

after this research. Hopefully the next research will explain largely regarding dictatorship.

Bibliography

- Adiyia, M. (1995). Comparative Research Grant. *Anthropology News*, 36(8), 43–43. <https://doi.org/10.1111/an.1995.36.8.43.1>
- Albloly, A. M., & Nour, H. S. M. (2019). *The Portrayal of Political Symbolism in George Orwell Writings: With Reference to “ Animal Farm ” and “ Nineteen Eighty - Four ”* Assistant Professor , Najran University : College of Sciences & Arts – Sharurah Associate Professor , University of Khartoum. 6(09), 5642–5648. <https://doi.org/10.18535/ijsshi/v6i9.04>
- Ankersmit, F. (2010). Truth in history and literature. *Narrative*, 18(1), 29–50. <https://doi.org/10.1353/nar.0.0039>
- Bukhari, S. A. (2011, November 21). SSRN. Retrieved September 25, 2019, from SSRN: https://papers.ssrn.com/sol3/papers.cfm?abstract_id=1962328
- Burgess, A. (2019, February 1). *britannica.com*. Retrieved September 25, 2019, from Encyclopædia Britannica: <https://www.britannica.com/art/novel>
- Bryant, A., Black, A., Land, F., & Porra, J. (2013). *Information systems history: What is history what is IS history What IS history and why even bother with history*. *Journal of Information Technology*, 28(1), 1–17. <https://doi.org/10.1057/jit.2013.3>
- Carr, E. H. (1962). *What is History?* (Vol. 67; R. W. Davies, Ed.). Retrieved from <http://abuss.narod.ru/Biblio/eng/carr.pdf>

- Chapman, S. (2009). "How could you tell how much of it was lies?" The controversy of truth in George Orwell's: Nineteen eighty-four. *Journal of Literary Semantics*, 38(1), 71–86. <https://doi.org/10.1515/jlse.2009.004>
- Crossmann, A. (2020). An Overview of Qualitative Research Methods. Retrieved May 31, 2020, from Thoughtco website: <https://www.thoughtco.com/qualitative-research-methods-3026555%0A%0A>
- D'haen, Theo, César Domínguez and Mads Rosendahl Thomsen, eds. (2013). *World Literature. A Reader*, London & New York: Routledge
- Domínguez, C., Saussy, H., & Villanueva, D. (2014). Introducing Comparative Literature. In *Introducing Comparative Literature*. <https://doi.org/10.4324/9781315770987>
- Endaswara, S. (1994). *Metodologi Penelitian Sastra*. Yogyakarta: CAPS (Center for Academic Publishing Service).
- Encyclopædia Britannica. (2017). *Russian Civil War*. Retrieved January 22, 2020, from Encyclopædia Britannica, inc. website: <https://www.britannica.com/event/Russian-Civil-War>
- Eagleton, T. (2005). *The English Novel: An Introduction*. Retrieved from <http://shiraz.fars.pnu.ac.ir/Portal/File/ShowFile.aspx?ID=b3c96146-e14b-49ac-8174-91a12ccf5342>
- Flewers, P. (2014). Stalin and the Great Terror: Politics and Personality in Soviet History. *Master of the House*, 166–202. <https://doi.org/10.12987/yale/9780300110661.003.0005>
- Gall, M. D., Gall, J. P., & Borg, W. R. (2003). *Educational Research an Introduction 7Th Edition (7th ed.)*. Allyn & Bacon.

- Gersovitz, M., & Kriger, N. (2013). What is a civil war? A critical review of its definition and (econometric)consequences. *World Bank Research Observer*, 28(2), 159–190. <https://doi.org/10.1093/wbro/lkt005>
- Gregory, P., & Harrison, M. (2014). *Allocation under Dictatorship : Research in Stalin ' s Archives*. (February 2005), 1938–1941. <https://doi.org/10.1257/002205105774431225>
- Harrison, C., & Spiropoulou, A. (2015). Introduction: History and Contemporary Literature. *Synthesis: An Anglophone Journal of Comparative Literary Studies*, 0, 109–124.
- Hingley, R. F. (2020). *Joseph Stalin: Premier of Soviet Union*. In Britannica. Retrieved from <https://www.britannica.com/biography/Joseph-Stalin>
- Iswanto. (1994). *Penelitian Sastra*. In S. P. UGM, *Teori Penelitian Sastra* (pp. 81-83). Yogyakarta: Masyarakat Poetika Indonesia.
- Keller, B. (1989, February 4). Major Soviet Paper Says 20 Million Died As Victims of Stalin. *New York Times*. Retrieved from <https://www.nytimes.com/1989/02/04/world/major-soviet-paper-says-20-million-died-as-victims-of-stalin.html>
- Laqueur, W. (1967). Literature and the Historian. *Journal of Contemporary History*, 2(2), 5–14. <https://doi.org/10.2307/2712232>
- Lowne, C. (2020). Nineteen Eighty-four. Retrieved November 7, 2020, from Encyclopædia Britannica website: <https://www.britannica.com/topic/Nineteen-Eighty-four>
- Mayrl, W. W. (1978). *Genetic structuralism and the analysis of social consciousness. Theory and Society*, 5(1), 19–44. <https://doi.org/10.1007/BF01880859>

- McCrum, R. (2009). *The masterpiece that killed George Orwell*.
<https://www.theguardian.com/books/2009/may/10/1984-george-orwell>
- Muniroch, S. (2011). *Understanding Genetic Structuralism From Its Basic Concept*. LINGUA: Jurnal Ilmu Bahasa Dan Sastra, 2(1).
<https://doi.org/10.18860/ling.v2i1.560>
- Mukherjee, U. (2014). The Development of Socio-Cultural Society in Orwell's 'Nineteen Eighty Four'. *IOSR Journal of Humanities and Social Science*, 19(1), 12–16. <https://doi.org/10.9790/0837-19171216>
- Nayak, S. K. (2017). Understanding Comparative Literature. *International Journal of Trend in Scientific Research and Development (IJTSRD)*, 1(6), 953–968.
- Newsinger, J. (2018). '2+2=5': *Orwell, Nineteen Eighty-Four, and the New Left*.
- Orwell, G. (1949). *Nineteen Eighty-Four*. Retrieved from <https://www.planetebook.com/free-ebooks/1984.pdf>
- Pickvance, C. (2005). *The four varieties of comparative analysis: the case of environmental regulation*. Paper for Conference on Small and Large-N Comparative Solutions, University of Sussex, (September), 22–23. Retrieved from <http://eprints.ncrm.ac.uk/57/1/chrispickvance.pdf>
- Rahman. F. (2019). "Save the world versus man-made disaster: A cultural perspective," in IOP Conference Series: Earth and Environmental Science.
- Rafiq, M. (2016, February 27). *Hubpages*. Retrieved September 25, 2019, from Hubpages.com: <https://hubpages.com/literature/Definition-Elements-of-a-Novel>

- Remak, Henry H.H. (1961). "Comparative Literature: Its Definition and Function." *Comparative Literature: Method and Perspective*. Eds. Newton P. Stallknecht and Horst Frenz. Carbondale: Southern Illinois University Press. 3–57.
- Real, M. C. (2015). *Stalin's Leadership of the Soviet Union*. Filipino: Mindanao State University.
- Rieber, A. J. (2003). Civil Wars in the Soviet Union. *Kritika*, 4(1), 129–162.
<https://doi.org/10.1353/kri.2003.0012>
- Rissanen, K. (2014). *Nineteen Eighty-Four and the Ideology of Hate*.
- Rowbotham, S. (1974). *Hidden from History. Rediscovering Women in History from the 17th Century to the Present*. Pantheon Books. New York.
- Sabha, M. R. (2015). *The Relationship among the Past, the Present and the Future Scenario: A Critical Study of George Orwell's 1984*. International Knowledge Sharing Platform, 192-198.
- Sahin, E. (2016). On Comparative Literature. *International Journal of Literature and Arts*, 4(1–1), 5–12.
<https://doi.org/10.11648/j.ijla.s.2016040101.12>
- Stal, M. (2013). *Psychopathology of Joseph Stalin*. *Scientific Research*, 1-4.
- Thorp, M. R. (1984, January 1). *The Dynamics of Terror in Orwell's 1984*. *BYU Studies Quarterly*, 24(1), 3-17.
- Trueman, C. N. (2015). *The Russian Civil War*. Retrieved from The History Learning Site website: <https://www.historylearningsite.co.uk/modern-world-history-1918-to-1980/russia-1900-to-1939/the-russian-civil-war/>
- Wellek, R., & Warren, A. (1949). *Theory of Literature*. New York: Harcourt.

- Wellek, R. Warren, A. (2014). *Teori Kesustraan*. Jakarta: Gramedia Pustaka Utama.
- Wilber, J. (2018). *A Historical Analysis of George Orwell's 1984*.
<https://owlcation.com/about-us>
- Yeo, M. (2016). *Propaganda and Surveillance in George Orwell 's Nineteen Eighty-Four : Two Sides of the Same Coin Propaganda and Surveillance in George Orwell 's Nineteen Eighty-Four : Two Sides of the Same Coin*. (January 2010).
- Yun-fei, D. (2016). *The Tragedy of Winston Smith - A Naturalistic Perspective of Nineteen Eighty- Four*. 7(4), 176–180.
- Zimmerman, M. (2013). *Lucien Goldmann: from dialectical theory to genetic structuralism*. 23, 151–182.

APPENDICES

Appendix 1

Biography of George Orwell



George Orwell, (25 June 1903 – 21 January 1950) has proved to be one of the twentieth century's most influential and thought provoking writers. His relatively small numbers of books have created intense literary and political criticism. Orwell was a socialist, but at the same time he did not fit into any neat ideology. At times, he exasperated the more doctrinaire left wingers with his enthusiasm for taking opposing views. He was foremost a political writer, but for Orwell his object was not to promote a certain point of view, but to arrive at the truth; exposing the hypocrisy and injustice prevalent in society.

Orwell had a fascinating life story. Brought up by in a poor, aspiring middle class family, Orwell was educated at Eton and left with firmly held

“middle class” values, but at the same time a sense of unease with his social position. For want of a better job, Orwell took a job with the Burmese civil service. It was here in Burma, that Orwell would begin to assert his independence from his privileged upbringing. Revealingly, Orwell later told how he found himself rooting for the local population, and despising the Imperial ideology which he represented. He resigned from his position in 1927. In an essay Shooting the Elephant he describes his feelings on Burma:

“Theoretically and secretly of course, I was always for the Burmese and all against the oppressors, the British. As for the job I was doing I hated it more bitterly than I can perhaps make clear” (1)

It was in the nature of George Orwell to try and see a situation from other people’s point of view. He was unhappy at accepting the conventional social wisdom. In fact, he grew to despise his middle class upbringing so much he decided to spend time as a tramp. He wanted to experience life from the view of the gutter. His vivid experiences are recorded in his book “Down and out in Paris and London”. No longer could Orwell be described as a “Champagne Socialist”; by living with the poorest and underprivileged, he gained a unique insight into the practical workings of working class ideas and working class politics.

In the middle of the great depression, Orwell undertook another experience travelling to Wigan; an industrial town in Lancashire experiencing the full effects of mass unemployment and poverty. Orwell freely admitted how, as a young child, he was brought up to despise the working class. He vividly tells how he was obsessed with the idea that the working classes smelt:

“At a distance.. I could agonise over their sufferings, but I still hated them and despised them when I came anywhere near them.” (2)

The Road to Wigan Pier offered a penetrating insight into the condition of the working classes. It was also a right of passage for Orwell to live amongst the people he had once, from a distance, despised. The Road to Wigan Pier inevitably had a political message; but characteristically of Orwell it was not all pleasing to the left. For example, it was less than flattering towards the Communist party. This was despite the book being promoted by a mostly Communist organisation – The Left Book club.

It was fighting in the Spanish Civil war that Orwell came to really despise Communist influences. In 1936, Orwell volunteered to fight for the fledgling Spanish Republic, who at the time were fighting the Fascist forces of Gen Franco. It was a conflict that polarised nations. To the left, the war was a symbol of a real socialist revolution, based on the principles of equality and freedom. It was for these ideals that many international volunteers, from around the world, went to Spain to fight on behalf of the Republic. Orwell found himself in the heart of the Socialist revolution in Barcelona. He was assigned to an Anarchist – Trotskyist party – P.O.U.M. More than most other left wing parties, they believed in the ideal of a real Marxist revolution. To members of the P.O.U.M, the war was not just about fighting the Fascist menace but also delivering a Socialist revolution for the working classes. In his book, “Homage to Catalonia” Orwell writes of his experiences; he notes the inefficiency with which the Spanish fought even wars. He was enthused by the revolutionary fervour of some of his party members; however, one of the overriding impressions was his perceived betrayal of the Republic, by the Stalinist backed Communist party.

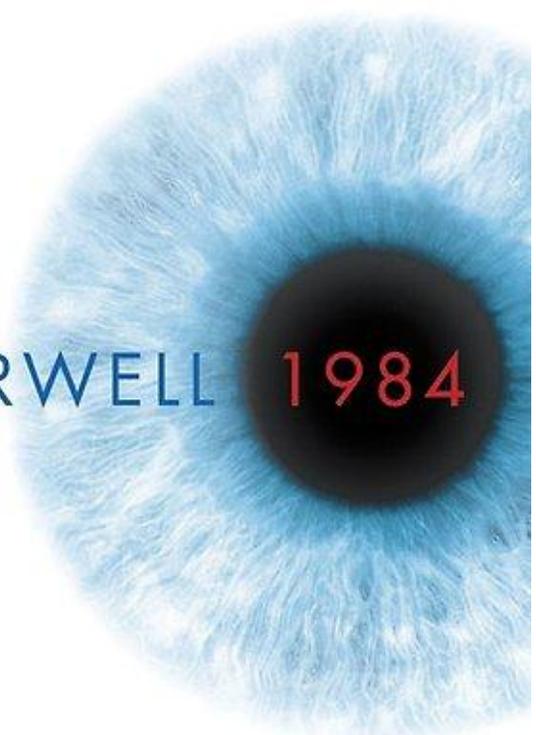
“The Communists stood not upon the extreme Left, but upon the extreme right. In reality this should come as no surprise, because the tactics of the Communist parties elsewhere” (3)

Unwittingly he found himself engaged in a civil war amongst the left, as the Soviet Union backed Communist party turned on the Trotskyite factions like P.O.U.M. In the end, Orwell narrowly escaped with his life, after being shot in the throat. He was able to return to England, but he had learnt at first hand how revolutions could easily be betrayed; ideas that would later shape his seminal work "Animal Farm"

During the war Orwell was declared unfit for active duty. He actively supported the war effort (He didn't wait for the Soviet Union to enter like some communists). Two great novels of Orwell were "Animal Farm" and "1984". Animal Farm is a simple allegory for revolutions which go wrong, based primarily on the Russian revolution.

Appendix 2

Summary of The Novel



GEORGE ORWELL 1984

Winston Smith is a low-ranking member of the ruling Party in London, in the nation of Oceania. Everywhere Winston goes, even his own home, the Party watches him through telescreens; everywhere he looks he sees the face of the Party's seemingly omniscient leader, a figure known only as Big Brother. The Party controls everything in Oceania, even the people's history and language. Currently, the Party is forcing the implementation of an invented language called Newspeak, which attempts to prevent political

rebellion by eliminating all words related to it. Even thinking rebellious thoughts is illegal. Such thoughtcrime is, in fact, the worst of all crimes.

As the novel opens, Winston feels frustrated by the oppression and rigid control of the Party, which prohibits free thought, sex, and any expression of individuality. Winston dislikes the party and has illegally purchased a diary in which to write his criminal thoughts. He has also become fixated on a powerful Party member named O'Brien, whom Winston believes is a secret member of the Brotherhood—the mysterious, legendary group that works to overthrow the Party.

Winston works in the Ministry of Truth, where he alters historical records to fit the needs of the Party. He notices a coworker, a beautiful dark-haired girl, staring at him, and worries that she is an informant who will turn him in for his thoughtcrime. He is troubled by the Party's control of history: the Party claims that Oceania has always been allied with Eastasia in a war against Eurasia, but Winston seems to recall a time when this was not true. The Party also claims that Emmanuel Goldstein, the alleged leader of the Brotherhood, is the most dangerous man alive, but this does not seem plausible to Winston. Winston spends his evenings wandering through the poorest neighborhoods in London, where the proletarians, or proles, live squalid lives, relatively free of Party monitoring.

One day, Winston receives a note from the dark-haired girl that reads "I love you." She tells him her name, Julia, and they begin a covert affair, always on the lookout for signs of Party monitoring. Eventually they rent a room above the secondhand store in the prole district where Winston bought the diary. This relationship lasts for some time. Winston is sure that they will be caught and punished sooner or later (the fatalistic Winston knows that he has been doomed since he wrote his first diary entry), while Julia is more pragmatic and optimistic. As Winston's affair with Julia progresses, his hatred

for the Party grows more and more intense. At last, he receives the message that he has been waiting for: O'Brien wants to see him.

Winston and Julia travel to O'Brien's luxurious apartment. As a member of the powerful Inner Party (Winston belongs to the Outer Party), O'Brien leads a life of luxury that Winston can only imagine. O'Brien confirms to Winston and Julia that, like them, he hates the Party, and says that he works against it as a member of the Brotherhood. He indoctrinates Winston and Julia into the Brotherhood, and gives Winston a copy of Emmanuel Goldstein's book, the manifesto of the Brotherhood. Winston reads the book—an amalgam of several forms of class-based twentieth-century social theory—to Julia in the room above the store. Suddenly, soldiers barge in and seize them. Mr. Charrington, the proprietor of the store, is revealed as having been a member of the Thought Police all along.

Torn away from Julia and taken to a place called the Ministry of Love, Winston finds that O'Brien, too, is a Party spy who simply pretended to be a member of the Brotherhood in order to trap Winston into committing an open act of rebellion against the Party. O'Brien spends months torturing and brainwashing Winston, who struggles to resist. At last, O'Brien sends him to the dreaded Room 101, the final destination for anyone who opposes the Party. Here, O'Brien tells Winston that he will be forced to confront his worst fear. Throughout the novel, Winston has had recurring nightmares about rats; O'Brien now straps a cage full of rats onto Winston's head and prepares to allow the rats to eat his face. Winston snaps, pleading with O'Brien to do it to Julia, not to him.

Giving up Julia is what O'Brien wanted from Winston all along. His spirit broken, Winston is released to the outside world. He meets Julia but no longer feels anything for her. He has accepted the Party entirely and has learned to love Big Brother.