
| RESEARCH ARTICLE

Politics of Control in Orwell's 1984: Education, Surveillance, and Authoritarian Legitimacy in South Asia

Fahmida Hoque Meem¹, Nafisa Nahrin Afra² and Muzahid Abdullah Maruf³ ✉

¹Senior Lecturer, Department of English, Northern University Bangladesh

^{2,3}Lecturer, Department of English, Northern University Bangladesh

Corresponding Author: Muzahid Abdullah Maruf, **E-mail:** muzahid_maruf@nub.ac.bd

| ABSTRACT

Fascism, an extreme form of nationalism that suppresses individual freedom, remains a pervasive force used by ruling parties to consolidate power through youth indoctrination. George Orwell's 1984 (1949) vividly depicts this phenomenon, as seen with the Parsons children who eagerly denounce their own parents, demonstrating how family, education, and media become tools of authoritarian control. This paper investigates parallels between Orwell's fictional Oceania and contemporary South Asia, where similar patterns of manipulation are visible. The study adopts a textual analysis of 1984 alongside contextual analysis of South Asian politics, examining how educational curricula, propaganda, and digital surveillance function as mechanisms of youth indoctrination. The findings reveal that in Bangladesh, appeals to national glory and the memory of the 1971 Liberation War are strategically mobilized to silence dissent and enforce loyalty, echoing Orwell's dictum that "who controls the past controls the future." Comparable trends appear in India, where textbook revisions under Hindutva ideology reshape historical narratives, and in Pakistan, where online propaganda and surveillance mirror the Party's slogan, "Big Brother is watching you." The conclusion is that youth indoctrination, reinforced through educational fascism and technological control, systematically undermines critical thinking and ethical reasoning, producing submissive citizens aligned with ruling powers. Ultimately, Orwell's dystopian vision is no longer distant fiction but a lived reality in parts of South Asia, raising urgent questions about the future of democratic agency in the region.

| KEYWORDS

Educational fascism, Nationalist propaganda, Orwell, South Asia, Technological surveillance, and Youth indoctrination

| ARTICLE INFORMATION

ACCEPTED: 15 November 2025

PUBLISHED: 27 December 2025

DOI: 10.61424/jlls.v3.i4.606

1. Introduction

আঠারো বছর বয়স ভয়ংকর
তাজা তাজা প্রাণে অসহ্য যন্ত্রণা,
এ বয়সে প্রাণ তীব্র আর প্রখর
এ বয়সে কানে আসে কত মন্ত্রণা।

(Translation: "Eighteen years of age is dangerous; fresh young life suffers unbearable torment; at this age life is intense and strong, and at this age one hears so many exhortations.")

— Sukanta Bhattacharya

These lines by Bengali poet Sukanta Bhattacharya highlight the volatility and impressionability of youth. Fascist regimes exploit this trait, targeting young people as easy prey for indoctrination to ensure the continuity of their rule. Fascism, broadly defined as a political ideology of ultra-nationalism under a dictatorial power that suppresses dissent, has often turned education and youth programs into instruments of control. For those living under fascist systems, freedom of speech is violated, pervasive surveillance is normalized, and violence is employed to maintain order- features starkly mirrored by the totalitarian government in Orwell's *1984*. In Orwell's dystopia, children are conditioned to report even their parents for disloyalty; this fictional scenario has real analogues in history and contemporary politics. The term "educational fascism" is apt for situations where education becomes a tool of propaganda rather than enlightenment. In present-day Bangladesh, for example, nationalism and fascism have become prominent topics of debate, and ruling parties have frequently leveraged the education system to inculcate blind loyalty in the younger generation. Under the banner of "national glory," students are often taught a one-dimensional, glorified history that elevates the ruling party and silences critical thought. This use of national glory as a political weapon is common in South Asia, where educational content is sometimes aligned with the agenda of those in power. The predictable outcome is a culture of submissiveness among youths, a generation taught to support leaders uncritically, which stifles the normal development of independent cognitive and ethical reasoning. As a result, believing that only the ruling party or leader can "bring order" to society becomes a widespread mentality, one that erodes individual freedoms and pluralism in the process.

Youth indoctrination is thus a vital weapon in the fascist arsenal for manipulating the next generation. In *1984*, the Party works systematically to implant its ideology in children, creating a strong foundation of fascist thought to secure its future power. At one point, an innocent man is accosted by a child shouting, "You're a traitor! You're a thought-criminal! ... I'll shoot you, I'll vaporize you!", a chilling illustration of how thoroughly the young have been turned into instruments of the state's ideology (Orwell, 1949). The concept of controlling children from a very young age has a clear precedent in history: Hitler's 'Hitler Youth' program in Nazi Germany was explicitly designed to indoctrinate boys and girls into Nazi ideology. Hitler's regime redesigned the education system and youth organizations to instill fascist values, aiming to "convert" children into loyal Nazis. This strategy acknowledged that at such a young age, the mind is malleable. Indeed, Mussolini and his followers understood that youthful zeal could be harnessed; as one commentator describes, "At such a young age, the brain is still developing and Italian fascists preyed on this fact. By instilling fascist beliefs and utilizing propaganda on students at such a young age, Mussolini was able to build a whole nation off of his beliefs" (Russell, 2022). In other words, fascist leaders have historically banked on the plasticity of youth consciousness to perpetuate their regimes.

Notably, since the birth of Bangladesh in 1971, the youth have often been at the forefront of resisting authoritarian tendencies, from protesting military rulers to challenging one-party dominance. This legacy suggests that young Bangladeshis are not easily cowed. Yet, even as they resist, the forces of fascism adapt by co-opting educational and cultural institutions. Fascism can be understood as the theory and practice of tightly controlling the state using nationalism as the chief weapon. If children are taught a narrow, fervent nationalism from an early age, this can lay the groundwork for an authoritarian state. In many South Asian countries, educational institutes (schools, universities) are influenced or even directly controlled by political parties. Through youth indoctrination and educational fascism, ruling parties attempt to maintain hegemony over young minds. In Orwell's novel, this dynamic is epitomized by the Parsons' family: the Party's youth league turns Parsons' own children against him, so brainwashed are they by the regime's doctrines. When educational systems fall prey to fascist influence, the space for rational thinking and critical inquiry gradually shrinks. Excessive nationalism in curricula can distort the very purpose of education, turning it from a process of questioning and discovery into an exercise in uncritical patriotism.

Orwell underscores the role of information control in his fictional tyranny. As he writes, "The Ministry of Truth, which concerned itself with news, entertainment, education, and the fine arts", illustrates how a totalitarian regime centralizes all channels of knowledge, including education, to serve its propaganda. A nation's strength is indeed built on its youth, who form the foundation of its future development. Youth can lead a nation toward progress or, conversely, into extremism and conflict. Fascist movements recognize this potential. They manipulate youthful energy and idealism, often exploiting what Roger Griffin terms the "palingenetic" (rebirth) myth, the idea of a

nation's rejuvenation, to inspire young people to embrace radical change. The hazards of granting authority unchecked power over young minds are clearly depicted in *1984*, where personal autonomy and free thought have been extinguished. The regime's hypnosis of the younger generation ensures that individuality and dissent become distant dreams. As one scholar observed during the Cold War era, "considerable importance is attached [by totalitarian ideologues] to the increasingly great devotion and loyalty expected of the younger generations" (Geiger, 1956, p. 194). In such a system, the freedom to develop one's own identity and beliefs is virtually nonexistent. So, it is within this convergence of Orwell's insights and real-world examples that we examined how fascist politics of control manifest through education and youth in South Asia.

2. Literature Review

Historical experiences and scholarly analyses provide a context for understanding how youth indoctrination and educational control operate under fascism. Since the 1920s, fascist movements have deliberately targeted the youth as a key audience for propaganda. A stark example comes from Nazi Germany. According to the United States Holocaust Memorial Museum (2025), "Education in the Third Reich served to indoctrinate students with the National Socialist world view. Nazi scholars and educators glorified Nordic and other 'Aryan' races, while labeling Jews and other so-called inferior peoples as parasitic 'bastard races' incapable of creating culture or civilization". In other words, the Nazi education system was engineered to transmit a racially charged, ultranationalist ideology to children. Textbooks and curricula were purged of dissenting ideas; pseudo-scientific racism and the Führer cult replaced critical inquiry and factual history. This historical case demonstrates how education can be weaponized to groom an entire generation into accepting fascist ideology without question.

Orwell's *1984*, while fictional, resonates with these realities. In the novel, the ruling Party focuses intensely on the indoctrination of youth to ensure the regime's durability. If the young are loyal, there is little chance of future revolt. The Junior Spies and youth leagues in *1984* train children to obey Big Brother and to report any traitors, even within their own families. This literary depiction aligns with real fascist strategies: youth indoctrination is viewed as guaranteeing the regime's future. As historian Katharina Schembs (2013) notes, "In aiming at rejuvenation of politics Italian Fascism conceded the indoctrination of youth as guarantors of the regime's durability a central role." Fascist regimes, whether in Mussolini's Italy or elsewhere, devoted enormous effort to youth organizations (such as the Opera Nazionale Balilla and Gioventù Italiana del Littorio in Italy) precisely because they understood that their political revolution had to be continuously renewed in the minds of the young. The young generation, once convinced, becomes one of the most crucial weapons to prolong the reign of an authoritarian ruling party.

Education is the primary medium through which such control over the young is achieved. "In 1933, fascist Germany overhauled its education system, in order to create a new generation of committed Nazis. Adolf Hitler understood that moulding the youth was central to his goal of creating a Thousand Year Reich" (Wettimuny & Wettimuny, 2016). By shaping lesson content, rewriting history, and emphasizing particular values, those in power can effectively shape how the next generation thinks. As the civil rights leader Malcolm X famously remarked, "Education is the passport to the future, for tomorrow belongs to those who prepare for it today." In a fascist context, this saying is turned on its head: the regime seeks to seize that "passport" by controlling education, thereby controlling the future populace. Indeed, control of education equates to control of collective memory and norms, a truth not lost on totalitarians. We can observe that many fascist or authoritarian governments tailor educational content to foster obedience and fervent nationalism, rather than independent thought.

Modern scholarship on fascism helps distill the common patterns that underlie these strategies. Griffin and Feldman's research (Peters, 2019) identifies three core features shared by all forms of fascism: (1) anti-conservatism (a revolutionary hostility to both liberalism and traditional conservatism), (2) a myth of ethnic or national rebirth (the idea of restoring a lost glory or "making the nation great again" through renewal), and (3) a conception of the nation in crisis (a narrative that the nation faces imminent collapse or enemies, requiring drastic action). These features create a fertile ground for the politicization of education. For instance, portraying the nation as in crisis and in need of rebirth can justify radical changes in school curricula to promote patriotism and sacrifice. Emphasizing a mythic national glory often involves rewriting history textbooks to fit the regime's narrative. All the while, fascist ideology's revolutionary fervor (anti-conservatism) means it will eagerly reshape or break traditional educational

norms to achieve its goals. Thus, this literature review underscores that whether in 1930s Europe or in today's world, fascist movements consistently view the indoctrination of youth not as an afterthought, but as central to their long-term strategy.

3. Discussion

It is difficult to find any region completely devoid of fascist influence, either ideological or institutional, and South Asia is no exception. Across this region, educational institutes have become a significant arena where nationalist and authoritarian currents intersect. Nationalism in South Asia often carries a strong emotional charge, and when it converges with fascist tendencies, it can profoundly shape educational content and youth culture. In the countries like Bangladesh, India, Sri Lanka and Pakistan, there are discernible patterns wherein ruling regimes or dominant political ideologies use education, history, and media to inculcate loyalty and to marginalize dissenting narratives.

Looking back at history, one finds early linkages between South Asian nationalism and European fascism. A striking example involves Rabindranath Tagore, the Bengali Nobel laureate. In the 1920s and 1930s, as fascism rose in Italy, Mussolini's regime sought to court Indian opinion by engaging with prominent intellectuals. Tagore was invited to visit Italy, among other towering Indian figures, with the aim of creating in India a positive impression of fascist governance. Such outreach was part of a broader strategy: Italian authorities funded Italian language programs at universities in Bengal and offered scholarships to Indian students, intending to subtly indoctrinate them with fascist ideals. Italian propaganda also flowed into South Asian publications, "Newspapers such as *Modern Review* were funded to spread Italian propaganda and highlight the economic success of the fascist government" (Javid, 2022). These historical overtures had a tangible impact. As Aaqib Javid (2022) documents, certain Indian nationalist groups, notably some Marathi nationalists in the 1930s, were influenced by fascist ideologies and saw the disciplined indoctrination of youth as a solution to social and political issues. In essence, fascism was not seen by them as a distant European phenomenon, but as a model that could be emulated in the face of colonial rule and internal "disorder." This historical episode illustrates that the idea of harnessing youth and education for authoritarian ends has been present in South Asian political discourse for nearly a century.

Fast-forward to the present, and one can observe that education in South Asia remains a contested terrain where battles over historical narrative and ideology are fought. The evidence suggests that education is being used as a strategic arm of political agendas. In India, for example, there has been considerable controversy over the revision of school textbooks in recent years. Critics argue that these textbook changes are designed to sanitize or remove aspects of history that do not fit the Hindu nationalist narrative of the ruling party. As one commentator notes, "History textbooks are being rewritten to remove uncomfortable truths about communal violence, caste-based discrimination and the real stories of our freedom struggle" (Chrysalis, 2025). The deliberate omission of such "uncomfortable truths" means that students might never learn about episodes of sectarian conflict or the contributions of marginalized groups to India's history. Instead, the curriculum increasingly centers on a glorified vision of the past that bolsters the idea of a Hindu *Rashtra* (Hindu nation) in line with the *Hindutva* ideology. The propagation of this one-sided history is an implicit adoption of fascistic educational tactics: by controlling the narrative of the past, the current regime seeks to legitimize its present policies and shape the future attitudes of citizens. Indeed, as historian Benjamin Zachariah (2015) observes, fascism or proto-fascist tendencies in India were long considered the domain of a fringe Hindu right wing, largely ignored in mainstream historiography, until the growing power and political influence of that right-wing in recent times forced a closer engagement with its ideas. Now, with that ideological current in power, aspects of its once "fringe" worldview are quietly seeping into official educational materials.

Even outside the formal curriculum, the ethos of educational institutions in India has been affected. Universities that once prided themselves on student activism and debate have seen increasing pressures to toe the line of the dominant ideology. Students and faculty who challenge sectarian or authoritarian perspectives have faced intimidation or censure. In short, the democratic role of educational spaces is under assault, replaced by an expectation of conformity.

A similar trend is observed in Bangladesh. The nation's founding narrative, the Liberation War of 1971 and the victory over oppressive forces, holds a central place in its educational and political discourse. The former ruling party, the Awami League, under Prime Minister Sheikh Hasina, had anchored much of its legitimacy in championing the spirit of that Liberation War ("Joy Bangla"). There is nothing inherently wrong with commemorating a nation's formative struggle; however, the issue arises when this history is selectively invoked to silence present-day dissent. Hasina's government frequently portrayed itself as the protector of the nation's sovereignty and development, casting critics as enemies of the state or agents of chaos. Through state-controlled media and a politicized curriculum, the youth are often reminded of the sacrifices of 1971 and taught to equate patriotism with support for the then regime. As Nazifa Raidah (2025) notes in *The Daily Star*, Hasina's regime leveraged the legacy of her father (Sheikh Mujibur Rahman, the founding leader of Bangladesh) as a unifying nationalist symbol, which in turn has been used to justify strict control over both public and private life. Personal freedoms, from speech to privacy, had been curtailed under the pretext of guarding this legacy and serving a "greater good". Educational institutions have not been spared: student wings of the ruling party dominated many campuses, and academic freedom was often constrained by the expectation that teachers and students will not contradict official narratives. The net effect was a form of self-censorship and orthodoxy within education, where challenging questions were discouraged.

Pakistan, too, exhibits parallel phenomena. While the specifics differ (Pakistan's dominant narrative centers on Islamic ideology and the two-nation theory that led to its creation), the use of educational and surveillance tools to enforce conformity is apparent. The state and powerful military-security establishment in Pakistan have long influenced textbooks, particularly in subjects like history and social studies, to promote a unifying Islamic national identity and to omit or downplay events that might tarnish that identity (such as the full story of the 1971 Bangladesh war, or the treatment of minority groups). In recent years, Pakistan's government has also dramatically expanded its digital surveillance capacity, monitoring social media and online communications in what has been described as an attempt to combat "anti-state" narratives. This has created an environment akin to Orwell's *Big Brother* for many politically active youth: knowing that one's online activities are watched, young Pakistanis may hesitate to criticize leaders or policies. Propaganda and nationalist messaging flood both traditional media and new media, reinforcing loyalty and suspicion of perceived "enemies" of the state. The climate of surveillance, combined with officially approved nationalist curricula, mirrors Orwellian motifs and contributes to a culture of self-censorship and obedience among the youth.

In Sri Lanka, the history text books are used to have extreme influences on moulding the mass consciousness that result in incorrect political ideologies. As R.A.L.H. Gunawardana (1979) emphasises the study of the "remote past" has played a significant role in shaping collective perceptions, which, in turn, influence contemporary societal and political understandings. Historical narratives are central to many Sri Lankan identities, informing how groups perceive their positions within society. Moreover, these interpretations are sometimes used to justify politically contentious decisions. The content of history textbooks is frequently structured to privilege Sinhala-Buddhist narratives, thereby marginalising alternative perspectives.

Educational institutions in all these contexts are ostensibly meant to be bastions of critical thinking and democratic socialization. However, as the philosophy of neoliberalism and authoritarian governance converges, even universities can lose their autonomy and public character. Henry Giroux (2025) argues that under such pressures, "the university is no longer seen as a public trust. It has become a tool for ideological indoctrination, training citizens to uphold the status quo rather than challenge it." This observation rings true in South Asia's experience: neoliberal policies have commercialized education to some extent (through privatization and emphasis on marketable skills), while authoritarian politics have simultaneously demanded ideological conformity. The combination can depoliticize students, focusing them on exams and jobs rather than critical engagement, while also inculcating a narrow form of patriotism that equates being a "good student" with not questioning authority.

The consequences of these trends are profound. By controlling education and information, South Asian authoritarian actors aim to produce a generation of citizens who are technically skilled perhaps, but politically docile. These young people may be less inclined to protest injustices, having been conditioned to view their nation's current leadership as infallible or at least unchangeable. In Bangladesh and India, we are already seeing signs of this

in the relative paucity of organized youth resistance within universities against issues like corruption, human rights abuses, or electoral malpractices, issues that, in earlier decades, would have sparked significant student movements. Where student and youth activism does arise (for instance, Bangladesh's road safety protests in 2018 or India's citizenship law protests in 2019–2020), the state's reaction is often swift and forceful, sending a clear message to others about the costs of dissent. This, again, reinforces the cycle of fear and conformity.

Orwell's dystopian vision no longer feels far-fetched in light of these realities. The slogan "Who controls the past controls the future" is directly applicable to the textbook revisionism in India and the state-curated war narratives in Bangladesh. The omnipresent surveillance of Big Brother finds echoes in Pakistan's monitoring of citizens and in Bangladesh's recently passed digital security laws that have a chilling effect on free expression. The erosion of independent student politics and critical pedagogy in universities across South Asia means that fewer young people have the intellectual tools or institutional support to question what they are being taught. In sum, this discussion illustrates a troubling convergence: Orwell's fictional Oceania and the real political landscape of South Asia share mechanisms of control that hinge on manipulating youth through education, propaganda, and surveillance. These mechanisms systematically undermine the development of autonomous, critical thinkers, the very individuals who could challenge authoritarianism.

4. Conclusion

This study explored how the politics of control depicted in Orwell's 1984 manifest in contemporary South Asia, specifically through the lenses of youth indoctrination and educational control. The analysis reveals a sobering reality: many of Orwell's dystopian elements are discernible in the real-world strategies of authoritarian-leaning regimes in Bangladesh, India, and Pakistan. By drawing parallels between fiction and reality, we see that indoctrinating the young is not merely an incidental aspect of authoritarian rule, but a cornerstone of its longevity. In Orwell's Oceania, the Party ensures its future by indoctrinating children, turning them into obedient subjects who police their parents and peers. In South Asia today, we observe ruling parties and ideologues taking a somewhat softer, yet fundamentally similar approach: revising textbooks, mythologizing history, promoting cults of leadership, and surveilling the population, all to shape young minds and secure uncritical loyalty. The findings highlight specific patterns: in Bangladesh, the glorification of a singular nationalist narrative (centered on the Liberation War and the ruling family's legacy) is used to legitimize repression and silence alternative voices; in India, the rise of Hindu nationalist policies has led to subtle but significant alterations in educational content and institutional culture, aligning them with a chauvinistic vision of national identity; and in Pakistan, state propaganda and surveillance work in tandem to encourage self-censorship and quell dissent, echoing the omnipresent monitoring of Orwell's Big Brother.

Across these cases, the common thread is the systematic undermining of young people's capacity for critical and independent thought. When a curriculum omits critical perspectives and a government labels questioning as unpatriotic, the space for healthy debate and dissent contracts. The result is a citizenry less equipped to hold its leaders accountable. The erosion of this "cognitive immunity" in the youth, their ability to detect propaganda, question authority, and demand transparency, poses a dire long-term threat to democracy and social justice in the region. As Orwell's narrative warns, the control of the past and present information flow enables a control of the future; those who grow up knowing only the official truth are likely to reproduce that truth in the society of tomorrow.

However, the conclusions drawn from this research are not entirely pessimistic. The very fact that debates over textbooks, campus freedoms, and digital surveillance are happening indicates that resistance and awareness persist. Students, educators, and civil society in South Asia have not unanimously surrendered to authoritarian dictates; many continue to bravely challenge historical distortions and demand academic freedom, often at great personal risk. Orwell's 1984 ends on a bleak note, but real history reminds us that even the most indoctrinated societies can awaken, as seen in the downfall of various dictatorships when enough people, including the youth, reclaim their agency.

Moving forward, there is an urgent need to safeguard and reclaim the emancipatory potential of education in South Asia. This means advocating for curricula that embrace historical truths in all their complexity (even when uncomfortable), encouraging pedagogies that foster critical thinking and empathy, and protecting the autonomy of educational institutions from partisan interference. It also means leveraging technology and global connectivity to give young people access to multiple sources of information, so that no single Big Brother can wholly dominate their perspective. The fight against fascist indoctrination is essentially a fight for the mind of the youth. As long as there are teachers willing to teach students how to think rather than what to think, and as long as students are encouraged to ask “why” and “why not” of their world, the project of fascist education will remain incomplete.

In conclusion, Orwell’s vision in *1984* serves as a cautionary tale that is strikingly relevant to South Asia’s current context. It reminds us that the price of freedom is eternal vigilance, especially vigilance in our classrooms, textbooks, and campuses. By recognizing and confronting the indoctrination of youth as a pressing problem, South Asian societies can work towards an educational and political culture that prizes democratic agency over authoritarian control. The future of the region’s democracy may well depend on our collective ability to ensure that the next generation grows up with the capacity to think freely, question boldly, and engage openly with the world around them, rather than echoing only what they have been taught by those in power.

References

- [1] Chrysalis. (2025, September 16). How fascism is quietly taking over education in India. Medium. https://medium.com/@chrysalis_p13/how-fascism-is-quietly-taking-over-education-in-india-563fc459cca1
- [2] Geiger, K. (1956). Changing political attitudes in totalitarian society: A case study of the role of the family. *World Politics*, 8(2), 187–205. <https://doi.org/10.2307/2008970>
- [3] Giroux, H. A. (2025). Unmasking fascism: Edward Said’s pedagogy of wakefulness in an age of educational repression. *Policy and Practice: A Development Education Review*, 41(Autumn), 138–149.
- [4] Gunawardana, R.A.L.H., ‘*The People of the Lion: The Sinhala Identity and Ideology in History and Historiography*’ [1979] 5(1) & (2), *The Sri Lanka Journal of the Humanities* 1-36, at 15.
- [5] Javid, A. (2022). Marzia Casolari. In the Shadow of the Swastika: The Relationships Between Indian Radical Nationalism, Italian Fascism and Nazism. *South Asia Multidisciplinary Academic Journal*, 29. <https://doi.org/10.4000/samaj.8034>
- [6] Orwell, G. (1949). *Nineteen Eighty-Four*. Secker & Warburg.
- [7] Peters, M. A. (2019). The return of fascism: Youth, violence and nationalism. *Educational Philosophy and Theory*, 51(7), 674–678. <https://doi.org/10.1080/00131857.2018.1519772>
- [8] Raidah, N. (2025). Fascism, self-censorship, and the “new Bangladesh”. *The Daily Star*. <https://thegreatwave.thedailystar.net/news/fascism-self-censorship-and-the-new-bangladesh>
- [9] Russell, L. (2022, December 15). Indoctrination: How Italian youth became crucial to the fascist regime. *Italian Culture*. <https://nuitalian.org/2022/12/14/indoctrination-how-italian-youth-became-crucial-to-the-fascist-regime/>
- [10] Schembs, K. (2013). Fascist youth organizations and propaganda in a transnational perspective: Balilla and Gioventù Italiana del Littorio all’estero in Argentina (1922–1955). *Amnis*, 12. <https://doi.org/10.4000/amnis.2021>
- [11] The Great Wave | *The Daily Star*. (n.d.). *The Daily Star*. <https://thegreatwave.thedailystar.net/news/fascism-self-censorship-and-the-new-bangladesh>
- [12] United States Holocaust Memorial Museum. (2025). Indoctrinating youth. In *Holocaust Encyclopedia*. <https://encyclopedia.ushmm.org/content/en/article/indoctrinating-youth>
- [13] Unns, S. (2025, October 31). The ‘Taj Story’ and the Hindu right-wing’s politics of erasing India’s Muslim past. *TRT World*. <https://www.trtworld.com/article/d640c13e3ea0>
- [14] Wettimuny, S., & Wettimuny, S. (2016, October 29). The Danger in Distorted Education: Sri Lanka’s History Curriculum - Groundviews. *Groundviews - Journalism for Citizens*. <https://groundviews.org/2016/10/29/the-danger-in-distorted-education-sri-lankas-history-curriculum/>
- [15] Zachariah, B. (2015). Global fascisms and the Volk: The framing of narratives and the crossing of lines. *South Asia: Journal of South Asian Studies*, 38(4), 608–612. <https://doi.org/10.1080/00856401.2015.1080404>