efforts to control and shape public opinion through various media such as telescreens, novels, pamphlets, and visual propaganda. The process of creating atrocity pamphlets by Julia's unit in

the Fiction Department is a concrete example of this manipulation effort. The aim is to create a narrative that supports the government's agenda and manipulates public perceptions of the events that occurred. In other words, this narrative reflects the government's power to control and shape social reality through the manipulation of information and representation, in accordance with Foucault's view of the relationship between power, knowledge, and control over discourse.

The discourse in the novel "*Nineteen Eighty-Four*" is also spread through slogans, such as:

> *"War is Peace*
> *Freedom is Slavery*
> *Ignorance is Strenght"* (p. 6)

The slogan above "*War is Peace, Freedom is Slavery, and Ignorance is Strength*" from the novel *"Nineteen Eighty-Four"* by George Orwell can be considered a form of manipulative discourse. In this case, discourse refers to a way of speaking or a system of statements that influence the thoughts and actions of individuals in society. This slogan "*War and Peace*" embodies the government's ideology, which posits that a state of war or constant conflict leads to stability and peace within society. By perpetuating a state of war, the government can maintain control and quell internal rebellion. *"Freedom is Slavery"*: This section reflects the government's policy that granting too much freedom to individuals can result in instability and uncertainty. Therefore, the novel's totalitarian government aims to enforce obedience and stability by controlling and limiting individual freedoms. A government strategy is exemplified by the slogan "*Ignorance is Strength*," which emphasizes the importance of information and knowledge control. By actively keeping people in

a state of ignorance or unawareness, governments can manipulate perceptions and influence people's understanding of the world, ultimately strengthening their power.

The regime in "*Nineteen Eighty-Four*" manipulates public opinion and assures loyalty through speech. Demonstrations, in turn, are merely organized forms of obedience. It is important to note that discourse can also take the form of speeches, demonstrations, and even the lyrics of music. Here are some examples:

> *On a scarlet-draped platform an orator of the Inner Party, was haranguing the crowd. A little Rumpelstiltskin figure, contorted with hatred, he gripped the neck of the microphone with one hand while the other, enormous at the end of a bony arm, clawed the air menacingly above his head. His voice, made metallic by the amplifiers, boomed forth an endless catalogue of atrocities, massacres, deportations, lootings, rapings, torture of prisoners, bombing of civilians, lying propaganda, unjust aggressions, broken treaties (p. 188)*

The narration above can be considered a representation of manipulative discourse, in accordance with Michel Foucault's theory. In Foucault's theory, the concepts of power and knowledge are interrelated, and discourse is used as a tool to control and shape people's thinking. In these narratives, Inner Party orators use the power of words and rhetoric to create a terrifying picture of their political opponents. The use of dramatic words and exaggerating these crimes can be considered a manipulative strategy to control people's perceptions and opinions, in line with the concept of manipulation in Foucault's theory.

In "*Nineteen Eighty-Four*," the Party has full control of power and knowledge. They decide what is true and control information and history. Examples of power/knowledge relationships in the novel are the Ministry of Truth-Department of Records. The Records Department is a branch of the

Oceania government. Its main duty is to control information and alter historical records to suit the totalitarian regime's preferred narrative. In this case, the power/knowledge relationship is observable through the actions and output of the Records Department, which operates as a component of the Ministry of Truth. The following instances provide illustrations:

> *And the Records Department, after all, was itself only a single branch of the Ministry of Truth, whose primary job was not to reconstruct the past but to supply the citizens of Oceania with newspapers, films, textbooks, telescreen programmes, plays, novels—with every conceivable kind of information, instruction, or entertainment, from a statue to a slogan, from a lyric poem to a biological treatise, and from a child's spelling-book to a Newspeak dictionary. (p. 45)*

In the narration above, it is stated that the Records Department of the Ministry of Truth is not only tasked with reconstructing the past but also providing various forms of information and entertainment for the citizens of Oceania. Manipulation occurs through complete control over the information provided to citizens, which includes everything from news stories to Newspeak dictionaries. The Ministry of Truth not only presents facts but also organizes narratives and knowledge that can influence public perception and understanding. Therefore, the narrative reflects power that manipulates through domination in the production and distribution of information, in line with Foucault's views on the relationship between power, knowledge, and discursive control.

## 2. Discourse as a Surveillance Mechanism

Foucault explains how power can be strengthened through surveillance and discipline. By connecting Foucault's concept to the context of the novel "*Nineteen Eighty-Four*," it can be observed that the totalitarian state in the novel uses discourse as a monitoring mechanism. Oceania's governments use language

as a tool to control individual thought and action, creating a reality that suits the regime's interests. Society is monitored not only physically through surveillance tools but also through the regulation of language and knowledge. The use of discourse as a surveillance mechanism in the novel "*Nineteen Eighty-Four*" creates a tense atmosphere where every word and action can be monitored, creating deep control over the individual. Analyzing through the lens of Foucault's theory helps the researcher understand how the use of language and discourse can become instruments of power and control. This surveillance can take any form, even monitoring one's own thoughts, which is the role of the Thought Police. Furthermore, a telescreen, a type of modern technological tool, also assists in monitoring. The novel provides the following data:

*"Big Brother is Watching You" (p. 3)*

In the context of "*Nineteen Eighty-Four*", this slogan reflects a form of total and inevitable surveillance by "*Big Brother*" or the Government of Oceania. This creates an atmosphere where individuals feel constantly watched, even in their personal space. This is consistent with Foucault's idea of the "*panopticon*," where power operates through constant surveillance, creating effective control without any real physical presence. By quoting this sentence, Orwell conveys a message about the complete domination of state power and control over the daily lives of individuals. In Foucault's interpretation, this kind of supervision creates social discipline and control that influence the behavior and thinking of society as a whole.

In the world told in the novel "*Nineteen Eighty-Four*," the Thought Police is an invisible yet powerful force. Society is governed by the Party and Big Brother, who not only control physical actions but also delve into the realm of individual thoughts. In this case, the researcher presents and explains the findings from the novel "*Nineteen Eighty-Four*" related to the Thought Police. Here are some illustrations:

> *Whether he went on with the diary, or whether he did not go on with it, made no difference. The Thought Police would get him just the same. He had committed—would still have committed, even if he had never set pen to paper—the essential crime that contained all others in itself. Thoughtcrime, they called it. Thoughtcrime was not a thing that could be concealed for ever. You might dodge successfully for a while, even for years, but sooner or later they were bound to get you. (p. 21)*

Based on the information presented, one can infer that all speech, actions, and thoughts must align with the Party's ideology. The researcher may employ Michel Foucault's analysis, particularly regarding "power/knowledge" within this account (1977). The narration above is categorized as a power discourse in the context of Foucault's power and knowledge relations because it reflects the government's (represented by the Thought Police) control over individual thoughts, even before those thoughts are expressed in writing. The concept of "thoughtcrime" suggests that thoughts deemed subversive or against the regime can be considered an essential crime, encompassing all other crimes. The impact of this power-discourse in social practice in the novel "*Nineteen Eighty-Four*" is to create an environment where individuals feel constantly watched and threatened. The government's power to criminalize thought creates profound control over individual consciousness and identity. This gives rise to social practices that

inhibit freedom of thought and expression and create uncertainty and fear among the people.

In "*Nineteen Eighty-Four*," the telescreen serves as the most potent means of government control. It is a sizable telescreen employed by The Party to disseminate propaganda, surveil citizens, and guarantee that they do not violate regulations or exercise independent thought. This practice aligns with the principles of *panopticism* that subject the detainees to round-the-clock monitoring, fostering a feeling of being under constant watch and, in turn, molding their behavior.

> *The telescreen received and transmitted simultaneously. Any sound that Winston made, above the level of a very low whisper, would be picked up by it, moreover, so long as he remained within the field of vision which the metal plaque commanded, he could be seen as well as heard. (p. 4)*

The narration can be seen as a representation of Foucault's discourse on power, specifically the concept of the *panopticon*. In the sentence, the telescreen, a modern surveillance device or "eye," plays a crucial role in establishing the *panopticon*'s atmosphere. The narration above describes how the use of a telescreen in the excerpt represents the *panopticon* concept of Foucault's power-discourse. The telescreen ensures constant observation and hearing of individuals, like Winston, by the researcherities, resulting in a state of unending surveillance. In the idea of *panopticon*, people believe they are continuously watched, even without a real supervisor.

In addition to the telescreen, the Party also possesses a microphone and a sound recording device.

> *There were no telescreens, of course, but there was always the danger of concealed microphones by which your voice might be picked up and recognized; besides, it was not easy to make a journey by yourself without attracting attention. (p. 123)*

The emphasis on the uncertainty of the possibility of hidden microphones creates an atmosphere of the *panopticon*, where individuals feel constantly under surveillance without knowing when or how this surveillance is taking place. This power discourse has a significant impact on social practice in the novel. It burdens society with insecurity and hesitation, thereby reducing people's capacity to talk or move freely. People become wary and mistrustful of each other, leading to an environment of mutual suspicion and self-monitoring that reinforces government researcherity. Everyday activities, like having private conversations or traveling alone, are now considered hazardous, limiting personal freedom and independence.

3. **The Impact of Discourse as a Manipulative Tool**

Foucault taught that power is manifested through the production and distribution of knowledge, and the researcher has explored how the dystopian government in "*Nineteen Eighty-Four*" uses discourse to manipulate perception, control history, and suppress opposition. By understanding Foucault's concept, the researcher can explore the deep impact of using discourse as a manipulative tool, detailing how power shapes reality and individual identity in a regulated society. The following is data taken from the novel, along with an analysis of its impact on social practice:

> *Syme had vanished. A morning came, and he was missing from work: a few thoughtless people commented on hisabsence. On the next day nobody mentioned him. On the third day Winston 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. It looked almost exactly as it had looked before—nothing had been crossed out—but it was one name shorter. It was enough. Syme had ceased to exist: he had never existed. (p, 154)*

This narration can be categorized as Foucault's power-discourse because it reflects the way the researcheritarian government in *Nineteen Eighty-Four* controlled knowledge and reality by erasing the traces of individuals who were deemed incompatible with the desired narrative. Syme "*ceases to exist*" as the government actively erases his traces from history and manipulates reality. The impact of this power-discourse is seen in the social practices in the novel. The government uses power to control historical narratives, alter facts, and even erase individuals from collective memory. This creates uncertainty and confusion in society, reinforcing the government's control over individual minds and identities.

*Bad news coming, thought Winston. And sure enough, following on a gory description of the annihilation of a Eurasian army, with stupendous figures of killed and prisoners, came the announcement that, as from next week, the chocolate ration would be reduced from thirty grammes to twenty. The telescreen—perhaps to celebrate the victory, perhaps to drown the memory of the lost chocolate—crashed into 'Oceania, 'tis for thee'. (p. 28)*

The data above is a discourse, a kind of dissemination of information about the state of the war, as well as bad news: news of victory and of diminishing chocolate rations. While sharing this information, the *'Oceania, tis for thee'* song is played, which can be considered a way of anesthetizing or drowning out the memory of the bad news. In the excerpt, the Oceania government uses manipulated news (*a gory description of the annihilation*) to manipulate people's perceptions while actually announcing a reduction in the chocolate ration. This creates a narrative that alters collective understanding and reinforces ruling control. The impact of power discourse on social practice in *Nineteen Eighty-Four*

can be seen in the government's complete control over information and reality.

The society in the novel lives in an environment where truth is controlled by the

researcherities and the manipulation of information is used to control the thoughts

and actions of individuals. The reduction of the chocolate ration also reflects how

power can be used to manipulate people's basic needs as a means of social control.

Overall, this power-discourse creates a controlled reality that destroys freedom of

thought and empowers the ruler to maintain his dominance.

The following passage from Goldstein's writing talks about Oceania's

"cultural integrity":

> *It is absolutely necessary to [the state's] structure that there should be no contact with foreigners, except, to a limited extent, with war prisoners and coloured slaves. Even the official ally of the moment is always regarded with the darkest suspicion. War prisoners apart, the average citizen of Oceania never sets eye on a citizen of either Eurasia or Eastasia, and he is forbidden the knowledge of foreign languages. If he 64 were allowed contact with foreigners he would discover that they are creatures similar to himself and that most of what he has been told about them is lies. The sealed world in which he lives would be broken, and the fear, hatred and self-righteousness on which his morale depends might evaporate. (p. 225–226)*

In Oceania, language works to isolate not just the person but the whole

group too by preventing citizens from learning foreign languages and cultures.

Thus, the community lives in a "*sealed world*" that cannot be opened from the

inside or influenced from outside because people at all levels lack their essential

communication methods. The person can't tell another person that they feel really

bad and unhappy with the system. They don't have the right words to express their

feelings and wishes, so they won't even try to do it.

In the novel '*Nineteen Eighty-Four*,' the government orchestrates

information isolation by prohibiting interactions with strangers and foreign

languages. This approach, in line with Michel Foucault's concept, depicts the manipulation of power to shape the desired knowledge by the government. Society is confined to predetermined perspectives, shielded from alternative realities, and lives in fear and hatred instilled by the government. These practices enable the government to maintain control over the thoughts, emotions, and actions of individuals, fostering a dependence on the narrative they construct.

In the dialog below, O'Brien states that the Party has control over records and memories, thus controlling perceptions of the past.

> *I will put it more precisely. Does the past exist concretely, in space? Is there somewhere or other a place, a world of solid objects, where the past is still happening?'*
> *'No.'*
> *'Then where does the past exist, if at all?'*
> *'In records. It is written down.'*
> *'In records. And——?'*
> *'In the mind. In human memories.'*
> *'In memory. Very well, then. We, the Party, control all records, and we control all memories. Then we control the past, do we not?'*
> *'But how can you stop people remembering things?' cried Winston again momentarily forgetting the dial. 'It is involuntary. It is outside oneself. How can you control memory? You have not controlled mine!'*
> *O'Brien's manner grew stern again. He laid his hand on the dial.*
> *'On the contrary,' he said, 'YOU have not controlled it. That is what has brought you here. You are here because you have failed in humility, in self-discipline. You would not make the act of submission which is the price of sanity. You preferred to be a lunatic, a minority of one (p. 260-261)*

This reflects Foucault's concept of power manifested in the formation of knowledge and control over historical narratives. The impact of this power-discourse is seen in the social practices in the novel *"Nineteen Eighty-Four"*. The Party uses its control over history to manipulate people's views, omitting or changing historical facts to suit their interests. By controlling memories and records, the Party creates a reality that suits their purposes, changing society's understanding of reality. Just like the other examples below:

*'How many fingers, Winston?'*
*'Four. I suppose there are four. I would see five if I could.*
*I am trying to see five.'*
*'Which do you wish: to persuade me that you see five, or*
*really to see them?'*
*'Really to see them.'*
*'Again,' said O'Brien.*
*Perhaps the needle was eighty—ninety. Winston could not*
*intermittently remember why the pain was happening. Behind his*
*screwed-up eyelids a forest of fingers seemed to be moving in a sort of*
*dance, weaving in and out, disappearing behind one another and*
*reappearing again. He was trying to count them, he could not*
*remember why. He knew only that it was impossible to count them, and*
*that this was somehow due to the mysterious identity between five and*
*four (p. 263-264)*

The dialog above can be categorized as Foucault's discourse of power (*episteme*) because it describes the process of manipulation of the mind and perception of the subject, in this case Winston, by the ruler (O'Brien). The impact of this power-discourse on social practice in *"Nineteen Eighty-Four"* created a society ruled by manipulation and mind control. This results in a culture of oppression and constraint, as individuals are subject to the norms of the researcheritarian regime. O'Brien creates a different world that enslaves Winston by making him "*see*" something that is not there. By compelling him to perceive four fingers as five, O'Brien distorts reality and dominates the way Winston grasps the world. The effect on society is that knowledge and facts are discredited. Powerful people manipulate our thinking and confuse us. This leads to people being controlled not only physically but mentally as well. It's a disturbing type of control that undermines our ability to understand the truth. Another example in this regard is:

*but the aim of this was simply to humiliate him and destroy his power of*
*arguing and reasoning. Their real weapon was the merciless*
*questioning that went on and on, hour after hour, tripping him up, laying*
*traps for him, twisting everything that he said, convicting him at every*
*step of lies and self-contradiction until he began weeping as much from*

*shame as from nervous fatigue. Sometimes he would weep half a dozen*
*times in a single session (p. 253)*

The constant *"merciless questioning,"* the imprisonment in statements designed to undermine the ability to argue and reason, and the creation of a situation in which individuals feel trapped and constantly accused of lying and self-contradiction This power discourse's impact on social practice in George Orwell's *Nineteen Eighty-Four* is the creation of totalitarian control that forces individuals to submit to government researcherity and ideology. Through cruel and humiliating questioning techniques, the government in the book is able to cause citizens to feel scared, oppressed, and completely controlled.

Furthermore, the examples of party culture include:

*At this moment, which power is Oceania at war with?'*
*'When I was arrested, Oceania was at war with Eastasia.'*
*'With Eastasia. Good. And Oceania has always been at*
*war with Eastasia, has it not?'*
*Winston drew in his breath. He opened his mouth to*
*speak and then did not speak. He could not take his eyes*
*away from the dial.*
*'The truth, please, Winston. your truth. Tell me what*
*you think you remember.*
*'I remember that until only a week before I was arrested,*
*we were not at war with Eastasia at all. We were in alliance*
*with them. The war was against Eurasia. That had lasted for*
*four years.' (p, 258)*

In this part, the government of Oceania uses its power to control the narrative of history and determine the "*truth*" accepted by society. Winston recognizes that the actual version differs from the official story but must comply with the government's imposed record. The result is an epistemology where the ruling power arranges and twists knowledge to retain power. The power-discourse depicted in *"Nineteen Eighty-Four"* has a profound impact on social practice, resulting in rigid control over individual thought and memory. The government

imposes a single narrative onto society, and those who dare to question or recall the truth of history are deemed enemies of the state. This breeds totalitarian control over society's perception of reality and history, guaranteeing the regime's ongoing power. Then, the advanced data on Party culture is:

> *But I tell you, Winston, that reality is not external. Reality exists in the human mind, and nowhere else. Not in the individual mind, which can make mistakes, and in any case soon perishes: only in the mind of the Party, which is collective and immortal. Whatever the Party holds to be the truth, is truth. It is impossible to see reality except by looking through the eyes of the Party. (p, 261)*

In Foucault's theory (1977), *episteme* refers to the system of knowledge that defines the way we understand the world. The Party has absolute researcherity in the quote to determine truth or reality, which creates an *episteme* where knowledge and reality are inextricably linked to the Party's power. Reality is no longer dependent on objectivity or the individual but rather governed by the narrative controlled by power. The influence of *Nineteen Eighty-Four* on social practice is significant. The novel portrays a society gripped by constant fear due to Party control over language and reality comprehension. Intellectual freedom is restricted, and individuals are confined to the party's views.

Foucault discusses how a subject becomes obedient through normalization. In *"Nineteen Eighty-Four"*, the Party demands unwavering loyalty to their thoughts and ideologies. People become obedient subjects by altering their thoughts and identities. The following examples are taken from the novel *"Nineteen Eighty-Four"*:

> *We shall crush you down to the point from which there is no coming back. Things will happen to you from which you could not recover, if you lived a thousand years. Never again will you be capable of ordinary human feeling. Everything will be dead inside you. Never again will you be capable of love, or friendship, or joy of living, or laughter, or*

*curiosity, or courage, or integrity. You will be hollow. We shall squeeze*
*you empty, and then we shall fill you with ourselves. (p. 268-269)*

In the sentence, there is an extreme and totalitarian threat, depicting a power that wants to destroy the individual to the point of no return. The proposed actions strip away an individual's capacity to experience basic human emotions such as love, friendship, happiness, humor, curiosity, bravery, and honesty. Consequently, the individual becomes "hollow," filled only with the norms imposed by the ruling power. The impact of power-discourses on social practices in George Orwell's *"Nineteen Eighty-Four"* is readily apparent. The society in this novel is governed by an researcheritarian regime that exercises control over even the thoughts and emotions of individuals. These power-discourses construct a reality wherein individuals forfeit their autonomy and identity.

> *'It will not last,' said O'Brien. 'Look me in the eyes. What*
> *country is Oceania at war with?'*
> *Winston thought. He knew what was meant by Oceania and that he*
> *himself was a citizen of Oceania. He also remembered Eurasia and*
> *Eastasia; but who was at war with*
> *whom he did not know. In fact he had not been aware that there was any*
> *war.*
> *'I don't remember.'*
> *'Oceania is at war with Eastasia. Do you remember that*
> *now?'*
> *'Yes.'*
> *'Oceania has always been at war with Eastasia. Since the beginning of*
> *your life, since the beginning of the Party, since the beginning of history,*
> *the war has continued without a break, always the same war. Do you*
> *remember that?'*
> *'Yes.' (p. 269-270)*

In the dialog above, O'Brien uses questions and rhetoric to control Winston's thinking. The questions establish a narrative that reinforces government ideology and manipulates collective memory. The effect of this power-discourse on social practice in *"Nineteen Eighty-Four"* is to exert complete control over people's thoughts and knowledge. By establishing the narrative that Oceania has

always been at war with Eastasia, the government alters history and creates a reality that can be manipulated to their liking. Then, from the next data:

> There are three stages in your reintegration,' said O'Brien.
> 'There is learning, there is understanding, and there is acceptance. It is time for you to enter upon the second stage.' (p. 273)

The discipline present in O'Brien's statement reflects the stages involved in the process of *"reintegration,"* emphasizing total control over the individual. The process of learning, comprehending, and accepting creates a power structure that leads to mental discipline. Additionally, normalization is related to the concept of stages of reintegration, which create certain norms that individuals are required to adhere to. In this instance, the utilization of terms like *"learning,"* *"understanding," and "acceptance"* establishes behavioral guidelines desired by those in power. Standardizing the reintegration procedure, these language conventions foster an researcheritarian culture within the society depicted in the book, where individuals adhere to imposed regulations and norms. Here is the final process of the Party's formation of a new subject:

> 'How does one man assert his power over another, Winston?' Winston thought.
> 'By making him suffer,' he said.
> 'Exactly. By making him suffer. Obedience is not enough. Unless he is suffering, how can you be sure that he is obeying your will and not his own? Power is in inflicting pain and humiliation. Power is in tearing human minds to pieces and putting them together again in new shapes of your own choosing. (p. 279)

Foucault (1977) argues that power is not only exerted through physical control but also through the control of knowledge and understanding. The quote demonstrates how power emerges from the manipulation of individuals' minds and knowledge.

The first is that the talk of making people suffer as a way of enforcing power reflects the idea of discipline, where obedience is measured not only by physical actions but also by mental and emotional suffering. Power is not only physical but also involves control over thoughts and emotions.

Second, the notion that power lies in the ability to tear apart the human mind and reshape it reflects Foucault's idea of normalization. This results in the ruler directing individual understanding and knowledge, shaping them into forms of thought that align with the interests of those in power.

The power-discourse in the novel *"Nineteen Eighty-Four"* creates a fully controlled society under an researcheritarian regime where individuals are expected to physically submit and comply with ruler-determined norms and understandings. Suffering and mind control serve as instruments to ensure obedience and suppress individual thought and will. Overall, this results in a society that is entirely subject to the ruler's caprices, hence demonstrating the deleterious effects of power when it comes to the manipulation of people's knowledge and thoughts.ng the way people think and feel, which is demonstrated by causing them to suffer.

> *It was a sound-track of the conversation he had had with O'Brien, on the night when he had enrolled himself in the Brotherhood. He heard himself promising to lie, to steal, to forge, to murder, to encourage drug-taking and prostitution, to disseminate venereal diseases, to throw vitriol in a child's face. (p. 283)*

In the narrative, the protagonist commits immoral and criminal acts after being manipulated by O'Brien. Foucault's analysis highlights that this manipulation not only impacts physical control but also shapes individual subjectivity and values. The impact is the creation of subjects who are subject to

the will of the authorities, reflecting the power of manipulation of language and values in establishing social control.

### 4. The Impact of Discourse as a Surveillance Mechanism

Discourses of surveillance and monitoring figure prominently in Oceania's social practices. Constant and invasive monitoring systems, such as telescreens that probe citizens' private activities, create a constant sense of fear and inexorable obedience. Citizens feel constantly watched, and this results in very limited conformity and autonomy.

The *panopticon*, as described by Michel Foucault (1995), is a surveillance system that creates uncertainty among individuals about being watched, which makes them constantly monitor their actions. This is exemplified in *"Nineteen Eighty-Four"* through the telescreen and mycorophone, both being control mechanisms of modern technology. People never know if they are being watched, so they constantly live in fear and are monitored. This leads to self-discipline and obedience to the Party's beliefs.

> *Winston kept his back turned to the telescreen. It was safer, though, as*
> *he well knew, even a back can be revealing (p. 5)*

Winston's action of turning his back on the telescreen in the novel *"Nineteen Eighty-Four"* reflects resistance to totalitarian government monitoring. In Michel Foucault's thinking, this reflects deep power dynamics, where the government monitors every individual action. The statement "*even a back can be revealing*" shows that even small actions can have big consequences. The impacts include psychological unfreedom, tension between the desire for privacy and the reality of government control, and creating an atmosphere of fear and oppression.

This act became a symbol of resistance to government control and highlighted the destructive impact of constant monitoring on individual lives.

> *He had set his features into the expression of quiet optimism which it*
> *was advisable to wear when facing the telescreen (p. 6)*

In this context, "telescreen" reflects the surveillance tools used by the totalitarian government in the novel. The "*quiet optimism*" expression on the character's face indicates the individual's adaptation to these surveillance conditions. In Foucault's terminology, this can be interpreted as a form of "*prison panopticum*," in which individuals feel constantly observed and therefore change their behavior to align with the norms desired by those in power. The effect is that individuals, represented by the characters, consciously manipulate their facial expressions to adhere to the expectations of the regime. This reflects the success of totalitarian governments in establishing social control, where individuals voluntarily adopt attitudes and behaviors that conform to the norms imposed by the system. Thus, this narrative reflects the dynamics of power and control that play a role in shaping individual behavior in a closely monitored society, in accordance with the concepts of monitoring and surveillance in Foucault's view. Furthermore, here are the most terrifying things about the telescreen:

> *The most deadly danger of all was talking in your sleep. There was no*
> *way of guarding against that, so far as he could see. (p. 67)*

The *panopticon*, as described by Foucault on Hardiyanta (2016), is a form of surveillance structure that allows the observer (ruler) to monitor continuously without the observer knowing. The statement that "*the most deadly danger of all was talking in your sleep*" reflects the impact of constant surveillance on every aspect of citizens' lives. The statement reveals that the greatest danger is talking in

sleep, an act that the individual cannot usually control or anticipate. This indicates a very deep level of surveillance by the authorities, where not even the most private aspects of a person's life are overlooked. The impact is to create a tense atmosphere and constant insecurity among residents. Uncertainty about when and how surveillance will occur creates constant fear and worry. Therefore, people live in a state of profound unfreedom, where every action and word can be subject to monitoring and potential punishment. This analysis reflects Foucault's concept of a "society of surveillance," where power works to monitor and control individuals on a very broad scale. In the context of "*Nineteen Eighty-Four*", this monitoring is not only about physical actions but even includes a person's subconscious during sleep. This shows how explicit and comprehensive power control over individuals is, creating a totalitarian environment that enslaves society.

In conclusion, the statement creates a picture of how incessant monitoring can result in oppression and restriction of individual freedoms, forming a society that lives in constant uncertainty and fear.

> *Even from the coin the eyes pursued you. On coins, on stamps, on the covers of books, on banners, on posters, and on the wrappings of a cigarette packet—everywhere. Always the eyes watching you and the voice enveloping you. Asleep or awake, working or eating, indoors or out of doors, in the bath or in bed—no escape. Nothing was your own except the few cubic centimetres inside your skull. (p. 29)*

The narration can be categorized as a power discourse in the context of Michel Foucault's understanding of power and knowledge relations. In the excerpt, there is a domination of power that involves surveillance and penetration of the individual's life as a whole. In this case, some elements that show power

discourse in this narrative include: Surveillance Through Eyes, "*Even from the coin, the eyes pursued you*" shows that surveillance is carried out through the representation of eyes that are present in various media such as money, stamps, book covers, flags, posters, and cigarette packs. Then, Totalitarianism of Surveillance: "*No escape. Nothing was your own except the few cubic centimeters inside your skull*" emphasizes that there is no safe place from surveillance. Even individual thoughts are no longer private territory but are constantly monitored. The impact of this power discourse on social practice in George Orwell's "*Nineteen Eighty-Four*" creates complete control over individual thought. By monitoring every aspect of life and thought, the regime in the novel can control and manipulate people's perceptions. People live in uncertainty and fear, as their every action can be observed and regulated.

Foucault's power theories align with contemporary control systems, asserting that in capitalist societies, control is internalized. The control system influences individuals to self-monitor and self-discipline by endorsing and normalizing societal norms. This internalized pressure compels individuals to conform for acceptance and success (Rahayu, Emelda, & Aisyah, 2014). So, the data below is about the intervention of the authorities in the intimate/internal sphere of the family:

> *And with good reason, for hardly a week passed in which 'The Times' did not carry a paragraph describing how some eavesdropping little sneak—'child hero' was the phrase generally used—had overheard some compromising remark and denounced its parents to the Thought Police (p. 27)*

In this passage from George Orwell's *Nineteen Eighty-Four*, the researcher looks at how power is realized through the control of information and interpersonal relationships, so that:

> *The family could not actually be abolished, and, indeed, people were encouraged to be fond of their children, in almost the old-fashioned way. The children, on the other hand, were systematically turned against their parents and taught to spy on them and report their deviations. The family had become in effect an extension of the Thought Police. It was a device by means of which everyone could be surrounded night and day by informers who knew him intimately (p. 140)*

In the society depicted in the novel, power is manifested in the form of the Thought Police, who utilize the family structure as a means of control. Children are taught to spy on and report on their parents, creating a constant atmosphere of surveillance and insecurity. The family, which is supposed to be a place of protection and support, instead becomes an extension of the security apparatus of thought. The impact of this discourse on social practice in the novel is the creation of a culture of mutual suspicion and loss of personal freedom. Individuals live in constant fear of surveillance and betrayal by those closest to them. This results in an alienated society where every social interaction is colored by distrust and tension.

> *A Party member lives from birth to death under the eye of the Thought Police. Even when he is alone he can never be sure that he is alone. Wherever he may be, asleep or awake, working or resting, in his bath or in bed, he can be inspected without warning and without knowing that he is being inspected. Nothing that he does is indifferent. His friendships, his relaxations, his behaviour towards his wife and children, the expression of his face when he is alone, the words he mutters in sleep, even the characteristic movements of his body, are all jealously scrutinized.(p, 219)*

In the example above, there is constant surveillance of every aspect of an individual's life, even in the most private moments. The impact of this power-

discourse on social practice in the novel "*Nineteen Eighty-Four*" is to create a society that is constantly paranoid and fearful. Individuals become aware that their every action and thought can be monitored, and this results in forced conformity to the norms imposed by the totalitarian government. These restrictions also create uncertainty and individualized unfreedom, destroying private life and autonomy.

Thus, the thought police establishes a society with complete control, where even the most personal thoughts are subordinate to an undeniable researcherity. The family, as an extension of the "Thought Police," perpetuates the discourse of the party's heresy from an early age. Children are systematically encouraged to turn against their parents and are taught to monitor and report any wrongdoing or abuse. The family serves as a means for individuals to be constantly surrounded by intimate informants day and night. This is why the term "*child hero*" exists.

Discipline in "*Nineteen Eighty-Four*" comes from the Party's constant monitoring of citizens. The Party installs telescreens in every home, which are both monitoring and communication devices. This creates fear and forces individuals to obey the Party's ideology. People in Oceania live under strict normalization, where any action or thought that goes against the Party's values leads to punishment. The idea of discipline in "*Nineteen Eighty-Four*" involves close observation and control to produce model citizens. The Party instructs people to strictly follow their rules and punishes them severely if they break them. People are also continuously asked to report any wrongdoing by others. This discipline results in a society that is obedient and fearful.

Foucault (1995), emphasizes that power often creates a system of recognition and punishment. In Oceania, people are instructed to confess to wrongdoing and acknowledge aberrant thoughts or behavior. This creates mental regulation and obedience through obligatory acknowledgement. Examples of this are presented below:

> *There I was, working away, trying to do my bit—never knew I had any bad stuff in my mind at all. And then I started talking in my sleep. Do you know what they heard me saying?*
> *...*
> *''Down with Big Brother!' Yes, I said that!*
> *'Who denounced you?' said Winston.*
> *'It was my little daughter,' said Parsons with a sort of doleful pride. 'She listened at the keyhole. Heard what I was saying, and nipped off to the patrols the very next day. Pretty smart for a nipper of seven, eh? I don't bear her any grudge for it. In fact I'm proud of her. It shows I brought her up in the right spirit, anyway.' (p, 245)*

The dialog above exemplifies Foucault's power-discourse (disciplining or normalizing) as a means of regulating and controlling individuals through surveillance and suppression of expressions and thoughts deemed incompatible with the ruler's norms. Parsons illustrates this discipline when his son reports his expression against "*Big Brother.*" The power-discourse in *"Nineteen Eighty-Four"* creates an atmosphere of constant surveillance, preventing individuals from expressing critical thoughts or disagreements with the government. The researcheritarian regime conditions society to conform to its norms, leading to fear and betrayal even in intimate relationships like that between parents and children.vernment are undermined.

> *He knew now that for seven years the Thought Police had watched him like a beetle under a magnifying glass. There was no physical act, no word spoken aloud, that they had not noticed, no train of thought that they had not been able to infer. Even the speck of whitish dust on the cover of his diary they had carefully replaced (p. 289)*

The narrative reflects the total power that oversees every aspect of life in the novel "*Nineteen Eighty-Four.*" In Michel Foucault's analysis, detailed monitoring without physical presence creates a society that lives in fear and has limited personal freedom. This strengthens the dominance of totalitarian regimes, undermines individual integrity, and creates an atmosphere of distrust. The impact is the formation of a society where people are subject to government authority, lose personal rights, and supervise each other.

> *For the first time he perceived that if you want to keep a secret you must*
> *also hide it from yourself (p. 294)*

The narrative above shows that to keep secrets, individuals must hide them even from themselves. This idea reflects the concept of internal monitoring, where individuals become monitoring agents for themselves. The impact of this concept can be seen in the novel "*Nineteen Eighty-Four*", where a totalitarian government uses surveillance to control the thoughts and actions of its citizens. The concept of hiding secrets from oneself suggests a very deep level of control, where individuals are not only monitored externally by authorities but also internally by their own minds and consciousness. In short, this narrative reflects the destructive impact of internalized monitoring in society described in "*Nineteen Eighty-Four*". Monitoring is not only external but also reaches levels that force individuals to keep secrets even from themselves, reinforcing the domination and control of totalitarian governments.

Discourses that are "manipulating" and "surveilling" reflect the control and supervision exercised by power over society. Michel Foucault's theory presents the idea that power is not only monopolized by certain governments or

institutions but is spread throughout all levels of society through practices of control and supervision.

In George Orwell's novel "*Nineteen Eighty-Four*", this concept is reflected through a totalitarian government that uses information manipulation and constant surveillance to control the thoughts and actions of individuals. Foucault would observe that power not only oppresses but also creates knowledge and social norms that influence people's behavior. The influence of Foucault's theory in this novel can be seen in the way the government uses power to change reality and control the narrative. Surveillance practices like Big Brother, which monitor citizens' every move, create a constant atmosphere of insecurity and limitations on individual freedom.

The impact on social practices in society in "*Nineteen Eighty-Four*" was the creation of a culture of fear, an emphasis on independent thinking, and the formation of a society that was obedient and obedient to authority. Foucault saw that power not only punishes but also shapes collective identity and knowledge. In this novel, authoritarian power shapes the accepted reality of society through practices of control and manipulation, creating a directed and supervised social order.

**CHAPTER V**

**CONCLUSION AND SUGGESTION**

This final chapter presents two parts: one with the researchers' conclusions based on the results analyzed in the previous chapter, and another with suggestions and recommendations for future researchers.

### A. Conclusion

The findings of this study demonstrate that power-discourse plays a key role in shaping and organizing the social practices depicted in the novel *"Nineteen Eighty-Four"*. The study concludes that power-discourse is a crucial factor in the portrayal of social practices in *"Nineteen Eighty-Four"*. As per Foucault, the concept of *episteme* serves as the foundational basis for knowledge production, and its impact is reflected in the novel's narrative. Power and knowledge relations create an institutional framework that regulates truth and knowledge. Disciplining and normalizing mechanisms are used to control individuals and society to conform to the researcherities' desired norms. In George Orwell's *"Nineteen Eighty-Four"*, the concept of *panopticon* reflects the government's tight control over citizens and constant surveillance. Therefore, it can be inferred that power-discourse, according to Foucault's concepts, exerts a significant influence on shaping and regulating social practices in this literary piece. This mirrors intricate and perpetual power dynamics.

### B. Suggestion

In this context, future research can focus on further exploring the influence of power discourse on social practices in the novel *"Nineteen Eighty-Four"* by

referring to key concepts in Michel Foucault's theory. By examining the correlation between *episteme*, power/knowledge relations, disciplining (normalization), and *panopticon*, a clearer understanding of power-discourse as a crucial tool in shaping and regulating social reality can be achieved.
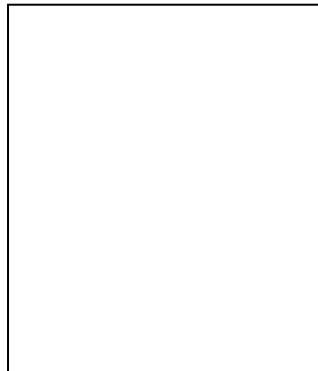
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# CURRICULUM VITAE

**Hilmy Qaais Widaad** was born in Lamongan on January 17, 1999. The researcher received his education starting from TK Harapan Ibu Gembong, and completed MI Ma'arif NU Gembong in 2011 and MTsN Model Babat in 2014. Graduating from MAN 1 Lamongan in 2017, the researcher continued his studies at the Department of English Literature, Universitas Islam Negeri Maulana Malik Ibrahim Malang in the same year and graduated in 2023. During his studies at UIN Malang, the researcher was active in organizations, namely Sanggar Baca Bawah Tanah (SABBATH) and Komite Akar Rumput.