



Please cite this paper as follows:

Jahandideh, M., H. & Rahimian, J. (2021). Hypocritical Language and the Empire's Double Lies: Pragmatic Study of the Selected Novels of George Orwell. *International Journal of Foreign Language Teaching and Research*, 9 (39), 91-105.

Research Paper

## Hypocritical Language and the Empire's Double Lies: Pragmatic Study of the Selected Novels of George Orwell

Mohammad Hadi Jahandideh<sup>1\*</sup>, Jalal Rahimian<sup>2</sup>

<sup>1</sup>Assistant Professor, Payam-e-Noor University of Shahreza, Shahreza, Iran  
*GOLEROZ1797@yahoo.com*

<sup>2</sup>Professor, Department of English, Faculty of Humanities, University of Shiraz, Shiraz, Iran  
*jalalrahim74@gmail.com*

### Abstract

World literature is replete with many texts that depict the imperialists using hypocritical language as an oppressive device for intimidating their subjects. The oppressors pretended to be the civilizers by inculcating the idea of "Benevolent Colonization" into the minds of the oppressed. In this paper, the researchers investigate how situational and linguistic contexts affect the meanings of utterances in George Orwell's selected novels. It is aimed to remove the gaps in the multicultural world by scrutinizing the power of language pragmatically. The methodology is qualitative based on Grice's theory of implicature. The novels under investigation both violate and adhere to the four maxims of Grice's theory of Conversational Implicature. The findings of the paper indicate that language can be used as a suppressive weapon for supporting imperialist objectives or hamper satisfactory human relations, and that positive gifts of imperialism come with the caveat that they are being achieved at the cost of exploiting the oppressed.

**Keywords:** Culture, Grice's Theory of Implicature, Imperialism, Pragmatics, Society

### Introduction

This paper deals with the pragmatic study of George Orwell's (1903-1950) selected novels. The main objective is to reveal how the suppressors impose power over the suppressed. The researchers try to show how the speakers hamper liberty of speech by forcing people to use a language characterized by vocabulary limitation. Thus, the speeches of the characters are analyzed to show the role which language plays in controlling the minds and the actions of a community or group.



*The Empire's Double Lies* is the phrase which goes hand in hand with the inner implications of the poem, *The White Man's Burden* (Kipling, 1899). Kipling composed the latter to celebrate Queen Victoria's Diamond Jubilee in 1897. Two years later, he made the necessary revisions in the poem in order to encourage Americans to usurp the homeland of the Philippines. The poet is pretentious in his tone since he depicts the white race who is not seeking wealth or power. Contrarily, he justifies the exploiting actions of the white imperialism as a "burden" that the white race must take up in order to civilize the non-white races. The myth of *White Man's Burden* remains famous as a racist justification for the western cultural conquest.

The present study aims to investigate the novels of Orwell as a mechanism used for the incorporation of the colonized culture into the Western imperialistic one. Therefore, the position of "self" and "other" are investigated in his novels. At the same time, the study aims at subverting the prejudiced views about the colonized as the subaltern to the West. Generally, this research is an attempt to reinterpret the nature of colonial consciousness of both the suppressor and the suppressed. Thus, Orwell's language against imperialism in its various shapes, as the dominant discourse of his time, is explored. The study actually tries to reveal how Orwell was unable to transcend the ideology of western hegemony and depicted his dual treatment of imperialism in his novels. Some of the postcolonial critics have regarded Orwell's and similar works as the imperialist propagandas used for the consolidation of the British Empire. The term postcolonialism refers broadly to all cultures and cultural products which are influenced by Western imperialism from the moment of colonization till today. It includes a wide range of cultural and theoretical practices which have colonialism as a common landmark. The present study is not traditional in many respects. In a way, it seems to be a mono-literary study, but as it is oriented towards cultural studies, it can be considered a basically innovative one.

### Literature Review

There have been various criticisms made on the literary works of Orwell through the lens of literary and critical analysis. But few numbers of them have scrutinized the writer's works pragmatically. Even such research works conducted on this domain have been limited to the writer's single work and none of them have analyzed the selected novels simultaneously. Among the previously-conducted research are the following.

Mozaffor Hossain (2017) has investigated the psychological aspect of the language used in *Nineteen Eighty-Four*, and has come to the conclusion stated below:

Exploitation of language in Nineteen Eighty-Four sways reality in the demeanor prescribed by the government of the IngSoc, whose principal intent is to push people to a cooked understanding that must seem original as well as unblemished in regard to the everyday happenings and activities dispatched by the State. This Machiavellian scheme and its execution get the upper hand in relation to containing human mind by dint of machinating the normal linguistic possession of the people characterized in the novel. The fact that language and mind are in fact reciprocal to each other helps Orwell to comprehend the exhibition of the operation between language and psyche as a sine qua non, on which the party in power in the described State holds an ironclad regulation with a view to doctoring on the people to be ruled. As such, the 'BIG BROTHER'-regulated administration retains an applied language (Newspeak) that unfolds to be immensely successful to take popular realization that the incumbent government is doing the best for its people, who are appreciatively convinced of this fact, and if not, they do not possess the bona fide language to provide expression to their unaffected thought. As a matter of fact, psychologically and



linguistically the citizens in the Ingsoc are engineered so much so that they can in no way think other than what they are made to think (p. 30).

Risdianto, Malihah and Guritno (2019), have investigated the pragmatic presupposition in Orwell's novel *Animal Farm*. They have tried to identify and classify the presuppositions used in conversation in Orwell's novel. Based on the classification of six presupposition types according to Yule's theory (1996), they have found 180 presuppositions. They have also reached to the conclusion that based on the six-language function by Jakobson (1960), there are 5 functions of presupposition in the novel which are, 57 (47, 9%) referential, 33(27,7%) emotive, 25(21,1%) conative, 3(2,5%) poetic and 1 (0,8%) phatic. The writers of the paper conclude that the speakers in the novel share information and express their feelings through presupposition, because they need to deliver information that they believe the listeners already know the intended meaning.

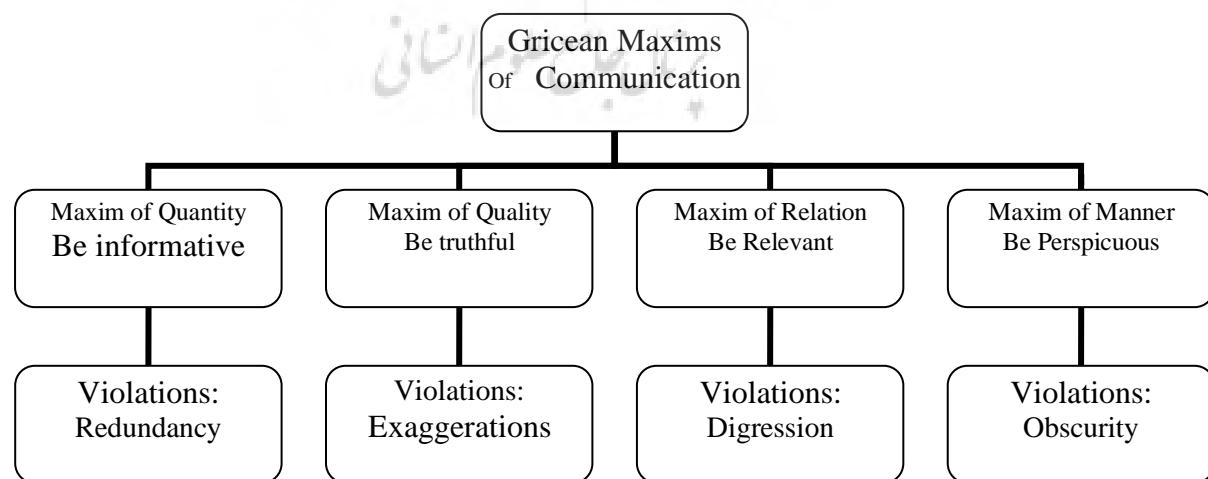
Abdul- Hussein Turkey and JasimAl- Hilu" (2020), in their joint essay have analyzed the language used in Orwell's novel, *Nineteen Eighty-Four*, and the power that language has on the thought and behavior of people. The results of their pragmatic analysis show that language can be used as a tool to spread power and authority, and that it can lead to a whole totalitarianism when those in power imply their aims and intuitions in the words they use. The implied meaning occurs when the speaker does not use the language directly and violates the relevance, the manner, the quality and the quantity maxims and is actually uncooperative.

### Method

In this descriptive-exploratory study, Gricean theory of conversational implicatures are used to unfold the intentions behind Orwell's statements in his works. Thus, Grice's four maxims of conversation (quantity, quality, relevance, and manner) are applied to the selected novels of Orwell. The extracts are randomly chosen as the objective materials in which different characters respond to each other and share their views in several situations. Grice's maxims of conversation are illustrated in the following figure:

**Figure 1**

*Grice's Four Maxims of Conversation*



The basis of Gricean conversation principles is pragmatics. Pragmatics views language as the action performed by speakers. It is the study of the meaning of words, phrases and full sentences. It is concerned with the meaning that words convey when they are used, or with intended speaker meaning, as it is sometimes referred to. Ping (2001) believes that pragmatics is a discipline which not only concerns the sense, but also concerns the origin of sense and the understanding of underlying meaning as its objects.

## **Data Analysis and Results**

In this section, the corpus extracted from the selected novels of Orwell are analyzed on the basis of Gricean theory, and the obtained results are presented. Just one example from each novel is selected for analysis due to space limitation.

### **Analysis of Extract (*Animal Farm*)**

"Comrades! 'he cried. ' You do not imagine, I hope, that we pigs are doing this in a spirit of selfishness and privilege? Many of us actually dislike milk and apples. I dislike them myself. Our sole object in taking these things is to preserve our health. Milk and apples (this has been proved by Science, comrades) contain substances absolutely necessary to the well-being of a pig. We pigs are brainworkers. The whole management and organization of this farm depend on us. Day and night we are watching over your welfare. It is for your sake that we drink that milk and eat those apples. Do you know what would happen if we pigs failed in our duty? Jones would come back! Yes, Jones would come back! Surely, comrades, 'cried Squealer almost pleadingly, skipping from side to side and whisking his tail, ' surely there is no one among you who wants to see Jones come back? "(Orwell 2004, 28).

### **Contextual Analysis**

In this extract chosen from *Animal Farm*, Squealer tries to justify the disappearance of milk and apples. Indeed, Squealer is the agent of pigs for preventing any probable chaos. Here, misuse of milk and apples is justified for the healthiness of the pigs since they are supposed to be the brainworkers for the benefit of all animals. The moment that Squealer feels the contingency of unrest he threatens the animals saying that 'Jones would come back! '

### **Pragmatic Analysis**

Complex power of language is revealed here. Squealer and the other pigs have become the bane of animals' lives. The pigs misuse language for exploiting the other animals. This will lead into a totalitarian state in which the words' meanings are implied and camouflaged. The implied meaning of these sentences will be clarified by means of pragmatics and its theories.

### **Grice's Maxims**

1. The Quantity Maxim: Squealer violates the quantity maxim since he is more informative than necessary.
2. The Quality Maxim: Squealer violation refers to the unjustifiable information that he provides for the other animals.
3. The Relevance Maxim: Squealer's contribution is quite relevant.

4. The Manner Maxim: Squealer's speech is vague. He implies the main reason behind the disappearance of the milk and apples.

### Cooperative Principles

The indirect meaning in this extract is rooted in the hypocritical speeches made by Squealer. He cheats other animals as he justifies the disappearance of the milk and apples by the pigs. Squealer has not been cooperative. He is reluctant to reveal the real purpose of taking the apples and milk. He creates lousy excuses and he knows for sure that these gullible animals obey him easily.

### Implicature

Squealer's speech manifests conversational implicature. The implied meaning is exposed by depending on the context of the conversation. The pigs rely on words to exploit the animals. The researchers conducted a thorough scrutiny of the whole text of *Animal Farm*. The maxim of quality was violated the most throughout the novel and manner maxim was violated the least. It is illustrated in the following table:

**Table 1**

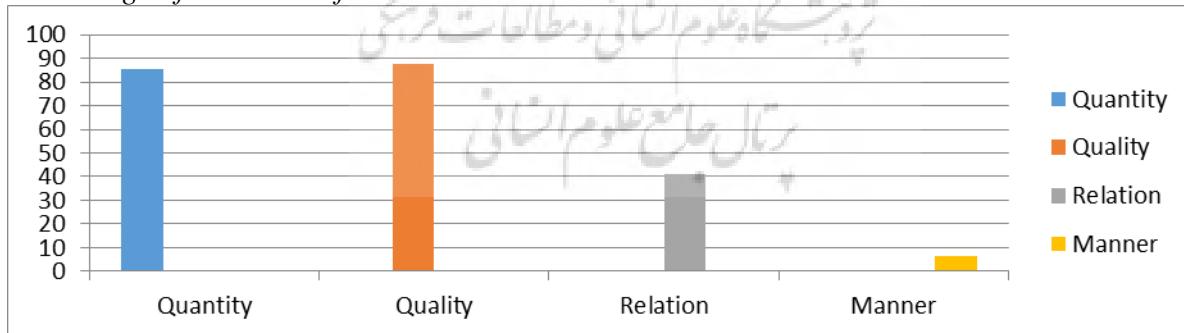
*Violation of Grice Maxims in Animal Farm*

Cooperative Principle	Percentage of Violation
Quantity	85.23
Quality	87.43
Relation	40.82
Manner	06.36

The results can also be shown in the figure below in which maxim of quality was violated most. It has the highest amount among the four categories.

**Figure 2**

*Percentage of Violation of Maxims in Animal Farm*



### Analysis of Extract (*Burmese Days*)

"Why, of course, the lie that we're here to uplift our poor black brothers instead of robbing them. I suppose it's natural lie enough. But it corrupts us, it corrupts us in ways you can't imagine. There's an everlasting sense of being a sneak and a liar that torments us and drives us to justify ourselves night and day. It's at the bottom of half



our beastliness to the natives. We Anglo-Indians could be almost bearable if we'd only admit that we're thieves and go on thieving without any humbug ... the British Empire is simply a device for giving trade monopolies to the English – or rather to gangs of Jews and Scotchmen" (Orwell 2004, 15)

### **Contextual Analysis**

This extract is chosen from *Burmese Days* while a conflict has arisen in Kyauktada, where the scene of *Burmese Days* is set. The higher authorities send word that the Anglo-Indians are to permit a native member to their club. U Po Kyin, the wicked city magistrate, is determined to be elected and intrigues ruthlessly for that purpose. His rival, Dr. Veraswami is the friend of a white man named Flory. He asks questions Flory on calling the British presence in Burma a lie. Flory is divided between his faithfulness to his homeland and his knowledge of the evil nature of imperialism. He revolts inwardly against the hypocritical nature of "the white man's burden".

### **Pragmatic Analysis**

In the above quotation, language acts as a double-edged sword. Flory believes that the actions of the British Empire are sugarcoated by civilizing rhetoric that corrupts the Anglo-Indians, and not necessarily the actions themselves. British officers try hard to justify their actions in Burma. In other words, under the hypocritical guise of civilizing mission – the white man's burden – Europeans and natives become the slaves of imperial ideology.

### **Grice's Maxims**

1. The Quantity Maxim: Flory violates the quantity maxim. He has been less informative than is required.
2. The Quality Maxim: Flory is truthful and conveys justifiable information. There is no violation to this maxim.
3. The Relevance Maxim: Flory's contribution is relevant.
4. The Manner Maxim: Flory's speech is vague; he implies the hypocritical nature of Empire's civilizing mission.

### **Cooperative Principles**

In this extract, the meaning is implied to some extent. Negative impacts of colonialism on the colonizers as well as the colonized are criticized by Flory who acts as Orwell's mouthpiece. Although Flory's contribution has been relevant to the context of the exchange, he violates quantity maxim. He gives less information than is required.

### **Implicature**

Flory's speech is an example of implicature as far as he implies the hidden aspects of colonialism by being less informative than is required. The last line in this extract carries the whole implied meaning. The type of implicature in this extract is conversational implicature. The implied meaning is uncovered by depending on the context of the conversation. The table below depicts the in-depth investigation of the whole text of *Burmese Days* in which the maxim of quantity was violated most throughout the novel and quality maxim was violated least:

**Table 2***Violation of Grice Maxims in Burmese Days*

Cooperative Principle	Percentage of Violation
Quantity	75.26
Quality	08.43
Relation	13.25
Manner	66.37

As can be understood from Table 1, the maxim of quantity was violated most in sports news, and relation maxim was violated least.

The above table can be reinterpreted in the following figure in which the least violated maxim is shown in orange color.

**Figure 3***Percentage of Violation of Maxims in Burmese Days*

#### Analysis of Extract (*Keep the Aspidistra Flying*)

{Ravelston}: 'But surely money isn't so important as all that? After all, there are other things.'

{Gordon}: 'What other things? Don't you see that a man's whole personality is bound up with his income? His personality is his income. How can you be attractive to a girl when you've got no money? You can't wear decent clothes, you can't take her out to dinner or to the theatre or away for week-ends, you can't carry a cheery, interesting atmosphere about with you. And it's rot to say that kind of thing doesn't matter. It does. If you haven't got money there isn't even anywhere where you can meet. Rosemary and I never meet except in the streets or in picture galleries. She lives in some foul women's hostel, and my bitch of a landlady won't allow women in the house. Wandering up and down beastly wet streets— that's what Rosemary associates me with. Don't you see how it takes the gilt off everything?' (Orwell 1965, 48)

## Contextual Analysis

George Orwell uses Gordon Comstock as the speaker in this extract selected from *Keep the Aspidistra Flying* (1936). Orwell describes the experience of a young would-be poet, Gordon Comstock, who epitomizes his own wishes. Gordon wages war against European materialistic culture as he gives up two well-paid jobs. Gordon lacks mature understanding of the destructive power of money world and the harsh consequences of being poor. Instead of doing his own best to reverse his fate by making money, he ignores it altogether.

## Pragmatic Analysis

Orwell has used language ironically. Although Ravelston tries to convince Gordon that money is not the most valuable thing, the latter blames himself for being penniless. Orwell's ideas of the money world have been expressed directly. Later in the novel, Gordon deceives himself as well as the readers by claiming that one can find prosperity in poverty.

## Grice's Maxims

1. The Quantity Maxim: Gordon violates the quantity maxim. He has been more informative than is required.
2. The Quality Maxim: Gordon conveys justifiable information. There is no violation of this maxim.
3. The Relevance Maxim: Gordon's contribution is relevant.
4. The Manner Maxim: Gordon's speech is clear. He exposes the real reason behind his contempt for the money-world.

## Cooperative Principles

In this extract, the meaning is stated directly. Although Gordon's contribution has been relevant to the context of the exchange, he violates one of the maxims. He gives unneeded and extra information to the readers. But still he acts cooperatively.

## Implicature

Gordon's speech is a clear example of implicature. He plays the role of Orwell's mouthpiece. He implies the purpose of his speech by being more informative than is required (giving extra information). The type of implicature in this extract is conversational implicature. The implied meaning is uncovered by depending on the context of the conversation. While Orwell supports honesty and truthfulness, his character, Gordon, implies that money is the only solution for humans' difficulties. In other words, Orwell depicts ambivalence and assumes double-standard policy in his way of thinking. The following table summarizes the high rate of superfluous information given in the whole text of *Keep the Aspidistra Flying*:

**Table 3**

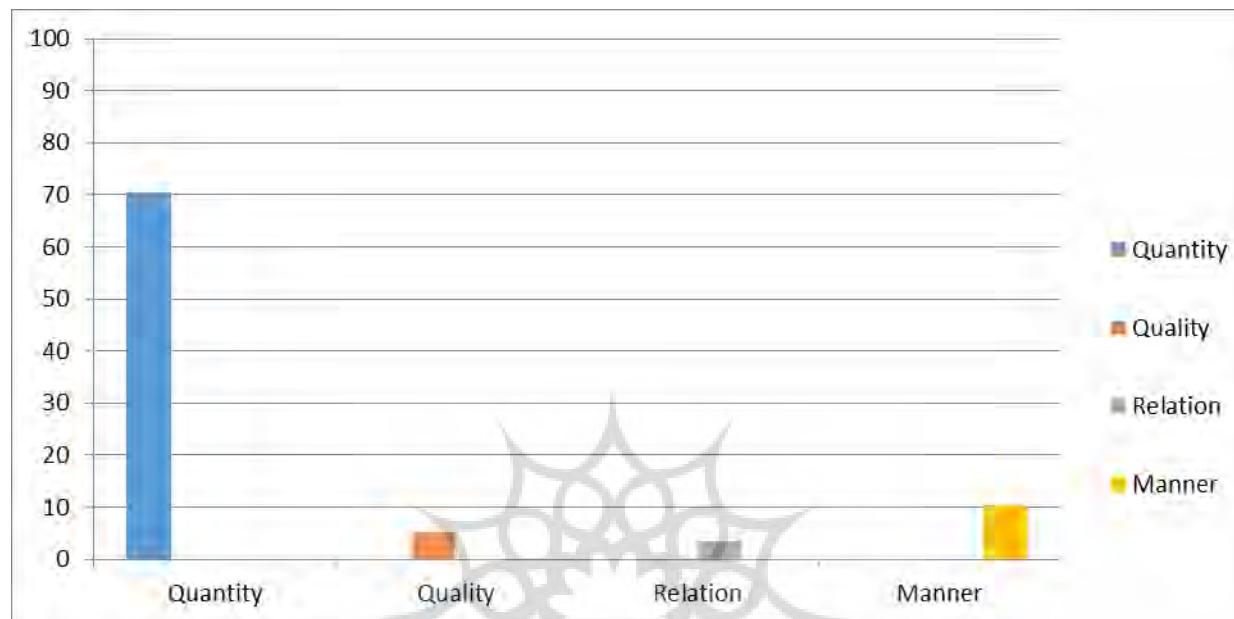
*Violation of Grice Maxims in Keep the Aspidistra Flying*

Cooperative Principle	Percentage of Violation
Quantity	70.42
Quality	05.29
Relation	03.46
Manner	10.38

Here, the maxim of relation is violated least. It is shown in the figure below:

**Figure 4**

*Percentage of Violation of Maxims in Keep the Aspidistra Flying*



#### **Analysis of Extract (*Nineteen Eighty-Four*)**

Winston Smith: Does Big Brother exist?

O'Brien: Of course, he exists.

Winston Smith: Does he exist like you or me?

O'Brien: You do not exist. (Orwell 2004, 53)

#### **Contextual Analysis**

This extract is taken from the British novel *Nineteen Eighty-Four* (1949). The dialogue between Winston Smith and O'Brien reveals the misuse of language by Thought-police. Those individuals who act against the interests of the government or carry inner rebellious thoughts are considered criminals and get punished by Thought-police.

#### **Pragmatic Analysis**

The Pragmatic analysis of this text reveals several implied meanings. People's individualities are denied by the existence of Big Brother for whom the interests of the inner part matter most.

#### **Grice's Maxims**

1. The Quantity Maxim: The speakers are less informative than is required.
2. The Quality Maxim: Here, Orwell gives true information about the status of the society.



3. The Relevance Maxim: Orwell's contribution is relevant.
4. The Manner Maxim: Orwell's manner is vague and ambiguous

### **Cooperative Principle**

Orwell has been cooperative since he follows three of the maxims and violates only one. He is true to his readers as the prevalent condition of the society and the misuse of language by the cruel party is well illustrated. His contribution has been relevant to the context. Orwell's manner in narrating the story carries a lot of implications as his information is vague and ambiguous.

### **Implicature**

The manner maxim is violated for the common readers not for those who are familiar with Orwell's way of thinking and writing. Totalitarian regimes that interfere in all aspects of their citizens' lives are shown in this novel. Conventional implicature is used in this extract. The following table and figure reveal the percentage of maxim violations within the entire text of Orwell's *1984*:

**Table 4**

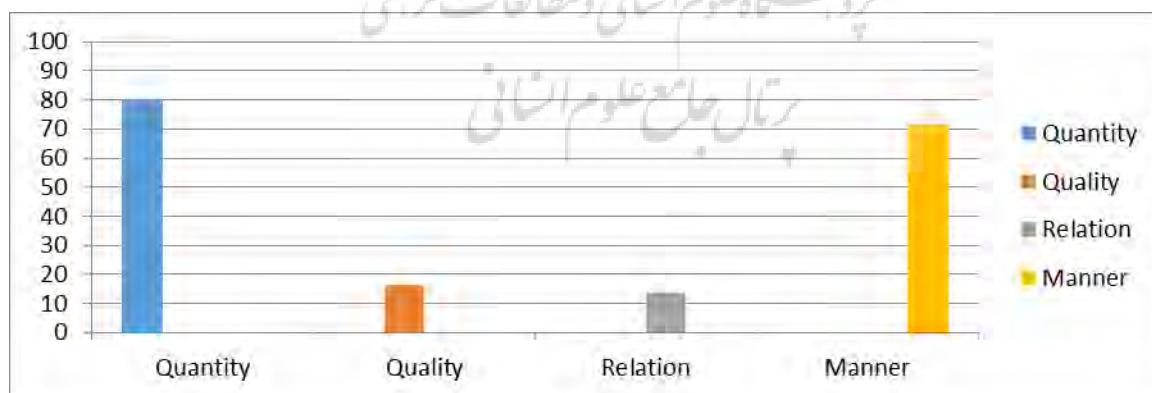
*Violation of Grice Maxims in 1984*

Cooperative Principle	Percentage of Violation
Quantity	80.29
Quality	16.46
Relation	13.80
Manner	71.26

As can be understood from Table 4, the maxim of quantity was violated most in sports news, and relation maxim was violated least. This is shown in the following figure.

**Figure 5**

*Percentage of Violation of Maxims in 1984*



### **Discussion**

In this part of the study, more extracts of Orwell's works under investigation are discussed to illustrate the power of language in exploiting people.



There are a number of outlets western imperialists use to impose their will on others. Language is one of such outlets through which they justify their dominance and persuade their victims to consent to their exploitation. George Orwell was torn between what appeared to be a genuine solicitude for the plight of the poor on the one hand and a visceral dislike for the Empire's double lies on the other. We see this most clearly in his novel, *Burmese Days*. Like much of Orwell's works, *Burmese Days* concerns the theme of corrupted language. Lee (1969) has pointed out that in the novel, language fails at crucial moments and 'in ways which suggest that merely to articulate . . . would be sufficient to prevent disaster' (p.15). Ingle (1993) criticizes Lee's idea as he demonstrates:

If this were wholly true it would surely diminish the deterministic element of a novel whose outcome, in large measure, is predictable in terms of the imperialistic relationship. Lee is clearly right to signal Orwell's deep commitment to language, but his point here is not relevant, for the constraints of language are themselves the product of that relationship and not some independent variable (p.10)

In this novel, there are numerous expressions which are divorced from reality and are used not to serve the cause of peace or justice but merely to advance the West's exploitative policies. In *Burmese Days*, Orwell reveals the hypocrisy in Flory's position which is not really anti-empire but 'anti-humbug'. He also pursues materialistic aims but not to the extent of participating in the 'slimy white-man's burden' hypocrisy. Flory argues that the white man in Burma try to rob the Burmese rather than uplifting them. He observes:

[Living the imperial pretense] corrupts us... There's an everlasting sense of being a sneak and a liar that torments us and drives us to justify ourselves night and day...,The official holds the Burman down while the businessman goes through his pockets (Orwell 2004, 49).

The ironic texture of the narrative in *Keep the Aspidistra Flying* enhances the novel's 'mimetic' quality. In this novel, the waiter who belongs to low or working classes assumes a foreign accent which is in itself an instance of mimicry:

The waiter was a black-haired young man with a very smooth, well-featured, sallow face. His dress clothes were excellently cut and yet unclean-looking, as though he seldom took them off. He looked like a Russian prince; probably he was an Englishman and had assumed a foreign accent because this was proper in a waiter. (Rubinstein1993, 90).

The quotation above shows Orwell's concern about the power of language to shape reality. Likewise, in *Animal Farm* and *Nineteen Eighty-Four* Orwell reveals the disastrous effects of dictatorship on language. He casts negative comments on the political language by stating:

In our time it is broadly true that political writing is bad writing. Where it is not true, it will generally be found that the writer is some kind of rebel, expressing his private opinions and not a 'party line'. Orthodoxy, of whatever color, seems to demand a lifeless, imitative style. The political dialects to be found in pamphlets, leading articles, manifestos, White papers and the speeches of undersecretaries do, of course, vary from party to party, but they are all alike in that one almost never finds in them a fresh, vivid, homemade turn of speech (91).



In the above lines, Orwell explicates the inseparable link between politics and language in relation to totalitarianism. As mentioned in the first chapter of this study, language is used as an ideological means for the rulers to exert their control over the citizens in these two novels. For example, in *Nineteen Eighty-Four*, Newspeak is a linguistic means for the authorities to exert their control over the subjects. Orwell declares:

The purpose of Newspeak was not only to provide a medium of expression for the world-view and mental habits proper to the devotees of Ingsoc, but to make all other modes of thought impossible. This was done partly by the invention of new words, but chiefly by eliminating undesirable words and by stripping such words as remained of unorthodox meanings (Orwell 2004, 372).

This shows that subjects have no linguistic devices to express their heretical thoughts in Newspeak. Here, Orwell unveils the evils of totalitarianism and portrays that the subjects are oppressed by the tyrants who exert their absolute control over every aspect of life. In *Nineteen Eighty-Four*, political power is held in Inner Party members' hands and they are responsible for policies making and enforcing. Orwell describes the inner party as follows:

..., the Inner Party is the brain of the State. Its numbers limited to six million or something less than 2 per cent of the population of Oceania. Below the Inner Party comes the Outer Party, which, if the Inner Party is described as the brain of the State, may be justly likened to the hands. Below that come the dumb masses whom we habitually refer to as 'the proles', numbering perhaps 85 per cent of the population (258).

These lines present a vivid picture of the Inner Party as the colonizer of the Outer Party's mind. The Party uses 'telescreen' to control and influence the people. If the people show any strange sign that might endanger the Party's existence, there is no doubt that the Thought Police or the patrols will directly capture them. This horrible picture is portrayed in the following lines:

It was even conceivable that they watched everybody all the time. But at any rate they could plug in your wire whenever they wanted to. You had to live - did live, from habit that became instinct - in the assumption that every sound you made was overheard, and, except in darkness, every moment scrutinized. (9)

In the above lines, Orwell explores the savagery and brutality in the form of totalitarianism. He feels that deep-rooted evil and savagery lie profoundly embedded into the marrow of the modern generation. Carter (1985) identifies such evil in his interpretation of *Nineteen Eighty-Four*: 'Big Brother, like God, offers the ultimate sacrifice. Man must either disown himself in order to remain living, or bring about his own extinction...' (183).

Furthermore, the novel explicates that in this world individuality is a crime and severe punishment is the consequence of observing it. In fact, every individual belongs to others and thus, a dichotomy between 'Self' and 'Other'. The protagonist of the novel, Winston Smith, lives in such a fearful community. He is able to show his regret only in his diary and he addresses it to nobody except:

..., to the future or to the past, to a time when thought is free, when men are different from one another and do not live alone - to a time when truth exists and what is done cannot be undone: From the age of uniformity, from the age of solitude, from the age of Big Brother, from the age of doublethink - greetings! (38).



This shows how a totalitarian government tries to deceive and manipulate people and make them accept all its propaganda as reality. Indeed, the Party makes use of language as a ‘mask of conquest.’ Language becomes a mind-control tool for the destruction of will and imagination. In this regard, Wain states: ‘[Orwell’s] vision of *1984* does not include extinction weapons..., He is not interested in extinction weapons because, fundamentally, they do not frighten him as much as spiritual ones’ (Wain 2002, 343-4).

Finally, although Newspeak is a very significant method of mind control through language, it is just a part of a greater Inner Party scheme. The Party expertly uses Newspeak to spread its propaganda and brainwash the public. In the Ministry of Truth, Winston modifies news items and other documents that in one way or another makes the Party’s image look bad. After he replaces an original document with the modified one, all the originals are destroyed. Orwell describes the process as follows:

The above discussion elucidates the inseparable relationship between politics and language which is further illustrated by the rhetorical devices used in *Animal Farm*. In this novel, various forms of propaganda are employed to disseminate political ideologies. For example, the theme song, ‘Beasts of England’ is used to elicit animals’ sense of belonging to the farm and hostile feelings towards human beings. In a similar vein, Old Major attempts to mobilize animals to fight against human beings who manipulate and take advantage of animals. He declares that animal will be benefited by regaining their products if they expel human beings from the farm. In the end, Orwell illustrates how the pigs develop a sense of ‘Otherness’ towards other animals and exercise their authority as the rulers over the ruled. The pigs have all the tangible fruits of *Animal Farm*’s labor while other animals are left with only empty promises. While wearing clothing, smoking pipes, and eating sugar, Napoleon still has the nerve to tell the animals: “The truest happiness ... [lies] in working hard and living frugally” (p. 103). In the following lines, Orwell depicts the process of ‘cultural assimilation’ of the pigs as they gradually adopt the customs and attitudes of their own suppressors:

There were shouting, banging on the table, sharp suspicious glances, and furious denials. The source of the trouble appeared to be that Napoleon and Mr. Pilkington had each played an ace of spades simultaneously. Twelve voices were shouting in anger, and they were all alike. No question, now, what had happened to the faces of the pigs. The creatures outside looked from pig to man, and from man to pig, and from pig to man again; but already it was impossible to say which was which. (138).

The above quotation implies that pigs have an obligation to rule over other animals, and it is their burden to civilize them. Here, Orwell creates a dichotomy of the ruler and the ruled. This kind of relationship can be better understood when categories of meaning are attached to two sides of an opposition that are ‘Self’ and ‘Other’. The ruler is the privileged ‘self’ who imposes his position on the ruled ‘other’. The binary opposition represented in the relationship between the pigs and other animals is a dramatic position designed to reflect the superiority of the White blood. It also shows the greed and wickedness which were involved on the part of the Empire. At the time of Orwell, the idea of “empire” was very different from what we think of it today. It was generally believed that the role of the empire was to bring civilization to the savages of the Earth. Orwell ambivalently believed that it was Great Britain’s God given duty to the world to conquer these lands and civilize the inhabitants. These views are very different from the view we have today of an empire. Today, the delusion of “White man’s burden” is unmasks and the ideals of Empire have no governing principles, no structure and no guiding lines for the nations in the world.



### Conclusion

Based on the above discussion, language is used in Orwell's novels as a suppressive weapon for supporting imperialist objectives. It hampers acceptable human relations. In these novels, the implied meaning occurs when the speakers violate the relevance, the manner, the quality and the quantity maxims and are thus, uncooperative. Thus, studying language through pragmatics has immense benefits as the speakers' intentions, assumptions, purposes and kinds of actions will be clarified. Also, the postcolonial critical theories help us to reinterpret the selected works of Orwell. In so doing, cultural backgrounds of the texts are essential. In fact, since Orwell's novels exhibit the open and hidden opposition which exists between the two poles of the West and the East, it would be more interesting if his works are studied through applying new critical and cultural theories.

### References

- Bhabha, H., K. (2004). *The Location of Culture*. London: Routledge.
- Carter, M. (1985). *George Orwell and the Problem of Authentic Existence*. London: Routledge.
- Chiu, M-Y. (2003). Authority and Crisis in Colonial and Postcolonial Narratives. Ph.D. diss., University of Hong Kong.
- Cooper, F., & Stoler, A. L. (1997). *Tensions of Empire: Colonial Cultures in a Bourgeois World*. California: University of California Press.
- Cosenza, G. (2001). *Paul Grice's Heritage*. New York: David Brown Book Company
- Grice, P. (1989). *Studies in the Way of Words*. Harvard: Harvard University Press.
- Ingle, S. (1993). *George Orwell: A Political Life*. Manchester: Manchester University Press.
- Jacobson, R. (1960). Closing Statements: Linguistics and Poetics. *Style in Language*. 1<sup>st</sup> Edition. New York: John Wiley & Sons.
- Krier, L. (2005). The Empire at Home in Howards End. *Journal of Modern English Novel*, 8(1), 36-45.
- Lee, R., A. (1969). *Orwell's Fiction*. Australia: University of Notre Dame Publications.
- Levinson, C.S. (1983). *Pragmatics*. London. Cambridge University Press.
- Memmi, Albert. Greenfeld, Howard. (2003). *Jean-Paul Sartre and Nadine Gordimer: The Colonizer and the Colonized*. London: Earthscan Publications.
- Mey, Jacob L. (2001). *Pragmatics: An Introduction*. Oxford: Blackwell Publishers.
- Morris, C. (1938). *Foundations of the Theory of Signs*. Chicago: Oxford University Press
- Oldmeadow, H. (2004). *Journeys East: Twentieth Century Western Encounters with Eastern Religious Traditions*. USA: World Wisdom.
- Orwell, G. (1965). *Keep the Aspidistra Flying*. Washington: Harvest Book Publications.
- Orwell, G. (2004). *Burmese Days*. New York: 1<sup>st</sup> World Publishing.
- Orwell, G. (2004). *Nineteen Eighty-Four*. New York: 1<sup>st</sup> World Publishing.
- Orwell, G. (2004). *Animal Farm*. New York: 1<sup>st</sup> World Publishing.
- Ran, Y.P. & He. Z.R. (2002). *A Survey of Pragmatics*. China: Hunan Education Press.
- Risdianto, F. Malihah, N., & Guritno, A. (2019). The problem of Presupposition in George Orwell's Novella Animal Farm. *Journal of Pragmatics Research*, 1(1), 1-12.
- Rubinstein, D. (1993). *Capitalism, Culture, and Decline in Britain*. London: Taylor & Francis.
- Said, E. (1994). *Culture and Imperialism*. New York: Vintage Books.
- Turkey, T. A. H., & JasimAl- Hilu, M. (2020). The Power of Language in Orwell's Animal Farm: A Pragmatic Study. *International Journal of Research in Social Sciences and Humanities*, 10(2), 209-217.

- Vohra, R. (2000). *The Making of India: A Historical Survey*. New York: M.E. Sharpe.
- Wain, J. (2002). Essays on Literature and Ideas of George Orwell. *Journal of Twentieth-Century Literary Criticism*, 6(1): 343-4.
- Yule, G. (1996). *Pragmatics*. Oxford: Oxford University Press.
- Yule, G. (2006). *The Study of Language*. 3<sup>rd</sup> Edition.UK: Cambridge University Press.

