



RESEARCH PAPER

Paradox of Doublethink in Orwellian Satire in NoViolet Bulawayo's *Glory*

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ABSTRACT

This research study aims to explore the anatomy of distorted language and its utilization responsible for the subjectification of citizens of Jidada. The objective of this research is to investigate the paradox of doublethink as a language technique employed in Bulawayo's text *Glory*. Critical Discourse analysis is used as a theoretical framework to examine language distortion in political discourse to control the subjects of Jidada. In this qualitative research George Orwell's *Politics and the English Language* is used as the basis for understanding the usage of doublethink. The result proclaimed that the political elite of Jidada controlled their subjects by abusing and distorting the language. The political leaders of Jidada maximize the use of euphemism, gobbledygook, and inflated style in their political speeches, narratives, and slogans. In conclusion, language abuse is used as a tool to create subjects, maintain the status quo and to silence the subjects of Jidada who show any act of defiance and resistance. Doublethink is used to control the thought process of citizens of Jidada and to curb them from committing any act of thoughtcrime.

KEYWORDS Doublethink, Euphemism, Jidada, Language Distortion, Critical Discourse Analysis, Subjectification

Introduction

It has been said that if one wants to exert complete political command to form subjects in society, language must be utilized cunningly and convincingly to achieve a certain objective. George Orwell in his magnum opus called *Nineteen Eighty-Four* used extensive political satire to unveil the workings of the Party in Oceania and the role of Thought Police to control subjects through newspeak and doublethink. Orwell considers that newspeak and doublethink are the cardinal parts of language abuse to maintain the subjectivity of individuals. This kind of language abuse helps to eliminate rebellious actions and thoughts that can cause chaos and disorder in society. Doublethink is an interesting language technique that is employed to reshape reality. It is invoked to destroy and obliterate the violent resistance coming from the subjects. It is employed to make subjects perceive the world from the eyes of the ruling elite.

Definition of Doublethink

William Lutz in *Beyond Nineteen Eighty-Four: Doublespeak in a Post-Orwellian Age* defines "Doublespeak is language which pretends to communicate but in reality it does not. It is language which makes the bad seem good, something negative appears positive, something unpleasant appears attractive, or at least tolerable" (Lutz,1989). Bulawayo in *Glory*

exposes the use of doublethink by political leaders to manipulate the masses. Through doublethink, the political elite of Jidada distort reality and crush the violent actions of the subjects of Jidada.

Doublethink in Political Discourse

Doublethink is exerted in political discourse where language is abused to shape the opinions and thought processes of individuals. This is easily traced from the speeches of political figures and their use of verbal irony and framing of popularized slogans and political narratives. Bulawayo extensively uses Orwellian satire in her narrative writing to unfold the paradox of doublethink along with the use of dark comedy. Emanuel Edrich in *George Orwell and the Satire in Horror* traces Orwell's different types of satires used by Orwell in his writing. Satires like appearance versus reality, extensive satire, irony, newspeak, and doublethink. Edrich points out that all these various forms of satires are used by Orwell to achieve an immense gruesome horrifying effect in the plot. Orwell not only through his political satire unveils the duality or deception of the authoritarian ruler. Edrich thinks Orwell goes beyond to portray the instrument and tool that is used to especially design such a structure to keep the subjects under control. This further gives more clarity about the treatment of subjects who try to resist or object to the ruling power and authority. The treatment these dissident subjects or transgressors experience includes immense pain, torture, frustration, and suffering.

In addition, Edrich elucidates how Orwell highlights that there exists a sharp contrast between rulers acting like a motherly figure they in actual reality are tyrannical. Edrich considers these rulers to regard most of their subjects as similar to domestic animals to easily keep them under control. Bulawayo uses these patterns of Orwellian satire in her narrative writing. Such as the use of appearance versus reality, dramatic irony, and extensive use of doublethink in her narration to expose the hypocrisy and duality of the political elite controlling the citizens of Jidada by abusing the language. Hephzibah Anderson in *Glory by NoViolet Bulawayo review – an Orwellian satire in Africa* analyzes the sharp contrast between Bulawayo's *Glory* and Orwell's *Animal Farm*. "This, her second, broadens that preoccupation to consider language in general, questioning whether our vocabularies remain fit for purpose, having been abused by corrupt politicians and used to tell genocidal tale after tale" (Anderson, 2022).

Literature Review

Critical discourse Analysis focuses on how language is manipulated to ensure the maintenance of hegemonic structure in the society. It perceives that language is not neutral; it is used as a tool to propagate a certain ideology, a set of meanings which carry a certain element of biasedness towards the structure of class and society. It analyzes the hidden discriminations, social injustices, and marginalization that is prevalent in society. Critical Discourse Analysis can be utilized as a theoretical lens to examine the political speeches, the usage of lexical choices and syntax structure that carries different meanings. It uncovers the language abuse and language distortion committed by the powerful strata of the society. "CDA is consolidated here as a three dimensional framework where the aim is to map three separate forms of analysis onto one another: analysis of (spoken or written) language texts, analysis of discourse practice (processes of text production, distribution and consumption) and analysis of discursive events as instances of sociocultural practice" (Fairclough, 2010).

George Orwell in *Politics and the English Language* discusses the position of the English language and its relationship with politics. He argues that the collapse in language quality is not just a natural happening. It is influenced by political and economic factors. Orwell stresses that clear language is essential for clear thinking. Also, the deterioration of language can

galvanize the degradation of political discourse and society as a whole. He expresses how political speech seldom involves defending actions that are complex to justify morally or ethically. Orwell outlines that euphemism, question-begging, and vague language are commonly utilized in political discourse to cover the harsh realities of specific actions. He gives examples of euphemistic language used to describe ferocious acts. Such as the deliberate bombardment of powerless villages is called pacification. Similarly, the forced displacement of millions of peasants is termed as the transfer of population or rectification of frontiers.

Orwell claims that the euphemisms create camouflage and cover the true nature of the actions. It makes them more pleasing or less startling to the public. Moreover, he quotes instances where imprisonment without trial, execution, or sending people to screeching conditions is projected with phrases like the elimination of unreliable elements. Orwell argues that such language is intentionally shaped to minimize the severity of these actions and avoid conjuring up vivid mental images. Political language is crafted in such a manner to make lies sound acceptable and murder reputable. Many political words are similarly abused. The word Fascism has no meaning except in so far as it signifies "something not desirable." The words democracy, socialism, freedom, patriotic, realistic, justice, have each of them several different meanings which cannot be reconciled with one another (Orwell 1946).

William Lutz in *Beyond Nineteen Eighty-Four: Doublespeak in a Post-Orwellian Age* describes language as an instrument to communicate ideas and thought processes. It is also used to create misunderstanding through ambivalent statements. It is used as a weapon to distort the actual comprehension of reality and ideas to achieve greater evil. "If language can be used to control minds, then those who control language can control minds and ultimately control society" (Lutz,1989). Orwell believed in exercising political control and creating subjects in society, language is the gateway to achieving this objective. Orwell in his novel *Nineteen Eighty-Four* used political satire to expose the workings of the Party in Oceania and Thought Police by projecting the concepts called Newspeak and Doublethink. Lutz defines Newspeak and Doublethink is part of the working of language to sustain the subjectivity of individuals and to prevent rebellious thoughts that can create disorder and oust the dominant forces and power.

Especially, in *Nineteen Eighty-Four* the party in power not only compels to use force, but it imposes abuse and torture to ensure the docility of their subjects. They wanted their subjects to be subservient. So, they use stringent force to tame the wild claws of subjects who transgress law and authority like Winston Smith and Julia who resist the tyrannical regime. Edrich delves into how Orwell in his writing uses satiric extension. It means apart from satire and humor he adds a touch of didacticism. Orwell delineates to his audience how a powerful leader makes narratives. He makes people believe that basic dignity like truth, tenderness, and loyalty still exists. In reality, they are being destroyed. Orwell argues that this makes a society full of deformity where places like concentration camps can be seen as both right and wrong at the same time. Edrich claims that Orwell takes this deformity to an extreme level in his imaginary world of *Nineteen Eighty-Four*. In this strange place, words are used to mean the contradiction of what they usually do. Such as war is called peace, freedom is called slavery, and ignorance is called strength. In this dystopian world, life is lived in a way that truth turns into falsehood, love into hate, and loyalty into disloyalty.

Anatomy of Doublethink

William Lutz in *Beyond Nineteen Eighty-Four: Doublespeak in a Post-Orwellian Age* explains language is not just a tool. It is the weapon to communicate ideas and thought processes. It is also used to create misunderstanding through ambivalent statements. It is used as a weapon to distort the actual comprehension of reality and ideas to achieve greater

evil. Doublespeak is the language device that pretends to communicate the true picture of reality but it does not. "It is the language which makes the bad seem good, something negative appear positive, something unpleasant appears attractive, or at least tolerable" (Lutz,1989). Lutz believes one is entangled in the world of doublespeak by highlighting its four types.

Euphemism

One is euphemism which is used to repress the blunt, unpleasant, and harsh expression. One function of euphemism is to express statements more reasonably. The other function is to mislead the public. Lutz gives an example to further illustrate his point. He asserts in 1984 the U. S. State Department decided that in its annual reports regarding the status of human rights in countries across the world, it would no longer use the word killing. Instead of word killing they will use phrases like unlawful activity or deprivation of life.

Jargon

The second form of doublespeak is the use of jargon. It is a use of professional terms, so that an outsider is not able to comprehend what it is about. Jargons are used to create a feeling of unfamiliarity among the general public.

Gobbledygook

The third form of doublespeak is gobbledygook meaning bombarding big words to the public that they are unable to understand. The use of complicated words creates a feeling of unease and complexity among the public.

Inflated Language

The last kind of doublespeak is the use of inflated language to demonstrate ordinary things. Lutz emphasizes that doublethink is deliberately created to make subjects obscure the real truth. The famous example of doublethink is stated by Orwell in *Nineteen Eighty-Four*. "War is Peace. Freedom is Slavery. Ignorance is Strength" (Orwell,1949).

Material and Methods

The research method used in this research study is qualitative in nature. It is solely based on close reading and textual analysis. The theoretical framework engaged in this research study is Fairclough's Critical Discourse Analysis. The primary source consulted for the research is text Bulawayo's *Glory*. Secondary sources include Orwell's text *Politics and English Language* and other text related articles. For meticulous analysis Critical Discourse analysis is incorporated to look into the lexical choices to investigate the usage of doublethink in the text and to trace out the sentences where language distortion is used responsible for the subjugation and subjectification of citizens of Jidada.

Results and Discussion

Euphemistic Use of Doublethink by Tuvius Delight Sasha

Firstly, doublethink is used euphemistically by Tuvius Delight Sasha who represents an act of Gukurahundi genocide and violence as a service to government. Gukurahundi genocide conducted by the Old Horse government in 1983 where thousands of innocents belonging to the Ndebele ethnic group were persecuted by the government. Elegy Mudidi, the Minister of Propaganda, praises this moment of madness and violence that took place in

1983. The Minister of Things, The Minister of Order, and The Minister of Defending who were part of this brutal genocide boasted cheerfully. They praised the role of Fifth Brigade in this genocide who got their training in North Korea.

Tuvius emphasizes many call the event of 1983 with different names but he declares this mass slaughtering and bloodshed an act of service to defend the Revolution. "Political language—and with variations this is true of all political parties, from Conservatives to Anarchists—is designed to make lies sound truthful and murder respectable" (Orwell,1946). Tuvius justifies the violence through the use of doublethink by declaring that even God rules with blood and wrath. Therefore, spilling blood is essential to give birth to a new nation. "And today they'll call the thing all sorts of queer names, I've even heard it called a genocide. But I myself call it service" (Bulawayo,2022).

Jargon and Gobbledygook use of Doublethink by Tuvius Delight Sasha

Doublethink is utilized in the form of a jargon and gobbledygook manner. Interestingly, the word Dissident is used for those who resisted and stood against the oppressive Old Horse government. Those who resisted the authoritarian rule were labeled as dissidents. When the Defenders were searching for the Dissidents the citizens of Jidada had no idea about the dissident and what it exactly meant. "We don't know, we haven't seen any Dissidents here, my sons, Uncle SaCetshwayo said" (Bulawayo,2022). Orwell employs pretentious diction must be avoided since it creates a gap in the meaning. The use of the word Dissident creates an atmosphere of unfamiliarity by the Defenders. The Commander asked the citizens of Jidada to show the Jidada Party Card in order to show their allegiance and loyalty to the Old Horse government. If they do not have the card, they are not the citizens of Jidada, they are Dissidents who work and support the Dissident Party. These Dissidents are the rebels who were declared as a threat to the Old Horse government. "It's not—we're not Dissidents, we're not terrorists" (Bulawayo,2022). Such kind of language abuse leads to discrimination and invites hazards and dangers.

Inflated Language use of Doublethink by Tuvius Delight Sasha

Doublethink is used in an inflated language manner when Tuvius popularizes the slogan of New Dispensation and frames the phrase and political narrative of free and fair credible elections. "The inflated style is itself a kind of euphemism" (Orwell,1946). After the Old Horse downfall, Tuvius Delight Shasha was declared as an interim president of Jidada. Jidada was completely engrossed with one slogan which was echoing everywhere. In every home, street, business, car, taxi, town, city center, rural area, school, beer hall, store, shopping mall, internet café, restaurant, church, brothel, funeral, government building, soccer match, beauty parlor. The popularized slogan has seeped into every possible imaginable space. This phrase or slogan was New Dispensation which was on the lips of the old and the young, the rich and the poor. Even it was said by those who understood it and those who didn't. Therefore, the believers of New Dispensation and those who were skeptical about it were alike.

Tuvius ingrained this slogan of New Dispensation in the subjects of Jidada hence it became ubiquitous spreading like a virus in every corner of Jidada. "Tuvy then went on to hire a lecturer in English from the University of Jidada to teach New Dispensation to say the phrase "New Dispensation" (Bulawayo,2022). Thus, everyone in Jidada starts singing a New Dispensation song. Orwell emphasizes language is used as an instrument in political discourse through the use of doublethink where subjects are inculcated with the grandiose idea that is often exaggerated in nature. Therefore, doublethink in terms of inflated language is employed by Tuvius to tell his subjects he is bowing the seeds of New Jidada where there

will be jobs, justice, and freedom. He will ensure an end to corruption and will conduct free and fair elections.

Orwell emphasizes that political leaders wear the garb of a maternal persona by abusing and corrupting the language. In reality, Tuvius Delight Sasha is a horrible tyrannical ruler who is a genocidist, controls the citizens of Jidada by ideologically manipulating them and tries to control the media. He illegally came into power after popularizing the political narrative of free fair credible elections. He installs illegal laws to exercise his full control over the citizens of Jidada and to treat them as subjects. "Words were weapons. Words were magic. Words were church. Words were wealth. Words were life" (Bulawayo 105). In the name of New Dispensation, he opens public toilets and again uses doublethink to manipulate the language. He asserts by opening public toilets he has opened new avenues of economic opportunity. "Our languages don't lie when they compel us to say things like: 'I am going to the toilet to do labour.' Because what, because it's essentially a type of work!" (Bulawayo,2022). Again, the language is abused to veil the truth by propagating contradictory beliefs to maneuver and exploit the subjects of Jidada as they cheered at the remarks of Tuvy.

Doublethink in Framing of Slogan

The framing of the slogan free and fair credible elections is nothing but a sham. It is another example of the paradox of doublethink. William Lutz in *Beyond Nineteen Eighty-Four: Doublespeak in a Post-Orwellian Age* emphasizes language is used to construct and control subjects. "If language can be used to control minds, then those who control language can control minds and ultimately control society" (Lutz,1989). Installing Tuvius as the President of Jidada was all pre-planned. A military coup is conducted in the name of defending the Revolution. However, its actual purpose is to sabotage the government of the Old Horse. Therefore, a political drama is staged where the subjects are made to believe that Tuvius will change the fate of Jidada. Therefore, he popularizes the political narrative of free and fair credible elections so that the citizens of Jidada can perceive him as a true Saviour. He is the one who rescued them from the oppressive regime of the Old Horse. "Only we have to convince Jidada of the exact opposite, which is that this is a New Dispensation election, which is #freefaircredible" (Bulawayo,2022).

The language is used in such a persuasive manner that the subjects are supposed to believe that President Goodwill Beta will win the elections. However, on election day, everything turned out the opposite and Tuvius was declared the President. Henceforth, it proves that using the political narrative of free and fair credible elections was just a formality to tell the world especially, the West that Jidada is a democratic country which in reality is not. Bulawayo through dramatic irony and satire unleashes the change that was meant to be done under the garb of New Dispensation. The old flag of Jidada is now removed and Tuvy's New Dispensation scarf is installed. The subjects of Jidada see a huge portrait of Tuvy which replaces the portrait of the Old Horse which once was used to be. "And we understand that the change that we believed was written on the wall, the change ... and wanted to see that the Sisters of the Disappeared and others have been questioning since the coup, was all but an illusion." (Bulawayo,2022).

Doublethink in Framing of the Title

Interestingly, Tuvius who is a coup conspirator in Jidada is hailed as the Saviour of the Nation. Orwell emphasizes the use of doublethink as euphemistic language is deliberately used to camouflage the evil picture depiction. It masks the actual reality and creates an illusion for the subjects where atrocity and oppression are covered in a veil through language abuse. Tuvius through language abuse projects his image as a Saviour that God has decreed

upon the citizens of Jidada. He is a Prophet of change that God has sent to emotionally charge the subjects of Jidada. He in his speech uses highly euphemistic and grandiose language to paint a picture of a glorious future for Jidada under the Tuvius leadership. However, the New Dispensation turns out to be Queuenation. Citizens in Jidada developed a sense of realization that the long queues present everywhere are not going to end soon. "The great enemy of clear language is insincerity. When there is a gap between one's real and one's declared aims, one turns as it were instinctively to long words and exhausted idioms, like a cuttlefish squirting out ink" (Orwell,1946). Citizens of Jidada were facing the same troubles of the past. They lined up years ago during the economic and inflation crisis under the Old Horse's autocratic rule. The citizens of Jidada were disoriented as they sat, squatted, leaned against walls, and even slept in queues. The Minister of Finance, Brilliant Nzinza, announced the hike in fuel prices overnight. Furthermore, a new tax on electronic transactions was introduced which further added to the financial burdens. "As the Savior was immersed in his bizarre program of what he and the Seat of Power touted as "The Reformation," life in Jidada only got bleaker and bleaker" (Bulawayo,2022). Not only this he declared himself as the President for Life. He imposes illegal laws and controls the media.

In reality, Tuvius as the Saviour of the Nation turns out to be the Oppressor of the Nation. Tuvius's portraits and his image are present everywhere throughout Jidada. His image practically seeps into every aspect of public life. From towering billboards to everyday items like banknotes, clothing labels, and postage stamps. His face becomes omnipotent and is present on the different mundane mediums that almost act like a deity watching over his subjects. He renamed every city after his name and soon there was Tuvy, Tuvy everywhere. Tuvius's tactic was to ensure his presence everywhere to outline he was living in the minds of the people of Jidada. If he is out of sight then he is out of mind and this will impact his rule over the people of Jidada.

Moreover, the Deputy Minister of Corruption keeps on upgrading Tuvius title. He is called an Enemy of Corruption, an Imposer of the Order, Winner of a Free and Fair Credible Election. This enhancement of the title is a constant reminder to the subjects of Jidada that Tuvius has absolute power. This prevalent display of his image serves as a constant reminder to the citizens of Jidada that his presence is ubiquitous. But also, it reminds them that they are under constant surveillance. Tuvius keeps an eye on every move of the subjects of Jidada. This action of Tuvius is in parallel with Orwell's Big Brother in *Nineteen Eighty-Four* who through a big telescreen watches everyone. Despite the universal presence of Tuvy's image the act of defiance and opposition boils gently especially, in the Other Country. Bulawayo terms Other Country as an online space to voice exasperation and criticisms against the government. They would never dare to express their dissent and frustration in the physical land.

Bulawayo refers to the physical land of Jidada as "Country Country," where citizens live in a more subdued and petrified manner. Since they cannot openly challenge the autocratic and oppressive regime of Tuvius Delight Sasha. In response to this online criticism, Tuvy has passed a series of orders that aim at tightening control over subjects of Jidada. "Tholukuthi, he passed a decree suspending basic rights. And another outlawing anti-state activity on the internet. He passed another decree banning newspaper, radio, and television stations deemed detrimental to the interests of the government" (Bulawayo,2022). Tuvius' series of titles such as Inventor of Scarf of Nation again depicts the paradox of doublethink. Tuvius wears the flag of Jidada as a scarf which embodies the image of national unity, solidarity, and patriotism. He utilizes the scarf as a talisman to get away from his actions that have dented national history and unity.

Doublethink in the Conceptualization of a Democratic Nation

It is important to notice that Jidada's appearance is depicted as a democratic nation in front of the entire world. But Jidada is to be transformed into a dystopian country. The government continuously uses violence and oppression to control the subjects. In *Politics and English Language* Orwell stresses different kinds of political words like democracy, socialism, and freedom are abused. He explores that in political discourse politicians use these kinds of words deliberately in an ambiguous manner and they are not genuinely committed to the true definitions of the words like democracy. "Words of this kind are often used in a consciously dishonest way" (Orwell,1946). Dr. Sweet Mother in her speech during the Independence Day celebration addresses the citizens of Jidada by asserting that Jidada has a profusion of democracy. However, she emphasizes that this democracy is violated by the citizens of Jidada like Sisters of the Disappeared. Therefore, she justifies the state's use of coercion and violence as essential to keep the subjects under control. Those who try to show resistance against the oppressive government like that of the Old Horse are labeled as allies of the West trying to sabotage the values of the Jidada.

The West has always been the flagbearer of democracy and is highly against totalitarian regimes. Elogy Mudidi, the Minister of Propaganda, encouraged building relations with the West since the Old Horse government had created tense relations with the West. To rebuild the relations with the West the Minister of Business advised Tuvius to bring reforms in the country. Especially, advocates human rights and puts emphasis on women's rights. To propagate freedom of speech to deal with the opposition. "A full and proper return to democracy. Free and fair elections. Prosperity for all. An end to all forms of violence, all of it. These are things that give the Westerners orgasms," the Minister of Business said" (Bulawayo,2022). Comrade Doctor advises putting an end to the sanctions which Jidada is suffering from. Tuvy needs to build the rhetoric of change to take West into full confidence. He urges that there is a need to build the narrative of a democratic country supporting the constitution and against corruption. However, the word democracy loses its original meaning when Tuvius Delight Sasha illegally becomes the President of Jidada. With his installment as the President an era of darkness begins. In his era, there was a blatant violation of women's rights. "Tholukuthi femals were violated in the queues" (Bulawayo,2022).

Women in Jidada are subject to assault and mistreatment which indicates the violation of their rights and dignity which was once promised by the government of Tuvius Delight Sasha. That promise was nothing but an illusion. Many of the citizens of Jidada expressed frustration and despair with the use of words like freedom, black power, independence, or democracy. They consider that such words have not brought drastic change or improvements in their lives. It has created a sense of disillusionment. Since, the wretched conditions in the city center, the neverending queues, unemployment, energy, and economic crisis create a harsh reality. Therefore, political words like democracy become meaningless. The inherent value of these ideals is challenged which does not result in dignity and reinforces oppression.

Both the Old Horse and Tuvius Delight Sasha are autocratic rulers. By definition of their tyrannical nature of ruling, they never call themselves a dictator. Bulawayo interestingly uses doublethink in the narration where the Old Horse who is called as Father of the Nation rules on his subjects for forty years like a true dictator. Similarly, Tuvius Delight Sasha starts calling himself the Saviour of the Nation or the President for Life and avoids using the word dictator for himself. During the Independence Day celebration, the Old Horse asserts his power and authority in the speech. He compares himself with Christ and embraces that he will resurrect many times just to continue his rule over Jidada. Therefore, the Father of The Nation who was once a liberator has turned into a war criminal by persecuting the Ndebele tribe. He silences the voice of the citizens of Jidada who showed resistance through torture and forcibly disappearing them. "But me I have died and ... I'll attend each and every one of

your funerals because you will all die and leave me here ruling in this beautiful land of the Fathers!" the Old Horse said, to more applause" (Bulawayo,2022). After the Old Horse's downfall when Tuvius becomes the President, he wishes to exercise full control over the subjects of Jidada without any intervention. First, he ingrains in the mind of the citizens of Jidada that he is the real Saviour, and the citizens of Jidada cheer at the toppling of the Old Horse government and look forward to a new beginning. Tuvius acknowledges the idea that to generate double revenue it is essential to put a series of tax burdens on the subjects of Jidada. He under the guise of New Dispensation controls his subjects and whoever tries to show an act of rebelliousness has to face the wrath of Tuvius.

Through doublethink, he covers the use of violence by using religion as a shield asserting that God in the Old Testament used power to punish the disobedient and acted as the vengeful figure. "Violence is our thing, our language" (Bulawayo,2022). Orwell in *Politics and the English Language* analyzes if language is utilized in a distorted or misleading manner then it can also corrupt thoughts. Henceforth, Tuvius tries to normalize violence and oppression through manipulative language schemes that reinforce the corrupted thoughts. The justification of the use of violence in the name of religion is employed to exercise full control over the subjects of Jidada. Tuvius shares his desire with Siri to exercise absolute control and power and Siri replies that he aspires to be a dictator. Tuvius uses doublethink and portrays himself as not a dictator but uses the phrase President for life to overcome the intense meaning of dictator. Tuvius deliberately uses euphemisms and uses the phrase President for Life to avoid the negative connotation attached to the word dictator. Since a dictator is not a legitimate ruler and is more totalitarian in nature. The phrase President for Life creates the impression that a leader has come into power through a democratic process and can ensure stability and prosperity under his leadership. "Thus, political language has to consist largely of euphemism, question-begging and sheer cloudy vagueness" (Orwell,1946).

Following this, Bulawayo exposes how politicians of Jidada continuously abuse language by employing doublethink in their respective discourse and rhetoric. An act of resistance against the tyrannical government is labeled as terrorism. Orwell in *Politics and the English Language* invites the reader to comprehend the use of doublethink in euphemism. It is used to conceal or obscure the evil picture by using verbose and complex fancy language to cover the discussion of controversial or unpleasant ideas. He gives an example where an English Professor tries to defend the autocratic government of Russia without directly asserting the killing of the opponents was the right action. In fact, he uses euphemistic language to defend the use of force and violence against political opponents who critique Russian totalitarianism. The violence is depicted as an essential element for societal progress and prosperity and this suppression of opposition is depicted as a temporary measure. The use of euphemistic language minimizes the negativity and softens the evil actions of the oppressive regime.

Bull of Ndebeleland is called Father Jidada since he envisioned Jidada's resistance movement against colonizers. After Independence, there was uncertainty as to who would be the leader of Jidada. Promise Horse, who is called the Old Horse, put emphasis on the progressive and brighter future of Jidada. He did not have true leadership qualities like Father Jidada. Though both leaders fought side by side, however, the Old Horse became power-hungry. He declares the Ndebele ethnic group the dissenters and terrorists to solidify his autocratic rule. Therefore, the Gukuruhundi massacre was carried out to silence the voices of those who resisted and were once called freedom fighters. "Yes, tholukuthi the Defenders of the Revolution and the Father of the Nation danced and leapt and howled and shrieked in victorious celebration, danced even as torrents of blood rain began to pour ... as bodies, and bodies" (Bulawayo 169). Just like in 1983 similarly, in 2019 the citizens of Jidada tried to show first an online resistance against the Tuvius government. Henceforth, the Tuvius government

started a crackdown against the online resistance and came up with illegal laws. He declared that all sorts of activism that would threaten his seat are labelled as dark forces. "He banned what he termed "queer oppositional tendencies," tholukuthi meaning activism, demonstrations, protests, and all and any political action considered hostile to the Seat and Party of Power, both in the Country Country and the Other Country alike" (Bulawayo,2022).

Tuvius spreads his reign of terror across Jidada by instilling fear among the subjects of Jidada. When Tuvius realizes that the subjects of Jidada are petrified of his existence he manipulates them by corrupting the language. He asserts and reassures his subjects that he does not act like a real crocodile. He is vegetarian and his teeth are false. He is a friendly and well-wisher of the subject of Jidada. Orwell explores how language is debased and deteriorated because politics is full of lies, hatred, and imprudence. The fear prevalent among subjects of Jidada about Tuvius tyranny is translated into a song. This song talks about a crocodile that will nibble and bite so beware of that crocodile. Bulawayo uses a crocodile as an animal persona to satirize the tyranny and oppression of Tuvius. Unconsciously, this song is learned by the younger generation and tends to transform into a national anthem. The children love to sing the song whether they understand it or not.

When Defenders stormed Uhuru Park the crowd dispersed gathered to remember those who had forcibly disappeared from Jidada. In this anarchy and terror, Destiny was killed by Commander Jambanja who showed resistance by using her voice. Destiny's mother Simiso with Golden Maseko's help made a landmark called Lozikeyi's Wall of the Dead. Here red butterflies were painted and the names of those people were written which were persecuted by the government. Tuvius government declared that the Wall of Dead was a massive propaganda to sabotage the image of the government internationally. Therefore, new illegal laws were devised to control the subjects. Tuvius autocratic regime takes a series of incessantly strict measures in order to prevent people from visiting the Wall of the Dead in Lozikeyi. Firstly, it was regarded as a crime to go to Lozikeyi to sketch or write on the wall. Since these measures failed to threaten the people, strong restrictions were installed. In particular, the non-residents were not allowed to come within a certain distance of the wall. Furthermore, when these measures proved insufficient. The tensions escalated further and the tyrannical government banned the use or sale of the red ink. Since red ink was usually used to paint the red butterflies on the wall. Not only this it also became illegal to have the skills of drawing a red butterfly. In addition, animals whose last names matched those on the Wall of the Dead were under investigation by the oppressive regime. This elucidates the illegal totalitarian regime is going to extreme lengths to possess complete control over the subject. Also, to forever silence the voices of subjects of Jidada by labeling them as dissidents or terrorists.

Doublethink in the Political Narrative of Old Horse

By looking into the speech of Old Horse addressing the subjects of Jidada. He in his speech blames the West for every social, political, and economic problem present in Jidada. He regards the opposition as having a nexus with the West and wants to oust him. He emphasizes that Sisters of the Disappeared are the allies of the West who want the illegal regime change in Jidada. He regards them as the transgressors and enemies of Jidada. Jidada under his forty years of rule is suffering from the economic crisis, energy crisis, unemployment, continuous oppression, and atrocity. However, the Old Horse by corrupting language asks a series of rhetorical questions from the citizens of Jidada gathered at Jidada Square about their progress and prosperity. "Are we not living in prosperity? Are we not the envy of less fortunate nations? Is anyone among you hungry? Or unfree? Or suffering? Or dissatisfied? Or poor? Or oppressed?" (Bulawayo,2022). He asks these questions because he knows that no one present there would ever dare to object or go against the Old Horse. It is

evident from the scene when twelve naked Sisters of the Disappeared disrupted the Old Horse speech and started raising slogans to bring back Jidada's disappeared citizens. These forcibly disappeared citizens once resisted the tyrannical rule of the Old Horse. "Bring back Jidada's Disappeared! –but softly, softly, ever so softly so the sound would not leave their teeth, because their fear was greater than their voices." (Bulawayo,2022). Therefore, the state of Jidada used manipulative language and force to silence the voice of the subjects by ingraining fear in them. So, they would never dare to talk against the oppressive regime of the Old Horse. He asks the subjects of Jidada to bow down with fear.

The Old Horse stresses for the smooth functioning of any regime it is a dire need to control the subjects by instilling fear and intimidation. Since he believes tyranny is the core element to crush the resistance. "I promise you once the governed lose their fear, then it's absolutely game over for the regime" (Bulawayo,2022). This is a clear use of doublethink by the Old Horse where he is making sure that his subjects living in fear and oppression are beneficial for the active working of the regime. George Orwell in *Politics and the English Language* explains the significance of the English language and its connection with politics that results in subject formation. He emphasizes that the destruction of language quality is not taking place naturally. The language is influenced by various factors such as politics and economics. Orwell emphasizes that clear and lucid language is needed for clear thinking. If language is not simple and clear then the destruction of language can result in the degeneration of society and political discourse as a complete whole. He analyzes how political speech is often engaged in defending actions that are intensely convoluted in nature. It is difficult to justify them morally or ethically.

Orwell further outlines that the use of euphemisms meaning substituted expressions or use of vague language are commonly employed in political discourse. It covers the harsh or extreme realities of certain actions. He gives various examples of the use of euphemistic language in order to describe atrocious actions. Such as the deliberate bombardment of unarmed villages which is termed as pacification. In a similar way, the forced displacement of millions of helpless peasant classes is termed as the transfer of population or rectification of frontiers. Orwell stresses that the use of euphemistic language creates camouflage and conceals the true nature of the actions. This use of euphemisms makes language more pleasing or less astonishing to the public. Furthermore, Orwell quotes an example where imprisonment without trial, execution, or sending people to screeching conditions is portrayed with phrases like removal of unreliable elements. Orwell explores that such language is deliberately shaped to reduce the severity of these actions and avoid crafting vivid mental images.

Conclusion

Doublethink is utilized as a powerful language tool which influences the thought process of the subjects of Jidada through verbal irony and framing of popularized slogans and political narratives to keep the subjects of Jidada under control. Orwell emphasizes doublethink in political discourse plays a significant role. Henceforth, the speeches of Jidada political leaders like Father of the Nation and Tuvius Delight Sasha have excessive use of euphemism, gobbledygook, and inflated style which are part of doublethink. It is used to maintain the status quo and to silence subjects of Jidada who show any act of defiance and resistance. The use of doublethink in the framing of slogans, titles, and political discourse to control the thought process of citizens of Jidada and to psychologically suppress them from committing any act of thoughtcrime. This research can be helpful for the other researchers in critical discourse analysis to look into how ideology shaped by distorted language results in the subjectification and functioning of dictatorial society.

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