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GEORGE ORWELL'S DYSTOPIAN LITERATURE
AND ITS IMPACT ON 21st-CENTURY VOCABULARY

Master's thesis

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FACULTY OF APPLIED LANGUAGES

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Affirmation

I hereby affirm that this master's thesis represents my original research and writing and that I have referenced all appropriate source materials.

Bratislava, 18. 04. 2024

.....
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Abstract

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The main objective of the master's thesis is to investigate how the vocabulary of the novel *Nineteen Eighty-Four* influences the everyday language of the 21st century. The focus of the thesis is to investigate if *Nineteen Eighty-Four's* vocabulary has become part of the vocabulary of the 21st century and if the associative meaning of the terms has not changed, and remained the same as Orwell defined them in the 1950's. The thesis analyses the chosen dystopian novel in detail, focusing on the specific vocabulary of Newspeak's special linguistic code and defining its manipulative tendencies. The first chapter of the thesis provides an overview of the dystopian literary genre's origins and characteristics, subsequently containing information about the author and his legacy. Further, it includes a characterization of the dystopian features of the novel *Nineteen Eighty-Four*, and lastly provides a comparison of the autocratic regimes of the 20th and 21st centuries with Orwell's depiction of totalitarianism and control of society. The second chapter is devoted to defining the methods used to achieve the main objective of the thesis and to confirm or refute the thesis hypotheses. The third chapter of the thesis includes a definition of the most important terms of the Newspeak language and a detailed characterization of its features. Subsequently, the thesis focuses on the linguistic research of the everyday language of the 21st century concerning the use of Orwellian vocabulary and the respondent's associations with the phrases of the novel *Nineteen Eighty-Four*. Additionally, the thesis conducts empirical research on the respondent's opinions on the current freedoms and liberty of the Slovak Republic's democratic regime and their association with the former socialist regime of Czechoslovakia.

Keywords:

Dystopia, totality, control, associative meaning

Abstrakt

KISSOVÁ, Diana: *Dystopická literatúra Georgea Orwella a jej vplyv na slovnú zásobu 21. storočia*. /Diplomová práca/ – Ekonomická univerzita v Bratislave. Fakulta aplikovaných jazykov. Vedúca práce: Mgr. Beáta Biliková, PhD. Bratislava: FAJ, 2024, 74 s.

Hlavným cieľom diplomovej práce je preskúmať, ako slovná zásoba románu *Tisícdeväťstoosemdesiatštyri* ovplyvňuje každodenný jazyk 21. storočia. Diplomová práca sa zameriava primárne na prácu analýzy či sa slovná zásoba románu *Tisícdeväťstoosemdesiatštyri* stala súčasťou slovnej zásoby 21. storočia a či sa asociačný význam pojmov nezmenil, a zostal rovnaký, tak ako ich Orwell definoval v 50. rokoch 20. storočia. Práca podrobne analyzuje vybraný román a zameriava sa na analýzu špecifickej slovnej zásoby špeciálneho jazykového kódu Newspeaku a definuje jeho manipulatívne tendencie. Prvá kapitola práce poskytuje prehľad o charakteristických črtách a vzniku a dystopického literárneho žánru, následne poskytuje informácie o autorovi a jeho odkaze, ďalej kapitola poskytuje prehľad charakteristických dystopických črt románu *Tisícdeväťstoosemdesiatštyri* a nakoniec obsahuje porovnanie autokratických režimov 20. a 21. storočia s Orwellovým zobrazením totalitarizmu a kontroly spoločnosti. Druhá kapitola je venovaná vymedzeniu metód použitých na dosiahnutie hlavného cieľa práce a na potvrdenie alebo vyvrátenie uvažovaných hypotéz. Tretia kapitola práce obsahuje definíciu najdôležitejších pojmov špeciálneho jazykového kódu Newspeaku a podrobnú charakteristiku jeho vlastností. Následne sa práca zameriava na lingvistický výskum bežného jazyka 21. storočia týkajúci sa používania orwellovskej lexiky a asociácií respondentov s frázami románu *Tisícdeväťstoosemdesiatštyri*. Práca ďalej obsahuje empirický výskum týkajúci sa rozboru názorov respondentov na súčasné slobody a voľnosť demokratického režimu Slovenskej republiky a ich asociácie s bývalým socialistickým režimom Československa.

Kľúčové slová:

dystópia, totalita, kontrola, asociatívny význam

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Introduction

The key events of the 20th century, the two World Wars, and the subsequent Cold War had an undeniably devastating impact on the functioning of 20th-century society. Europe of the 20th century was divided into two blocs between two rival superpowers. The Western bloc was under the supremacy of the USA and the Eastern bloc was dominated by the Soviet Union. The impact of the supremacy of the socialist USSR is still perceptible today in the economic development of the countries of the former Eastern bloc. This artificial separation of the European world into two rival “camps” has inspired many famous authors of the 20th century, thus the petrification of society and suppression of the citizens became key motives of a new literary genre - the dystopian literature. Thus, dystopian literature became a side-product of the World Wars and the Cold War.

The theme of this thesis concerns one of the most important authors of the 20th century - George Orwell and his dystopian masterpiece *Nineteen Eighty-Four*. This novel is the subject of the present thesis because it largely predicted the development of the tendencies of totalitarian regimes in the 20th century, specifically the totality of the Soviets. Orwell's predictions and warnings against the totalitarianism of the 20th century are the main reasons why *Nineteen Eighty-Four* became a part of 20th-century culture. Orwellian neologisms were integrated into the vocabularies of the 20th century and became part of the everyday language. The objective of this thesis is to determine if the work is still part of the culture and if Orwellian lexis is still part of the vocabulary of the 21st century. Thus, the special language code of Newspeak becomes the focus of the research, reflecting the duality of politician-speak and its manipulative rhetoric. The relevance of Orwell's warnings against the emergence of new types of totalitarian regimes also becomes an issue under investigation.

The loss of individual sovereignty, freedom of expression, and liberty in general is an omnipresent concern of 21st-century society. This phenomenon is also justified by the emergence of new autocratic regimes with an upgraded image of spin dictatorships that hide behind the illusion of democracy. Thus, the thesis also focuses on the current trends of new autocratic regimes and provides the information needed to recognize these elements and the

political manipulation attempts. The thesis is thus conceptualized in Orwell's style and examines how citizens of the former Eastern Bloc country of Czechoslovakia perceive the current freedoms provided by the democratic regimes of the Slovak Republic. Additionally, the thesis focuses on identifying the general opinion of the respondents towards the former socialist regime of Czechoslovakia.

1 Contemporary status of the discussed problematics in Slovakia and abroad

1.1 Dystopian literature, its development, and characteristics

1.1.1 Development of Dystopia

In order to characterize the concept of dystopia there is a need to describe the opposite concept, the concept of utopia, which serves as a starting point for the formation of dystopia. The development of dystopian literature is directly linked to the concept of utopias, which represent idealized versions of society. Historically, utopian literature portrayed visions of perfect societies that embodied ideals of harmony, justice, and equality (Kumar, 1987).

Some utopic literary works have the true potential to create antiutopian worlds. Both phenomena include collective sentiment and collective hero - or collective in opposition to the individuality of the subversive hero. Inhabitants of both fictional worlds are forced to sacrifice their individual needs in order to maintain collective well-being (Kumar, 1987).

However, there is a need to answer the question of what exactly the cultural phenomenon of dystopia includes, and, especially, what the difference is between anti-utopian and dystopian literature. Utopia, anti-utopia, and dystopia, all include a vision of a harmonic society and ideal organization of the world, but the difference is in the number of people, who profit from that society. The key question, though, is how inclusive or exclusive the exchange of those benefits is (Kumar, 1987).

The theme of dystopia itself has a very long tradition. The primal essence of dystopia can already be identified in the metaphor of Pandora's box as a symbol of a pernicious gift or unleashed evil, which probably represents one of the most authentic dystopian motifs. No less significant factor is also that there was hope at the bottom of the box, and thus the presence of hope distinguishes a dystopian world from an anti-utopian one, which confronts primarily the utopian idea of a universally ideal organization of society (Pavlova, 2022).

The term dystopia as an appellation of a separate literary genre, however, was for the first time used in the studies from the second half of the 20th century. The first scientific references were made in the 1950s in the work of Glenn Negley and J. Max Patrick - *The Quest of Utopia* (1952), where the authors analyze the book of Joseph Hall - *A New World* (1605). They distinguish between “the good place” – utopia and its contrary “the bad place” – dystopia. They describe two important features, which literary scientists later categorized as basic features of dystopia as a genre: satire and rejection of the depiction of an implicitly ideal society (Claeys, 2016).

Another important publication in the 1950s was written by an anarchist and friend of George Orwell, George Woodcock, who describes a negative utopia as follows: “*For the four centuries since the publication of Sir Thomas More's novel, utopia has focused on the hopes of people who had a troubled social consciousness. Now it embodies their fears, and this is because the societies imagined by dead visionaries have finally begun to abandon theory and become a terrifying reality in the modern world*” (Woodcock, 1956).

David W. Sick in his book *Transformation of Language in the Modern Dystopia* (1997) describes dystopia as a process, in which the human need for perfection is transformed into the shape of oppressing and terrifying societies. He argues that the term dystopia is more appropriate since anti-utopias ceased to be satires of the positive aspirations of utopian literature and began to depict more negative space. His conception implies that dystopia is a subset of anti-utopia, so that every dystopia is simultaneously an anti-utopia but not all anti-utopias are dystopias. At the same time, all dystopias try to avoid the horror scenarios they contain, and as far as readers are concerned, the objective is to motivate them rather than terrify them.

He also argued that the brilliance of Orwell's *Nineteen Eighty-Four* led to a backlash: many critics confidently argued that because the year 1984 had passed without taking the form of his fiction, Orwell's novel, and dystopia in general, had lost its affective power and relevance. As the twentieth century progressed, by contrast, dystopian fiction gained strength as utopian fiction became less and less relevant. As an overtly didactic genre, dystopia improvises a terrifying near future out of unsettling contemporary trends. To quickly create an atmosphere

that is both believable and frightening, dystopian novelists almost universally turn to an idea that is sure to evoke both fear and sympathy in the reader - the dual conception of language as the main tool by which repressive societies suppress dissent while at the same time maintaining the illusion of protection for their inhabitants (Sick, 1997).

The problem is that the terms dystopia and anti-utopia often appear as synonyms not only in lay but also in professional debates. Gregory Claeys (2016) argues that dystopia stems primarily from the need to come to terms with existing trends against dictatorship, economic monopoly, poverty, and ecological catastrophes, while anti-utopia is primarily concerned with a polemic against a utopian idea of the ordering of society.

1.1.2 Characteristics of the Dystopian literature

The tragic historical events of the 20th century struck at the pillars of all romantic utopian ideals and metaphorically buried them. Writers began to question and criticize the visions of a perfect society on a mass scale. Modern dystopian literature includes principles of *euchronia*, which serves the purpose of describing a story set in “no time”, or more typically somewhere in the near or distant future. Thus, dystopian literature has become a tool to reflect the increasing skepticism towards basic human nature, social organization, and the ability to maintain world peace in the long term. It also expresses concerns and fears about unlimited political and technological power. The characteristic effects that dystopian literary works set are helplessness and dissatisfaction with depicted social situations in general. These feelings are passed through the main protagonist to a reader of the literary work (Pavlova, 2022).

The most important and paradoxical feature of dystopian literature is the point of view provided by the narrator. The interaction between the narrator and the reader has a crucial role. When dystopian authors project ideas about the future very negatively, they are simultaneously expecting very positive feedback from their readers. The readers are led to realize the fact, that human beings have and will always have flaws and they are led to the realization that the improvement of the whole society – and not only the improvement of individuals – is the only way to secure permanent social and political well-being. On the other hand, the readers should

understand, that the depicted future is not real, but only a probable scenario, they should learn to avoid (Vieira, 2010).

Irving Howe's study *Decline of the New* (1970) works more with the notion of dystopia; he describes it primarily as literature that functions as a remedy for the traumas that result from fears of the fulfillment of the most horrific ideas about social order which is typical for Zamyatin, Huxley, and Orwell. According to Howe, all of the abovementioned texts contain the following common features:

- 1) flaws in a seemingly perfect regime,
- 2) a subversive idea that has become an obsession,
- 3) a high emphasis on the individual details of the fictional world,
- 4) the maintenance of a thin line between the possible and the probable,
- 5) the perpetuation of a memory of a golden era turned inside out and turned into a nightmare.

The main protagonist of the overwhelming majority of dystopian literary works is a clever and observant person, who has accidentally realized or has lived in the conviction of the imperfection of the political system of artificiality created reality. The main protagonist starts to find a way out of that situation and oppression, which he has been in for most of his life. The main hero, sometimes with a group of his co-workers, starts his journey to find a new free society beyond the borders of an oppressive society. However, the substance of many dystopian novels is a temporary "blinding" of the protagonist, his complete identification with the existing system, the social and familial functions assigned to the individual by the state, or another kind of power structure. A pivotal role in the fictional world of dystopia is played by its creator or leader. A great leader usually does not appear directly, but he or she is omnipresent. A classical dystopian plot focuses more on man's struggle with fear than on the description of the process of identity loss. The fictional worlds created by the writers often resemble a dream, in the case of dystopia, they are nightmares. These features appear most frequently in Aldous Huxley's *Brave New World*, Anthony Burgess' *Clockwork Orange*, George Orwell's *Nineteen Eighty-Four*, and many other literary works (Claeys, 2016).

1.2 Brief overview of George Orwell's career

1.2.1 Orwell's military career and its influence on his writing

Eric Arthur Blair (1903 – 1950) was a famous author of the 20th century, who published his literary works under the pseudonym George Orwell. The change of his name corresponded to a profound shift in Orwell's lifestyle, transforming him from a pillar of the British imperial establishment to a literary and political rebel (Davidson, 1996).

Orwell is the author of the classic political satire *Animal Farm* published in 1945 and the dystopian masterpiece *Nineteen Eighty-Four* published in 1949. The message of both novels was aimed at totalitarian regimes. Orwell is also well known for his essays and journalism, particularly his works covering his travels and his time-fighting in the Spanish Civil War, which shaped his views on totalitarianism and manipulation of the truth. George Orwell's experiences from Burma, India, where he did military service for the British Empire, fundamentally influenced his future literary career. His military service experiences showed him the true face of imperialism and oppression, which contributed to his disdain for authoritarian control. They gave Orwell direct insight into the mechanisms of power and control, the themes he later elaborated on in his novels *Animal Farm* and *Nineteen Eighty-Four*, which reflect his concerns about the dangers of unregulated political power and the distortion of reality (Davidson, 1996).

1.2.2 George Orwell and his dystopian novels

Nineteen Eighty-Four (1949), written four years after *Animal Farm*, gives the impression that the novels were intended as an attack on the left political wing in general and the British Labour Party in particular but in Orwell's last public statement on the content of the book, he categorically denied any direct connection with any political party: “*My novel Nineteen Eighty-Four is not intended as an attack on socialism, or on the British Labour Party ... I do not believe that the kind of society I describe necessarily will arrive, but I believe (allowing of course for the fact that the book is a satire) that something resembling could arrive. I believe also that totalitarian ideas have taken root in the minds of intellectuals everywhere, and I have tried to draw these ideas out to their logical consequences*” (Orwell, 1949).

Orwell's warning message against the danger of totalitarianism and dictatorships was so important to him, that it kept him alive while suffering from tuberculosis. He desperately desired to pass the message on to the next generation, and thus, he decided to *write Nineteen Eighty-Four*, even though he was dying. It took him 18 months to finish the work as a result of this ailment. Orwell dedicated himself to writing 4,000 words every day, such was the strength of his conviction and determination to continue the idea of fighting against totalitarianism and inequality which he had already outlined in his earlier novel *Animal Farm*. Both of his novels underline the same message: "*The moral to be drawn from this dangerous nightmare situation is a simple one. Don't let it happen. It depends on you*" (Orwell, 1945). Shortly after the work was published, Eric Blair breathed last, highlighting his message but the legacy of George Orwell remained immortal (Davidson, 1996).

When people talk about dystopian or anti-utopian literature nowadays, the first thing they usually refer to is George Orwell's *Nineteen Eighty-Four*. His writings are celebrated for their noticeable satire, realism, and strong pessimism, and his books continue to be bestsellers worldwide in the 21st century. However, the British writer has never made any secret of his inspiration from the prose of his Russian colleague, specifically the text *We* (1924) written by Yevgeny Zamyatin (Pavlova, 2022).

In *Nineteen Eighty-Four*, the line between Orwell's life and his novel becomes deeply interconnected. The protagonist, Winston Smith, mirrors Orwell's poor health and his long-term struggle with tuberculosis. The main character Winston Smith, who is grey, frail, unable to ascend stairs without pausing to rest, and who is doubled over every morning by a terrible coughing episode that leaves him lying on the floor gasping for air, is unmistakably Orwell himself. The frequently referred to "nightmarish" atmosphere of the novel, in which the figures and landscapes appear distorted as if through a fish-eye lens, and the prose jangles with fragments of half-forgotten childhood tunes and nursery rhymes, for example, "*Oranges and lemons, say the bells of St Clement's, You owe me three farthings, say the bells of St Martin's*" (Orwell, 2009, p. 48), all of these have a great deal to do with the hallucinatory fevers that accompany the ravages of tuberculosis. The work is characterized by periods of despair and depression interspersed with a fervent longing for life and freedom; this phenomenon is also

brought on by the relationship between Orwell's health and the work. At the age of 46, he passed away six months after publishing without experience of coming monstrosity totalitarian regimes and the fulfillment of several of his dystopian visions in the second half of the 20th century (Davison,1996).

1.2.3 Orwell's Legacy

Today, Orwell is remembered as one of the world's greatest authors. His influence reached far beyond the world of literature. Additionally, he was the first modern author to use the phrase *Cold War*. The author's name has also entered the common language and become a re-semanticized adjective - *Orwellian*, which describes the societies that share certain features with Orwell's novel *Nineteen Eighty-Four*, in which a totalitarian state exercises almost total control over the public and private activities of the citizens (Davison, 1996).

The following graph demonstrates the increasing frequency of the use of the adjective Orwellian in the period of one hundred years:

Graph 1 Trends in the use of the adjective Orwellian

Orwellian

View usage for:



(Source: Collins Dictionary)

The fame of Orwell's name is reflected in the Orwell Prize, a prestigious British award for journalists who have made "political writing an art" in the same way as Orwell did (Davison, 1996).

1.3 Nineteen Eighty-Four and its dystopian characteristics

1.3.1 *The plot of the novel*

In order to provide the complex characteristics of the novel, there is a need for a short interpretation of the novel's plot. It is crucial for providing a better understanding of the novel's characteristics and context.

The story is set in the year 1984 (as the government of Oceania claims). Global war and revolution have left society and cities completely unrecognizable. The world is divided into 3 totalitarian superstates Oceania (includes Great Britain), Eurasia, and Eastasia, which are constantly fighting each other. Great Britain is now known as Airstrip One and is ruled by the Party of the omnipresent leader known as Big Brother. The City of London has been destroyed by bombing and has been completely rebuilt. The ideological leader Big Brother uses the technology of telescreens and constantly monitors all citizens. The Thought Police is responsible for the elimination of individual thinking and mass control is part of the normal functioning of the society. Winston Smith – the main protagonist of the story, works at the Ministry of Truth and his job is rewriting history based on the Party's orders. Winston is conscious of the absurdity of reinterpretation of history. He dreams about freedom, escape, and rebellion. His dream becomes true when he falls in love with Julia, and they start their forbidden secret affair. However, there is no chance to keep a secret in such a world of constant monitoring. They are arrested, separated, humiliated, brainwashed, tortured, and later forced to face terrifying social consequences because the only love that is allowed is love towards a great leader – Big Brother (Orwell, 2009).

In the novel *Nineteen Eighty-Four*, there is no such a thing as happy ending. Orwell did not leave any hope in the reader, so the novel serves as an exemplary warning against such a social scenario. His vision is so pessimistic as to imply that mankind never makes any real progress. Orwell's message can therefore be seen very pessimistically with the interpretation that all human revolutions will inevitably fail. However, the absence of any hope in the conclusion of Orwell's novel serves as a powerful narrative device designed to provoke readers into thought and action.

1.3.2 Features and symbolism of the novel

As with any other literary genre, also dystopian literature reacts to and mirrors the social and political changes, that were topical after the Second World War. So did Orwell in *Nineteen Eighty-Four*, and thus, we can put this novel in the category of canonical works. The overall discourse of the work revolved around two themes: totalitarianism and scientific and technological progress, which became a tool for the establishment of dictatorship and the attempt to control human life through power control and restrictive measures. The literary work represents the main character's attempt and his hope of returning to society in its pre-dystopian state or at least attempting a change (Pavlova, 2022).

The society in Orwell's world of *Nineteen Eighty-Four* was divided into 3 social classes. The highest – ruling class was created by the Inner Party's members, the middle class was created by Outer Party's members, and at the bottom in the periphery of the society were Proles, who did not belong to Party. This poorest working class created about 80 % of the population and they were mostly ignored. In the novel was mentioned, that a field is cultivated by a plow, but there is no reference to who cultivates the field. The novel's main plot tension is between the Inner and Outer Party members. The conflict between them is intensified by the existence of a strict division between “power” and “inhabitants”. With this class division, Orwell drew attention to the real problem that the English class system called for a more realistic approach, thus: economic status should be the main criterion, the poorer middle class should rid itself of its prejudice against the working class and realize that its real interest lies with the working class (Booker, 1994).

Since the middle 30s, Orwell believed the working class had enough vitality and common sense to infuse the country with new vigor and save it from catastrophe. Thus, it is easy to understand why Orwell in the novel writes that “*if there is hope, it lies with the proles*” (Orwell, 2009, p. 34). He believed that England could only be saved by the common man; nothing could be hoped for from the upper classes, who had lost their former ability but refused to admit it and took refuge in stupidity. The “common man” was for Orwell an ordinary type from the lower middle or the working class. He ceased to bother about subtle class distinctions,

referring only to the rich and the poor and noting that the working-class way of life was becoming increasingly similar to that of the middle class. However, Orwell's references to the "common man" do not express his conviction that social barriers have disappeared (Claeys, 2016).

Apart from social class separation, Vieira (2010) distinguishes another categorical dystopian feature of the novel, which is the enclosure of space. This isolation of space has a physical depiction and in the novel *Nineteen Eighty-Four*, it is an enclosed state. This phenomenon is known as *petrification*. This term serves to describe the isolation and inaccessibility of cross-border movements within the fictional state. The characters in the novel cannot, by their own choice, cross either the physical or psychological boundaries, so the world of *Nineteen Eighty-Four* is bordered in two ways. The outer form of petrification in the novel is manifested by physical limitation, and the second type is inner petrification, which is manifested by psychological limitation. In the novel, time appears static or even frozen, a concept that is greatly enhanced by Winston Smith's diary. This diary is not just a narrative device but plays a key role in the story as it helps to distinguish and record the manipulative illusion that the Party creates from reality. A blurring of reality is achieved through various elements such as television broadcasts, newspaper articles, headlines, and pseudo-historical data that contribute to the illusion of a fully integrated fictional world.

In *Nineteen Eighty-Four*, one of the central themes is the fragility of memory and its changes. The Party is constantly rewriting the past, thus there is no need to compare the previous and present situation and evaluate it retrospectively: "*The Party said that Oceania had never been in alliance with Eurasia. 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,and if all others accepted the lie which the Party imposed -if all records told the same tale - then the lie passed into history and became truth*" (Orwell, 2009, p. 17). Orwell emphasizes that truth can be changeable and highlights the concept of the Party's reality control over information and history. The quotation "*Who controls the past, controls the future: who controls the present controls the past*" (Orwell, 2009, p. 17), perfectly reflects the Party's strategy of controlling information, and political propaganda in order to maintain its power and

absolute authority. This concept is demonstrated in the Party's ability to convince the inhabitants that $2 + 2 = 5$ and in the rewriting of past alliances, as noted in the example of Oceania's shifting relationships with Eurasia (Pavlova, 2022).

Another characteristic feature of the novel is a special linguistic code called Newspeak, which is artificially modified language. Orwell created this fictional language in order to demonstrate the power of language on mind control. This language is the ideological construct of the INSOG ideology, which is the ideology of the *Nineteen Eighty-Four's* totalitarian society. The main objective of INSOG ideology is to brainwash and manipulate the masses through language, rewriting history, and distorting reality and facts. The Newspeak language is thus one of the sacred principles that serve to fulfill the Party's ideological objectives. Orwell demonstrated that physical boundaries or psychological violence are not enough to suppress the will of the individual, and therefore there is a need for modification of linguistic code and reduction of the vocabulary (Vieira, 2010).

Orwell's *Nineteen Eighty-Four* society is further characterized by its representation of totalitarian features, namely: a promise of pseudo safety, a policy of deterrence, a quasi-democratic foundation, a war psychology, and a leadership principle (Friedrich and Zbigniew, 1965).

All the characteristics mentioned above became the main sources of trouble with publishing and availability of the novel in many countries. Orwell's radical thoughts became a reason why his books were banned in many states for many years including the USSR, Kuba, and North Korea. Censorship and George Orwell regrettably became a common association (Gleason, 2005).

1.4 Nineteen Eighty-Four and concepts of autocratic regimes

1.4.1. Orwell's depiction of the autocratic regime

Orwell's *Nineteen Eighty-Four* dramatizes the history of dictatorship and treats it in innovative ways. His work includes a conclusion that humanity will be ineradicably divided into

the powerful and the weak, who are also the clever and the unaware. “*We are almost certainly moving into an age of totalitarian dictatorships - an age in which freedom of thought will first be a mortal sin and later a meaningless abstraction. The autonomous individual will be banished from existence*” (Orwell, 1940).

Autocracy can be characterized as an ideology where one party, usually led by a strong individuality, controls the police, owns a monopoly on information communications, and weapons, and runs a centrally controlled system in the economic and social sphere. It therefore usurps executive, legislative, and judicial power (Friedrich and Zbigniew, 1956). This definition perfectly matches Orwell's *Nineteen Eighty-Four* and, in many aspects, captures the events of the 20th and 21st centuries.

1.4.2 Autocratic regimes vs Orwell's fiction

In the Roman Republic, where the term dictatorship originated, it meant the granting of absolute power to a leader. Nowadays, the term is used to refer to any non-democratic system of government, and the term has become a synonym for authoritarianism and autocracy (Friedrich and Zbigniew, 1956).

In the first half of the 20th century, two new types of non-democratic political regimes were formed - communist and fascist - both of which aimed to mobilize the lower classes and promised them a comprehensive social system transformation. Lenin's Bolsheviks aimed to build Communism out of the remnants of the Russian Empire, and the Nazis, led by Adolf Hitler, planned the creation of an Aryan Empire. After taking power, they forced the public to accept their ideology, which replaced religion. Both types, Communism and Fascism have a common feature – they promise salvation in the fictitious utopic future. Thankfully, Fascism was after the Second World War illegalized, but Communism survived and continues to spread (Gurijev and Treisman, 2022).

In the novel *Nineteen Eighty-Four* Orwell described such a strong ideological concept, as were the National Socialism or Communism ideologies. This ideology of the INSOG bans any religion and simultaneously serves as a replacement for religion. The great leader Big

Brother is seen as a deity because: *“Big Brother is infallible and omnipotent. Every success, every achievement, every victory, every scientific discovery, all knowledge, all wisdom, all happiness, and all virtue, are seen as the direct source of his guidance and inspiration. Nobody has ever seen Big Brother. He is the face of the propaganda and the voice of the telescreens. We can be sure that he will never die, and there is already a great deal of doubt that he has never been born”* (Orwell, 2009, p. 102).

Dictators changed throughout the 20th century. Classic tyrants such as Adolf Hitler, Mao Zedong, and Joseph Stalin were not only larger-than-life ideological figures but also the faces of death for millions of people. Not all old-school dictators (especially those in the first half of the 20th century) fulfilled the criteria of a genocidal murderer or the propagator of some utopian cult, however, even the less bloodthirsty ones were experts at evoking fear. They have the goal of building new civilizations within their strictly controlled and often expanding borders. This meant controlling not only the public aspects of social life but also the private lives of citizens. In order to succeed, they all formed a disciplined party and their secret police. Their weapon was terror and intimidation, and their ultimate goal was to gain absolute political power (Gurijev and Treisman, 2022).

This model sounds more than familiar and may be classified as Orwellian. Similar to Orwell's Ministry of Truth, the Soviet Union had an explicit state censorship agency, Glavit, which filtered broadcast content according to a list of prohibited topics. State propaganda was also omnipresent and authoritarian; the Soviet Union even established propaganda departments. Criticism of the regime was harshly punished, and critical writers often disappeared in prison camps, which also parallels Orwell's phenomenon of vaporization. The written approval of the state was required for crossing national borders and the attempt to migrate without authorization was considered a serious crime, which was also the practice in the Eastern Bloc countries (Gurijev and Treisman, 2022).

Despite all the above-mentioned limitations and brutality, new autocracies emerged in the 1960s as a result of exhaustion from post-war democratization and a lack of resources. The central dictators of this period made a mockery of democracy and directly attacked the

pluralistic democracies of the Western Block. They even stole the word democracy, for example, as in the German Democratic Republic or the Democratic People's Republic of Korea, twisting its meaning and removing any suggestion of liberalism. The typical autocrat of the 20th century was a dictator of fear (Brooker, 1994).

At the end of the 20th century, a change took place, dictators replaced military uniforms with suits. There were no more public executions, and they even began to establish relatively friendly relations with the Western political elite. One thing they did not change was the oppression of their citizens; on the contrary, they acted as democrats in the eyes of the world and secretly worked for stricter population control at home. For example, the old fear-based model has been digitized in China and Saudi Arabia rather than replaced (Gurijev and Treisman, 2022).

By the turn of the millennium, a new vision of the liberal era was almost within reach, democracies outweighed autocracies; new information technologies, globalization, and economic integration seemed to have made it impossible for dictators to dominate. However, in the second decade of the 21st century, freedom was no longer at an advantage and another democratic recession occurred. The global economic crisis that arose in 2008 in the United States undermined confidence in the Western system. By 2019, the number of democracies has declined to 87 while the number of dictatorships has increased to 92. The new advanced IT technologies have become a very effective tool for spreading autocratic propaganda, and in the second decade of the 21st century, autocracies even seem to have prevailed. The phenomenon of Communist China's miraculous economic growth, unshaken by either the global economic crisis or the pandemic Covid 19 crisis contributes to the view that stable economic growth is incompatible with the rule of the people, despite the fact, that many stable communist economies are “Potemkin village” construction (Gurijev and Treisman, 2022).

Today's dictator is no longer a totalitarian tyrant like Joseph Stalin, but a slick manipulator, who pretends to be a die-hard nationalist and fulfills the will of the people. They realize that violence is no longer necessary and that it is counterproductive; instead, experienced rulers control the people by changing their worldview. Modern dictators, whom we call spin

dictators, do not need to impose harsh restraints. Instead, they manipulate and misrepresent information in such a way that citizens will enthusiastically agree with them (Gurijev and Treisman, 2022).

The modern spin dictators understand that language and propaganda are more powerful instruments, similar to Orwell's depiction of the state propaganda in Oceania: "*Attention, comrades! We have glorious news for you. We have won the battle for production! Returns now completed of the output of all classes of consumption goods show that the standard of living has risen by no less than 20 percent over the past year...*" (Orwell, 2009, p. 28).

Spin dictators have come to the fore only recently, but this is indeed an ancient concept of government described by Aristotle. He presented a concept of a ruler, who claimed that he was not a violent usurper but a "governor and king" who ruled for the benefit of the common good and spent his money solely on the betterment of his city, developing an image of self-restraint and piety. Although he was still a tyrant who ruled exclusively in his interest, he sought to inspire respect rather than fear. His subjects were enslaved but did not realize it. Instead of intimidation, they use deception. Governing in this way requires following certain rules:

- 1) Maintaining the popularity of his citizens through good economic results, twisting the facts, altering the truth, and buyouts of the independent media in order to establish auto-censorship.
- 2) Using popularity, a dictator strengthens his power. In order to gain high ratings, the dictator also organizes quasi-free elections, conducts referendums, and then demands a mandate to adjust political power and modify state institutions to strengthen his or her hold on power. The courts and regulatory institutions are filled with his followers, and he manipulates elections.
- 3) Pretending of democracy, the spin dictator pretends to be a democrat.
- 4) Openness towards the world, the dictator is open to the world, but sometimes blocks foreign media; on the other hand, a dictator is open to the flow of foreign capital, citizens, and information, and has figured out how to profit from it. In the West, for example, the dictator influences potentially allied groups of people through social media propaganda.

- 5) Avoiding violence and repression, this is the last most important rule, if there is violence it is important to camouflage it well. This does not mean that dictators are pacifists; they are often brutal when suppressing civil or ethnic uprisings (Gurijev and Treisman, 2022).

Many world leaders operated on these principles, including Putin's way of governing until 2022, when Russia's full-scale war against Ukraine began. After that, he reached for a new style of governance, which conspicuously resembled the old Soviet-style dictatorship (Gurijev and Treisman, 2022).

The question is whether Orwell could foresee the development of dictatorship up to the 21st century or whether he described Big Brother only based on the classical Soviet style of state governance. The Orwellian regime uses fear and intimidation to maintain power, and thus citizens are constantly reminded that “*Big Brother is watching you*” (Orwell, 2009, p. 2). This leads to the creation of a culture of fear and suspicion, similar to the classical soviet model. The Party often alters the historical record, which is obvious from the Party’s slogan “*Who controls the past controls the future*” (Orwell, 2009, p. 123). Every form of disagreement or lack of conformity is ruthlessly repressed. The Thought Police make sure that even the slightest opposition to the Party's ideology is eliminated. The party creates a facade of unity and loyalty among the citizens. This is achieved through mass public gatherings, propaganda, and the suppression of any divergent ideas. Logic and critical thinking are discredited through the contradictory Doublethink ideology of the Party. “*To know and not to know, to be conscious of complete truthfulness while telling carefully constructed lies, to hold simultaneously two opinions which canceled out, knowing them to be contradictory and believing in both of them, to use logic against logic...*” (Orwell, 2009, p. 18), that is a description of the principle of Doublethink and even understanding the word Doublethink requires the use of Doublethink.

On the other hand, some characteristics of *Nineteen Eighty-Four's* governing features may resemble new spin dictatorships. The main feature, that resembles the spin dictatorship is the popularity of Big Brother. This leader is popularized in such a measure that the citizens are not able to think independently. The citizens thus swallow every lie, are not able to think critically and logically, and are not able to perceive the twisting of reality. They do not believe

that their leader would not be able to do so and report all Big Brothers' direct or indirect criticism. *“It appeared that there had even been demonstrations to thank Big Brother for raising the chocolate ration to twenty grams a week. And only yesterday, he reflected, it had been announced that the ration was to be reduced to twenty grams a week. Was it possible that they could swallow that, after only twenty-four hours? Yes, they swallowed it...”* (Orwell, 2009, p. 29). Persistent propaganda even became part of popular culture, where citizens fully believed the illusion constructed by the state and were unable to see the absurdity of the regime's ideology. An illustrative example is Winston's neighbor Parson, who is completely manipulated, and brainwashed in such measure that he even defends the state's lies: *“Parsons swallowed it easily, with the stupidity of an animal. The eyeless creature at the other table swallowed it fanatically, passionately, with a furious desire to track down, denounce, and vaporize anyone who should suggest that last week the ration had been thirty grams...”* (Orwell, 2009, p. 29).

The following table was created to provide a comprehensive overview of the characteristics of the classical dictatorships of the 20th century and the new spin dictatorships of the 21st century in comparison with Orwell's image of dictatorships.

Table 1 Three models of dictatorships

| The Classical fear-based dictatorship of the 20th century | The Spin dictatorship of the 21st century | The Orwell’s <i>Nineteen Eighty-Four</i>’s dictatorship |
|--|---|---|
| Fear-based governance | Fraud and manipulation-based governance | Fear-based and manipulation-based governance |
| A history of violent repression - many political murders and political prisoners | A few violent repressions - political murders and prisoners | A history of violent repression – many political murders no political prisoner – the disappearance of political dissidents (the phenomenon of vaporization) |

| | | |
|--|--|---|
| Public expressions of violence to repress possible uprisings | Covert violence to maintain an illusion of liberal and democratic leadership | Public executions as part of the popular culture as part of public entertainment to repress possible rebellions and maintain the passivity of the citizens |
| Public censorship - book burning, official bans, and any criticism of the regime not allowed | Implicit censorship – the majority of private media are bought out or bribed to write in favor of the regime, and a few opposition media are allowed to preserve the illusion of freedom of speech | Cover state censorship, burning of the historical records in Ministry of Truth, rewriting of the history, no state criticism allowed, private media not allowed |
| Explicit state propaganda combined with public rituals to maintain the loyalty of citizens; official ideology is sometimes imposed | Unofficial propaganda to foster a positive image and popularity of the leader | Omnipresent oppressive and manipulative aggressive state propaganda and contradictory ideology of the Doublethink, compulsory hate, and fear-based public rituals, and meetings namely Hate Week and Two Minutes Hate |
| Liberal democracy is mocked, and international movements of people and information are restricted | The pretense of democracy, a pretended openness to international flows | Absolute abolition of international flows, democracy is impossible, but simultaneously the Party proclaims itself as the guardian of democracy |

(Source: own elaboration)

Based on an analysis of the three models of dictatorships, it can be concluded that Orwell's foresight in *Nineteen Eighty-Four* and real-world developments reveal how dictatorships have evolved from the 20th to the 21st century. Orwell accurately portrayed the reliance of early to mid-20th-century dictatorships on surveillance, propaganda, and repression. The late 20th and early 21st centuries saw a shift towards spin dictatorships where the manipulation and control of information became paramount, reducing the need for physical violence.

The Russian policy underwent significant changes in 2022 due to the Russian-Ukrainian conflict. The Russian Federation regime's control strategies evolved from modern autocratic methods to overtly authoritarian tactics, combining the old Soviet fear-based dictatorship with the new spin dictatorship. These events highlight the relevance of Orwell's insights into reality control and manipulation even in the 21st century.

2 Objectives and methods

2.1 Objectives of the thesis

2.1.1 Main objective and auxiliary objectives of the thesis

The main objective of this master's thesis is to investigate the influence of the unique vocabulary of the dystopian novel *Nineteen Eighty-Four* on the contemporary everyday language.

In order to fulfill the main objective of the thesis, we have set two auxiliary objectives:

- The first auxiliary objective was focused on exploring the general awareness of the novel *Nineteen Eighty-Four*.
- The second auxiliary objective was aimed at analyzing the associative meaning of *Nineteen Eighty-Four's* special language code vocabulary in modern discourses.

2.1.2 Research questions and hypotheses

In order to fulfill the main objective of the thesis and, to examine the impact of the novel *Nineteen Eighty-Four* and its vocabulary on the everyday language of the 21st century, the following research questions were set:

- 1) Is *Nineteen Eighty-Four's* vocabulary used in the current everyday language?
- 2) What is the general awareness of the subject matter of *Nineteen Eighty-Four*?

An additional research question was prepared, in order to connect the thesis's empirical research with Orwell's depiction of freedom suppression in his dystopian society. The question examines the respondents' general perception of the feeling of freedom in the contemporary "democratic regime" of the Slovak Republic.

- Do people feel freer in today's democratic regime than they did during socialism?

Based on the above-mentioned research questions we determined the following hypotheses:

- 1) The vocabulary of the novel *Nineteen Eighty-Four* influenced the everyday language of the 21st century to such an extent that it became integrated into it.
- 2) General awareness of the novel *Nineteen Eighty-Four* is at a high level.

An additional hypothesis was set in order to connect the contemporary society with the concept of Orwellian society:

- People feel as constrained and manipulated today as they did during socialism.

2.2 Methods

2.2.1 Characteristics of the object of research

The main object of the thesis examination is linguistic research, which was aimed at an examination of the usage of *Nineteen Eighty-Four's* phrases and its vocabulary in the current everyday language.

In order to provide a comprehensive list of used methods, there is a need to characterize the object of thesis research. The first part of the thesis research was focused on characterizing the features of a special linguistic code of Newspeak, the fictitious language of the novel *Nineteen Eighty-Four*. In order to provide complex research and a new perspective on the subject in question, linguistic and empirical research was conducted.

Additional empirical research was focused on an examination of the general awareness of the dystopian literature and Orwellian concept, additionally, research also focused on an examination of the respondents' associations with socialism.

2.2.2 Employed methods

In order to accomplish the set goals several research methods were employed:

- 1) In the first chapter, a method of researching secondary text sources was used in order to obtain relevant information basis for the thesis.
- 2) The method of analysis was used to characterize the dystopian features of the examined novel and its special language code. This method was employed to analyze the data gathered during a questionnaire survey.
- 3) The questionnaire survey was employed to gather data regarding the usage of the *Nineteen Eighty-Four* vocabulary and its associations with language users. Additionally, the questionnaire survey examined the respondents' associations with socialism.
- 4) The method of corpus analysis was used to demonstrate the degradation of the expressive ability of the Newspeak language.
- 5) In order to compare the language concepts of the Newspeak with Oldspeak a comparative analysis was employed.
- 6) Using a synthesis method, the information contained in different parts of the studied books as well as the results of our research are integrated into a compact coherent unit in order to better clarify and explain the key features of the novel under study and its special linguistic code.
- 7) The method of induction is used to form a general conclusion about the awareness of the themes of the novel *Nineteen Eighty-Four* and the use of its vocabulary in ordinary language.

2.2.3 Questionnaire survey

The questionnaire survey was used as the main method of data collection in order to reach the main aim, thus investigating how the vocabulary of the novel *Nineteen Eighty-Four* influences the everyday language of the 21st century. The questions were designed in order to confirm or refute the thesis hypotheses.

The questionnaire was completed by 150 respondents. The demographics of the respondents can be summarized as follows:

- 1) Gender participation: Our survey included 150 respondents, with 70 women (46.7 %) and 80 men (53.3 %), showing nearly equal male and female participation.
- 2) Age categories: The respondents were categorized into three different age categories based on the assumption that knowledge of the subject matter may differ for each group.
 - 15–18 years: 37.3 % (56 respondents), this category is created from high school students with basic knowledge and education.
 - 19–25 years: 29.3 % (44 respondents), this category includes university students and graduates with deeper literary and historical knowledge.
 - 26+ years: 33.3 % (50 respondents), the last category includes employed or non-students. Respondents in this age category may enrich our research of a direct experience of socialism.

The structure of the questionnaire research was designed to maintain objectivity and to provide insight into differences in language use, historical knowledge, and general awareness of the subject matter of the study among the 3 pre-defined age categories.

- 3) Sphere of professional occupation: Our research included 17 students without any part-time job or job experience. Retiree representation was relatively low, with only 3 respondents, which may reflect lower participation of this age group in online surveys. The dominant part of the sample was created of part-time or full-time working people, namely 128 respondents. Only 2 respondents stated, that they are unemployed.
- 4) Education: The analysis of the education structure of respondents indicates its diversity, with a relatively equal percentage representation of each group. This allows us to get a wide range of views on the topic under investigation.
 - Primary education: 35 % (53 respondents)
 - High-school education: 41 % (61 respondents)
 - University degree: 24 % (36 respondents)

The diversity of the educational level of respondents suggests that our linguistic research can potentially draw from a rich variety of perspectives and thus makes our research more objective in the understanding of linguistic phenomena and their impact on 21st-century society.

Qualitative data research of thesis questionnaire survey can provide objective insight into the discussed topic due to its relatively balanced percentual representation of different demographic groups. The research results can provide an objective insight into the general awareness of *Nineteen Eighty-Four*'s subject matter and its impact and usage of its vocabulary in contemporary language.

The questionnaire survey research was composed of 4 main groups of questions based on the subject of an investigation:

- 1) The first area was created from closed-ended questions about the demographic data of our respondents.
- 2) The second group of questions consisted of 3 closed-ended questions with pre-defined answers, these were aimed to investigate the extent of the respondents' knowledge of dystopian literature and Orwellian concepts.
- 3) The third group of questions focused on linguistic research on the vocabulary of the *Nineteen Eighty-Four* and its associations meaning in the everyday language of the 21st century. This category included 4 questions with predefined answers and 2 questions with the possibility of choosing more than 1 option.
- 4) The last category of questions was aimed at finding out the general awareness of the respondents of the features of socialism and democracy. Additionally, this category was aimed at finding out the general opinion of the respondents about socialism and their opinion about the present democratic regime and its freedoms. This category contained one question with pre-defined answers and two open questions, in which respondents could express their opinions about the contemporary freedoms of the democratic regime in Slovakia and their attitudes toward the former socialist regime.

3 Results of the thesis and discussion

3.1 Analysis of the Newspeak language

3.1.1 Definition of the Newspeak vocabulary

In order to explain the concept of the special linguistic code of the Newspeak language and to provide a comprehensive analysis of its purpose, there is a need to clarify and define the Newspeak vocabulary in the first place. Thus, we decided to create a brief table that provides the definitions and context of the Newspeak terminology.

Table 2 Terminological record of Newspeak vocabulary

| Term | Newspeak translation | Definition | Context |
|------------------|----------------------|--|---|
| Big Brother | - | the head of a totalitarian regime that keeps its citizens under close surveillance, (Collins Dictionary, 2024) | Oceanic society rests ultimately on the belief that Big Brother is omnipotent and that the Party is infallible (Orwell, 2009, p. 105). |
| Doublethink | - | the acceptance of two contradictory ideas or beliefs at the same time (Collins Dictionary, 2024) | 'Reality control', they called it: in Newspeak, doublethink (Orwell, 2009, p. 17). |
| Ingsoc | - | the ideology of English socialism (Orwell, 2009) | The sacred principles of Ingsoc. Newspeak, doublethink, and the mutability of the past (Orwell, 2009, p. 14). |
| Ministry of Love | Miniluv | maintains law and order (Orwell, 2009) | The Ministry of Love was the frightening one. Even the streets leading up to its outer barriers were roamed by gorilla-faced guards in black uniforms, armed with jointed truncheons (Orwell, 2009, p. 3) |

| | | | |
|--------------------|------------|--|--|
| Ministry of Peace | Minipax | concerns itself with war (Orwell, 2009) | The Ministry of Peace concerns itself with war, the Ministry of Truth with lies, the Ministry of Love with torture, and the Ministry of Plenty with starvation (Orwell, 2009, p. 105). |
| Ministry of Plenty | Miniplenty | responsible for economic affairs (Orwell, 2009) | As short a time ago, the Ministry of Plenty had issued a promise (a ‘categorical pledge’ were the official words) that there would be no reduction of the chocolate ration during 1984. Actually, as Winston was aware, the chocolate ration was to be reduced from thirty grammes to twenty at the end of the present week (Orwell, 2009, p. 20). |
| Ministry of Truth | Minitrue | concerns itself with news, entertainment, education, and the fine arts (Orwell, 2009) | The Ministry of Truth contained, it was said, three thousand rooms above ground level, and corresponding ramifications below (Orwell, 2009, p. 3). |
| Newspeak | - | an official or semiofficial style of writing or saying one thing in the guise of its opposite, esp. in order to serve a political or ideological cause while pretending to be objective, as in referring to “increased taxation” as “revenue enhancement” (Collins dictionary, 2024) | The purpose of Newspeak was not only to provide a medium of expression for the worldview and mental habits proper to the devotees of Ingsoc (Orwell, 2009, p. 149). |
| Oldspeak | - | everyday language as we know it (Orwell, 2009) | You’d prefer to stick to Oldspeak, with all its vagueness and useless shades of meaning (Orwell, 2009, p. 26) |
| Thoughtcrime | Crimethink | an idea, an anti-regime attitude, a rebellious idea (Orwell, 2009) | Thoughtcrime does not entail death: thoughtcrime IS death (Orwell, 2009, p. 14). |

| | | | |
|----------------|----------|--|---|
| Thought police | Thinkpol | a police patrol that spies on people (Orwell, 2009) | Only the Thought Police would read what he had written, before they wiped it out of existence and out of memory (Orwell, 2009, p. 14). |
| Crimestop | - | the faculty of stopping short, as though by instinct, at the threshold of any dangerous thought (Orwell, 2009) | Crimestop, in short, means protective stupidity (Orwell. 2009. p. 105). |
| Vaporization | - | disappearance, vanishing of people (Collins Dictionary, 2024) | Your name was removed from the registers, every record of everything you had ever done was wiped out, and your one-time existence was denied and then forgotten. You were abolished, annihilated: vaporized was the usual word (Orwell, 2009, p. 10). |

(Source: own elaboration)

After the explanation of Newspeak terminology in the table above, which provides definitions and context of Newspeak vocabulary, the analysis of the Newspeak concept proceeds in greater depth.

3.2 Analysis of the Newspeak special language code features

The chosen literary work, *Nineteen Eighty-Four*, is an ideal demonstration of all the characteristics of dystopian literature. It contains all the typical features of dystopian literature, specifically: it contains the opposition of power and population (the division of society into “we” - the Party members and “they” - the Proles), a petrified world (temporally, spatially, linguistically, and mentally), and a specific linguistic code (Pavlova, 2022).

We perceive the Newspeak language to be the most unique element of the chosen literary work, thus we decided to provide a comprehensive characteristic and explanation of its features:

A. Newspeak as an artificially and ideologically created construct:

The Newspeak language is an artificially created linguistic code. Newspeak serves as the official language of the fictitious world of Oceania, however, not in the form we associate

with the official language. Newspeak is an ideal language usage, that serves the ideological objectives of the INGSOC ideology. Thus, nobody uses Newspeak as their only language for both - oral and written communication. Everyday communication involves Oldspeak.

B. Limited lexical diversity:

Based on the artificial evolution of Newspeak, we decided to provide a sample comparative analysis of Newspeak with the concept of Oldspeak. Our analysis focuses on language efficiency and its lexical diversity.

- a) Newspeak sentence: *“Times 3.12.83 reporting bb dayorder doubleplusungood refs unpersons rewrite fullwise upsub antefiling (Orwell, 2009, p. 19)”*.

- b) Oldspeak translation: *“The reporting of Big Brother’s Order for the Day in the Times of December 3rd 1983 is extremely unsatisfactory and makes references to non-existent person. Re-write it in full and submit your draft to higher authority before filing (Orwell, 2009, p. 19)”*.

Table 3 Type–Token Ration

| Linguistic units | a) Newspeak | b) Oldspeak |
|------------------|-------------------------|-------------------------|
| Number of Tokens | 12 | 38 |
| Type | 12 | 32 |
| Lemma | 12 | 32 |
| Lexeme | 11 | 31 |
| Reading time | 3 sec. | 9 sec. |
| Speaking time | 5 sec. | 13 sec. |
| Type-Token Ratio | $(12/12) * 100 = 100\%$ | $(32/38) * 100 = 84 \%$ |

(Source: own elaboration)

Our comparative analysis demonstrates that Newspeak language is significantly more concise, uses fewer words, and achieves a faster communication rate. The variables such as the number of tokens (total words), types (unique words), and lexemes (single root words), demonstrate that Newspeak efficiently conveys a message using minimal linguistic elements.

Specifically, the Type-Token Ratio, which measures lexical variety, is 100% for the Newspeak sentence, suggesting that each word is unique within the sentence. In contrast, the Oldspeak sentence has a Type-Token Ratio of 84%, indicating a higher repetition of certain words. However, this does not mean Newspeak has more lexical diversity. A 100% ratio of type to tokens in this context does not indicate a rich vocabulary, but rather the opposite: a language stripped of its most basic, and categorical elements.

C. Petrification of language by limiting the range of language users:

In the novel, Newspeak is used only in written internal communication between the Inner and Outer Party members, and in the Newspapers. However, a linguist specialist was needed to finish the Newspeak's articles. This artificially invented language variation thus completely disables communication with the lower working social class – the Proles, which have no education and are not able to understand this language. The Proles are perceived as unimportant, and Party perceives them as inhuman beings inferior to its members. Therefore, a special division of the Ministry of Truth produces the prole's literature and „*rubbishy newspapers containing almost nothing except sport, crime, and astrology, sensational five-cent novelettes, films oozing with sex, and sentimental songs*“ (Orwell, 2009, p. 22).

D. Limited linguistic code and reduced lexis as tools of manipulation:

The reduction of the vocabulary is directed to enable its users to express their thoughts and feelings, which becomes unimportant and later unknown because we assume that thinking depends on words. Newspeak is the only language whose evolution is based on destroying words. The objective of Newspeak's linguists is to create perfect language, which “*will be finished when the language is cut down to the bone*” (Orwell, 2009, p. 113). The concept of Newspeak eliminates synonyms, antonyms, and nuanced expressions, which greatly limits the ability to think comprehensively and critically. This is in direct connection with the Party's aim to control not only the actions of the population but also their thoughts and beliefs.

To provide an example, all antonyms of the adjective “good” will be replaced with the single word “ungood”, because the Newspeak linguists claim that the word “good” contains its

opposite by itself, and therefore there is no need for the word “bad”. The Newspeak linguists also claim that there is no need for synonyms, which are perceived as useless words. They suggest replacing words like “excellent” or “splendid” with the single word “plusgood” to cover the whole spectrum of feelings or replacing intensifiers with “doubleplusgood”. The final version of Newspeak is directed to cover the whole notion of goodness and badness with only one word “good” and its prefixes (Orwell, 2009, p. 26).

We decided to analyze the impact of the destruction of the adjectives “bad”, “excellent” and “splendid” in order to demonstrate the degradation of the language. The following table was constructed based on corpus analysis:

Table 4 Language degradation

| Adjective | Absolute Frequency | Frequency per million | Common collocations: adjective + noun in singular form |
|-----------|--------------------|-----------------------|--|
| bad | 1 449 876 | 127.50 | thing, credit, idea, weather, behavior, taste, day, way, habit, name, debt, publicity, case, side, deal |
| excellent | 904 466 | 79.50 | service, way, job, opportunity, example, work, book, condition, article, resource, food, value, tool, care |
| splendid | 68 130 | 6 | view, isolation, performance, idea, scenery, sight, way, place, city, piece, building, palace, beauty, architecture, victory |

(Source: Aranea)

Based on our analysis, we found that the examined adjectives are very frequently used and have some specific and general associations in everyday communication. If we imagine that the language would be deprived of all the above-mentioned, we can say that it would significantly lose its expressiveness and its ability to emphasize the degree of essentiality of actions, thoughts, and things.

In Newspeak it will be possible to say Big Brother is ungood, “*but this statement, which to an orthodox ear merely conveyed a self-evident absurdity, could not have been sustained by reasoned argument, because the necessary words were not available*” (Orwell, 2009, p. 154). Thus, we conclude that the use of words like “plusgood” and “ungood”, reflects the effort of the Party to simplify thinking and eliminate nuances, especially in the negative spectrum in the ethical rating of people.

The revolution of language, of course, does not stop at eliminating unnecessary adjectives; it goes further by erasing the concept of freedom and thus the noun “freedom”, on the other hand, the adjective free will retain. The use of collocation with the adjective free will be possible only in the sense of freeing from a certain substance. To provide a practical example:

a) Appropriate use of the adjective free: “*This dog is free from lice*” or “*This field is free from weeds*” (Orwell, 2009, p. 149).

b) Inappropriate use of the adjective free: It could not be used in its old sense of “*politically free*” or “*intellectually free*” (Orwell, 2009, p. 149), because political and intellectual freedom will no longer exist.

The abolition of the concept of freedom led us to examine the collocations of the noun “freedom” in the chosen corpus:

Table 5 Abolition of the concept of freedom

| Noun | Absolute Frequency | Frequency per million |
|----------------------|--|------------------------------|
| Freedom: | 1 048 576 | 92.20 |
| Common collocations: | freedom of information, freedom of love, freedom of religion, freedom of speech, freedom to operate, freedom of expression, freedom of choice, freedom in love, freedom promoting, freedom-minded, freedom limiting, freedom destroying, freedom stealing, the right to freedom of thought, the right to freedom of opinion and expression, human rights and fundamental freedoms, rights and freedoms | |

(Source: Aranea)

Based on our analysis, it can be concluded that the special linguistic code of Newspeak makes it impossible to understand some crucial abstract notions and associative meanings that are mainly connected with fundamental human perception of morality and liberty. This absurdity is reflected even in the Party's primary slogan "Freedom is slavery".

However, the words that do not conform to the Ingsoc ideology are sometimes retained, but all unwanted meanings are erased from them, as has been demonstrated by the concept of freedom. Other words, that do not follow the Ingsoc ideology will cease to exist. This will be the case with words such as: "*honor, justice, morality, internationalism, democracy, science, and religion*" (Orwell, 2009, p. 152). All the words that contained the concepts of freedom and equality were contained in the single word "crimethink", while all the words that contained the concepts of objectivity and rationalism were contained in the single word notion of "Oldthink". This is how *Nineteen Eighty-Four's* society is led to complete slavery through language manipulations and restrictions, eliminating people's independent and constructive thinking abilities in order to achieve complete regulation of man's consciousness. Our conclusion is confirmed by the Party statement that after the complete language revolution, "*there will be no thinking as we understand it now. Orthodoxy means not thinking - not needing to think*" (Orwell, 2009, p. 26).

3.2.1 Implementation of Newspeak's vocabulary in modern discourses

The Newspeak's vocabulary became a phenomenon, and phrases from the novel are still being employed in well-known printing media seventy years after its publication. In order to fulfill the main objective of the thesis, thus, to investigate the influence of the vocabulary of the novel *Nineteen Eighty-Four* on everyday language following examples from various modern discourses were provided:

For instance, the Daily Mail reported that "*town halls are roughly using controversial "Big Brother" surveillance laws to spy on their employees*", and the Los Angeles Times described a Republican Party consultant as "*a master of the black art of political newspeak*", the Village Voice is citing "*a ripe example of doublethink*", and the Guardian is profiling a community leader "*attacked as part of the PC thought police*" (Gleason, 2005).

Vaclav Klaus, a former president of the Czech Republic, in one of his political speeches stated that: *“Thanks to Orwell, we understood a lot about the system in which we lived. ... When we read some absurd decrees of the European Union, everyone automatically says that is Orwellian Eurospeak. I remember the main words - war is peace, freedom is slavery, ignorance is strength; who controls the past controls the future who controls the present controls the past”* (Klaus, 2003).

Petr Fidelius in his study *Řeč komunistické moci* (The Speech of Communist Power), in which he dealt with the literary language of the Czechoslovak daily newspaper *Rudé Právo* (Red Law), elaborated a remarkable theory concerning the manipulation of language through political propaganda. His theory was based on the principle that linguistic reality must be created in such a way that the individual does not react to foreign stimuli, which are not constructs of the regime; an individual must be, in a sense, immune to “individual” thoughts. According to Fidelius, Communist Newspeak usurps old notions and gives them new, usually quite opposite but “correct” meanings. Fidelius's study mirrors the basic principles of Orwell's Newspeak. He claims that language manipulation is possible in a fictional society, as well as a real one because people *“somehow automatically assume that words do not in principle deceive us, that 'the car' cannot mean 'goat' and vice versa”* (Fidelius, 1998, p. 182). Fidelius claims that the communist Newspeak operated with specific terminology to which it gave its meaning, thus, to read propaganda texts with the assistance of a non-communist dictionary is to read them without understanding (Fidelius, 1998).

Polish professor of literature Michał Głowiński, in his book *Nowomowa po polsku* (Newspeak in Polish) also analyzes the concept of Newspeak. Głowiński considered Newspeak to be the most manipulative speech act used during the communist era in Poland, not only in texts written by authors who followed the demands of the communist regime but also in translations of foreign texts that were allowed to be published. It was problematic for Głowiński to characterize this language phenomenon in a single word as he states in his work: *“How to call this language? Propaganda language, considering the aim it serves? The party or official language, bearing in mind its institutional references? The communist language, due to its ideological connotations? ... I will therefore reach for a more neutral name and borrow the*

term Newspeak from George Orwell, as it shows the new character of this language compared with classical speech” (Głowiński, 2009, p. 11).

The concept of George Orwell's novel *Nineteen Eighty-Four* also became a pretext for the controversial live-stream reality show, whose participants live in an isolated house under constant surveillance, reflecting the themes of the novel. The show, which was broadcast in the Czech Republic and Slovakia in 2005 under the title *VyVolení – Dom snov* (The Chosen Ones - House of Dreams), enjoyed popularity until 2008. The original title was strikingly reminiscent of Orwell's concept of Newspeak's duality of language. After a 16-year pause, the Czech TV Nova and the Slovak TV Markíza have relaunched an updated version called *Big Brother*, which was accessible via mobile apps for live streaming. The TV Nova even published the show's glossary, which was essential for its understanding. To provide a practical example we choose the word “Confessional”: “*The housemates are completely cut off from the outside world and have no contact even with the TV staff. They communicate only with Big Brother in the Confessional. He gives the housemates secret missions and tasks and seeks their opinions and nominations. The housemates must go to the Confessional anytime they are instructed to do so by Big Brother*” (Nova, 2023).

In conclusion, it is evident that George Orwell's concept of Newspeak has transcended its original literary boundaries and has become an omnipresent phenomenon in contemporary discourses of political propaganda, debates, literature, and global media. Thus, we have confirmed our hypothesis that the general awareness of the novel *Nineteen Eighty-Four* is at a high level.

The examples of the implementation of *Nineteen Eighty-Four's* vocabulary in various discourses demonstrate that the novel's special language code vocabulary has become part of the language of 21st-century vocabulary. The means of expression are mostly associated with the concept of surveillance and manipulation, especially as implemented in the political sphere. By demonstrating the use of the novel's vocabulary, we have also confirmed the main hypothesis of the thesis, that the vocabulary of the novel *Nineteen Eighty-Four* influenced the everyday language of the 21st century to such an extent that it became integrated into it.

3.3 The result of the language survey and empirical research

Literature may perfectly reflect cultural and linguistic change, but in some cases, it is literature that influences everyday language and culture. We assume that this is exactly the case of *Nineteen Eighty-Four* and its special linguistic code Newspeak. Therefore, the language research was aimed at confirming or refuting the main hypothesis that the vocabulary of the novel *Nineteen Eighty-Four* influenced the everyday language of the 21st century to such an extent that it became integrated into it.

The research provides insight into the cultural impact of literature and reveals how ideas from fiction can permeate reality and influence perceptions of the world. In order to highlight the relevancy of Orwell's legacy the empirical research of the public opinion of Slovak society about the level of freedom in the current democratic regime was conducted. The research was aimed at confirming or refuting our hypothesis that people today feel just as constrained and manipulated as they did during socialism.

In addition, the research also explores the associations of Slovak citizens with the former socialist regime. The additional survey of Slovak citizens' opinion of the former socialist regime of Czechoslovakia builds on Orwell's critique of Eastern European socialist regimes.

3.3.1 Dystopian literature and Orwellian concepts

Preceding the detailed linguistic research, we decided to ask the respondents three questions, which were aimed at analyzing the general overview of dystopian literature and the respondents' literary competencies.

Question 5: What is dystopian literature?

The respondents were offered 2 predefined answers:

- 1) Dystopian literature depicts a society that is characterized by considerable injustice and inequality.

The majority of 81% of respondents selected answer number 1, which indicates a common understanding of the definition of dystopian literature. Results also suggest that respondents have a basic understanding of literary terms and the ability to identify the main characteristics of the dystopian genre.

2) Dystopian literature depicts a society where everything is ideal, and everyone is equal.

Only 18.7 % of respondents indicated an incorrect answer number 2. The results may indicate a misunderstanding of basic literary genres or a lack of literary knowledge in general.

Question 6: How do you understand the word “*Orwellian*”?

This question is crucial to our research because the word “Orwellian” is often used to describe societies, situations, or ideas that are reminiscent of George Orwell's works, especially in his novel *Nineteen Eighty-Four*. The objective of this question was to find out how widely is the term “Orwellian” recognized and what the respondents associate with it. This helps to determine the extent to which Orwell's literary and political criticism is integrated into contemporary discourse. The respondents were offered 2 predefined answers:

1) The word is used for a description of society, that limits people's rights and freedom.

The correct answer, which defines the use of the word “Orwellian” to a society that restricts people's rights and freedom, was selected by the majority of respondents (81.3%).

2) The word is the name of a mental disease discovered by psychologist S. Freud.

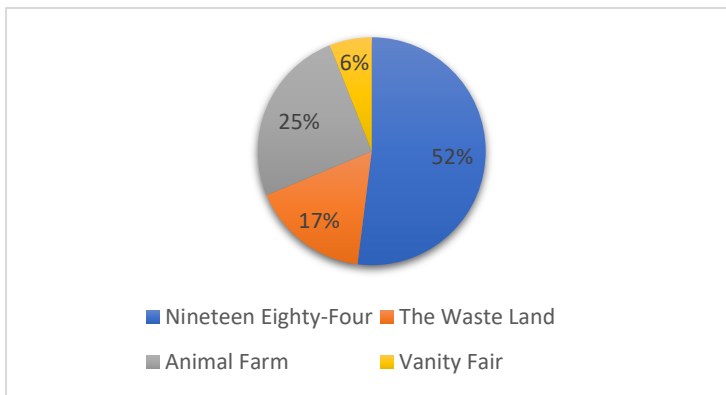
Only 18.7 % of respondents selected the incorrect answer and confused the meaning of the word “Orwellian” with the psychological term “Oedipal”, thus selecting the answer that describes a type of mental disease.

Analysis of respondents' answers shows that respondents are familiar with the meaning of the word “*Orwellian*” and can apply it to a broader social and political debate. It may also reflect respondents' concerns about the direction of contemporary societies, indicating the perceived relevance of Orwell's warnings.

Question 7: Which of the literary works was the inspiration for the reality show *Big Brother*?

Question 7 explores whether our respondents are aware of the relationship between Orwell's novel *Nineteen Eighty-Four* and the reality show *Big Brother*, which is a direct derivation from the concept of surveillance and constant monitoring described in the novel. This question simultaneously explores how literature influences popular culture and mass media.

Graph 2 *Nineteen Eighty-Four* as an inspiration for the reality show *Big Brother*



(Source: own elaboration)

Our analysis indicates that 52 % of respondents are aware of the connection between the reality show *Big Brother* and Orwell's novel *Nineteen Eighty-Four*. However, 25.3 % of respondents mistook the novel *Animal Farm*, 16.7% of respondents selected incorrect answers for *The Waste Land*, and 6 % answered *Vanity Fair*. Analysis of the responses demonstrates that the majority of respondents correctly identified the connection between *Nineteen Eighty-Four* and the reality show *Big Brother*; this indicates sufficient literary literacy and awareness of cultural references among the survey participants.

3.3.2 The language research of the 21st century everyday language

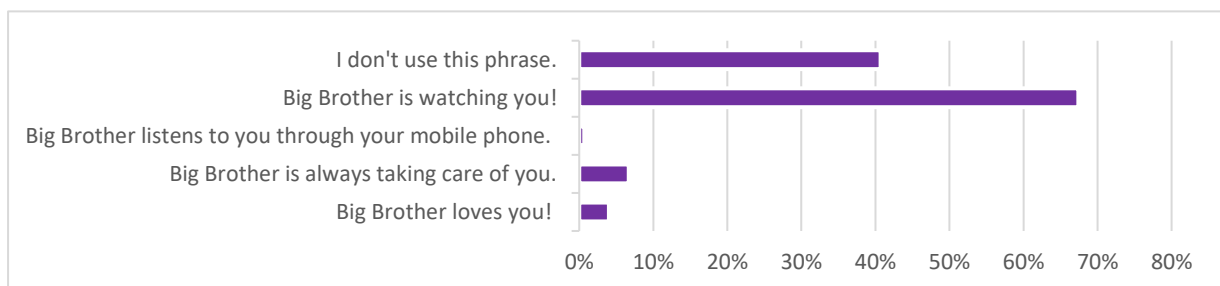
After analyzing the demographic data and the literary literacy of our respondents, we constructed 6 questions aimed at examining the use of *Nineteen Eighty-Four's* vocabulary in the everyday language of the 21st century.

The language research of the thesis was conducted in order to find out whether the vocabulary and phrases of *Nineteen Eighty-Four* are still used in the common language of the 21st century. The research was also aimed at investigating whether the respondents can understand the meaning of the words associate the correct meaning of the words and assign the correct definition to them. Lastly, the research was concerned with exploring whether the respondents can understand the meaning of the words in a broader context. The following questions were aimed at reaching the thesis's main objective, thus demonstrating, that the vocabulary of the novel *Nineteen Eighty-Four* has an impact on the vocabulary of the 21st century everyday language. The questions were designed to confirm or refute the thesis's main hypothesis, that the vocabulary of the novel *Nineteen Eighty-Four* influenced the everyday language of the 21st century to such an extent that it became integrated into it.

Question 8: How do you use the phrase “Big Brother”?

Question number 8 analyzes how respondents use and associate the phrase “Big Brother”. Respondents were offered to choose from more than one predefined answer. The results of the research were as follows:

Graph 3 Usage of the phrase Big Brother



(Source: own elaboration)

Our results show that respondents use and associate the phrase “Big Brother” with a variety of perceptions that predominantly lean toward negative connotations. A significant part of the respondents, 40.7 % (61 selections), claimed that they do not use the collocation “Big Brother” at all. This suggests that a substantial subset of the respondents might consider the

phrase to be outdated or irrelevant to their personal or societal concerns or they may not understand its meaning.

The majority of responses, 67.4 % (101 selections), associated “Big Brother” with the ominous notion of being watched, reflected in the phrase “*Big Brother is watching you*”. This is closely related to the original dystopian connotation from the *Nineteen Eighty-Four*. Such a strong inclination towards this association may indicate a widespread critical view of surveillance and privacy issues.

One respondent associated “Big Brother” with the specific idea of surveillance per mobile phones, suggesting a modern interpretation of surveillance that goes beyond Orwell's original depiction.

A small percentage of respondents had positive associations with “Big Brother”, with 6.7 % (10 selections) choosing “*Big Brother always takes care of you*” and 4 % (6 selections) opting for “*Big Brother loves you*”.

The results demonstrate the connection of the phrase “Big Brother” mainly with concerns about surveillance and privacy, mirroring Orwell's original association. While a small proportion associate it positively, suggesting a protective association with “Big Brother” as a family member not as an Orwell’s literary character. However, many respondents do not use the phrase, and it may suggest a language change.

Question 9: How do you understand the following sentence? “*A company uses Big Brother's controversial law to keep surveillance on its employees.*”

The analysis of responses to question number 9 focuses on understanding the phrase “Big Brother” in the context of employee surveillance. This question explores respondents' attitudes toward privacy, surveillance, and corporate power. The respondents were offered 3 predefined answers:

- 1) Employees feel safer in the workplace because of the Big Brother law.

In that context, 12.7 % of respondents selected the predefined response that they perceive Big Brother's law as something positive that makes employees feel safer in the workplace.

2) Employees have become part of a live-streamed reality show.

A minority of 6 % of respondents indicated that they perceive this phrase to mean that “Big Brother's law” allows employees to be part of a live-streamed reality show.

3) Employees are constantly monitored and therefore are afraid to speak and express their opinions.

The correct answer was chosen by 81.3 % of respondents, meaning that due to “Big Brother’s law” are afraid to express their opinions.

The results indicate that most respondents are concerned about privacy and their autonomy, and a significant majority of respondents consider workplace surveillance under “Big Brother’s law” to be oppressive and conducive to an environment of fear and self-censorship.

Question 10: How do you understand the word “*Newspeak*”?

The respondents were offered 3 predefined answers. The analysis of the understanding of the word “*Newspeak*” reveals the following results:

a) It is a form of the English language that has been recently codified in Australia.

A small percentage (8 %) of respondents marked that “*Newspeak*” is a form of English that has been codified in Australia. This perception is probably based on misinterpretation or confusion with the various English language forms, or it can be a result of guessing because they are not familiar with the word.

b) It is a fictional language invented by the author of a dystopian work to demonstrate the manipulation of the minds of citizens through the manipulation of language.

The majority of respondents (79.3 %) correctly identified “Newspeak” as a fictional language created by the author in a dystopian novel and as a language designed to demonstrate the manipulation of the minds of citizens through the modification of language.

c) It is a form of slang in an IT environment.

In the case of 12.7 % of respondents, they perceived “Newspeak” as a form of slang used in an IT environment.

These results indicate a dominant awareness of the literary origins of the term “Newspeak” among the respondents.

Question 11: How do you understand the following sentence? “*The party consultant is a master of the black magic of political Newspeak*”.

Our respondents were offered the following 3 pre-defined answers to examine if they understand the word Newspeak in context:

a) The consultant's speech can put people in a positive mood and motivate them.

A small group, 7.3 % of respondents, interpret the phrase with a positive association in the sense that the speaker can positively influence and motivate people with his speech.

b) The consultant's speech is targeted and manipulates people.

The vast majority, 90.7 % of respondents, perceive the phrase in the sense that the consultant's speech is purposeful and manipulative. This suggests a general suspiciousness of respondents towards political discourse and its potential to influence public opinion through manipulative tactics.

c) The consultant is fluent in 7 languages.

The minority, 2 %, misinterpreted the phrase to imply that the speaker is fluent in seven languages. This misinterpretation ignores the metaphorical use of “black magic” and “Newspeak” as if commenting on the consultant's linguistic ability rather than the manipulative quality of a consultant's speech.

Based on the analysis of responses, it is clear that the vast majority of respondents understood this phrase as an allusion to manipulation through political speech, indicating a critical awareness of how language can be used to influence public perception and thinking in a political context. This indicates that the respondents understood the term “Newspeak” well in the context and used it in accordance with Orwell's definition of the term.

Question 12: How do you understand the word “*Doublethink*”?

The respondents were offered 3 pre-defined answers in order to analyze their understanding of the word “Doublethink”:

- a) It is a mental illness that is known as a bipolar disorder.

A minority of respondents, 11.3 %, incorrectly identified “Doublethink” as a mental illness known as bipolar disorder.

- b) It is the ability to believe two contradictory facts at the same time.

The majority of respondents, 80 %, correctly understood “Doublethink” as the ability to believe two contradictory facts at the same time, which mirrors Orwell’s definition

- c) It is the ability to organize time effectively.

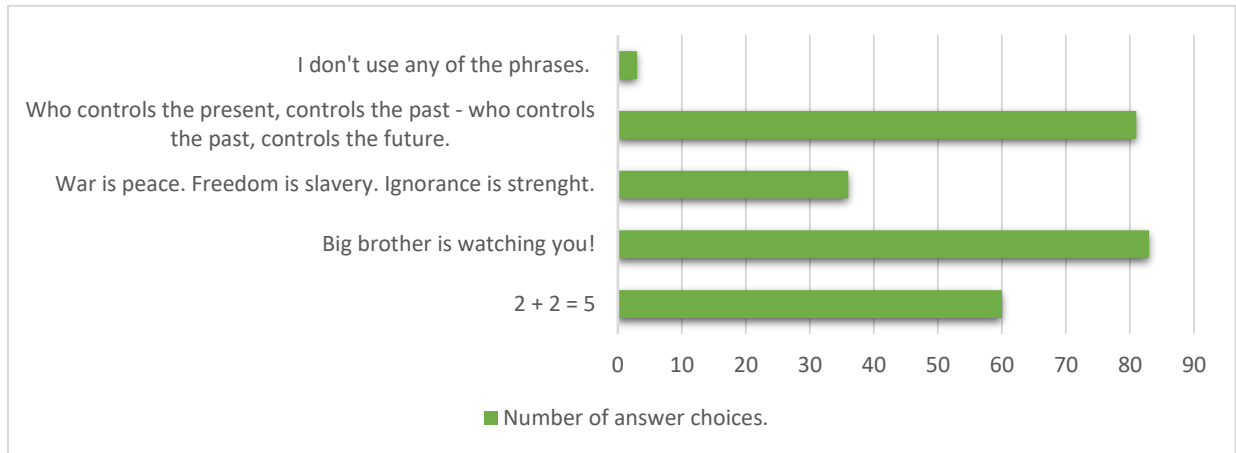
A small number of respondents, 8.7 % to be exact, misunderstood “Doublethink” as the ability to organize time efficiently.

Results indicate that most respondents correctly understood the Orwellian term “Doublethink” as a literary and philosophical term that refers to a paradoxical cognitive ability that allows people to accept two contradictory rules or ideas simultaneously.

Question 13: Which of the following phrases are you familiar with?

In question 13, respondents were offered to choose several famous phrases from the novel *Nineteen Eighty-Four*; the objective of this question was to investigate the penetration of these phrases into everyday language. The responses indicate varying degrees of recognition:

Graph 4 Usage of the phrases from the novel Nineteen Eighty-Four



(Source: own elaboration)

The answers demonstrate that only 2 respondents, representing 1.33 %, stated that they do not use any of the *Nineteen Eighty-Four* phrases.

The phrase “*Who controls the past, controls the future: who controls the present controls the past.*” was acknowledged by 81 respondents (55.3%). The phrase, emphasizing the theme of control over historical narratives and collective memory, seems to be quite well-known among respondents.

“*War is peace. Freedom is slavery. Ignorance is strength*”. was familiar to 24 % of respondents, this phrase captures the paradoxical slogans of the totalitarian regime in the novel and reflects the concept of “Doublethink”. Lower knowledge of the phrase may be caused by its complex and abstract nature.

“*Big Brother is watching you!*” had a high recognition by 83 respondents (54 %), indicating that the phrase has a strong presence in the cultural consciousness and is frequently used in discussions about surveillance and privacy.

The phrase “*2 + 2 = 5*” was recognized by 60 respondents, suggesting that 40% of respondents are familiar with this famous example of Orwellian “Doublethink”, which refers to the power of authoritarian doctrine over factual truth.

The results of our analysis demonstrate a widespread recognition and use of Orwellian phrases, which still have a substantial cultural impact. The results of our language survey

indicate that the terminology of the novel *Nineteen Eighty-Four* has become a part of the vocabulary of the everyday language of the 21st century. This phenomenon also suggests that the novel's critical perspective on oppressive political structures still resonates. The main hypothesis of the thesis that the vocabulary of the novel *Nineteen Eighty-Four* influenced the everyday language of the 21st century to such an extent that it became integrated into it was confirmed by language research.

3.3.3 Empirical research of the associations with socialism and its freedoms

Our linguistic research was extended with 3 additional questions, which are aimed at identifying the level of general historical and political knowledge of the respondents. The questions are intended to obtain information about respondents' perceptions of the former socialist regime of Czechoslovakia. The questions were designed on the respondents' associations with socialism in order to highlight the relevance of Orwell's criticism of the socialist regime.

Question 14: Which of the following are characteristics of socialism?

This question was aimed to explore the level of respondents' general historical and political knowledge about the typical features of socialism. The respondents were offered 2 predefined questions:

- a) Limitation on foreign tourism, planned economy, and censorship.

The majority of respondents (93.3 %, 140 participants) correctly identified the characteristic features of socialism. The choice of this predefined answer indicates that respondents are aware of the functioning of socialistic regimes and are aware of their limitations and regulations in the economy and society.

- b) Support of overseas tourism, market economy, and freedom of speech.

A minority of 6.7 %, (10 respondents) selected a false option that describes characteristics of capitalism or democracy. This misconception was typical for teenagers, and it may indicate a misunderstanding of the term "socialism".

The results demonstrate that the overwhelming majority of respondents were able to correctly recognize and identify the characteristics of socialism, thus the majority has sufficient knowledge about the features of socialism.

Question 15: Do you think that people now live more freely than during socialism? If so, why? Explain briefly.

The objective of this question is to compare the people's opinion and current perception of freedom of the democratic regime with the era of Czechoslovak socialism. Thus, question 15 is aimed at confirming or refuting our hypothesis that people feel as constrained and manipulated today as they did during socialism.

Participants' responses to this open question indicate a variety of opinions, in order to provide a comprehensive interpretation of the key insights, the answers were divided into 3 groups:

1) Negative attitudes towards the current democratic regime and its freedoms:

In the research sample, 14 respondents (9.30 %) expressed their dissatisfaction with the current freedoms guaranteed by the democratic regime. The fact that 8 respondents have experienced the Czechoslovak socialist regime may indicate their growing skepticism towards the current government and social freedom and liberties. The concerns and dissatisfaction with the current democratic regime were also expressed by 4 students, who stated that they are anxious about the loss of integrity and freedom of expression, in the current democratic regime of the Slovak Republic. We have decided to provide our interpretation of the most relevant responses:

- High school teacher: “People are not freer; they are just less visibly limited.”
- Invalid pensioner: “We may have freedom of speech, but no one is listening. After all, our opinion is not important. We can travel, but we do not have the financial resources to do so.”
- Sales manager: “No, this is just the gilding of the age. Even the communists had some freedoms for citizens who were following the regime. This world is slowly becoming like

the communist one: we'll give you something only in exchange for something. The times have not changed! Only the crowd of people at the top of the social chain has changed. this world is slowly beginning to resemble the fictional worlds of books: *1984*, *Animal Farm*, and *A Clockwork Orange* and the dystopian books by *Phillip K. Dick*. We wanted to create a utopia, but on the contrary, in today's world we have succeeded in creating a dictatorship similar to these fictional worlds, we have created modern-day giants - the "Lords of the Word". Simply put: Nothing has changed, only more people - from the minority - are trying to control the majority here. Someone always must control the common people, to stop the world from falling into anarchy.”

- University student: “No, people do not live more freely nowadays. They are limited by manipulative views that often go to extremes. They are slaves to manipulators who are not punished for it.”

The analysis of the responses indicates significant criticism and dissatisfaction of our respondents with the current “democratic regime” of the Slovak Republic and its ability to uphold its basic pillars - freedom and rights. Economic disparities, social surveillance, and manipulation of public opinion are considered to be the biggest misconceptions that modern democracy should not contain. In addition, reflections on the nature of power and control in society suggest that while the official form of government may have changed from socialism to democracy, the underlying dynamics of power, control, and manipulation remain similar.

2) Unclear ideas about the functioning of socialism and its freedom:

Surprisingly, 30 respondents (20 %) stated that they could not compare if people are freer nowadays than during the socialist era. The most common argument was “I don’t know, I did not live in that era”. This phenomenon occurred only in the category of high school students, who were able to identify the definition of socialism in question number 14 but were not able to provide consistent answers to the question of whether they are freer nowadays than in socialism. This phenomenon may present a lack of knowledge of the history of Czechoslovakia by the high school, or an inability to apply the acquired theoretical knowledge in a practical context and to make a comparison of the two regimes.

Subsequently, we identified a group consisting of university students and employed people. These respondents could not decide whether people were freer during the socialist era because they considered the current regime to be a combination of socialism and democracy, or they perceived positives and negatives in both regimes and therefore were not able to answer the question precisely. To provide a practical example, we include paraphrases of some of the most consistent answers:

- University student: “We are to a certain extent freer, we can travel where we want and in practice we have freedom, but when it comes to the question of freedom of expression, we can only express one socially accepted opinion, because another would be perceived as wrong by the majority of society.”
- University student: “People are living more freely, but many people are financially limited and therefore severely constrained. There are only a few people in the middle and upper classes who are monetarily secure, i.e. free.”

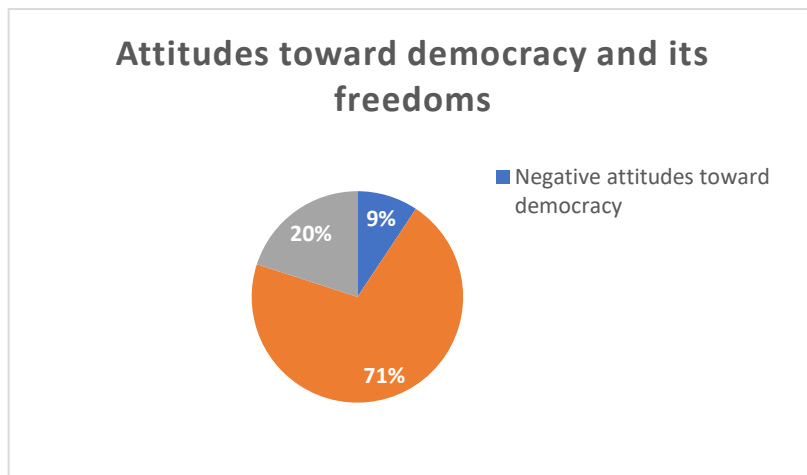
The answers of the second group illustrate the diversity of understanding of the concept of freedom. Some of them represent the connection between the characteristics of the current democratic system and the former socialist regime. Although people appreciate the freedoms provided by the current regime, particularly in terms of foreign travel, they perceive flaws in the current democratic system. Many respondents stated that the economic factors nowadays severely restrict people's freedom.

3) Positive attitudes toward democracy and freedom:

The results indicate that the most of respondents 106 (70.7 %) feel freer today compared to the socialist period and appreciate the current freedoms and rights, even if they are not in perfect accordance with the ideal democratic model. As many as 42 respondents associate the main benefits of democracy with freedom of movement and the ability to travel abroad (frequency of use of the word travel 47 times), while only 22 respondents associate freedom of expression as a crucial aspect of democracy. In order to provide a practical example, we present the most interesting viewpoints:

- University student: “The main advantages of democracy are open borders, free movement of capital, freedom of expression, democratic elections, the market economy, support for individualism, and innovation with higher added value - all of which did not exist or were restricted under socialism. The only thing that socialism probably managed better was secure and affordable housing. However, at the expense of serious problems in other areas.”
- University student: “Definitely yes, they can travel, change gender identity, etc.”
- Physiotherapist: “Freedom of travel, freedom of opinion, free market, free literature, democracy.”
- Secondary grammar school students: “During the socialist era there was no freedom of speech, expression and in general, citizens were much more limited and manipulated by politicians.”
- University student: “People are freer to express their opinions openly, but there were social safeguards during socialism we miss nowadays.”
- High-school student: “People are freer, although I didn't live during socialism, I know from my parents or even from my history class that it is true.”
- High-school teacher:” They are certainly freer. Freedom of speech and expression..., despite its current societal deformation, is a pillar of freedom.”

Graph 5 Attitudes toward current democracy and its freedoms



(Source: own elaboration)

Although many respondents acknowledge the benefits of democracy, such as travel, freedom of expression, and a market economy, they also reflect, that they miss the social safeguards provided during socialism. In general, the responses emphasize a preference for the freedoms provided by democracy, despite its significant imperfection. Based on these results the hypothesis that people feel as constrained and manipulated today as they did during socialism was not confirmed by the research.

Question 16: Would you prefer if socialism still existed in Slovakia? Briefly justify your opinion.

We decided to construct this open-ended question as a supplement to question 15. The question is aimed at examining the attitudes of the respondents towards socialism.

1) Negative attitudes:

The analysis of the answers to the question indicates the prevailing negative attitudes. The majority of the 128 respondents (85.33 %) expressed strong negative attitudes towards socialism, emphasizing the limitations of freedom, economic inefficiencies, lack of personal responsibility, and the impossibility of leading their own business. Additionally, respondents stated, that the after-effect of socialism is still prevalent in our contemporary economic and blamed socialism for the current insufficient economic development of the Slovak Republic. As a social benefit of the current democratic regime respondents perceived the freedom of religion, sexual orientation, possibility to change gender identity which were not allowed in socialism.

2) Unclear ideas about socialism:

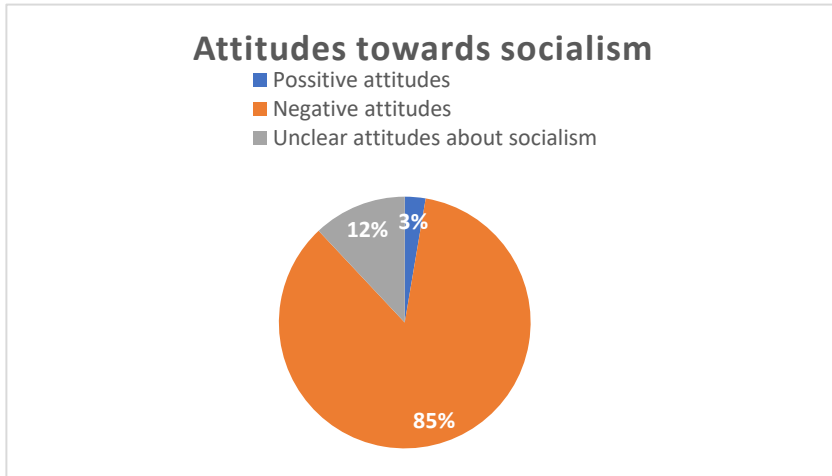
On the other hand, 18 respondents of the teenage (12 % of total responses) expressed uncertainty or insufficient information to make any assessment, indicating a lack of information about the functioning of socialism and its consequences.

3) Positive attitudes towards socialism:

Exceptionally, there were also positive references to some aspects of socialism, such as guaranteed employment or social security. This minority view was expressed by 4 respondents,

accounting for 2.67 % of the total responses. This phenomenon indicates the existence of nostalgia, idealized views on socialism, and dissatisfaction with the current democratic regime that does not provide a sufficient degree of social guarantees.

Graph 6 Attitudes towards socialism



(Source: own elaboration)

Based on the analysis of the results, we deduce that the prevailing belief is that contemporary democracy provides greater freedom and rights than socialism, which is perceived as an outdated and oppressive system. But on the other hand, the results demonstrate that there is a small group of people who are willing to exchange their freedom for the social safeguards offered by socialism.

Based on the qualitative analysis of respondents' answers the hypothesis that people feel as constrained and manipulated today as they did during socialism was refuted.

Conclusion

The main objective of this master's thesis was to investigate the impact of the *Nineteen Eighty-Four's* vocabulary on the contemporary everyday language. This objective was fulfilled through the language survey. The main method of data collection was a questionnaire survey. Amount of 150 respondents took part in the language survey. The results of the language survey research were processed through qualitative analysis. The language survey was primarily focused on the examination of usage of the *Nineteen Eighty-Four's* vocabulary by the research participants. The research was also aimed at investigating whether the respondents can understand the meaning of the vocabulary and if they know the associative meanings of the words. Lastly, the research explores whether the respondents can understand the meaning of the words in a broader context. The main hypothesis, that the vocabulary of the novel *Nineteen Eighty-Four* influenced the everyday language of the 21st century to such an extent that it became integrated into it was confirmed by the qualitative analysis.

The thesis's main objective was supported by the two auxiliary objectives. The first auxiliary objective was focused on exploring the general awareness of the novel *Nineteen Eighty-Four*. The second auxiliary objective was aimed at analyzing the associative meaning of *Nineteen Eighty-Four's* special language code vocabulary in modern discourses. The hypothesis, that general awareness of the novel *Nineteen Eighty-Four* is at a high level was confirmed in the empirical part of the questionnaire survey and was also supported by providing an overview of the implementation of the *Nineteen Eighty-Four's* vocabulary in modern discourses.

For a better understanding of the practical research, in the first part of the practical analysis, the thesis paid attention to the definitions of the concepts of the special language code of the novel - Newspeak. Subsequently, the characteristics of Newspeak features and its manipulative tendencies were analyzed.

The results of the language research indicate that the concept of the Newspeak language has become a part of the 21st-century vocabulary, although it is an artificial construct created by

George Orwell in his dystopian novel *Nineteen Eighty-Four*. The analysis of the intertextuality of the novel *Nineteen Eighty-Four* and the Newspeak language concept reveals that George Orwell's legacy has remained and continues to be a famous phenomenon of the various modern discourses.

Qualitative data analysis of the language survey results indicates that the majority of the respondents use the vocabulary and phrases of the Newspeak language in everyday communication, according to the qualitative analysis of the questionnaire survey. Most of the respondents, namely 81 %, are familiar with the concepts of dystopian literature and its themes, and the same percentage of 81 % are familiar with the adjective Orwellian. The results also demonstrate that the majority of 52 % are familiar with the novel *Nineteen Eighty-Four* and its subject matter. The results indicate that 71 % of respondents are familiar with the content of dystopian literature, the novel *Nineteen Eighty-Four*. Detailed analysis of the language survey results reveals that 67.6 % of respondents associate the phrase “Big Brother” with surveillance and use the phrase following Orwell's original interpretation of “Big Brother is watching you”. A majority of 81.3 % correctly interpreted the connotation of the phrase “Big Brother” in the provided context of spying on employees. The correct definition of the word “Newspeak” was selected by a majority of 79.3 % of the respondents and 90.7 % of the respondents were able to correctly interpret the meaning of the word “Newspeak” in a provided political context. The definition of the word “Doublethink” was known to 80 % of the respondents. Only 1.33 % of the respondents stated that they do not use any of *Nineteen Eighty-Four*'s phrases.

On average, the results of the language survey demonstrate that 83 % of respondents know the meanings of the phrases and vocabulary of the novel *Nineteen Eighty-Four*, can define them correctly, and currently use them actively. Thus, the main objective of the thesis was fulfilled, the results indicate that the vocabulary of the *Nineteen Eighty-Four* has an impact on contemporary everyday vocabulary to such an extent that it became integrated into it.

Additional empirical research was implemented in a questionnaire survey. This research was aimed at identifying the general attitude and association of respondents with the former socialist regime in Czechoslovakia. The questions were designed on the respondents'

associations with socialism to highlight the relevance of Orwell's criticism of the socialist regime.

The qualitative analysis of the results of empirical research indicates that 93.3 % of the respondents know the basic features of socialism, 70 % of the respondents stated that they perceive the current democratic regime as more benevolent and freer, 30 % of the respondents are not satisfied with the current regime or cannot compare socialism with democracy due to their poor knowledge of the Czechoslovak history of the 20th century.

A majority of 85 % expressed a negative attitude towards socialism and the hope that this regime will never be restored in Slovakia. A minority of 15 % of respondents were not familiar with the functioning of socialism in practice and therefore were not able to express their opinions or they expressed distorted and idealized ideas about socialism, especially concerning social safeguards and full employment, which points to the deficiencies and failures of the current democratic regime in Slovakia. Respondents' dissatisfaction with the current democracy was expressed especially in relation to the economic stability of Slovakia as well as with the insufficient social benefits and safeguards.

Thus, the thesis research results demonstrate, that respondents consider autocratic regimes, namely socialism, to be dangerous regimes that threaten people's freedoms. The results also indicate that Orwell's warnings against the rise of the new autocratic regimes continue to be a topical theme of the 21st century. The hypothesis, that people are experiencing in contemporary democratic regimes the same degree of constraint and manipulation as they did during socialism was disproved.

The analysis of the respondents' answers regarding their associations with socialism indicated that respondents have difficulty with basic recognition of state regimes. Namely, they had difficulty to distinguish between socialism and communism, capitalism and democracy. This misconception was observed across all age groups, and it could be the topic of future analysis.

The qualitative analysis of the empirical research results revealed that high school students have a low knowledge of the history of the 20th century, especially concerning the history of the former socialist regime of Czechoslovakia. This phenomenon indicates the necessity for a more comprehensive and detailed education of high-school students. The inability of high school students to think critically and analyze the two regimes could lead to the establishment of a society where the ruling classes control everything, because “who controls the past, controls the future”.

The first chapter of the master's thesis provides a comprehensive overview of the features and development of dystopian literature as a genre, includes a brief overview of the author George Orwell, characterizes the autocratic regimes of the 20th century, and describes the emergence of a new Spin Dictatorship of the 21st century. The added value of the first chapter lies in providing the information needed to enhance the reader's general knowledge.

Mass media and public relations are becoming an important tool of political propaganda nowadays. Therefore, the thesis mainly focused on describing the principles of mind manipulation through a special language code. Thus, the thesis highlights Orwell’s warning against the danger of language manipulation as a tool of mass surveillance. The added value of this work lies in furnishing the information necessary to identify this type of manipulation. The reader of this work should become able to recognize the characteristic features of political language manipulation, and thus be able to make objective conclusions without being thoughtlessly manipulated.

RESUMÉ

Slovná zásoba dystopických diel sa často stáva súčasťou slovnej zásoby bežného jazyka, dystopické literárne diela a ich filmové adaptácie tak ovplyvňujú spoločenské názory a stávajú sa súčasťou populárnej kultúry. Dystopická literatúra opisuje temné stránky fungovania na prvý pohľad ideálne usporiadaných imaginárnych spoločnosti v budúcnosti. Medzi najvýznamnejších autorov, ktorých diela prenikli do kolektívneho povedomia, patrí George Orwell, autor dystopického veľdiela *Tisícdeväťstoosemdesiatštyri*. Orwell v tomto diele priamo poukazuje na nedostatky fungovania spoločnosti 20. storočia prostredníctvom kritiky vtedajších totalitných režimov, so zreteľom na socialistické režimy východného typu. Dielo *Tisícdeväťstoosemdesiatštyri* odzrkadľuje reálne obavy a predpovedá množné budúcnosti, čím slúži ako dlhodobé varovanie pred vznikom spoločností orwellovského typu.

Práca sa zaoberá analýzou dystopického diela *Tisícdeväťstoosemdesiatštyri*, ktoré preniklo do populárnej kultúry a moderných diskurzov slúžiac ako dlhodobá metafora o slobode a ľudskej podstate. Diplomová práca skúma, ako Orwellovo dystopické dielo ovplyvnilo slovnú zásobu 21. storočia. Hlavným cieľom práce je preskúmať, do akej miery sa slovná zásoba diela *Tisícdeväťstoosemdesiatštyri* stala súčasťou každodenného jazyka 21. storočia a či sa asociatívny význam týchto pojmov nezmenil od 50. rokov 20. storočia. Práca analyzuje každodenný jazyk 21. storočia a zisťuje, ktoré z termínov diela sa stále používajú v 21. storočí. Sekundárne sa práca zaoberá aj prieskumom všeobecnej informovanosti respondentov o diele *Tisícdeväťstoosemdesiatštyri* a o dystopickej literatúre vo všeobecnosti. Práca ďalej analyzuje používanie orwellovského slovníka v každodennej komunikácii, literatúre a médiách. Vo vzťahu k orwellovským ideám práca dodatočne skúma vnímanie slobody a demokracie v súčasnom politickom režime Slovenskej republiky. Práca kladie dôraz na prepojenie literárnej analýzy s empirickým výskumom, čím prispieva k aktuálnej diskusii o vplyve literatúry na formovanie jazyka a spoločenských názorov.

Prvá kapitola práce poskytuje komplexný prehľad o charakteristických črtách a vývoji dystopickej literatúry ako samostatného literárneho žánru, ďalej poskytuje stručný prehľad o autorovi Georgeovi Orwellovi a jeho dystopickom diele *Tisícdeväťstoosemdesiatštyri*,

následne charakterizuje autokratické režimy 20. storočia a popisuje vznik Spin diktatúry 21. storočia s cieľom rozšíriť vedomosti čitateľa práce.

Prvá kapitola obsahuje opis vývoja dystopickej literatúry, ktorá sa vyvíjala ako kontrast k utopickým zobrazeniam spoločností. Dystopická literatúra často vzniká ako reakcia na utopické predstavy o fungovaní spoločnosti, reflektuje obavy a strach z prehnane idealistických predstáv a ich negatívnych dôsledkov na fungovanie spoločnosti. Cieľom dystopického žánru je poukazovať na riziká spojené s extrémnymi ideológiami a sociálnymi usporiadaniami, čím varuje pred potencionálnymi dystopickými budúcnosťami. Dystopická literatúra je charakteristická vykreslením spoločnosti, v ktorej prevláda bezmocnosť, značná nerovnosť, absolútna kontrola spoločnosti a extrémne rozdelenie sociálnych tried. V prvej kapitole práca vysvetľuje rozdiel medzi dystópiou a anti-utópiu, ktorý spočíva v tom, že dystópia vychádza z potreby vyrovnať sa s existujúcimi totalitnými trendmi, ekonomickému monopolu a chudobe, zatiaľ čo anti-utópia sa primárne zobrazuje opozíciu utopických predstáv. Dystópia teda predstavuje výstrahu pred možnými dôsledkami ľudskej spoločnosti a vedie k zamysleniu sa nad smerovaním vtedajšej spoločnosti za účelom hľadania cesty k lepšej budúcnosti a zachovaniu ľudskej slobody a dôstojnosti.

Práca ďalej opisuje historické a literárne pozadie, ktoré viedlo autora Georga Orwella, vlastným menom Arthura Blaira, k vytvoreniu dystopického diela *Tisícdeväťstoosemdesiatštyri*. Hlavným podnetom bola Orwellova vojenská kariéra v Barne a účasť v španielskej občianskej vojne. Tieto vojenské skúsenosti mu umožnili priamo nahliadnuť do mechanizmov moci a kontroly a prehĺbili jeho odpor k totalitnému riadeniu spoločnosti, ktorý sa prejavil v diele *Farma zvierat* a neskôr bol tento odkaz rozvinutý v diele *Tisícdeväťstoosemdesiatštyri*. Orwellova túžba zanechať odkaz, ktorý by upozornil na nebezpečenstvo totalitných režimov, bola taká silná, že napriek smrteľnej chorobe pokračoval v písaní diela, aj keď bol pripútaný na lôžko. Na základe silného posolstva knihy *Tisícdeväťstoosemdesiatštyri* sa prídavné meno orwellovský skutočne stalo súčasťou slovníka bežného jazyka a opisuje totalitný štát, ktorý kontroluje všetky verejné a súkromné aspekty života svojich občanov.

Následne práca poskytuje krátke zhrnutie dejů vybraného diela a opisuje jeho symboliku. Dielo *Tisícdeväťstoosemdesiatštyri* zobrazuje dystopickú spoločnosť rozdelenú na 3 super štáty, ktoré sú v neustálom vojnovom konflikte. Dej sa odohráva vo vojnu poznačenej Británii, ktorá je premenovaná na Airstrip One a vládne tu Strana vedená všadeprítomným vodcom Veľkým Bratom. Dielo zobrazuje spoločnosť pod neustálou kontrolou prostredníctvom novej technológie všadeprítomných televíznych obrazoviek s integrovaným odposluchom a prostredníctvom Myšlienkovvej polície, ktorá eliminuje aj prvotné náznaky individuálneho myslenia. Hlavný hrdina diela je Winston Smith, ktorý pracuje na Ministerstve Pravdy, ktoré sa zaoberá vytváraním politickej cenzúry a prepisuje minulosť podľa pokynov Strany. Hrdina si uvedomuje absurditu politickej ideológie štátu a protichodnosť vyhlásení Strany. Winston sa snaží zachovať si individuálne myslenie a nájsť spôsob ako uniknúť systému. Dielo končí pesimisticky, bez nádeje na lepšiu budúcnosť, čím prehľbuje varovanie pred vznikom takejto budúcnosti. Orwell v diele reflektuje sociálne a politické zmeny povojnovej éry, menovite umelé petrifikovanie spoločnosti v období Studenej vojny, rozmach socializmu a totalitarizmu, nerovnosť a separáciu spoločenských tried, zneužívania vedeckého pokroku a technologického pokroku za účelom kontroly a manipulácie občanov. Sociálna štruktúra spoločnosti dystopického diela *Tisícdeväťstoosemdesiatštyri* je charakterizovaná totalitnými prvkami riadenia spoločnosti ako sú napríklad sľub pseudobezpečia, politika zastrasovania, kvázi-demokratický základ, psychológia vojny a princíp vodcovstva.

Orwell v diele vyobrazuje aj novú formu manipulácie ľuďi prostredníctvom umelej úpravy ideologicky motivovanej úpravy jazykového kódu Newspeaku, ktorý v diele slúži na kontrolu myslenia a skresľovanie reality občanov. Špeciálny jazykový kód Newspeaku, sa stal ústredným charakteristickým prvkom diela a predmetom výskumu predkladanej diplomovej práce.

Na záver prvej kapitoly práca poskytuje stručnú charakteristiku totalitných režimov 20. storočia a následne opisuje vznik novej formy totalitného spôsobu vládnutia Spin diktatúry. Totalitné režimy 20. storočia sú následne porovnané s orwellovským režimom diela *Tisícdeväťstoosemdesiatštyri*. Výsledky komparácie opisujú nasledovné paralely: vládnutie prostredníctvom útlaku a zastrasovania, rozdelenie spoločnosti na mocných a slabých, kontrola

a útlak zo strany polície, limitácia slobodného pohybu a uzavretie hraníc, vedenie režimu silnou ideologickou postavou, štátna cenzúra informačných kanálov a centralizovaná ekonomika. Ďalej sa práca zaoberá charakteristikou totalitných režimov 21. storočia a opisom črt novodobých spin diktatúr. Tento druh totalitného riadenia spoločnosti nevládne prostredníctvom zastrašovania ale preferuje manipuláciu, skresľovanie reality, budovanie populárneho a populistického imidžu vodcu až do takej miery, že občania s ním oddane súhlasia a akékoľvek kritiky voči vodcovi automaticky odmietajú. Porovnaním konceptu spin diktatúry a orwellovského totalitného režimu boli charakterizované nasledovné paralely: ovládanie občanov prostredníctvom upravovania faktov, skresľovania reality a budovania pozitívneho ochranárskeho imidžu.

Udalosti 21. storočia, menovite Ruská invázia na Ukrajinu, poskytli prekvapivý zvrät vo vývoji spin diktatúry, kedy sa totalitný vodca Vladimir Putin v slede udalostí roku 2022 vrátil k riadeniu spoločnosti prostredníctvom totality sovietskeho typu. Tieto udalosti potvrdzujú relevantnosť Orwellových varovaní pred vznikom totalitných režimov aj v 21. storočí.

Druhá kapitola práce obsahuje vymedzenie hlavného cieľa práce, opis pomocných cieľom, zoznam výskumných otázok a hypotéz. V tejto kapitole práca vymedzuje hlavné metódy a pracovné postupy práce, ktoré boli použité na dosiahnutie hlavného cieľa práce, teda zistenia vplyvu diela *Tisícdeväťstoosemdesiatštyri* na slovnú zásobu súčasného jazyka. Na dosiahnutie hlavného cieľa boli stanovené aj dva pomocné ciele: preskúmanie všeobecného povedomia o románe *Tisícdeväťstoosemdesiatštyri* a analýza asociatívneho významu špeciálneho jazykového kódu Newspeaku v súčasnom jazyku. Hlavnou metódou zberu dát bol dotazníkový prieskum, ktorý bol zhotovený za účelom potvrdenia hlavnej hypotézy práce, že slovná zásoba diela *Tisícdeväťstoosemdesiatštyri* ovplyvňuje súčasný jazyk natoľko, že sa stala súčasťou súčasného bežného jazyka. Kapitola obsahuje aj charakteristiku objektu skúmania, informácie o demografických údajoch respondentov dotazníkového výskumu a zoznam aplikovaných otázok.

Tretia kapitola práce bola zameraná na analýzu špeciálneho jazykového kódu diela *Tisícdeväťstoosemdesiatštyri*. Pre uľahčenie porozumenia výskumnej časti práce tretia kapitola

začína definíciou termínov špeciálneho jazykového kódu Newspeaku. Práca sa ďalej zameriava na analýzu znakov tohto umelo vytvoreného jazykového kódu, so zreteľom na jeho manipulatívne tendencie. Tento umelo vytvorený jazykový konštrukt je výsledkom ideológie INSOGu, teda ideológie Anglického socializmu dystopickej spoločnosti diela *Tisícdeväťstoosemdesiatštyri*. Špeciálny jazykový kód diela je špecifický obmedzenou lexikálnou diverzitou, limitáciou počtu užívateľov jazyka, elimináciou slov, ktoré umožňujú vyjadrovať individuálny postoj jednotlivca a nesúhlas s jestvujúcim ideologickým konštruktom za cieľom zjednodušiť myslenie jednotlivcov. Limitácia jazykového kódu je v práci demonštrovaná porovnaním Newspeaku s bežnou hovorovou formou jazyka Oldspeaku. Deprivácia jazyka je podložená výsledkami korpusovej analýzy so zameraním na absolútne frekvencie slov, ktoré boli zakázané v špeciálnom jazykovom kóde Newspeaku.

Výskumná časť práce bola zameraná aj na analýzu vplyvu diela *Tisícdeväťstoosemdesiatštyri* na populárnu kultúru, literatúru a médiá za cieľom potvrdiť hypotézu práce, že všeobecné povedomie o diele *Tisícdeväťstoosemdesiatštyri* je na vysokej úrovni. Práca reflektuje, ako špeciálny jazykový kód Newspeak prekročil svoje pôvodné literárne hranice a stal sa prítomným fenoménom v súčasných diskurzoch politickej propagandy, politických debát, svetovej literatúry a globálnych médií.

Kvalitatívny výskum práce bol realizovaný na základe analýzy údajov vygenerovaných z predchádzajúceho dotazníkového prieskumu. Hlavná časť dotazníku bola zameraná na jazykový výskum, ktorý bol zostavený za cieľom potvrdenia hypotézy, že slovná zásoba diela *Tisícdeväťstoosemdesiatštyri* ovplyvňuje súčasný jazyk do takej miery, že sa stala súčasťou súčasného bežného jazyka. Jazykový výskum bol zameraný na analýzu použitia termínov špeciálneho jazykového kódu diela v bežnom jazyku a na zistenie asociácií termínov Newspeaku v bežnom jazyku. Jazykový výskum bol doplnený aj o tri dodatočné otázky zamerané na analýzu všeobecného prehľadu o dystopickej literatúre za účelom zistiť úroveň všeobecného prehľadu a literárne kompetencie respondentov.

Kvalitatívna analýza výsledkov jazykového výskumu práce demonštruje, že väčšina respondentov, konkrétne 81 %, je oboznámená s konceptom dystopickej literatúry a rovnaké

percento pozná aj prídavné meno orwellovský. Väčšina respondentov pozná dielo *Tisícdeväťstoosemdesiatštyri* a je oboznámených s jeho tematikou. Výsledky jazykového prieskumu ukazujú, že 83 % respondentov pozná asociačné významy fráz a rozumie slovnej zásobe diela *Tisícdeväťstoosemdesiatštyri*. Najpoužívanejšou frázou na základe výberu respondentov je fráza “Veľký Brat ťa sleduje”. Iba 1,33 % respondentov uviedlo, že v každodennom jazyku nepoužíva žiadny z termínov diela *Tisícdeväťstoosemdesiatštyri*.

Analýza odpovedí respondentov preukázala, že respondenti sú oboznámení s výrazmi a kolokáciami diela *Tisícdeväťstoosemdesiatštyri*, čo potvrdzuje, že tieto slová a frázy sú súčasťou slovnej zásoby súčasného jazyka a všeobecného povedomia a že asociatívny význam slovnej zásoby diela ostal nezmenený. Výsledky jazykového výskumu potvrdzujú správnosť hypotézy, že slovná zásoba diela *Tisícdeväťstoosemdesiatštyri* je súčasťou súčasného bežného jazyka a plnia cieľ práce.

Druhá časť dotazníka sa zameriava na empirický výskum verejnej mienky slovenských občanov o úrovni slobôd v súčasnom “demokratickom” režime Slovenskej republiky. Empirický výskum bol zhotovený za cieľom potvrdiť hypotézu, že ľudia sa dnes cítia rovnako obmedzení a manipulovaní ako za éry socializmu. Výskum je ďalej zameraný aj na asociácie slovenských občanov s bývalým socialistickým režimom.

Výsledky empirického výskumu práce ukázali, že väčšina respondentov vyjadrila negatívny postoj k socializmu, zdôrazňujúc obmedzenia slobody so zreteľom na reštrikcie zahraničného turizmu a zamedzenie možnosti súkromného podnikania. U väčšiny respondentov prevláda názor, že súčasný demokratický režim poskytuje väčšiu slobodu a práva, ako predchádzajúci socialistický režim. Väčšina respondentov vníma ako najväčšiu výhodu súčasného režimu možnosť cestovať do zahraničia bez obmedzení a slobodu slova vníma iba ako dodatočnú pridanú hodnotu. Na druhej strane výsledky výskumu naznačujú, že existuje malá skupina obyvateľstva, ktorá by vymenila súčasné slobody za sociálne istoty, ktoré poskytoval socializmus. Interpretácia výsledkov výskumu práce vyvracia hypotézu, že sa ľudia dnes cítia rovnako manipulovaní a obmedzovaní ako za éry socializmu.

Kvalitatívna analýza odpovedí odhalila, že stredoškolskí študenti majú nízku úroveň historických vedomostí o dejinách 20. storočia, najmä o histórii Československa. Tento jav poukazuje na potrebu podrobnejšieho vzdelávania študentov v tejto oblasti, pretože nedostatok vedomostí a schopností kritického myslenia u mladej generácie by mohol v budúcnosti viesť k vytvoreniu orwellovskej spoločnosti, pretože “kto ovláda prítomnosť, ovláda minulosť - kto ovláda minulosť, ovláda budúcnosť”.

Kvalitatívna analýza odpovedí týkajúcich sa asociácií respondentov so socializmom ukázala prekvapujúci jav prítomný u všetkých vekových kategórií. Tento jav spočíval v problematickom rozpoznaní základných foriem štátnych režimov. Konkrétne mali respondenti problém rozlišovať rozdiel medzi socializmom a komunizmom, kapitalizmom a demokraciou. Tento jav bol pozorovaný v otvorených otázkach a mohol by byť predmetom pokračovania výskumu práce v budúcnosti.

Masové médiá a sociálne siete sa stávajú dôležitým nástrojom politickej propagandy súčasnosti. Preto sa práca sústredila na opis princípov manipulácie prostredníctvom úpravy jazykového kódu. Práca zdôrazňuje relevantnosť Orwellového odkazu a varovaní pred nebezpečenstvom manipulácie prostredníctvom ideologických úprav jazyka ako nástroja masového dohľadu a regulácie spoločnosti.

Pridaná hodnota výskumu práce spočíva poskytnutí informácií potrebných pre identifikáciu manipulácie prostredníctvom úpravy jazyka. Čitateľ tejto magisterskej práce by mal byť schopný rozpoznať charakteristické črty jazykovej manipulácie a tak byť schopnýrobiť objektívne závery bez toho, aby sa nechal bezmyšlienkovito zmanipulovať.

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Appendix – questionnaire

A. Questions concentrated on the demographic data of the respondents:

1. What is your gender?

- Female
- Male

2. What is your age category?

- 15 - 18 years
- 19 - 25 years
- 26 + years

3. What is your profession?

(Open question)

4. What is your highest level of education?

- elementary education
- secondary education
- university education

B. Questions concentrated on the dystopian literature and Orwellian concept:

5. What is dystopian literature?

- Dystopian literature depicts a society that is characterized by considerable injustice and inequality.
- Dystopian literature depicts a society where everything is ideal, and everyone is equal.

6. How do you understand the word “Orwellian”?

- The word is used for a description of society, that limits people's rights and freedom.
- The word is the name of a mental disease discovered by psychologist S. Freud.

7. Which of the literary works was the inspiration for the reality show *Big Brother*?

- Nineteen Eighty-Four
- The Waste Land
- Vanity Fair
- Animal Farm

C. Questions concentrated on the associative meaning of Newspeak's vocabulary:

8. How do you use the phrase "*Big Brother*"? (A choice of multiple options)

- I don't use this phrase.
- Big Brother is watching you!
- Big Brother listens to you through your mobile phone.
- Big Brother is always taking care of you.
- Big Brother loves you!

9. How do you understand the following sentence? "*A company uses Big Brother's controversial law to keep surveillance on its employees.*"

- Employees feel safer in the workplace because of the Big Brother law.
- Employees have become part of a live-streamed reality show.
- Employees are constantly monitored and therefore are afraid to speak and express their opinions.

10. How do you understand the word "*Newspeak*"?

- It is a form of the English language that has been recently codified in Australia.
- It is a fictional language invented by the author of a dystopian work to demonstrate the manipulation of the minds of citizens through the manipulation of language.
- It is a form of slang in an IT environment.

11. How do you understand the following sentence? “*The party consultant is a master of the black magic of political Newspeak*”.

- The consultant's speech can put people in a positive mood and motivate them.
- The consultant's speech is targeted and manipulates people.
- The consultant is fluent in 7 languages.

12. How do you understand the word “*Doublethink*”?

- It is a mental illness that is known as bipolar disorder.
- It is the ability to believe two contradictory facts at the same time.
- It is the ability to organize time effectively.

13. Which of the following phrases are you familiar with? (A choice of multiple options)

- I don't use any of the phrases.
- Who controls the present, controls the past – who controls the past, controls the future.
- War is peace. Freedom is slavery. Ignorance is strength.
- Big Brother is watching you!
- $2 + 2 = 5$

D. Questions concentrated on the associations with socialism and its freedoms:

14. Which of the following are characteristics of the socialism?

- Limitation on foreign tourism, planned economy, and censorship.
- Support of overseas tourism, market economy, and freedom of speech.

15. Do you think that people now live more freely than during socialism? If so, why? Explain briefly. (Open question)

16. Would you prefer if socialism still existed in Slovakia? Briefly justify your opinion. (Open question)