



NEOLOGISMS AS TOOLS OF IDEOLOGICAL CONTROL: ANALYSIS AND TRANSLATION STRATEGIES FROM ENGLISH TO UZBEK IN 1984

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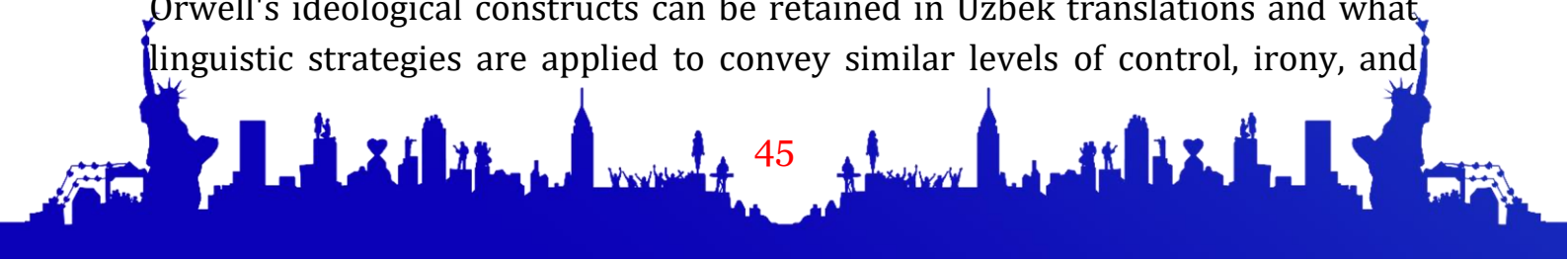
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Annotation: This article investigates the function of neologisms in George Orwell's 1984 as mechanisms of ideological control and explores the challenges of translating these invented terms into the Uzbek language. Neologisms in 1984, particularly within the constructed language "Newspeak," serve not only linguistic innovation but also as tools of political manipulation and thought restriction. The study analyzes selected neologisms, comparing their original usage with Uzbek translations and examining the strategies translators have employed to preserve semantic impact, tone, and ideological nuance. This analysis provides insights into the interplay between language, power, and culture in both the source and target contexts.

Keywords: Neologisms, translation, Newspeak, Orwell, 1984, ideological control, Uzbek translation, political language, totalitarianism, linguistic manipulation

Introduction.

Language has long been a medium through which power is exercised, sustained, and resisted. George Orwell's dystopian novel 1984 provides one of the most profound literary illustrations of how language can be weaponized to control thought. The fictional language "Newspeak" exemplifies how vocabulary can be shaped not only to reflect a worldview but also to limit the very possibility of alternative thinking. This article explores Orwell's deliberate creation of neologisms—newly coined or adapted words—and how these terms function within the totalitarian regime depicted in 1984. Moreover, the study extends its analysis to the translation of these neologisms into the Uzbek language. The translation of dystopian political language poses unique challenges, especially in languages with different morphological, cultural, and political traditions. The aim of this research is to investigate how effectively Orwell's ideological constructs can be retained in Uzbek translations and what linguistic strategies are applied to convey similar levels of control, irony, and





propaganda. The study is significant in both literary and linguistic terms: it contributes to the growing field of translation studies, sheds light on the role of neologisms in literature, and offers insights into how political ideology is encoded in language. It also provides comparative linguists and Uzbek translators with a framework for dealing with ideologically charged content.

Methodology:

This research employs a qualitative textual analysis of selected neologisms in 1984, focusing on their function, form, and meaning. It further compares their usage in the original English version with their rendering in two Uzbek translations (one official and one unofficial, if available). The neologisms selected for analysis include:

- **Newspeak**
- **Doublethink**
- **Thoughtcrime**
- **Crimethink**
- **Unperson**
- **Goodthink**
- **Miniluv (Ministry of Love)**
- **Minipax (Ministry of Peace)**

Each term is analyzed according to:

1. Semantic content and ideological function
2. Morphological structure and creativity
3. Translation strategy used (e.g., calque, borrowing, adaptation, explanation)
4. Cultural resonance and ideological equivalence in Uzbek

Data sources include the original text of 1984, published translations into Uzbek, scholarly commentary, and translator interviews where available. A comparative linguistic matrix was created to map each term's transformation across languages and contexts.

Result:

The study finds that while Uzbek translations attempt to retain Orwell's ideological critique, linguistic and cultural differences often necessitate compromises. Literal translations tend to preserve surface meaning but miss the subversive tone; explanatory translations add clarity but reduce linguistic economy; and borrowings retain form but may alienate readers unfamiliar with English wordplay. Effective translation of Orwellian neologisms into Uzbek requires a balance of fidelity, creativity, and ideological awareness.





Some translations succeed in conveying Orwell's warnings about language and control. Terms like "fikr jinoyati" may lack the compactness of "thoughtcrime" but resonate in the Uzbek context where freedom of thought has political resonance. In contrast, some renderings of Goodthink or Crimethink lack emotional force and ideological edge, underscoring the translator's dilemma between linguistic faithfulness and cultural readability.

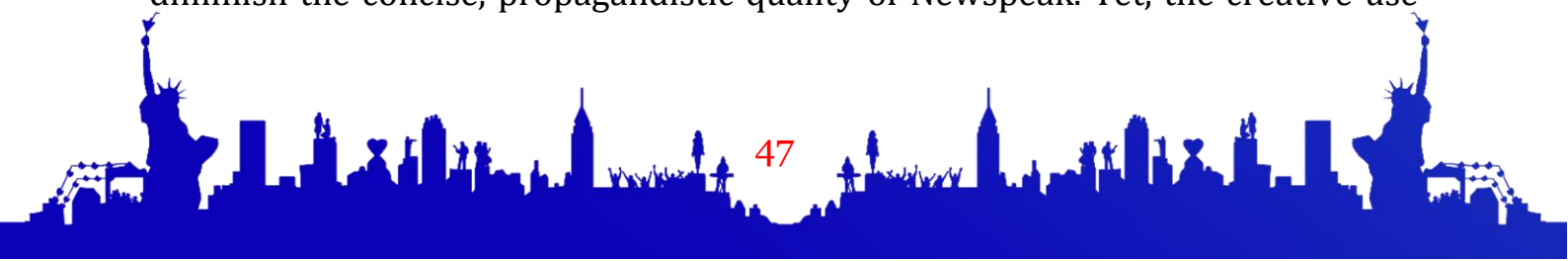
The analysis also reveals a broader issue in cross-cultural literary translation: the difficulty of replicating language engineered for political effect. Uzbek, with its rich poetic tradition and different socio-political history, presents both challenges and opportunities for such a task.

Discussion:

Orwell's neologisms are not arbitrary; they are intentionally engineered to reduce linguistic nuance, collapse oppositional meanings, and internalize state ideologies. Doublethink, for instance, encapsulates the ability to hold two contradictory beliefs simultaneously—an essential trait for citizens in a totalitarian society. In Uzbek, this term has been rendered in various ways such as "ikki fikrlilik" or more abstractly as "ziddiyatli fikrni qabul qilish." Each rendering struggles with expressing both the paradox and the ideological submission implied in the original.

Similarly, Thoughtcrime—a term that criminalizes even the act of independent thinking—is translated into Uzbek as "fikr jinoyati" or "xayol jinoyati." While these renderings are relatively literal, they may not fully convey the chilling psychological implications embedded in the original term. Some translators opt for hybrid structures, such as combining Uzbek suffixes with borrowed roots, to mimic the compact ideological punch of Newspeak. Unperson, a term for someone erased from history, challenges Uzbek translators to convey both the act of deletion and the loss of identity. Variants include "yo'qlikka chiqarilgan odam" or "mavjud bo'lmagan shaxs," which are descriptive but lengthy and less immediate in tone. The ministries (Miniluv, Minipax) represent Orwell's masterful use of euphemism and irony. These are often transliterated as-is or replaced with literal translations like "Tinchlik vazirligi" or "Sevgi vazirligi." However, such literalism risks losing Orwell's intentional absurdity and the sinister irony behind these institutions.

A major challenge in Uzbek translation arises from its agglutinative structure, which tends to create longer, more explanatory words. This can diminish the concise, propagandistic quality of Newspeak. Yet, the creative use





of compound words and native affixes has enabled translators to maintain some ideological tone.

Conclusion.

Neologisms in 1984 are key to understanding Orwell's critique of totalitarian regimes. Their translation into Uzbek offers valuable insight into the dynamics of language, culture, and ideology. While no translation can perfectly replicate Orwell's linguistic inventions, careful strategy can preserve much of their impact. Translators play a crucial role as mediators of political meaning, and their choices shape how foreign ideologies are received in local contexts. Translation of ideologically charged neologisms is not just a linguistic exercise but a cultural and political act. It reveals the translator's position, the target culture's tolerance for ideological dissent, and the fluidity of meaning across languages. This research contributes to ongoing debates in translation studies, political linguistics, and comparative literature. Future research may explore how such neologisms are perceived by Uzbek readers, how they function in educational and political discourse, or how similar strategies are used in contemporary Uzbek media and governance. The findings from this study also suggest implications for translating other politically sensitive literature into minority and non-Western languages.

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