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The Role of Deontic Modality in Constructing Dystopian Fiction: A Cognitive Stylistic Analysis of Orwell's 1984

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Abstract:

This research analyzes the influence of deontic modality as one of the linguistic world-building tools of the dystopian text world in George Orwell's *1984* (1949) within the framework of cognitive stylistics. Based on Simpson (1993) on modality framework, the research examines how the linguistic expressions of obligation, prohibition, and permissions serve as a control and ideological justification mechanism in the novel. The analysis shows how Orwell's use of deontic modality goes beyond actions and encompasses thoughts, feelings, and perceptions, forcing the thorough internalization of the obedience. Through the analysis of the passages of 1984, the research shows the use of modal verbs like must, should, and was to be as a means of encoding ideological imperatives, move control to self-preoccupation as well as blur the distinction between external and internal control.

The research concludes that the deontic modality impacts the cognitive framework of the reader concerning the presentation of authority, control, and resistance, so that, illustrating how language constructs and maintains a totalitarian grip on Orwell's dystopian world.

Keywords: Deontic Modality, Cognitive Stylistics, Dystopian Fiction, Linguistic World-Building, Obligation and Prohibition, 1984 novel

1- Introduction:

"It was a bright cold day in April, and the clocks were striking thirteen" (Orwell, 1949)

With this uneasily simple but unsettling sentence, Orwell immediately signals a world that differs from what is regarded normal modes of expressing time in the real world. The nonstandard notion of time challenges the reader's assumption—"the clocks were striking thirteen." The opening sentence in the novel creates the need for the reader to mentally transition to a world governed by different sets of principles. World-building is contained in this powerful sentence as

words are used to build complex fictional worlds. In addition, language also becomes a world building tool in 1984. The Party employs language, especially the deontic modality (expressions of obligation, prohibition and permission) to control not only the behavior but also the perceptions and thoughts of its citizens. This is the linguistic domination the main focus of the creation of the dystopian world where the line between outer control and internal obedience is indistinct. Within dystopian fiction, such a world-building strategy is essential for setting the background and creating systems that depart markedly from current societal norms (Al-Saedi, 2025).

World-building is the development of comprehensive fictitious frameworks where narrative actions take place (von Stackelberg & McDowell, 2015; Gebauer, 2021); it also includes the politics, culture, psychology as well as time that shapes the essence of a character (Wolf, 2012,). Unlike traditional fiction, the worlds constructed in dystopian novels are often accompanied by some form of control, resistance, and restricted perception of the truth. Such fictional constructions are cognitively complex and therefore there is a need to have a systematic approach to explain how readers go about the mental construction of such worlds.

Dystopian fiction is a warning mirror that reveals the dangers of society through the construction of language. It also encourages critical thinking concerning the consequences of human decisions and systems that regulate society (Alfes et al., 2021). Furthermore, the various issues that affect contemporary societies make dystopian fiction more realistic and relevant to most people (Cavacanti, 2000). The dystopian fiction introduces the readers to a new world they are not used to. In the same sense, linguistic world-building is essential to constructing a text world in dystopian fiction (Stockwell, 2000).

The modality in a constructed language significantly determines how possible and even the control and authority are constructed and perceived cognitively by the readers. Modality is the expression of attitudes, responsibilities, and chances in language (Simpson, 1993). More specifically, according to Simpson (1993), the deontic modality meaning duty, permission, and prohibition is of importance in the expression of the power and the ideological articulation of control. Modal expression of control in 1984 is the control of individual thought in the enforcement of the party's control over free actions and the control behaviour. From a cognitive stylistic approach, the language portrays the world of control and domination of the compulsive system. This highlights the oppressive rationale of the dystopian system.

This research explores the linguistic and cognitively mediated deontic modality (the manifestation of obligation, permission, and prohibition) in the construction and reinforcement of dystopia in Orwell dystopian novel 1984 through the framework of Simpson (1993) modality.

1.2 Statement of Problem:

The scholarship on dystopia focuses too much on the political and socio-political debates while missing the construction of language strategies that build up the dystopian world. This gap will be addressed by focusing upon cognitive linguistic elements such as deontic modality, which make up the building in constructing the dystopian world. This contributes to stylistic study as it explains the complex interaction between language, creativity, thinking, and the critique of society. In

addition, it illustrates the importance of deliberate linguistic choices: terminology, syntactic structures, and discourse patterns, which are necessary for the rebuilding and reconstruction of the dystopian societies in which these stories are set. Addressing this unaddressed aspect, the study broadens the current dystopian critique and reinvents it in the perspective of the cognition, language structure, and stylistics of the reader.

1.3 Aims of the research:

The research aims to:

1-To analyze how the world-building of dystopian worlds in 1984 novel is done through the use of distinctive linguistic strategies.

2-To investigate the role of deontic modal worlds in the contribution of dystopian control and resistance in 1984 novel.

1.4 Research Questions:

The current research is guided by the following questions:

1-How is 1984 novel linguistically characterized by distinctive world-building strategies?

2-How do deontic modal worlds contribute to the representation of dystopian control and resistance in 1984 novel?

2. Literature Review:

2.1 Dystopia and Dystopia Fiction:

This section discusses the source and operational definitions of dystopia and dystopian fiction as a subgenre of literature. Dystopia, according to *The New Oxford Dictionary*, is "an imagined place or scenario in which everything is as bad as possible" (Pearshall, 1998). Equally important, several definitions of dystopia are connected to fictional works; according to Sargent (2013), dystopia is a non-existent society depicted in substantial detail and often placed in time and location that the author meant a contemporary reader to perceive as considerably worse than the society in which the reader lived (Sargent, 2013). Moreover, dystopia first arose as a genre or narrative style of literature in the twentieth century, and it became trendy in the years following World War II. Science fiction dystopian narratives show fictitious worlds, nations, and communities, usually dictatorial and degraded, in which individuals live dehumanized and frequently terrifying existences (Moylan, 2000).

In addition, dystopian fiction has long reflected societal fears and critiques of oppression. Moylan (2000) states that the horrors of the twentieth century are primarily to blame for the rise of dystopian literature. This fictional underside of the utopian imagination had more than enough fertile ground to grow on due to a century of exploitation, state violence, war, genocide, disease, famine, ecocide, depression, debt, and the steady destruction of humanity caused by the buying and selling of everyday life (Moylan, 2000).

Dystopia and science fiction set their stories in the future, rely on extrapolations of human behavior and social structures, deep character development in favor of compelling fictional societies, and make extensive use of both real and created technology. However, both genres began to distinguish themselves in the eighteenth century (Sisk, 1997; Zaidi, 2019). In the same way,

dystopian literature is defined as writing that directly contrasts utopian philosophy, warning of the possible disastrous effects of unrestricted utopianism. According to Stock (2019), dystopia fiction is seen as a form of "world-building," an imagined location or society rather than a narrative genre of fiction (Stock, 2019). This claim indicates that in dystopian fiction, the construction of the fictional world often takes precedence over the plot itself. This point supports the focus of this study, as it emphasizes how dystopian texts rely heavily on linguistic strategies to build dystopian worlds.

According to Truby (2008), novels show a fictional world, not the real world. The narrative of the world is not life as humans imagine it. However, it condenses and enhances human life to help viewers understand life (Truby, 2008). Fictional worlds, whether they serve as imaginative equivalents or representations of the real world, are mentally constructed by readers as spatially extended environments that exist over time and provide a habitat for a population of living entities (Ryan, 2001). A fictional world can be created in a variety of ways. In order to create a new world, the author can first create new languages before creating a setting (Ekman, 2013).

3. Research Methodology:

Deontic modality is one of the main tools used to create the dystopian world of the Party in 1984. The modal verbs like must, should, and may are not only that but they determine the cognitive and emotional scenery of the characters. Indicatively, the fact that the phrase demands external obedience, like the one where he says "*You must love Big Brother* (p. 355)" does not only imply that, but it also dictates that feelings are to be obeyed internally making the world a place where even emotions are manipulated. A speaker's sense of obligation, desire, or certainty concerning certain propositions can be conveyed through the four modal systems in English (Deontic, Boulomaic, and Epistemic, including Perception) (Gibbons & Whiteley, 2018). Therefore, modality is a term that describes 'attitudinal' aspects of language. Additionally, according to Simpson (1993), modality refers to a speaker's attitude toward the truthfulness of a proposition presented in a statement. It also includes how they feel about what that statement is describing (Simpson, 1993).

Consequently, according to Fowler (1986), modal commitment can be communicated in several linguistic ways, including modal auxiliaries, such as "*must*," "*might*," "*may*," "*shall*," "*should*," "*will*," "*needs to*," "*ought to*," modal adverbs (or sentence adverbs) such as "*probably*," "*maybe*," "*perhaps*," "*certainly*," evaluative adjectives and adverbs such as "*regrettably*," "*luckily*," "*fortunate*," and many others. These generic phrases assert broad and comprehensive facts about the speaker's attitude about the world, and verbs of knowledge, prediction, and evaluation such as "*know*," "*think*," "*believe*," "*seem*," "*like/dislike*," "*approve*," "*guess*," and "*foresee*" (Fowler, 1986). In a similar perspective, modality is achieved in a speech by linguistic objects from a variety of grammatical classes, including not just modal auxiliaries and lexical verbs but also nouns, adjectives, adverbs, idioms, particles, mood, and prosody (Facchinetti et al., 2003).

3.1 Deontic Modals:

According to Simpson (1993), the modal system of "duty," which is the primary manifestation of Deontic modality, is concerned with the speaker's attitude toward the level of obligation associated with the execution of specific activities (Simpson, 1993). Permission is granted with "may", and an obligation is imposed with "must". Deontic modality is directive in that conditions beyond the sentence's subject govern the occurrence. The speaker's intention to assist with "can/will" is an example of a Deontic modality intrinsic to the topic (Palmer, 2003, p. 7).

Moreover, Deontic modality can be indicated by modal auxiliary verbs such as "should," "must," and "may," as well as "BE... THAT" constructions such as "it is necessary/possible that" and "BE. TO" constructions such as "is permitted/allowed/ obligated/ forbidden to" (Gibbons & Whiteley), as the following examples are quoted from Simpson (1993):

- (1) *You may leave. (permission)*
- (2) *You should leave. (obligation)*
- (3) *You must leave. (requirement)*

As mentioned earlier, Adjectives and participles may also be used in Deontic phrases to form the "BE... THAT" and "BE...TO" constructions, which reflect a similar continuum of commitment. The following examples show various levels of duty and possibilities, and an explanation of the linguistic constructs used accompanies each:

- (4) *You are permitted to leave. (BE+ participle+ TO)*
- (5) *It is possible for you to leave. (BE+ adjective+ TO)*
- (6) *You are obliged to leave. (BE+ participle+ TO)*
- (7) *It is necessary that you leave. (BE+ adjective+ THAT)*
- (8) *You are forbidden to leave. (BE+ participle+ TO)*

The Deontic system significantly impacts social interaction skills, particularly on politeness and persuasion strategies. The Deontic modality will serve as an essential analytical tool when we study some of the linguistic aspects of speeches that are persuasive, such as the language used in advertisements (Simpson, 1993).

3.2 Sources of Data:

The chosen novel is *1984* (1949) by George Orwell due to their rich linguistic and narratological characteristics, which have been used to complement the focus of this study on deontic modality as a way to build the world. Orwell writes as though he is in third-person limited point of view, but it is rather limited, but still the picture of the entire mechanisms of the totalitarian regime is broadly described (Bloom, 2004; Bloom, 2007).

George Orwell's *1984* (1949) is a novel that deals with issues such as totalitarianism, perception, propaganda, and individualism. The novel raises alarms about the negative aspects of putting everything under a political regime where facts are state-controlled and where there is no freedom. Orwell condemns authoritarian systems by showing his nightmarish conception of a society dominated by thought control. Such powerful authority enforces suppression and forces obedience through the totalitarian regime, which, in his novel, is called the Party. In this novel, Big

Brother is the figurehead for the Party. Newspeak, history censorship, and psychological manipulation are the very tools used by the Party in their cause for preserving supremacy, completely crushing all forms of disagreement and independence. The plot is about Winston Smith, a history forgery maker in the Ministry of Truth, a government agency in Oceania. Smith is depressed and unfulfilled, living in a totalitarian state where middle-aged men hold little social value. Smith takes no pleasure in his work and has no regard for the Party; he falls in love with Julia, who also wants to rebel against the Party. Their romance is built on resistance to the Party. They are captured and sent to the Ministry of Love, where the two were met with torture, for Winston suffered torture out of conviction and killed Julia in spirit. Winston ultimately loses all his willpower and surrenders to the Party for Big Brother's views.

3.3 Research Methodology Procedures:

- 1- The passages to be used in this research were chosen depending on the topicality of the passages to the main themes of deontic modality and the ideological control in 1984. Passages containing the key ones were selected in which the deontic modal verbs are used: must, should, may, and must not include the verbs that are used to enforce obligatory or prohibitive or allow. The choice was given to those points in the story, when these forms of linguistic directly impact the behavior, thoughts, or perceptions of the characters. As an illustration, passages in which characters are manipulated ideologically (e.g. Winston learning Party mottoes in his head) were given priority to provide an easy illustration of the cognitive effect of deontic modality.
- 2- The sampling method that will be used in this analysis is the purposeful sampling technique in which it is possible to select certain passages by their importance to the research goals. This will be done to make sure that the examples used are directly related to the role of modality in the formation of the text world and the cognitive and emotional reactions of the characters. The passages chosen are various critical scenes within the novel including ideological control, resistance and distortion of truth. Such a sampling will provide a narrow, intensive study of the issues of how the language establishes power and obedience within the story.
- 3- The analytic unit in this research is language expression of deontic modality in chosen excerpts of the 1984. The deontic modality in each of the instances is examined as a discrete linguistic system where modal verbs, and similar constructions, (must, may, should, must not) are used to encode ideological messages which participate in world-building. With the help of this unit of analysis, one can take a closer look at how the modality influences the behavior of characters, as well as the cognitive systems of the reader, as it would have impacted his/her perceptions of power, control and resistance in the dystopian world.
- 4- The research is performed according to the qualitative research design, as it is based on close reading and linguistic analysis of certain passages selected in 1984. The study uses the theoretical perspective of cognitive stylistics which deals with deontic modality and world-building. Through the examination of the ways in which modality creates a mental world of the reader and the characters, the research will prove to show how Orwell employs his language to strengthen the ideological control of the Party and the indoctrination of obedience by the characters. The results

are determined by the close examination of the chosen linguistic examples in the background of the novel.

4. Data Analysis and discussion:

In Orwell's dystopian world, modality helps define and builds a world of obligation, desire, and certainty, where the Party is in charge and rules cruelly. Orwell employs deontic modality with a blend of obligation and prohibition, ensuring that obedience is not enforced but internalized. Furthermore, the systematic manipulation of desire, even up to aspiration through ideological control, can be identified as an extreme form of boulomaic modality. Moreover, the individual is further dismantled through epistemic and perception modalities, implanting uncertainty and vague senses into the text world. Through the modality, the transcending power and ability for regulation transform Orwell's dystopia into reality through language.

The deontic modality, which depicts the attitude that the speaker has on the obligation, permission, or prohibition of an action, is the key to the world of 1984. In my analysis, deontic modality will be classified into three broad groups: obligation, prohibition, and permission. I will also address the use of epistemic-deontic blends (where knowledge and obligation meet in the middle) by Orwell to expand further on the ideological control in the text.

By employing deontic modality, the Party regulates not just actions but also thinking, feeling, and perceiving so that consent to anything is not simply anticipated but compelled. For instance, the deontic modal phrase "*were supposed not to*" in "*Party members were supposed not to go into ordinary shops*" (p. 9) conveys a form of constraint without direct enforcement. This modality phrase indirectly places an obligation on the members not to do something that was previously expected of them. The negation "*not to go*" also strengthens the absence of an enforcer, which allows for emphasizing self-regulation rather than constraining. These clauses build a text world in which citizens of the country are psychologically systemized and not spoon-fed rules to follow through rigid verbal coding.

In addition, an even more potent form of obligation is expressed via deontic modal constructions, as in "*A cigarette end must not be wasted*" (p. 79). In this case, "*must not*" carries categorical denial. Defining wastefulness as a lawless conduct leads to control, and the modal verb "*must*" shifts the understanding from simply being severely frowned upon to being wholly banned. These discourses operate at the level of ideology, construing a reality where a person is always bound up by rules that govern even their most straightforward actions.

Orwell also uses imperative forms to give a feeling of duty and constraint. The slogans and dictums of the parties, most of all, the elusive "BIG BROTHER IS WATCHING YOU," are deontic imperatives, which command and inhibit the rebellion. Thus these linguistic techniques are the illustration of how imperatives can serve as the mechanisms of ideological dominance, which is consistent with the Mohammed (2021)-asserted argument that imperative constructions already contain deontic implications of command and responsibility.

Deontic modality does not just impose conduct, it also limits perceptual and belief systems. The phrase, "*Sexual intercourse was to be looked on as a slightly disgusting minor operation, like*

having an enema" (p. 84), changes that form of deontic regulation from controlling action to controlling thought. The phrase "*was to be looked on*" is an epistemic directive, compelling a certain defined way of looking at things rather than defining something physically active. Furthermore, the phrase "*like having an enema*" serves as a juxtaposition that not only takes the place of the word but also recalls school-style association and discipline, forcing the discomfort attached to sexual conduct. Similarly, "*They must, she said, produce a child if they could*" (p. 85). This quote, like the previous one, mentions childbearing. The necessity of reproducing seems to stem from an ideological cover. The deontic modal "*must*" indicates obligation, whereas the conditional "*if they could*" suggests some circumstantial limitation, which means the ideology goes as far as biological capability permits. The modals synthesize the obligation with biological determinism, and the illusion of self-evident nature stands as state interference with a personal agency.

Orwell also uses imperative constructions to articulate the obligation and restriction. The slogans and directives of the party: in particular, the ubiquitous BIG BROTHER IS WATCHING YOU, serve as deontic imperatives returning the obedience and inhibiting defiance. Thus these types of linguistic strategies represent the mechanism of how imperatives are used as a vehicle of ideological control and it fits well with the argument by Mohammed (2021) who states that imperative forms are deontic meanings of command and compulsion.

Deontic modality is not only obligating but it also imposes a limiting behavior in the perception and belief structure. The phrase, "*Sexual intercourse was to be looked on as a slightly disgusting minor operation, like having an enema*" (p. 84), changes that form of deontic regulation from controlling action to controlling thought. The phrase "*was to be looked on*" is an epistemic directive, compelling a certain defined way of looking at things rather than defining something physically active. Furthermore, the phrase "*like having an enema*" serves as a juxtaposition that not only takes the place of the word but also recalls school-style association and discipline, forcing the discomfort attached to sexual conduct. Similarly, "*They must, she said, produce a child if they could*" (p. 85). This quote, like the previous one, mentions childbearing. The necessity of reproducing seems to stem from an ideological cover. The deontic modal "*must*" indicates obligation, whereas the conditional "*if they could*" suggests some circumstantial limitation, which means the ideology goes as far as biological capability permits. The modals synthesize the obligation with biological determinism, and the illusion of self-evident nature stands as state interference with a personal agency.

Deontic modality goes beyond immediate social constraints and approaches past changes, marking ideology as needing justification. As an example, the quote "*was necessary*," in "*All history was a palimpsest, scraped clean and reinscribed exactly as often as was necessary*" (p. 51), is a sign of some duty that is made to seem unavoidable instead of direct order. Besides pure deontic types, Orwell also uses epistemic-deontic blends, i.e. the obligation or permission, to which the knowledge or the belief is attached. Such combinations are usually indicative of the Party manipulation of reality and truth. Indicatively, the phrase was "*It was necessary to put right*

in the interests of accuracy" (p. 52), the epistemic certainty mixed with the deontic necessity) brings about a world where the truth is not only manipulated but also determined by what is considered by the Party as being necessary to maintain control. In this way, the authoritarian epistemology is presented in the statement and the contradiction contributes to it. Orwell use of *The Book of Emmanuel Goldstein*, as described by Hameed and Jasim (2010) as pseudo-historical annex, a combination of exposition and narrative, this move gives a sense of ideological validity to the fabricated history of the Party, and supports the illusion of factual authority in the dystopian world.

Similarly, deontic modality also works on the level of thought and controls action. The sentence *"Orthodoxy means not thinking—not needing to think"* (p. 68) embodies the absence of cognitive engagement distortion and reformulates self-exertion as a deontic absence. The fact that they do not have to think, deprives thought of any element of any sense of obligation, and it is implied that ideological orthodoxy is not fulfilled by active adherence but by a passive acceptance. This impediment of thought is also built into *"There is no reason or excuse for committing thoughtcrime"* (p. 67); the modal auxiliary *"no reason or excuse"* is a deontic negation in the conceptual past, which introduces justification as conceptually impossible. Moreover, the very existence is constrained by deontic barriers, as well, which can be perceived as governed by the rules. In that regard, strict adherence to the rules guarantees safety. The negative safety can be identified by the statement *"It was not safe to refuse"* (p. 141)". As mentioned in the earlier sections, there is a conditional safety regulation, with a deontic obligation bound by frame watching. Here, the ever-present surveillance schema allows no space for threat perception to function as a regulatory mechanism. Deontic force, in this case, is implicit. Schema focuses on how prior knowledge structures influence discourse structures, perception and conceptualization of the characters, and understanding of a particular narrative (Al-Saed, S. R., & Abeid, N. A. H, 2025).

In the same context, *"Never go home the same way as you went out"* (p. 160) indicates absolute prohibition, where the claim can be listed as a universal law, *"never"* sets a clear limit, making the command even stronger as an absolute rule and indicating a strong moral obligation. Furthermore, the function of an adverb, *"never,"* removes the impression of structural invalidation. Rather, it is a channel of instilling paranoia as a linguistic and cognitive need in the text world.

Even the regulation of speech are governed with the deontic modality and communication is treated as an ideological imperative and not a personal action. In *"Then listen carefully. You'll have to remember this"* (p. 145), in it there is a requirement to employ the modal form of the verb to have to. The prerequisite forces remembering to be binding, thereby rendering its being a compulsion to remember as opposed to engaging in mental activity of one's own free will. The same deontic force extends to the self-censorship and this is a case that can be seen in *"I didn't want to say anything in the lane, in case there's a mike hidden there"* (p. 150). Even though the sentence lacks some definite deontic modal verbs, the conditional in case there is a mike hidden there considers surveillance as an implicit prohibition. In this regard, self-censorship can be

described as an anticipatory social and linguistic constraint whereby the actions of an individual are fostered by the fact itself of the presence of monitoring devices, which translates authority without necessarily controlling it directly.

Obedience is framed as an absolute form of rational choice void of individual logic. The directive *"You will receive orders and you will obey them, without knowing why"* (p. 220) constitutes an falsifiable order where the modal verb *"will"* means a certainty, not future intent. The further *"without knowing why"* denies any epistemic agency, reducing defiance, in this case, an autonomous act of articulateness devoid of any reasoning. This goes to even acts of defiance, *"We must read it," he said. 'You too. All members of the Brotherhood have to read it"* (p. 253). Here, the deontic modal verbs *"must"* and *"have to"* indicate obligation and illustrate how compliance defies it because it is also capable of deontic activity.

Moreover, the dominion of the Party does not stop in the area of exterior obedience and reaches to the deontic and emotive scenario. As an example, *"You must love Big Brother. It is not enough to obey him: you must love him"* (p. 355): a state of critical emotion. In this case, deontic modal must conveys the ideology as behavioral acceptance and compliance at the level of belief. Further, the change of the emotion control and decision control to the affect control is highlighted in *"From now onwards he must not only think right; he must feel right"* (p. 354), where such modal as must in deontic modality presupposes the correspondence of thought and emotion, and this is the final step to ideological domination. This, problematically, suggests that feeling is willful action - an opinion that is conducive to the interests of the Party, in that it makes internal states of emotion an object of regulation. These prescriptive propositions require internal compliance in the form of emotions, in contrast to the previous deontic constructions that are interested in external action, and thus the distinction between the duty of behavior and the submissiveness of feelings is eliminated.

Overall, 1984 by Orwell uses the deontic modality to form the dystopian world in which obedience is not only ordered but instilled into the worldview of an individual, leaving no outsourcing and self-resistance. The Party does not just dictate what is prohibited and what is compulsory but also what one is permitted to desire and what one should fear. This change in predetermined behavior to regulated feeling depicts the conjunction between possession of deontic and boulomaic modality, where sensations are permitted by the authority.

5. Conclusion:

Modality in Oceania goes beyond detailing power relations, obligation and the personal experience of the dystopia. According to the model of the modality system of Simpson (1993), the ideological domination of behavior and thoughts is manifested in the deontic modality used by Oceania. In the end, this dystopian novel portrays the enforcement of political repression by language and makes their worlds hopeless. Abdullah and Saadoon (2022) and Muneer, (2025) claim that in grammar and semantics, modality is characterized by linguistic means that show the extent to which a given expression is possible, probable, likely, certain, permitted or prohibited. Thus, the manner in which modality has been used as a means of exercising control over authority,

desire, possibility, and knowledge in the dystopian worlds of 1984, as a means of encoding norms of obligation and prohibition, in Oceania, deontic modality reveals that the external forces make an obligation and restrict the thinking and acting of a person. In this research, it is revealed that the world-building approaches of language, which is deontic modality, are the fundamental basis of the 1984. In the analysis reveals that the creation of text worlds is done in terms of language that reduces freedom and control, destabilizes reality or signals ideology. These observations underscore the ability of language to contextualize thought in the most immersive and effective dystopian worlds and point out the connection between language, thought and power in dystopian fiction.

The structure of this research may be used to interpret other works of dystopian fiction, especially when examining how various writers employ language to construct ideologically-controlled world. As an example, one can consider such works as *Brave New World* by Aldous Huxley or the *Handmaid Tale* by Margaret Atwood in which language becomes a significant means of dictating thought and behavior. Future studies might examine the intersection of deontic and epistemic modalities on readers in texts and their comprehension of power in fiction. Furthermore, the cognitive results of this research could be applicable to comprehend the role of language in the context of propaganda in the real world, political discourse, and media where the manipulation of words and language is still belittling the people and their values.

This study could be extended in further research by investigating the usefulness of epistemic modality in more detail, particularly in texts that are characterized by authority and knowledge at stake. Also, exploring the potential of cognitive stylistics as a method to examine non-dystopian writing that addresses the idea of control and autonomy, e.g., political oratory or the media, may help gain more insight into the role of language as an instrument of thought and perception in fictional and real worlds.

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