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**A Psycho-Political Study of the Pathology of Power in
George Orwell's *Nineteen Eighty-Four***

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I dedicate this work for my mother. Her words of affirmation are the reason of my success. This thesis is my gift to her for all the unlimited and unconditional love.

A special thanks to my protective father, and for his generous faith in me.

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Abstract

The psycho-political concept is an interesting subject when it intersects with literature. Discussing psychology and politics in relation to allegorical literary works is the major theme of this thesis. This research studies the causes and effects of the Pathology of Power on two opposing sides: the oppressor and the oppressed, using the allegory *Nineteen Eighty-Four* by George Orwell, as the case study through which the research fulfils the understanding of political behaviour. The novel portrays the world of absolute power, how it changes ideologies and morals, and the psychological states of individuals. Furthermore, this study aims at unveiling the source of the pathology of power through the eye of psychoanalysis. The dissection of characters from *1984* provides this work with a detailed outlook of what it is like to be one to hold power or to experience oppression and humiliation. In addition, questioning the psychological nature of the pathology of power, the formation of good and evil in relation to the concept of power obsession, and lastly whether the pathology of power is innate or an acquired are discussed throughout this thesis.

Keywords: The Pathology of Power, Psychoanalysis, George Orwell, 1984, Political Psychology, Allegory, Oppressor, Oppressed.

Résumé

La psychologie politique est un sujet très intéressant lorsqu'il croise la littérature. Etudier la psychologie et la politique en relation avec des œuvres littéraires allégoriques est le thème majeur de cette thèse. Cette recherche examine les causes et les effets de la pathologie du pouvoir sur deux volets opposés : l'opresseur et l'opprimé, en utilisant le roman *Mille Neuf Cent Quatre-Vingt-Quatre* de George Orwell, comme étude de cas à travers laquelle la recherche permet de comprendre le déterminisme politique. Le roman dépeint le monde du pouvoir absolu, la façon dont il modifie les idéologies et les morales, ainsi que les états psychologiques des individus. En outre, cette étude vise à dévoiler la source de la pathologie du pouvoir à travers l'œil de la psychanalyse. La dissection des personnages de *1984* offre à ce travail un aperçu détaillé de ce que c'est que d'être un détenteur du pouvoir ou de subir l'oppression et l'humiliation. Néanmoins, il s'agit d'interroger sur la nature psychologique de la pathologie du pouvoir, sur la formation du bien et du mal en relation avec le concept d'obsession du pouvoir, et enfin de savoir si la pathologie du pouvoir est une notion innée ou acquise.

المخلص

يعد علم النفس السياسي موضوعًا مثيرًا للاهتمام عندما يتشابك مع الكتابات الأدبية. لذلك يعتبر مناقشة علم النفس والسياسة و علاقته بالأعمال الأدبية المجازية الموضوع الرئيسي لهذه الأطروحة. تدرس هذه المذكرة أسباب وتأثيرات علم امراض السلطة على ثنائيتين: الظالم والمضطهد ، باستخدام رواية "1984" لجورج أورويل ، كدراسة تطبيقية يحقق البحث من خلالها فهم السلوك السياسي. الرواية تصور عالم القوة المطلقة ، وكيف تغير هذه القوة المرضية الأيديولوجيات ، المبادئ و الأخلاق ، والحالات النفسية الخاصة بالأفراد. علاوة على ذلك ، تهدف هذه الدراسة إلى الكشف عن مصدر هوس السلطة من خلال التحليل النفسي للقصة و احداثها. تقدم تحليل الشخصيات الخاصة برواية 1984 لهذا العمل نظرة تفصيلية لمفهوم أن يكون الشخص متمسكًا بالسلطة أو ان يعاني الشخص من الاضطهاد والإذلال. بالإضافة إلى ذلك ، يطرح البحث تساؤلات حول حقيقة الطبيعة النفسية لعلم القوة المرضية ، وتواجد الخير والشر فيما يتعلق بمفهوم هوس القوة ، وأخيرًا ما إذا كان داء او جنون السلطة مفهوما فطريا أو مكتسبا.

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Introduction

Eric Blair (1903-1950), known universally as George Orwell, was born in India where his father was stationed in the Civil Service. He admitted in his famous article, entitled *Why I Write*, that his life between England and India, then Nazism and the Spanish Civil War; all had contributed to make him know where he stood, and shape his political orientation. He wrote in his article: "Every line of serious work that I have written since 1936 has been written, directly or indirectly, *against* totalitarianism and *for* democratic socialism, as I understand it." (4) His masterpiece *Nineteen Eighty-Four* was no exception!

In 1949 George Orwell published his book *Nineteen Eighty-Four*. The work was considered, at that period of time, as both a revelation and a criticism against the totalitarian regime. Orwell being a democratic socialist, his political orientation aided him to create novels within which he criticises the social and political constructs of his reality. Orwell brought together his hatred towards totalitarianism, his support for democratic socialism, and his fascination with and attachment to the old British culture and values. The stated mind-set contributed a great deal into shaping Orwell's writing sphere. In other words, *Nineteen Eighty-Four* is a widely acclaimed piece of fiction that depicts a society under the burden of an oppressive, totalitarian regime. It is possibly the most cited work in the dystopian genre and political allegory in literature.

Although the political allegory is an imaginary, comic and playful piece of writing, it can be also viewed as a true-to-life masterpiece and read as a strong satire on dictatorship and black humour of the human innate wickedness. Orwell's allegory revolves around the protagonist whose name is Winston Smith, and his daily

psychological war against the absurd power of Big Brother, the ruler. His process of mental rebellion as it takes place in his physical reality, spawns an endless cycle of torture and existential crisis. An environment of extreme horror and dystopia paves the way to the readers to revel in the novel's implications.

The novel depicts an exaggerated image of an overpowering government and mind enslavement in a country named Oceania (which is an insinuation of the western side of Europe, mainly England). The illustration of fear, manipulation, and psychopathic behaviour in the novel, creates an overwhelming environment in the eye of the public. Ordinary readers might contemplate the real meaning behind the novel. As they take it as a mere prediction of what happens in modern day society, media, and politics.

The real meaning and purpose behind *1984* goes beyond simple notions of allegorical literature. George Orwell projects the philosophical and psychological attributes of his reality onto his literary works, rather in an exaggerated image. His stylistic choices in writing provided his novels ascension from normal literature. At the surface level, the novel serves the purpose of foreshadowing of what is to come. A series of predicted events manifests itself in the modern world; however, the written dystopia is nothing short of a lived reality lived by millions of civilians of the world.

Many critics and researchers wrote about and studied Orwell's *Nineteen Eighty-Four*. They also focused on the causes, effects and mechanism of power that are used to obtain more power and control over people. Precisely, they showed interest on this part due to the significant role of the novel's themes. Therefore, numerous studies and researches conducted to study the pathology of power, its causes and how it affects both the oppressor and the oppressed under the totalitarian governance system.

Authors like Michael Büttner in his work entitled *Modes of power in 1984* by George Orwell examined how the inner party manipulates Oceania's people through altering history, using power through words, using power through vision and power through mind. Critics like Edward Quinn in his book entitled *Critical companion to George Orwell: A literary reference to his life and work* described of characters in Orwell's fiction, such as Winston Smith, Big Brother, O'Brien and more; he also described places and crucial themes in Orwell's work such as alienation, power and propaganda.

Another study by Malcolm R. Thorp entitled *The Dynamics of Terror in Orwell's 1984* explores the mechanisms power foresaw in Orwell's famous anti-utopian vision into the future of world politics along with the pillars of the novel such as Oceania's dominant governmental system. Andi Farid Baharuddin in his article entitled *The Political Hegemony in Orwell's 1984* attempts to explain how Big Brother in the novel utilizes his authority to influence societal behaviour and thinking. The writer will next examine how Winston, as the primary character, combats the party's dominance and authority.

In relation to those scholars and others, our dissertation investigates the novel's provocative themes that have sparked a slew of analyses on its political views, and which have also been interpreted as convictions by various political factions. This research attempts to reintroduce the theme of totalitarianism within a psycho-political canon. Orwell announced openly in *Why I Write* that his unsuitable profession in the Indian Imperial Police, then the poverty he underwent increased his "natural hatred of authority" (3).

Likewise, the thesis focuses on such psychological impulses power; whether obsession with power or submission to power. Precisely, it illustrates the dynamic roots and consequences of the pathology of power. Therefore, this research seeks to explore those representations by taking into account questions such as; According to George Orwell's *Nineteen Eighty-Four*, are humans born good, but it is power which corrupts their nature? Do Oceania's people have an innate drive for the pathology of power, or is it acquired? What causes the pathology of power in Orwell's allegory and what are the effects on both the oppressed and the oppressor?

For the necessity of writing in politics, we believe that the time in which the researcher lives dictates his/her theme of study and subject matter. This is a political age as Orwell's age was. During his time, the main themes have been war, fascism, concentration camps, rubber truncheons, atomic bombs...

Our age is not very different and our minds are constantly preoccupied with pre-emptive wars, terrorism, the so-called Arab Spring, the new world order, the mason government, the strategy of spreading panic, random concentration of people in jails and camps without trials...

Consequently, typical to Orwell these things "are what we daily think about, and therefore to a great extent what we write about, even when we do not name them openly. "We cannot help this. When you are on a sinking ship, your thoughts will be about sinking ships" (Orwell, *Why I Write*).

The significance of the study lays in revealing George Orwell's allegorical work which has addressed a variety of psychological and social problems. The endeavor to handle politics and psychoanalysis via literature has been tackled via diving further into the nature of the pathology of power and its effects both on the oppressor and the

oppressed. The research also sheds light on the construction of good and evil in a relation to power.

This research depends on an analytical method to investigate thoroughly the causes and effects of the pathology of power in Orwell's *Nineteen Eighty-Four* without a predetermined standpoint. The goal is to answer the research question objectively and present a critical interpretation, consistent with the researchers' comprehension of the topic of study, without negating what had been previously said. The intention is to supply the academic community with a fresh and new reading of the theme of the pathology of power in *1984*.

The dissertation is divided into three chapters of similar significance in order to answer the main research questions. The first one entitled "Theoretical Background" is devoted to defining and explaining the key concepts as a backbone to this research. It, therefore, focuses on the psycho-political theory, the pathology of power, the use of the pathology of power and Big Brother's totalitarian system in the novel.

The Second chapter entitled "Causes of Pathology of Power", on the other hand, is a literary reading of the novel that enlightens the roots of power. By the same token, it analyses the oppressor's psyche within the novel along with mechanisms of oppression. Nevertheless, this chapter deals with causes of the pathology of power in a relationship to the oppressed; mainly by focusing on the protagonist and the concept of powerlessness. It also sheds lights on the hubris syndrome. It is shown through the oppressor who is obsessed by seeing the world as a place where one may glorify oneself by exploiting others. It also tackles nihilism in Orwell's dystopia through Winston's pursuit of existential meaning and political nihilism in particular.

The third chapter, entitled "The Effects of Pathology of Power", deals with the effects of absolute and abusive power on the dictator and the oppressed. To start off,

this chapter focuses on the effects of the pathology of power on the oppressor, egocentrism, narcissistic leadership and megalomaniac leadership. Moreover, it is concerned with moral compass and the dehumanization of the mind and the effects of the pathology of power on the oppressed. It is displayed in scepticism and the loss of hope, hysteria in Orwell's *1984* and Winston's masochism.

The conclusion restates that the irrational lust for abusive power cannot coexist peacefully with morality because the values of decency may simply be overwhelmed in the face of an unscrupulous and powerful foe. However, is this total dystopia an inevitable end result or just a transitional (but horrible) phase in order to reach utopia by the end? Was the aim of Orwell, while composing his allegory, to prove that even if dictators change, dictatorship is permanent; or to give instead hope that the oppression of a subject people cannot last forever and will always be resisted by the forces of decency and ethics?

Chapter One

Theoretical Background

1.1. Introduction

This chapter of the dissertation is dedicated to the theoretical background and the explanation of major key terms and concepts upon which the thesis is based. It covers definitions, historiographies, and a further theoretical overview about political psychology, the pathology of power, and most importantly the concept of allegory that is considered the appliance base of this research. This will, eventually, lead this research process to reach a complete understanding of political behaviourism, the psychology behind political manners and the reason and purpose behind the use of literature for political representation.

Nowadays, one can only recognize politics as this modern sophisticated government-related activities and protocols, not knowing that politics played a big part in the life of humans since the dawn of its existence. Therefore, social interactions, exchanges of values, ideologies, and possessions are considered political acts. As years go by and as civilizations flourish, politics becomes more and more complex; for the ability to practice and indulge in this field demands high skills of social intelligence, keenness, diplomacy, and a high level of self-confidence. To be a politician means to be powerful. The will to maintain such a position also means that those in the domain should do whatever it takes to remain at the very top.

1.2. The Psycho-political Theory

1.2.1. Definition of the concept and historical overview

The term psycho-politics, or as it is also known as political psychology, is defined as a hybrid field of study that combines the two concepts (psychology and politics), to study the causes and effects of political behaviours and mindsets through the use of psychology. The psycho-political theory suggests that there are psychological aspects that lead to the formation of a certain political ideology, in addition to the building of a political system (totalitarianism, authoritarianism, conservative, democratic...etc.) Politics being a practice that heavily relies on social and emotional stimulations, researchers stated that it is crucial to unfold the psychological state from which the political behaviour stems.

The interest in Political psychology appeared first in Europe in the 1900s. During that period, many scholars attempted to add psychology as a new perspective in political science. To them, psychology was a lens that helped them discover an interesting side of politics; however, political psychology as a proper field of study was not put into practice until the 1970s. The notion of relating politics to the psychological nature of the human being was there ever since politics existed (Houghton 22-23).

The psycho-political study does not only encompass psychology and politics, but also philosophy, sociology, history, and economics. Those fields possess great importance and contribution to the understanding of the environment and circumstances that led to the emergence of certain political behaviours. Therapists state that Freud's theory of the division of the human psyche(id, ego, superego), with other respectively and scientifically proven psychological theories, provided great

material to decipher the source of the human behaviours and the nature of the human being (good or evil).

1.2.2. Emergence of the Psycho-political Theory

The early influences of psychology in the political field started in the Western countries of Europe. Starting with France, the interest in this study began amidst the Franco-Prussian War in the early 1870s. Inspired by Adolf Bastian who introduced the term "political psychology" for the first time in his book *Man in History* (1860), the philosopher Hippolyta Taine sought to include Bastian's notions and theories within his work *The Origin of Contemporary France*. (Rudmin 6)

In Italy, the Socialist system in 1902- 1903 contributed to the discipline of political psychology through the works of political activists, such as Gaetano Mosca and Vilfredo Pareto, who discussed the social classes along with the relationship between the ruler and the ruled. They studied the differences and characteristics of both classes and their political perspectives. (Van Ginneken 9)

Last but not least, when it came to the United Kingdom in the early years of the twentieth century, scholars from Oxford and Cambridge universities included the study of psychology with politics as a subject within history. In addition to that, they highlighted the importance of studying psychology and sociology to raise awareness towards what they call the "psychological intellect" of politicians. (Rudmin 7)

Finally, when psycho-politics successfully flourished in Europe, American scholars took the opportunity to evolve the field. Harold Lass was the first American political psychologist who pioneered the term and introduced the use of psychology in research to uncover the techniques of propaganda during World War I. (Van Ginneken 19)

1.2.3. Characteristics of the Psycho-political theory

Based on the book *Political Psychology, Situations, Individuals, and Cases* by David Patrick Houghton, the study of political psychology embodies many aspects that revolve around studying the political ideology and its history, psychological attributes of politicians, the psychological process of obtaining power, and the reason/purpose behind certain political acts. (22)

The most important characteristic in political psychology is the use of psychoanalysis when studying individuals, which, later on, explains the psychology behind voting, leadership, obedience, racism, religion, fear, and oppression.

1.2.3.1 Foucault and the birth of Psycho-politics

Talking about the birth of psycho-politics, one may shed light on Michel Foucault and how “psycho-power” was introduced in his lecture series at the Collège de France in 1975-76.

Alexander J. Means stated that a variety of historical reasons influenced Foucault at the time, including long-standing dissatisfaction with intellectual orthodoxy in the French academy, notably the hegemony of structural Marxism; a necessity for a new political ideology; the emergence of former eastern bloc dissidents in France fuelling growing scepticism with the Soviet Union and the arising of neoliberalism after the defeat of French socialist and communist parties (Means 1-2).

1.2.3.2 Bio-politics

In the last chapter of *The Will to Knowledge: History of Sexuality* (Volume I, 1976), Foucault spoke of a power he designated as “bio-power”. According to him, it is a power which significantly has a ‘positive influence on life’, as opposed to the

traditional revolutionary theory which he believed “repressive and negative”, a power whose “effects take the form of limit and lack”.

In simpler words, Foucault rejected the traditional “juridical-discursive” model of power, which involves that power is possessed, it flows from a centralised source from top to bottom, and is primarily repressive in its exercise.

Foucault proposed that we think of power outside the confines of state, law or class. He located power relations at the micro level of society, believing the power is exercised rather than possessed, not primarily repressive but productive, and is analysed as coming from the bottom up. He said,

‘Government’ did not refer only to political structures or to the managements of states; rather, it designated the way in which the conduct of individuals or of groups might be directed- the government of children, of souls, of communities, of the sick. It covered not only the legitimately constituted forms of political or economic subjection but also modes of action, more or less considered and calculated, that were destined to act upon the possibilities of action of other people. To govern, in this sense, is to control the possible field of action of others. (341)

According to Foucault, power has assumed the shape of discipline rather than the godly sovereign's ability to deliver death since the seventeenth century. The sword's force is the strength of sovereignty. It threatens death and takes use of the "right to grasp life in order to restrict it." (Han 23) However, Foucault attempted by biopolitics, to establish political relations between the administration or regulation of life and locality's population.

Likely, Orwell was driven by this political impulse to change the world through his subtle writings. In *Why I Write*, he stated:

Using the word ‘political’ in the widest possible sense. Desire to push the world in a certain direction, to alter other peoples’ idea of the kind of society that they should strive after. Once again, no book is genuinely free from political bias. The opinion that art should have nothing to do with politics is itself a political attitude.

(3)

Bio politics is the disciplinary power technology of the authority. This method, on the other hand, is completely inappropriate to the neoliberal state, which prioritizes the psychology. Bio politics does not have access to the psychic world since it relies on demographic data (Han. 24).

1.2.3.3 Foucault’s Dilemma

Foucault established a self-ethics that was historically placed – and he did it in a milieu that was mostly free of power and dominance technologies and tactics. It also has been claimed that as a result, it is commonly considered that Foucault’s self-ethics stands in contrast to power and dominance. Indeed, Foucault himself acknowledged the change from technologies of power to technologies of the self that he was producing: “Perhaps I’ve insisted too much on the technology of domination and power. I am more and more interested in the interaction between oneself and others and in the technologies of individual domination, the history of how an individual acts upon himself, in the technology of the self.” (Han, 27-28)

1.2.3.4 Foucault's Power / Knowledge

“Who controls the past, controls the future, who controls the present, controls the past”

George Orwell

In the novel *1984*, George Orwell describes how people of power can control and polish the past, present and future. Indeed, it has been claimed that knowledge and power are part and partial. Furthermore, it has been reported that Foucault was interested in studying the interconnection development of new forms of power and knowledge in the eighteenth and nineteenth centuries. Moreover, he had written extensively about knowledge way before the question of power was raised. But later on, he discussed the epistemological setting in which these bodies of knowledge become comprehensible and authoritative. (Foucault 82)

In what is now known as the human sciences, Michel Foucault published works about historical reorganisations of knowledge. However, in the 1970s, he claimed (most notably in *Discipline and Punish [DP]* and the first book of *The History of Sexuality [HS]*) that these reconfigurations of knowledge were also linked to various forms of power and dominance (Gutting 95).

1.2.4 The use of Psycho-politics in Orwell's *1984*

When analysing George Orwell's biography and famous works, *Edward Quinn* stated:

Orwell believed that “all literature is political,” but he also acknowledged that some is more overtly political than other literature, and he certainly included *Animal Farm* and *Nineteen*

Eighty-Four in that category. But he never imagined that these two works would have the powerful impact they did, an impact that was not only political but broadly social and cultural. (254)

Psycho-politics focuses on the individual rather than the whole picture of the situation; therefore, using psychoanalysis is crucial when discussing the character of Winston Smith, the protagonist, and the causes of his rebellious thoughts, and his forced obedience by the end of the novel.

In *1984*, psycho-politics aims to deal with the psychology of the group, such as the party members and their process of making laws and maintaining control, and the process of grooming children to become loyal spies infiltrated within society. More importantly, it seeks to uncover the psyche of the leader “Big Brother” as he is considered as an existential enigma throughout the novel.

Moreover, *1984* succeeds to present an original diction which has to do with human psychology and thought accumulation, through expressions like “newspeak”, “double-think”, and “thought crime”. This provides a new perspective in terms of expressing and describing the psychological manipulation and the political crimes from which the victims are suffering daily for the rest of their lives. (George M 206-215)

1.3. The Pathology of Power

“In the hands of the immature, vicious, or emotionally sick, power is a horrible danger”

Abraham Maslow

People with power might adopt a variety of identities, including those perusing healthy attitudes, fighting dominance or engaging in oppression. This is called pathological power. The despotic power structures appear incompatible with common sense (reason).

1.3.1. Definition of Power

Politicians claim that in order to understand the mechanisms of the pathology of power, the definition of the concept is needed. It has been claimed that power is the ability of a person to impact the behaviours, beliefs, or ideas of others. However, yearning for power vigorously can affect one's behaviours. Simply put, power is asset of principles which should govern the regulations of life and incite people to behave in a particular manner.

Power is considered to be an old pervasive concept. In fact, its documentation backdated to Plato, Aristotle, Machiavelli, and Hobbes to Pareto and Weber. Nevertheless, power is a difficult term in the English language because, unlike "impact" and "control", it has no suitable verb form. The subject and object of the relationship cannot be provided with noun forms without resorting to barbarian neologisms. (Dahl 201-202)

In fact, A has power over B to the extent that A can persuade B to do something which B would not otherwise do, according to the one-dimensional concept of power (Dahl 202-03). Strictly speaking, the definition of power provided by Max Weber is similar to Dahl's which is the possibility of an actor realizing their own will. In general, one considers 'power' to be the ability of a man or a group of men to fulfil their own desires in a community activity despite opposition from others. (Gerth and Mills 180)

According to Nietzsche, the ability to determine reality is referred to as power. One can establish the circumstances of legitimacy by defining the real and the moral. The parameters of commerce have shifted dramatically, and the question now is not normative legitimacy. (Clegg and Haugaard)

1.3.2. Definition of Pathology

One cannot talk about power without talking about pathology. According to the Merriam Webster dictionary, pathology is the study of illnesses' fundamental character, particularly the structural and functional alterations they cause (Pathology). Along with the definition, it has been said that pathology is derived from the ancient Greek roots of Pathos meaning “suffering” or “experience”, and Logia meaning “study of”. Consequently, pathology refers to the study of suffering.

Along with the fundamental definitions of pathology, it has been agreed that the study of mental disorder, particularly serious illnesses, is known as psycho-pathology. Its goal is to categorize mental disease, uncover its underlying causes, and direct clinical psychiatric therapy appropriately. It is significantly influenced by both psychology and neurology.

According to the APA dictionary, pathology is a functional and structural alteration in physical and mental ailments and diseases are studied scientifically. In other words, any deviation from what is regarded healthy or adaptable is pathology.

Pathology of power refers to as the ability of fulfilling personal and psychological deviations through oppressing other people. It has been said that power can be defined as the capability and willingness to affect the outcome of a situation. Nevertheless, Lammers & Galinsky state that the fundamental force of social connection is power. The cornerstone for comprehending human connections is

to know who has power, which is influenced by power, and how power is exerted. (Dean and Wisse 67)

Some psychologists shed light on the pathology of power using Adolf Hitler as an example of the destructive power of a successful psychotic. Hence, French and Raven described influence as a force exerted by one person on another to cause a change in behaviour, attitudes, or values. Power is 'potential influence,' while influence is 'power in action.' Even if no direct behavioural consequences are apparent, power may exist. As a result, individuals are not required to use their power in order to be deemed powerful. (Raven 259)

1.3.3. Binary Dichotomy

The term binary dichotomy usually defines the division of a substance or a trait into two particles. In this case, the dichotomy refers to the division of power opportunities. Thus, it creates the two opposite sides in terms of holding power positions which are oppression that remarked by the higher hand, the commander, and the other end of the spectrum which is submission, that is obviously remarked by the lower hand in power, the follower.

1.3.3.1 Oppression

Oppression is defined as a spiteful or an unfair treatment or power exercised under the pretext of governmental power or cultural condemnation. Depending on how it is carried out, oppression can be overt or covert. When unfairness does not directly affect everyone in society, it is referred to as oppression. Oppression refers to discrimination that targets or disproportionately affects particular groups of people. (Wormer 246-252) Nevertheless, according to Merriam Webster oppression is defined unjust or cruel exercise of authority or power.

It has been said that the social act of imposing significant constraints on an individual, community, or institution is known as oppression. Usually, oppressed people are restricted officially or secretly by a government or a political organisation in power, allowing them to be manipulated and less able to compete with other social groups. Nevertheless, Ann Cudd says that oppression is a form of damage in which people are continuously and unjustly confined, burdened, or diminished by one or several powers. (22)

Moreover, sociologists believe that oppression is aligned with economic, social, and psychological dominance and manipulation between people, social groups and classes inside and outside communities, and, internationally, between whole societies. In other words, oppression is systematic injustice which can affect the relationship between individuals within a society as one group practice power egregiously over the rest of the groups.

1.3.3.2 Submission

The Merriam Webster dictionary defines the word submission as the state of compliance to someone else's orders and authority. It is the state of accepting the subordination to a superior entity, meaning being vulnerable and dependent. Submission can occur as a reaction to fear, oppression, and force, or it can be an instinct built within the person's psychological traits. Emmanuel Ghent defined the term submission, in his article *Masochism, Submission, Surrender-Masochism as a perversion of surrender, Contemporary Psychoanalysis*, as a defence mechanism, a way of resistance, protection from anxiety, and mental exhaustion. This means that some individuals can be born and raised in circumstances where submission is considered as their survival technique that will eventually allow them to indulge in

social life, to be accepted, or to gain recognition through pleasing and submitting to other people who show signs of power and superiority. (2)

The ability and the capacity to prove oneself plays an important role in the success of a person's life. Biologically, this ability is constructed within genetics (in both humans and animals). Scientists consider submissiveness and dominance as common behaviours that exist in animals as they grow into the wilderness and face dangerous situations that can either reduce or increase their survival rate.

Interestingly, both of these survival techniques contribute to the building of sexual attraction between animals, deliberately shaping their reproduction preferences as well. Another aspect that falls in the context of submission is the act of grooming, meaning that the dominant specimen forces others who show signs of weakness and indecisiveness to follow their lead. They are forced either by positive emotional stimulation or by using violence and force which is a negative reinforcement that results in pushing the weak entity into being submissive unwillingly. (Porges 31-47)

1.3.4. The use of the Pathology of Power in *1984*

Totalitarian governments in many countries would like the entire society to perform everything that a totalitarian dictatorship desires, such as the fascist regime in Italy under the rule of Benito Mussolini, the Nazi regime in Germany under the rule of Adolf Hitler, and countless other regimes. (Baharuddin 356-366)

Big Brother is the omniscient and the all-powerful ruler of Oceania (Quinn 256). Actually, he skilfully uses various methods to maintain power. One of the crucial techniques practiced by Big Brother is the telescreen, which is a type of surveillance technology used in Oceania to monitor activist groups, speech, and even public expression. If people attempt to use motions or even voice to defy Big Brother, this

device will record and indicate the locations of those who struggle, as stated in *1984*: “Winston turned a switch and the voice sank somewhat, though the word were still distinguishable. The instrument (the telescreen, as it was called) could be dimmed but there was no way of shutting it off completely”. (Orwell 4)

The Newspeak is another tool that paved the way for Big Brother to practice power and manipulate the Oceania’s people. One of the departments of the ministry of love is newspeak. The research department is the department's name. Any term that isn't required by the party is minimized in Newspeak. Whenever anyone says anything that is not in the newspeak lexicon, the telescreen can immediately identify them.

1.4. *1984* A Political Allegory

According to literature scholars, allegory is a literary device that allows the author to include a hidden message within an overall story. The message diffusion happens through a series of connotations and symbols, some of them can be direct to understand, and others can be implicit, implying that the readers have to read between the lines and uncover the true motive behind the story.

Historians date the emergence of allegory back to the early periods of literature, where stories used to be orally produced and passed from one generation to another. The works of allegory come in multiple forms: paintings, folklore, theatrical and musical pieces, and oral and written literary works. Works like *Allegory of the Cave* by Plato is considered one of the most iconic and classical works as it represents the journey of philosophers as they try to enlighten their society with what they had discovered.

Critics state that the essence of the allegory is solemnly hinged on creating an alternative universe with its characters, through which the projection of ideologies, real-life events, and social circumstances take place. Personification plays a huge role in the creation of allegories. The personification of animals, objects, not to mention the representation of people with other people within the story is very important when writing an allegorical artwork. (Bird)

The entity being concrete or abstract can come to life through the process of personification, for the purpose of its use is to simplify the understanding of the message. For example: when speaking of angles it is impossible to form a concrete image of what angels look like because their physical appearance is not available for humans to see. However, the representation of the entity through a character that carries the characteristics and behaviours of an angle, the idea consequently comes to life as the personification takes place. In addition to that, it adds a religious concept and atmosphere to the story.

The art of creating allegory is known to be a rhetorical tradition of telling stories, in which authors use metaphorical and figurative language to convey the meaning. Though symbolism and allegory do not exactly share the same meaning and purpose, literature theorists state that allegory focuses on the tale itself regardless of the figurative speech or the language used. Therefore, symbolism and metaphor are simply tools used within the allegory to serve the implication purpose. (“What is The Difference between Allegory and Metaphor”)

1.4.1. Political Allegory

The use of symbols and projection in allegories pave the way for worldwide authors to take advantage of this opportunity to channel their points of view,

ideologies, and talk about politics and conflicts in a legal and secretive way. Subjects like religion, politics, and social constructs are considered taboos. Talking about these kinds of conflicts and moral dilemmas was and still to this day and age a question of whether it is legal to speak about it, or socially acceptable to discuss it.

Tara Mandola and Jacques Lezra state, in their article *Introduction: Allegory and political representation in the yearbook of Comparative Literature 2017*, “the allegory today is considered the mode of the alternative we are meant to desire [...] Allegory is the mode of alt news.”(2)

Based on their description, they discuss how allegory is essential for representation, and how it provides the life that individuals should experience and expect. It is the gate to another dimension where the real world and the alternative world, crash, thus create a link through which the reader would hopefully find the true meaning.

In other words, political allegory is used as a means to implicitly drive the attention to a struggle, a problem, or an idea. In simple words, it is to turn the invisible into visible. There are multiple examples of political allegories such as Ghassan Kanafani’s *Men In the Sun*, George Orwell’s *1984* and *Animal Farm*, and *Utopia* by Ahmed Khalid Tewfik; as they are a collection of remarkably unique literary works that collectively share their hate towards the stigma caused by political crimes.

1.4.2. 1984 An Allegory

Scholars confirm that *1984* is a political allegory based on the heavy use of projection, symbolism, and representation. They consider that George Orwell’s success is a result of his writing style that had theorists and politicians question

whether the novel depicts real life, or foresees the future of society and politics. George Orwell's anti-totalitarian novel depicts the life of Oceania's citizens and the repetitive activities done by the party members, to assess a complete control over the population by manipulating them both physically and psychologically. ("Satire in 1984")

The universe of the novel is a complete dystopia using characters like Winston and Big Brother to represent the role of the oppressed and the oppressor (also to represent the good and bad side of humanity). Together with other characters such as the extremist party members, who serve the role of the delegates to the Big Brother system, in other words, they work as slaves to hide the true information from people (the power of knowledge).

The term big brother has multiple symbolic meanings and attributes. When referring to the social hierarchy, one can signify the big brother as a symbol of the guardian, the caretaker, the guide, and the subordinate who is worthy of respect and loyalty; the older brother can substitute the parents, therefore becomes the authority.

George Orwell combined this symbol with politics and created the character of big brother as a dictator. The persona of "Big Brother" in *1984* represents the totalitarian governance over an entire country (Oceania) while implicitly keeping the positive aspects of this term, especially when referring to his face and his heroic deeds.

Orwell introduces "Big Brother" for the first time in *1984*'s first chapter when he appeared on a poster that is hung practically everywhere, describing his appearance

The poster with the enormous face gazed from the wall. It was one of those pictures which are so contrived that the eyes follow you about when you move. BIG BROTHER IS WATCHING YOU, the caption beneath it ran. (3)

Orwell used “Big Brother” to refer to an ever-watching persona, a god-like creature that hears and sees all. The one who knows what is best for everyone, and controls every small detail of life regardless of being an abstract or a concrete matter.

The existence of “Big Brother” is debated throughout the novel; can a mere idea set a monstrous fear into people? And how can people grow into power or submit to it? The concept of its governance goes beyond whether “Big Brother” is a real human or a mythical creature. Loyalty for him seems to be an unquestionable duty, which gives an aura of cultic governance.

Throughout the novel, the world of 1984 knows no religion because the existence of faith disturbs the efficiency of the totalitarian regime; it gives people hope to cling onto, and a bright side to look forward to. The system does not want that, which consequently led them to create a belief that of which: there is no religion, but the religion of Big Brother.

1.4.3. Dictatorship

The Oxford dictionary defines dictatorship as a state of governing, an absolute power held by an individual who can acquire the position through various ways. The process of decision making, ruling the country, and creating laws, is exclusively tailored by them, as they have no constitutional limitations.

It is recorded that the history of dictatorship dates back to the Roman Empire, where the title of a dictator is exclusively given to an individual with great power, who can solve governmental and social issues. (Gentile 371-377)

Since dictatorship is characterized by the singularity of leadership and the absolute power belongingness to an individual or a closed group circle, authoritarianism and totalitarianism can be interchangeably used when speaking about dictatorial governments. However, the two regimes are distinctively different on the level of characteristics, the form of governing, and the severity of the governor and their political ideologies. The unquestionable similarity between them is the sense of ultimate control.

On one hand, an authoritarian system of government imposes limitations on the level of political freedom and provides little to no personal freewill. Politically, this system is driven by individuals who possess strong whims of power and craze over the “chair”. Fidel Castro and Hugo Chavez are examples of authoritative leaders; they assessed a great deal of direction, restriction, and political control over their countries (Cuba and Venezuela respectively). Their political ideologies consisted of Marxism and Socialism which are known for their strong opposition to the Western’s Capitalist and Imperialist system.

On the other hand, a totalitarian regime is based on absolute control, not only on the political level but at the emotional, physical, religious, and personal levels of life as well. A detailed definition of the term is introduced by Michael Curtis in the book *Totalitarianism* 1979:

The totalitarian concept has been a useful term to typify a particular genre of contemporary regime in an age of mass

democracy in which the population can be controlled by a variety of means, especially terror. Dictatorships, despotisms, and autocratic regimes are akin to totalitarian ones in their elitist rule, arbitrary use of political power, minimization of private individual rights, and their ordered and hierarchical institutions. (2)

The most infamous example of a totalitarian regime leader is Adolf Hitler in Germany, who had a powerful status as he led his nation to participate in the Second World War. His political system was constituted of beliefs of racial superiority, extreme National Socialism (Nazism), and immense hatred towards the Jews.

1.4.4. The Big Brother totalitarian system in 1984

It is necessary to define Big Brother before discussing its importance in Orwell's *1984* or its power over Oceania's minds. Lister Sumrall, in his book *I predict 1984: is Big Brother Watching You?* argues the following: "Big Brother makes its debut appearance in George Orwell's novel 1984." Big Brother is the dictator of Oceania, a country that he established with its geographical region covering what is termed, Great Britain, Australia, and the Americas. (4) He also claims that there were large and many images of a figure known as Big Brother. He was everywhere, and his gaze was drawn to the citizens. People couldn't get away from the glaring eyes that followed them. These photos of Big Brother keep a close eye on everything they do.

Sabaha Shakury says in her essay entitled *George Orwell's 1984: The Dangers of totalitarianism* that Big Brother leads the world of 1984. He is depicted on posters pasted on walls with the caption "Big Brother is Watching You". The posters represent a fierce attack against privacy. In modern culture, the term "Big Brother"

has entered the lexicon as a synonym for abuse of government power, particularly in respect to civil liberties, often specifically related to mass surveillance. (220)

As a result, in *1984*, totalitarianism is illustrated through Big Brother's persona. Totalitarianism, here, refers to the whole government structure, which is in charge of every element of everyday life. Critics believe that Big Brother has complete control over everything you do, believe, consume, and even feel. Everything is under Big Brother's regulation: knowledge, history, bodily, and psychological requirements. Hence, totalitarianism is the largest phase that represents Big Brother's dreadful image.

Big Brother plays a crucial role in *1984*; he is the supreme leader of a dystopian society. His job is to persuade people that the government is looking after him. Big Brother is the totalitarian dictator who rules the Party and "Oceania" in Orwell's reality. He is the face of the totalitarian and autocratic regime, and the political collective consciousness that presides over Orwell's fictional society. The importance of Big Brother is in his centrality in the society of *Oceania*, and his great power that exists in the Inner Party. ("SparkNotes: 1984")

Michaela Padden states, in her essay entitled "*Big Brother is Watching You: Panoptic Control in George Orwell's Nineteen Eighty-Four*", that Big Brother is a fictional character created by the Party. He is the most elite and powerful in this authoritarian state of Oceania. He exercises complete control over society by creating a new language, destroying history, taking away rights of people. (9)

As claimed in *Sparknotes*, Big Brother is not always visible in *1984*, but he is present throughout the events of the story. He is a character that demands the

inhabitants of Oceania to love him. Orwell's use of Big Brother is a demonstration of how dictatorial states run by totalitarians. ("SparkNotes: 1984: Big Brother")

Big Brother is the higher authority of the country, and people respect, love Big Brother more than their families. They always defend him against the enemy. Besides to that, the party brought the character of Big Brother into life. Big Brother is present as the personification of the Party and exists for the authority that the party has.

Big Brother has complete control over Oceania's society in *1984*. He maintains total control over all parts of life, including culture, economy, and politics. He is not just interested in examining the work system; he also needs to dominate the citizens' minds. Strictly speaking, he is concerned with dominating the individuals' inner world, ideas, and emotions.

In addition, it has been argued that the party exerts influence over people's minds through manipulating their language and thinking. Language is a vital tool of communication, and citizens use words and language to express themselves. As a result, Big Brother has the capacity to alter people's language in the form of lowering particular terms and confining their vocabulary.

Obviously, the party intends to eradicate all forms of thought and consciousness, turning everyone into mental slaves of the state. "Newspeak" is the term for this type of mind control. It is a new language invented by the party in order to direct people's minds. Furthermore, Orwell adds another method or instrument of the party's mind control over individuals throughout the novel. It is called doublethink, and it is a crucial aspect of the party's psychological and mental deception. Double thinking is a concept that undermines people's capacity to think independently.

Nevertheless, it has been argued that in his work *1984*, George Orwell addresses the issue of terror, demonstrating that fear is a realistic factor that everyone may encounter in life. Psychological fear is a tactic that the party employs to manipulate individuals in Oceania in this regard. People grow submissive as a consequence to Big Brother's restrictions, fearing the consequences of disobeying the rules and being punished. Big Brother uses the terror approach to gain control over every area of citizens' lives, and he punishes any who challenge him harshly. As a result, fear is a decisive tool for the party to psychologically control people into not rebelling against it.

The gathering of information (spying) is done in order to determine what people are most afraid of. The thought police might use this tactic to erode a person's identity. In the novel, Orwell portrays dread in Winston, the protagonist, who was forced to confront his darkest fear. Winston fears rats, and the thought police built a cage full of rats and forced him to put his head in it, allowing the rats to devour his face. (358)

1.5. Conclusion

After an accurate examination of Orwell's *1984*, one can extract central themes which are derived from the political circumstances of the twentieth century along with the psyche of the dictatorship leaders. This is highlighted by projecting the presence of Big Brother on totalitarian society, which is exemplified by the pathology of power and how it can be scrutinized through the psycho-political theory. In other words, Being a politician often entails being dominant. The desire to preserve such a status also implies that individuals in the sphere should go to whatever length to keep a hold of that position.

The idea of holding power has many roots and it can be caused by many circumstances. It is only by high leveraging of emotional intelligence and extreme vigilance that one can obtain this title. Even though the concept of power remains abstract and obscure, this phenomenon is mostly caused as a result of an everlasting thirst to achieve personal fantasies that might or might not appear to be the most idyllic purpose of all time. It drives politicians, psychologists and even artists to write about it in many forms of expository only to deepen the understanding and projection of such fascination with control, abuse of power, and extreme possession of matter and people. Therefore, the causes and effects of this survival race after power becomes a big quandary that stipulates answers.

Chapter Two:

Causes of the Pathology of Power

2.1. Introduction

The history of madness is the history of power. Because it imagines power, madness is both impotence and omnipotence. It requires power to control it. Threatening the normal structures of authority, insanity is engaged in an endless dialogue—a monomaniacal monologue sometimes—about power’.

Roy Porter

This analytical chapter aspires to shed light on the reasons of pathological power which are aligned with the psyche of both leaders and people. It also focuses on investigating how do leaders choose to obtain glory and fame through the use of power and oppression in *Nineteen-Eighty Four*.

Accurately, it is important to scrutinize the oppressors’ psyche and the indicators of power craving, which fall under the umbrella of the pathology of power. Moreover, this chapter concentrates on the animalistic level of mind "id", and how it can make the oppressors look like merciless predators. Thus, studying the hubristic syndrome and the mechanisms of oppression is essential as they pave the way for dictators to maintain and release power unconditionally. Furthermore, propaganda and language manipulation are dangerous tools used by Big Brother and the members of inner party; they allow the cruel government to detain/alter knowledge and monitor its citizens.

The causes of the pathology of power on the oppressed are examined through the analysis of the protagonist's psychological developments and his state of powerlessness. A further basic element to be discussed in this chapter is nihilism.

2.2. Causes of the Pathology of Power: Psychoanalytical Study to the Oppressor's Psyche

It has been said that deception, abuse, homicide, rape, and a variety of other crimes are all caused by the misuse of power. The grounds for power abuse - the reasons why individuals turn into beasts are the subject of this chapter. Some believe it stems from a desire for dominance. Others believe it is the result of a typical personality trait, notably the ruling personality type (Cornelius).

2.2.1. Analysing the Oppressor's Psyche

Some aspects of *1984* has been aligned with psychology. Pathological power and causes of oppression can be explained psychologically; nevertheless, the author talks about the mechanisms used by Big Brother and the party to gain power over the citizens. Therefore, Freudian psychoanalysis is used to demonstrate the reasons behind Big Brother's hubris syndrome. In the novel, powerful people are less concerned about other people's feelings. They have the ability to influence others' feelings and only make emotional responses when they are actually experiencing feelings (Voyer).

From here, one may discuss psychoanalysis which is a branch of clinical psychology that is differentiated by its knowledge base and therapeutic approaches. Human growth, deviant and healthy behaviour, social behaviour, and even creative functioning are all covered by its theories on personality. In fact, psychoanalysts focus

at learning how we form and experience these unconscious fantasies, and also how we construct and reconstruct our experienced past in the present (Malecka 2).

Moreover, psychoanalysis is a term which refers to a collection of psychological theories and often a set of practices that all highlight the unconscious as a key role in human adaptability and behaviour. In other words, Sigmund Freud (1856–1939), an Austrian neurologist and psychiatrist, invented psychoanalysis as a method of treating emotional illnesses. All of what is currently known as "talk" psychotherapy stems from this. Freud also used these observations to develop a psychoanalytic theory of psychology that stresses the role of the unconscious in all aspects of mental life (Clinical Psychology). In brief, the unconscious is often related to the animalistic level of the mind (Lipner et al. 2).

2.2.1.1. Id: The Animalistic Level of the Mind

According to Freud, the human personality is complex and has more than a single component. In his psychoanalytic theory, Freud argues that personality is composed of three models of the psyche known as the id, the ego, and the superego. Those elements, those are in constant conflict, work together to create complex human behaviours. Precisely, the pleasure principle drives the id, which seeks instant fulfilment of all desires, wants, and needs. Early in life, the id is vital since it assures that an infant's wants are addressed. Since the other components of personality have not yet developed, the child needs only his instinctual demands to be met. paradoxically, even when humans finally learn to adjust their id, it remains an immature, basic force throughout their lives. People's ability to control the fundamental instincts and behave in realistic and socially acceptable ways depends on the growth of the ego and superego (Cherry).

Literary speaking, the pursuit of pathological power which is an internal desire was mentioned multiple times throughout the novel. O'Brien and Big Brother are unconsciously craving for more power over every single aspect of life. "Power is power over human beings. Over the body — but, above all, over the mind. Power over matter — external reality, as you would call it—is not important. Already our control over matter is absolute" (Orwell 333). From here, one can say that the real satisfaction is gained through taking control over other people. Accurately, not being able to satisfy the id through maintaining power is directly related to rage, revenge and tyranny. Nonetheless, O'Brien's conversation with Winston indicates the relationship between God and power, yet being powerful is not enough as he wants to make people suffer even if they are obedient. This is illustrated in the following quote:

Exactly. By making him suffer. Obedience is not enough. Unless he is suffering, how can you be sure that he is obeying your will and not his own? Power is in inflicting pain and humiliation. Power is in tearing human minds to pieces and putting them together again in new shapes of your own choosing. Do you begin to see, then, what kind of world we are creating? It is the exact opposite of the stupid hedonistic Utopias that the old reformers imagined. A world of fear and treachery and torment, a world of trampling and being trampled upon, a world which will grow not less but MORE merciless as it refines itself. (Orwell 336)

As mentioned before, the members of the inner party are Godlike. Their plan is to create a whole new world which is not based on hedonism, piety and mercy, but rather on sadism, sadness and hatred. They even think that controlling the astronomy

is also up to them (Orwell 335-36). Based on that, one can say that the unconscious mind may lead one to the darkest layers of humanity, being blind by animalistic, socially unacceptable lust to be satisfied instantly at any cost.

2.2.1.2. The Hubris Syndrome

It has been claimed that whenever anyone joins politics, they lose their identity. As soon as they adhere to the political arena, it is as though their brains begin to work differently. The fact is that individuals who work in politics develop a condition known as "extension of awareness," as described by former Prime Minister Costas Simitis. (Papachelas)

Classical political philosophers were primarily interested in ideas like justice, morality, and the good life. At the same time, they recognised that power was necessary for the accomplishment of these values. Nonetheless, Hubris, or extreme pride, overpowering self-confidence, and scorn for others are recurrent threads connecting traits of a catastrophic leadership which may cause a widespread harm. (Owen and Davidson 1396)

Some scholars regard a dictator who abuses authority in a hubristic manner, causing harm to others, as nothing more than an extreme version of a regular narcissistic behaviour. Others just disregard hubris as an ugly but understandable trait of strong leaders, politicians, or leaders in industry, the military, and academics. Nevertheless, it is believed that 'Hubris Syndrome' is an acquired disorder, as opposed to other personality disorders, which are believed to last throughout adulthood. The core idea is that hubris syndrome is an illness of power, namely power that has been connected with tremendous success, kept for years, and with no limitation on the leader. (Owen and Davidson 1396)

Owen, in another article entitled *Hubris and Nemesis in Heads of Government*, assumes that dictators are extremely vulnerable to arrogance because they have few, if any, limitations on their actions. This difficult issue is not addressed here, although one of us has thought about it elsewhere. (548-49)

Critics maintain that Big Brother's and O'Brien's hubris was conspicuous throughout the allegory. They are both arrogant, but they also likely have other personality disorders. In other words, they are trying to maintain power through fighting for it day and night; "The real power, the power we have to fight for night and day, is not power over things, but over men" (Orwell 336). This is aligned with what has been said previously; leaders are crazy about power and they are ready to do whatever it takes to keep it for them only.

And remember that it is forever. The face will always be there to be stamped upon. The heretic, the enemy of society, will always be there, so that he can be defeated and humiliated over again. Everything that you have undergone since you have been in our hands—all that will continue, and worse the espionage, the betrayals, the arrests, the tortures, the executions, the disappearances will never cease. It will be a world of terror as much as a world of triumph. The more the Party is powerful, the less it will be tolerant: the weaker the opposition, the tighter the despotism.(337-338)

In *Nineteen Eighty-Four*, the inner party will always be powerful and sturdy. O'Brien himself tells Winston about the party's power in the future and that there will be no tolerance, no mercy and no kindness over time. Put differently, it has been

alleged that Orwell depicts the bleak future of a civilisation in which humanity succumbs to a totalitarian political rule and loses touch with what makes people human.

2.2.2. Mechanisms of Oppression in *1984*

According to critics, the society of Oceania is one of few, but powerful, ideological powers. As a warning against such inclinations, Orwell published *Nineteen Eighty-Four*. He argued against his worries of totalitarianism in such big philosophies, but he also cautioned against a technologically advanced society in which everyone is subjected to monitoring, homogeny, and loss of individuality. (Hole 6)

William Staples claimed that such a society is descending upon us; “We seem to be reaching a condition of constant transparency, in which attempts to control and mould our behaviour, in essence our bodies, are performed by the act of being observed - continually, secretly, and automatically” (5).

In today's society, Big Brother, the thought police, the telescreen and the deceptive conflict may all be found. The ever-increasing monitoring accentuates Big Brother and the telescreens. Those who are suspected to pose a danger to the state emphasise the importance of thought crime.

In this allegory, Orwell has built a dystopian society in which there are no written laws; however, Big Brother and the thought police keep everyone under rigorous supervision. Strictly speaking, the thought police are the security forces of the super state of Oceania in *1984*. They are responsible for uncovering and punishing thought crime, along with personal and political ideas that are not authorised by the Party. More precisely, the think police employ criminal psychology and ubiquitous

surveillance (telescreens, microphones, informers) to track down and imprison any residents of Oceania who would engage in the so-called thought crime in defiance of the Party's status-quo authority and Big Brother's government (Shukla).

When talking about the thought police as members who control mental, physiological and psychological ticks of people in order to amass as much information as they are tasked with spying on Oceania's population. They do so by analysing people's body language, listening to the tone of their conversation, and reading facial expressions through the telescreens or televisions in everyone's house (Thought Police Book Analysis).

While writing about the thought police towards the beginning of the novel, Orwell penned the following quote in *1984*:

Any sound that Winston made, above the level of a very low whisper, would be picked up by it, moreover, so long as he remained within the field of vision which the metal plaque commanded, he could be seen as well as heard. There was of course no way of knowing whether you were being watched at any given moment. How often, or on what system, the Thought Police plugged in on any individual wire was guesswork. (5)

Language is a remarkable human ability that works brilliantly in shaping one's ideas and actions. It can help individuals broaden their perspectives on things and events mostly around them if grown unfettered. Shrunk and chained, yet, it stifles the spread of information and ideas. Orwell's *Nineteen Eighty-Four* vividly depicts the blossoming as well as the constraining power of language. The story portrays in the most spectacular way how language elements have the total potential to accomplish

and undo human ideas. Accurately, Orwell demonstrated how language can expertly affect psychological functions. Language must be created in the required method to steer public thought to a specific aim. In Orwell's *Allegory*, it succeeds in doing so, gaining full control over people's minds. (Hossain 25-31)

2.2.2.1. Propaganda

Nowadays the term propaganda is regularly used all across the world. It is common to hear that propaganda can be carried through the media, advertisements, or any other medium capable of disseminating a message. Countless studies have sought to define and differentiate several types of propaganda.

Nineteen Eighty-Four has access to a wide range of misinformation. In the story, the governing party uses the device to its logical conclusion in order to contain and encircle people's actions, words, thoughts, and convictions. The monitoring prowess of all media, equipment, and forms of communication is utilised to the fullest extent possible.

It has been claimed that Big Brother has entire divisions established to alter the country's history to make it appear as though they were doing good, relying on big lies. This was displayed in what the Nazi Propaganda Minister Joseph Goebbels said: "If you tell a lie big enough and keep repeating it, people will eventually come to believe it." (Hartnett)

Nonetheless, Orwell's novel paints a vision of a totalitarian government taken to its logical conclusion, but it is ultimately about public psychological control. Because the public is so exposed to it, and because the people trust it, the media is a great instrument for manipulation. It is actually preparing for more terror. Throughout the day, the telescreens scream bursts of news and propaganda, and the people listen

avidly, cheering at 'good news', victories, and becoming enraged by 'terrible news.'
The characters are media slaves. (Costachescu)

In *Nineteen Eighty-Four* Orwell stated:

In its second minute the Hate rose to a frenzy. People were leaping up and down in their places and shouting at the tops of their voices in an effort to drown the maddening bleating voice that came from the screen. The little sandy-haired woman had turned bright pink, and her mouth was opening and shutting like that of a landed fish. Even O'Brien's heavy face was flushed. He was sitting very straight in his chair, his powerful chest swelling and quivering as though he were standing up to the assault of a wave. The dark-haired girl behind Winston had begun crying out 'Swine! Swine! Swine!' (18)

What is more, William Staples, in his article *Everyday surveillance: vigilance and visibility in postmodern life* says that *Nineteen Eighty-Four* offers a plethora of propaganda, with numerous definitions' unique aspects emphasized. In its objective of political influence over not only what people do and say, but also what they think and believe, the party pushes propaganda to its most extreme levels. Nevertheless, every media, method, and style of communication is driven to its limits and pressed into service with zeal. Almost every form of communication is designed to spread politically charged messages. There are no restraints barred, and the obtrusive message continues unabated. (5)

It has been asserted that throughout Orwell's *1984*, Big Brother is constantly attempting to manipulate people psychologically. In fact, a street poster is one of the

first things that strikes the protagonist Winston “BIG BROTHER IS WATCHING YOU!” (Orwell 5) In addition, fear is forced on the citizens of Oceania as everyone is being observed by cameras and microphones; every room has a telescreen displaying propaganda on how wonderful the country is (123HELPME). That is to say, *1984* is more than a book; it is recognized as a realistic and comprehensive examination of the mechanisms of power. The novel's futuristic technology was evident throughout telescreens, microphones and cameras. All of these gadgets are used to spy on citizens. Allowing your gaze to stray in a public area or near a television screen was particularly dangerous (Study.com).

In a world controlled by a totalitarian governance system, people are brainwashed through the negation of the past which is inextricably linked to propaganda. Orwell stated the following quote in *1984*: “Who controls the past, controls the future: who controls the present, controls the past” (44). This propaganda work shows the party's objectives once more: historical negationism is also another method for Ingsoc to attain its principal mission (Pecka 4).

One of the most frightening aspects of *1984* was the ties made between Big Brother and God. Big Brother is the powerful male deity who is always watching you. He would not be intimidating on his own, and he may even be pleasant. He becomes a weapon, though, when a huge group utilises his image to exert authority. Even so, whether he exists or not is irrelevant in the end, as long as people love and follow him unreservedly.

In *Nineteen Eighty-Four*, Big Brother is both man and God. Every triumph, every accomplishment, every scientific development, all knowledge, all wisdom, all happiness, and all virtue are attributed to his guidance and inspiration. Big Brother is

also never been seen. He is a face on the billboards, a voice on the TV. More astonishing, one can be relatively certain that he will never die as he is overwhelming everything, and even the exact date of his birth is still unknown.

2.2.2.2. Surveying Opinion in a Suppressive Milieu: BIG BROTHER IS WATCHING YOU!

Big Brother, the party's official face and claimed leader, depicts the unrelenting guard over the population "the dystopian god," with posters of his face labelled "BIG BROTHER IS WATCHING YOU!" plastered around the cities. He is never seen in physical, yet his existence is more apparent than that of the citizens, as O'Brien and Winston say in a conversation:

“does Big Brother exist?”

‘It is of no importance. He exists.’

‘Will Big Brother ever die?’

‘Of course not. How could he die? Next question.’(327).

Nevertheless, the author's meticulous physical depiction of Big Brother is unmistakably similar to the facial appearance of both the Soviet leader Joseph Stalin and the German Fuhrer Hitler. “A coloured poster, too large for indoor display, had been tacked to the wall. It depicted simply an enormous face, more than a metre wide: the face of a man of about forty-five, with a heavy black moustache and ruggedly handsome features.” (3)

The party's propaganda makes people believe that they are protected by Big Brother, thus everyone must obey and incline to his supreme authority. He manipulates people's connection with the outside world to control their perception of

reality. As a result, the brain of the victim gets regulated impulses and false images, which are interpreted according to the logic of Oceania. Not only this, but “GOD IS POWER” (350) this is also aligned with the suppression of religion and the media’s presentation of Big Brother are considered to be the new and unique religion.

2.2.2.3. Manipulation of Language: A Weapon of Mind Control

One of Orwell's most fundamental themes in *1984* is that language is fundamental to human cognition because it organises and restricts the ideas that people may formulate and convey. Orwell suggests that if language management were concentrated in a political agency, that agency might change the entire structure of language, making it impossible to even conceive of disobedient or rebellious thoughts since there would be no words with which to express them. This concept is embodied in the Newspeak language, which the party has established to replace English. The party is continually refining and polishing Newspeak in order to ensure that no one can comprehend anything that would call into doubt the party's dominance. (Hossain 27)

Oceania is ruled by the created language Newspeak, which governs what individuals are allowed to say. A language determines what people believe in reality in the way that it does. People's thinking is stifled by the 'Big Brother' language, which allows them to talk according to the preferences of the ruling party. They adopt a set language to dictate what people should say and feel which narrows the scope of popular thinking. Additionally, the existing government in the novel gives the language a frightening shape in order to keep people's ideas and expressions under strict control. In truth, language in *Nineteen Eighty-Four* is designed to intimidate rather than communicate. All forms of language, whether spoken, read, written, or

listened to, are automated in such a way that users are forced to be in an unconscious anxiety every day. (Hossain 28)

In other words, Language in *1984* is used to manipulate reality in the manner defined by the Ingsoc administration, whose primary goal is to force people to accept a cooked understanding that must appear unique and immaculate in reference to the daily events and actions despatched by the state. By manipulating the individuals, as portrayed in the novel's regular language ownership, this Machiavellian plot and its implementation get the upper hand in terms of holding human minds.

Besides, critics asserted that the way language is written is equally important. The objective of all-capitalization is so simply apparent in *Nineteen Eighty-Four*; the grandeur and weight of the lines written in uppercase speak for themselves. There is the poster with the enormous face beneath which ran "BIG BROTHER IS WATCHING YOU" (Orwell 4). Even if one has no literal understanding of the language embodiment of capitalized words, the grandeur of the preceding line is enough to terrify one to the extreme. The following is an intriguing message from the novel:

WAR IS PEACE

FREEDOM IS SLAVERY

IGNORANCE IS STRENGTH. (6)

The usage of capital letters has been researched, and it has been shown that Roman emperors had their statues and memorials etched with heroic glories in all capital letters. Historians have found that using all-capital letters to show rage and hatred is a tradition among writers.

2.2.3. The No-limits of Detaining Power: The Urge for more Violence and Sadism

Pepper Schwartz in *The Limits of Power* declares that powerful individuals have become accustomed to the waves separating for them, to being placed first in line, and to getting away with rude or violent behaviours. Most, but not all, may be exceptionally persuasive and appealing. In other words, Sadistic leaders like inflicting pain on others and look for occasions to do so.

Sadism was also demonstrated to be an independent predictor of behaviour, indicating a desire for violence. Nevertheless, Sadistic personality, according to some psychologists, is described as a person who humiliates others, has a lengthy history of cruel or humiliating conduct towards others, or actively causes physical, sexual, or psychological pain or suffering to others in order to exert authority and dominance or for pleasure and satisfaction. As O'Brien says in a conversation:

We have beaten you, Winston. We have broken you up. You have seen what your body is like. Your mind is in the same state. I do not think there can be much pride left in you. You have been kicked and flogged and insulted, you have screamed with pain, you have rolled on the floor in your own blood and vomit. You have whimpered for mercy, you have betrayed everybody and everything. Can you think of a single degradation that has not happened to you? (Orwell 344)

It has been asserted that the cruel narcissist assaults his victims verbally, cognitively, emotionally, and physically. He degrades and humiliates them

continually, exploits their trust, threatens their safety and stability, withholds affection and sex, and freely attacks in private and public.

Moreover, sadistic narcissists thrive on other's fear and hate. They enjoy the feeling of being frightened or even despised by others. It gives them a sense of power and divinity. When they observe the looks of fear or disgust on other's faces, they become enraged, as though other people believe the narcissist is capable of anything. In fact, the members of the inner party illustrate how harsh a sadist narcissist can be (Burgemeester).

In *1984*, O'Brien vows to crush Winston to the point where he will be unable to recover, and that painful things will happen to him which he would not be able to recover from, even if he lives a thousand years. Orwell also shows that Winston will never be capable of typical human emotions again. Inside him, everything becomes lifeless. The party would crush Winston till he is empty, and then fill him with themselves (323). He will never be capable of love, companionship, pleasure of life, laughter, enthusiasm, bravery, or integrity again. He will be devoid of substance.

2.3. Causes of the Pathology of Power in *1984*: The Oppressed

It has been claimed that Orwell's *Nineteen Eighty-Four* is not just about the totalitarian governance system; it makes one understand and live through totalitarianism. Big Brother seeks power for his own sake; in fact, it is one of the novel's most powerful psychological notions. The psychoanalytic theory of Sigmund Freud may be applied to Orwell's allegory.

The other guide to understanding dominance in the perspective of the party is O'Brien, who outlines the party's severe, yet straightforward, power discourse. They

want power for the sake of power “We know that no one ever seizes power with the intention of relinquishing it. Power is not a means, it is an end... The object of power is power.”

It has been said that the party does not use power for the sake of destroying resistant people only; instead, they use power to convert them and to re-shape thought criminals' minds quite vividly. O'Brien says:

We do not destroy the heretic because he resists us: so long as he resists us we never destroy him. We convert him, we capture his inner mind, we reshape him. We burn all evil and all illusion out of him; we bring him over to our side, not in appearance, but genuinely, heart and soul. We make him one of ourselves before we kill him. [...] We make it (mind) perfect before we blow it out. [...] Everyone is washed clean. [...] We shall squeeze you empty, and then we shall fill you with ourselves. (267)

Critics believe that in Orwell's *Nineteen Eighty-Four*, the urge to be powerful is obvious through the oppressor. O'Brien tells Winston about one of the party's policies about converting whomever is trying to resist them. Precisely, what causes pathological power may also cause dictators to make an evil person out of a resistant citizen.

2.3.1. Winston and the Concept of Powerlessness in *1984*

Absence of decision-making capacity, inability to act on decisions, and susceptibility to the disrespectful treatment that comes with being in a marginal position all contribute to powerlessness (Hammell). In fact, the term 'powerlessness' must be defined as it is a central theme in the work via the analysis of Winston's tragic

fate. In other words, Melvin Seeman's theory of social-psychological alienation (1959) might be used to study the idea of powerlessness and the causes that led to Winston's powerlessness and his state of alienation.

Seeman's idea of powerlessness is based on Marx's theory of alienation, which is concerned with man's identity and its relationship to his products. Powerlessness is a stage in life that everyone goes through. Nevertheless, one of the most important aspects of life is to understand the circumstances in which someone lives. As a result, Mohammad Nusr Al-Subaihi and Hanita Hanim Ismail, in their article entitled *Orwell's 1984 and the Concept of Powerlessness*, presume that suffering from a sense of helplessness is an unavoidable consequence of not fully comprehending life's circumstances (289).

Rahel Jaeggi in his book *Alienation* claimed: "It involves the (not uncommon) impression that one's life confronts one as an independent event over which one does not influence without, however, being able to describe oneself as determined by alien causes." (51)

Consequently, it has been believed that there are two types of factors that might lead to powerlessness. First, Seeman, in his article *On The Meaning of Alienation*, believes that external interference that represents authority over one's own self, leading to unhappiness with one's existence and the dread of losing control of one's. Second, Jaeggi affirms that changes occur in someone's life but are not acknowledged as their own. It is the instance of a human who creates his or her own existence, but subsequently encounters his or her life as an alien. (53)

In addition, an individual's experience of helplessness appears to express his perception of fate that is beyond his control; he is being controlled by an external

force. In this instance, he feels powerless and surrenders to his life. He becomes helpless because he does not operate as a member of society who participates in decision-making. In summary, empowerment leads to a better life and more productivity, whereas powerlessness leads to a lack of desire to participate in decision-making. (Al-Subaihi and Ismail 296)

The allegory shows that Winston is greatly influenced by advanced technologies. He lives in complete spiritual solitude from the rest of the world, but he is still part of it. By way of explanation, the characters in *1984* are forced to mask their genuine thoughts and exhibit nothing but devotion to the party due to constant technological surveillance. Through mis/using technology as a tyrannical tool, the party does indeed make Winston feel self-alienated. Expressly, technology expands the breadth of a dictatorial viewpoint. It performs military and socio-oppressive functions that do not make people's lives simpler or support them in their education or communication.

Psychologically, however, fear, hatred, and disgust are used to manipulate people. Sex is only a tool for procreation, whereas language degraded, violence has become ubiquitous, and history has been altered to fit the party's needs. Still, fear has been defined as an intense aversion to or apprehension of a person, place, activity, event, or object that causes emotional distress and often avoidance behaviour (Bounasri 28). As a result, the party's foundations and laws are unbreakable. O'Brian, a successful member of the Inner Party, demonstrates with confidence and without fear that the party has complete power over everything and everyone around them, causing individuals to become weak and animal-like. The party's commands and directives must be obeyed and followed. Orwell proclaimed on the tongue of the party's servant the following:

We control life, Winston, at all its levels. You are imagining that there is something called human nature which will be outraged by what we do and will turn against us. But we create human nature. Men are infinitely malleable. Or perhaps you have returned to your old idea that the proletarians or the slaves will arise and overthrow us. Put it out of your mind. They are helpless, like the animals. Humanity is the Party. The others are outside—irrelevant (339).

Additionally, it has been believed that the concept of powerlessness is displayed through the Proles in Orwell's allegory. It is clear that they are unaware of their tyranny and impotence. Winston believes that "if the Proles could only become aware of their own power, they would have no need to conspire", and that "if there is hope, it lies with the Proles" (89). Winston realises the folly of his optimism, writing in his diary, "unless they become aware, they will never revolt, and until they have revolted, they cannot become conscious"(90). Winston's hope, however, is worthless because the Proles are impotent to revolt owing to their lack of knowledge and dehumanisation.

2.3.2. Silence of Lambs

It has been said that Thomas Harris's novel *The Silence of the Lamb* has certain similarities to Orwell's novel *1984*. To begin with, the title highlights how human and animal behaviours can overlap. Some people behave in a predatory manner. Other humans, such as lambs, behave in a calm manner.

In *Nineteen Eighty-Four*, Winston's key characteristics are his defiance and fatalism. He despises the party and wants to check its limits. During the novel, he commits several felonies, including writing "DOWN WITH BIG BROTHER" (Orwell 23). In his journal, he avows having an illegal love affair with Julia, and

surreptitiously indoctrinating himself into the anti-Party Brotherhood. To put it another way, Winston is confident that the thought police will apprehend him for thought crime soon. He enables himself to take excessive chances, such as trusting O'Brien and renting the room above Mr. Charrington's store since he believes he is powerless to avoid his fate. In other words, O'Brien and Charrington believed that Winston is trustworthy. However, they ultimately betray him by portraying him as a Party and Big Brother traitor. Indeed, Winston rejects Big Brother from the start of the novel and advocates for a revolution (Sparknotes).

Nevertheless, Winston's fascination in the illicit items drew Charrington's attention, so he offers Winston a "room upstairs he might want to look at" (Orwell 96). As a result, Winston feels a bond with Charrington. He broadens Winston's knowledge of the past with nursery rhymes and historical treasures over the course of several weeks, teaching him how to keep the history alive. Strictly speaking, because the party and Big Brother are attempting to alter history, Winston is intrigued by the concept of preserving the past, which fuels his idealism. Winston respects Charrington's room since he understands it is a private space without a telescreen.

One can also say that O'Brien led Winston to be slaughtered like a silent lamb after being sceptical about his behaviours. Winston and Julia visited O'Brien at his home and admitted to him that they are party opponents. They are initiated into the secret Brotherhood by O'Brien, who outlines the Brotherhood's mission to eradicate the party. In Orwell's novel the following quote was stated:

We believe that there is some kind of conspiracy, some kind of secret organization working against the Party, and that you are involved in it. We want to join it and work for it. We are enemies

of the Party. We disbelieve in the principles of Ingsoc. We are thought-criminals. We are also adulterers. I tell you this because we want to put ourselves at your mercy. If you want us to incriminate ourselves in any other way, we are ready. (Orwell 215)

2.4. Nihilism in Orwell's *1984*

It has been believed that nihilism is the view that all values are meaningless and that no one can know or convey anything. It is frequently connected with pessimism and a severe scepticism that rejects existence. A real nihilist would believe in nothing, have no allegiances, and serve no purpose other than to demolish.

While few philosophers would call themselves nihilists, Friedrich Nietzsche popularised the term, arguing that its corrosive consequences will inevitably undermine all moral, religious, and philosophical convictions, precipitating the greatest crisis in the history of mankind. All the same, nihilism's apocalyptic tone spawned a climate of gloom and a considerable deal of fear, rage, and dread, as he anticipated, and its effect on the culture and values of the twentieth century has been ubiquitous. Many of the elements of post-modernity were predicted by Nietzsche, a radical sceptic fascinated with language, knowledge, and truth (Pratt).

By late twentieth century, nihilism was divided into two camps. In one sense, nihilist is a dehumanised conformist who is alienated, apathetic, and perplexed, channelling psychic energy into hedonistic narcissism or a profound egoism that frequently erupts in violence. The existentialists' views on nihilism are devoid of all positive aspirations, leaving only the reality of disease, decay, and collapse, gave rise to this viewpoint.

It has also been claimed that in *1984*, people are compelled to accept the government against their choice. Iron fist implies that tyrants used force and other harsh measures to dominate people and keep them as slaves. Moreover, people are typically deprived of personal rights, freedom of speech, and other ways that gradually rob them of their humanity under such conditions. Dictators use technology to spy on and monitor their subjects. This method causes families to be dominated by repressive laws rather than love or principles. The core of society, the family, is in grave risk of losing its links permanently.

Orwell demonstrates how dictatorships devalue social relationships and humanity. Dictators use several methods to control the population. To put it in another way, people are living in horrible conditions, causing them to believe that all they own is worthless. As a result, their lives are senseless. They are only moving bodies whose purpose is to be able to lift their own weight independent of any ideals that a normal human could hold dear. These descriptions match the nihilistic worldview since man has no meaningful objectives or a true sense of being in such a community of nihilists, which contradicts reality. In terms of existing for the purpose of being, loyalty has been reduced to nothing. Such a person would have no trouble fitting into Orwell's civilisations.

2.4.1. Winston's Pursuit of Existential Meaning in *1984*

According to critics, *1984* is a landmark effort against totalitarianism written by a British author. It is set in a state with an ultimate leader who wields ultimate authority over people's actions. Winston Smith, the story's protagonist, is accused of being a thought criminal because of his scepticism of the ultimate authority and the society he has lived in. Winston becomes a pure-minded person after his ideological makeover. (Sun and Li 17)

Nineteen Eighty-Four is mostly discussed from a political standpoint, but it is also about existence. Winston pursues his lifestyle through yearning for a world he wants to see or be a part of. However, the strange universe in which he finds himself twists him, ending in his inevitable fight failing. From here, one can say that Winston's restricted life demonstrates his limited freedom, as apathy melts people's ideas. Winston fights helplessly in a fictional maritime nation, where people's behaviours are monitored or observed via screens, microphones, and helicopters.

Literary speaking, Winston battles against tyranny in order to achieve his freedom. Despite his best efforts, he is unsuccessful. He searches for authentic reality and love while pursuing physical and mental liberation. Winston is a daring rebel who stands up to totalitarian rule. He is compelled to self-destruction, yet he is seldom beaten. Winston's phobia of enormous rats is used to frighten him as he falls down but maintains self-defence and hatred.

2.4.2. Political Nihilism

As previously stated, political nihilism is related with the view that any future betterment requires the annihilation of all current political, social, and religious order. That is to say, political nihilism advocates the total eradication of current political institutions, as well as their supporting ideologies and social structures, but offers no suggestions for what should be replaced (Pratt).

It has been claimed that politicians do not care about what is true and what is not. Instead, they only care about themselves and how they feel and perceive things. Chris Bodenner alleged that:

Fallows recently asked whether Donald Trump was a flagrant liar
or can he not tell the difference between what is real and what is

not. The scary answer is he does not care what is true or not, and more importantly, the only thing that matters is himself and how he feels. This is terrifying, because we now have an emotionally unstable man as president who constantly needs attention and is willing to say or do anything to get the attention he feels he deserves.

From here, it is believed that Oceania is described as a state of utter political nihilism in which one party's ability to attain and keep power is unrestricted. Worse, it serves no purpose other than political spectacle. Strictly speaking, the members of the party want to be Godlike regardless of the catastrophic outcomes. One can say that the members of the inner party resemble Donald Trump as they are always seeking more power to stay in control. Even so, their ignorance may lead to the state downfall in the future.

2.5. Conclusion

After a deep analysis of the themes of Orwell's *Nineteen Eighty-Four*, one could trace back the causes of the pathology of power which they have very much to do with the dictator's psyche. To all intents and purposes, the sadistic narcissists who are suffering from the hubris syndrome can make people sane. Nevertheless, the pathology of power has been the subject of endless perpetual oppression which is either psychological or physical. Critics and analysts confirmed that in *Nineteen Eighty-Four* the members of the party literally want all the power for themselves, yet they are seeking more of it. From here, the causes of pathological power brings the attention to dictators who abuse authority in hubristic manner to cause harm to others, which is nothing more than an extreme version of regular narcissistic behaviour.

According to the chapter's examination it is important to know that while the sadistic narcissist predator is craving for power, the silent lamb is paving the way for that. This means that holding a political position can change one to a monster let alone being a predator in a society of silent lambs. Strictly speaking, the quest for power is not only about money or any other labels but it is also about the sake of power itself.

Chapter Three:

The Effects of the Pathology of Power in *1984*

3.1. Introduction

Power can be an overwhelming idea. The thought of having a command over a group of people makes a person wonder how far the execution of this power would be considered too far. They might not figure out that they crossed the line until it is too late, and they are so long engulfed by its unfathomable abyssal pull. Being a powerful person is considered an idolised social status, for it has various benefits that belong to its beholder and his surroundings. Being under the shadow of a powerful individual also has its benefits; it might seem oddly weak and pathetic. However, to some people it is one way to survive the chaos. In other words, power has a great influence on the thought process, decision making and the psychological state of people. It can turn them into unstoppable dictators; nothing but a humanoid monster swept away from its values and morals.

This chapter is dedicated to the application of the psychological analysis on Orwell's novel. This practical part of the thesis serves the purpose of expanding the notions around the effects of the pathology of power on the psyche of both the leader (the oppressor) and the led (the oppressed). This chapter allows the understanding of what occurs to the person after obtaining power, how they react to it, and how the hunger after power can challenge the mental stability and capacities of a human being. In addition to that, it scrutinises how power can set people apart in terms of hierarchy and psychological state, such as: inferiority and superiority, power and weakness,

ruling and subordination. The psychological analysis, here, is supported with illustrative situations based on the novel and its characters.

3.2. The effects of the Pathology of Power on the Oppressor

Power can have a great impact on the construction of the psychological attributes of a person. It can become the motivational motor or drive that affects the process of decision making, not to mention the emotional stability. Obtaining power can literally cause a psychological transformation where people become less and less connected with their real world and more attached to the possibilities that power has presented to them. This transformation can start with simple symptoms that, at the beginning of its appearance, does not seem dangerous to its environment. However when power finds what it can feast on, it starts to gradually affect the person holding power, causing the damage to fall on the people who have to deal with the morbid situation afterwards.

The personality of a powerful person, or to be specific, a person who has unquenchable thirst for power, shows distinctive traits of selfishness and ego-centrism. Furthermore, those uncured symptoms can lead to the extreme spectrum of internalisation, which in its worst cases, can turn into megalomaniac personality traits, causing unfortunately lack of empathy. As one considers those psychological effects after obtaining power as a personality detour of what is humanly normal and acceptable, they also raise questions concerning the psychological stability of the leader in the first place.

3.2.1. Ego-centric and Narcissistic Leadership

Merriam Webster dictionary defines ego-centrism as the mental state that characterises a person's inability to relate to the external environment. It is the absence of reaction to the other, which leads the person to become egocentric. To be semantically specific, the dictionary defines the term as a combination of two words; 'ego' and 'centre', meaning the centralisation of one's psyche. It is to live in an internal mental state that of which one cares only for the fulfilment of his needs and desires.

Rosenthal and Pittinsky stated in their article *Narcissistic Leadership* that a leader characterised by egocentrism cannot form an enthusiastic pro-social affiliation that would normally occur between a leader and a follower (630). According to psychoanalysts, egocentrism and narcissism can be used interchangeably in this occasion, because they play a huge role in shaping the route of pathological leadership.

Egocentrism contributes to the growth of abusive behaviours since the person becomes more and more detached from the healthy social experiences that provide positive attitudes. When the person in the lead slowly absorbs power and acknowledges the fact that they are the source of decisions, and that they have the ability to control everything in the state, he disregards the team work factor and establishes a one man government. The likes of this behaviour becomes increasingly apparent when egocentrism takes over them entirely.

Business and social experts claim that egocentric/narcissistic leadership is characterised with the internalisation of power. It means that the leader is considered as the only source of orders. The main purpose of ruling shifts from the need for validation, acceptance, and respect, into being an eternal number-one entity

(Anderson et al). The ego takes place as a result of the acknowledged power channelled through fear or forced love from the public. Since power boosts the ego of the leader, it affects his need for external contributions within the governmental affairs. Therefore, the government shifts from being a co-operative democratic state, to an authoritative and totalitarian regime. Put differently, the leader tilts towards a dictatorial governing.

The egocentric leader breaks the presence of external contribution in his political periphery, as elements of emotional input and public opinions would represent a limitation to what their ego thrives to achieve, disregarding it or taking credit of it becomes the only solution to eliminate its existence. (Guttman 1) The idea of eliminating opposition provides an opportunity to stay on the throne for a longer period, which consequently provides the absence of competition in the political domain. Once basic control over what could be said or done regarding the unfair treatment, the next step is to transform the public into servants and blind followers. The ego is at its peak at this point; therefore, life is only good when lived under the shade of this leader.

This symbolisation of an exaggerated self-imposing technique is made on purpose to force people into believing in his "heroic persona" and to consequently become followers of this "great leader". This scene is mentioned multiple times throughout the novel to depict how popular and grand Big brother is:

[...] the hostile figure melted into the face of Big Brother, black-haired, black moustachio'd, full of power and mysterious calm, and so vast that it almost filled up the screen [...] But the face of Big Brother seemed to persist for several seconds on the screen, as

though the impact that it had made on everyone's eyeballs was too vivid to wear off immediately (20-21).

This heroic persona is also shown in the very first pages of the allegory: "On each landing, opposite the lift-shaft, the poster with the enormous face gazed from the wall. It was one of those pictures which are so contrived that the eyes follow you about when you move. BIG BROTHER IS WATCHING YOU, the caption beneath it ran." (3)

3.2.2. Megalomaniac Leadership

One wonders that there can be found a man courageous enough to occupy the post; it is a matter of meditation. Having given it a few minutes I come to the conclusion in the serenity of my heart and the peace of my conscious that he must be either an extreme megalomaniac or an utterly unconscious being.

-Joseph Conrad – heart of darkness

Megalomania is defined as a psychological personality disorder that consists of an overpowered sense of importance and delusional thoughts of self-love and paranoia. A megalomaniac is characterised by his extreme prioritisation of himself at the expense of others. It could cost money, honour and even souls to spare in order to reach his delusional extraordinary self-image (Megalomaniac-Definition, Merriam Webster). The term megalomaniac, according to the *Merriam-Webster dictionary*, refers to the extreme sense of greatness, worthiness, and high self-profile, in addition to the concept of craziness, insanity, and psychopathy (Definition of MEGALOMANIA).

In the occasion of a megalomaniac leadership, the person in question condones the extreme rejection of the external social input meaning that power held in his hand feeds his ego to an unexplainable level leading to the terminal exclusion of the other, as the overwhelming sense of keeping power is excessively increasing by time. The feeling of greatness takes place. Even though it is delusional, he forces his delusion to come into reality through the spread of lies, the use of propaganda, faking reality in its entirety, not to mention fear. Power triumphs over him, and there is no way to go back.

In *1984*, Orwell designs Big Brother to portray the most prestigious image linked with heroic deeds and most importantly revealed to the public in the most appealing attire as he is illustrated in the novel with his smile on his face on the posters that are scattered at every corner and ally of the country. Orwell made sure to visualise the image of Big Brother to be the main idea and the centre of attention everywhere and every time:

At the apex of the pyramid comes Big Brother. Big Brother is infallible and all-powerful. Every success, every achievement, every victory, every scientific discovery, all knowledge, all wisdom, all happiness, all virtue, are held to issue directly from his leadership and inspiration. (262)

His influence keeps out no age category; his persona is forcibly being embedded even in children's minds using children books:

He picked up the children's history book and looked at the portrait of Big Brother which formed its frontispiece. The hypnotic eyes gazed into his own. It was as though some huge force were

pressing down upon you—something that penetrated inside your skull, battering against your brain, frightening you out of your beliefs, persuading you, almost, to deny the evidence of your senses. (102)

The people who work as servants and pawns of this megalomaniac leader have to follow his orders letter by letter. The punishments that are designed for the people who disagree are far macabre compared to the mistakes that actually occur. Mistakes in this case are considered sins that the god-like leader Big Brother shall never forgive. Therefore, obeying him becomes an undeniable duty. None is ought to question neither the logic nor the sanity behind his commands. They get punished for thinking differently to what he tells them to think, let alone declaring complete rebellion against the his almighty.

3.2.3. Nihilism and the Absence of Religion in *1984*

The heretic, the enemy of society, will always be there, so that he can be defeated and humiliated again.

Orwell (337)

According to Bulent Diken, nihilism is originally defined as the lack of tolerance towards pain, conflict, and antagonism. However, since those are elements of life, a nihilist will have to create an illusion where pain, conflict, and antagonism do not exist. (2, 3)

On the subject of relating nihilism to religion, Diken states that religious nihilism comes into two categories. First, radical nihilism is based on the annihilation of the actual world as a negation to it, where values do not have a proper place.

Second, passive nihilism is based on the acceptance of this world, while giving up its values. (3)

The power gained by a megalomaniac does not stop at the surface level of controlling people and brainwashing them. The process evolves into the creation of a new ideology, and a new form of existential understanding. The next step is for the ruler to create a new world, a new realm, a new religion. For this step to come into life, a system of reformation should take place, for an ideology that is hollowed of morals, ethics, religion, and empathy is to be adapted by the people. Nihilism is presented as an implicit ideology to replace traditional beliefs, so that the government gains absolute control and obedience of the public.

The existence of nihilism in *1984* comes as a political strategy, in order to establish dominance of the inner party. According to dictators, the presence of another belief disturbs the focus on Big Brother. It is a crime, a sin. Orwell narrated in *1984* how the party is using manipulative techniques to eradicate ideas that go against their plans: “Countless other words such as HONOUR, JUSTICE, MORALITY, INTERNATIONALISM, DEMOCRACY, SCIENCE, and RELIGION had simply ceased to exist. A few blanket words covered them, and, in covering them, abolished them.” (384)

According to the passage, religion along with other ideologies that advocate liberty of thoughts is dictated as a CRIMETHINK. The ability to create a notion outside of Oceania leads to individualism, which then leads to freedom. In addition to that, it means that people will have ideas and consciousness of their own. Insuring a collective system is the way to collective control. After all, the leader does not want anybody to steer away from the herd. (Holloway) Furthermore, the presence of

religion represents a hope, a distraction to what is happening in the country. It is simply an escape from the pain of war and humiliation.

3.3. Moral Compass and the Dehumanization of the Mind

When the inner party confirms the absence of religion and actual world values, all ethics and morals fall after. Since obeying the system does not require cognitive thinking, as it goes against the plan in the first place, establishing an ethic-less and moral-free world will decrease the questioning of the government's execution of power. Erasing the past and manipulating reality is a given shot at mind control and brainwashing.

3.3.1. Decay of Decency

The power held by the oppressor affects the quality of the life and mind-set of the public. Loss of morals is one of the major consequences of abusive power. It makes the oppressor unleash the devil within them onto a helpless and powerless world.

Rosenthal and Pattinsky discussed how over-powering narcissistic leaders divert from serving their political purpose by losing morality and empathy towards their followers. They do not hesitate to release their wrath even on their servants and subordinates. When the followers fail to do the impossible tasks ordered by their leader, they automatically forfeited their lives. (621)

Absolute power blinds humans and strips them from their social and humanistic values. It turns them into unstoppable destructive machines as they channel their behaviour onto their followers and subordinates too. Amoral in *1984* comes in many forms, as it does not only revolve around punishment techniques, but also the

decay of decency. Orwell wrote in his famous novel how the party wants to erase all what the people knew before. Their main goal is to eliminate every possible notion that could bring people together.

WAR IS PEACE. FREEDOM IS SLAVERY. IGNORANCE IS STRENGTH. (6)

The party instils new values summarised in few words in Newspeak. They are known as the party slogans, and are shown everywhere for the people to see, recite, and remember. Those slogans are made to replace traditional values and to be strictly followed. DOUBLETHINK was one of the terms used by the party, which implies one being able to believe two opposing ideas and consider both of them correct. This simplistic word combination is made for the public in order to facilitate the process of manipulating people. Consequently, the party is capable of changing reality at any given moment; “who controls the past controls the future” (Orwell 44).

3.3.2. Compliance and Punishment

Power, then, revolves around feelings about domination-subordination, superiority-inferiority, independence-dependence, love-hate, and so on; thus, groups may wish to suppress and exploit others, trounce them, teach them a lesson, and so forth.

Bruce Mazlish, 263

Logically, political power is to assess people, make sure they stay in line, and provide a stable life for them. However, insuring this stability implies following what the leader counts as a duty and a right. It becomes a life of bargain. You give a lot for nothing. You follow without questioning. And most important of all, is to put your

life on the line for the most insignificant mistakes: “The more the Party is powerful, the less it will be tolerant” (Orwell 338).

A psychopathic leader, in this scenario, creates punishments that do not match the level of the mistakes. How is it possible to demand absolute compliance with no rewards? How is it sane to take a life as a result of a THOUGHTCRIME?

The fear that was imposed by the government successfully makes its way into people’s minds. A mere idea that goes against the river flow of the inner party causes panic and psychological turmoil. THOUGHTCRIME causes enough stress for the public, because they believe that everything can be heard and seen.

While Winston wants to break the fear barrier even if it only means for him to write few words on paper. Winston's diary is a concrete symbol of his Rebellion. Strangely enough, it is not the main reason behind him getting arrested. It is as if the thought police needed more evidence of his crimes. Writing DOWN WITH BIG BROTHER was enough to prove his rebellion for himself (26). He did not care for the punishments although he imagined every possible way of getting captured and killed.

1984 illustrates how the party executes punishments and imposes obedience. To be a follower is not a choice for the citizens of Oceania, it is a duty, A MUST. In order to keep the followers doing what they are told to do, it is essential to warn them of the consequences of failing their tasks. It is only through fear that people are kept in line;

...How does one man assert his power over another, Winston?’

Winston thought. ‘By making him suffer,’ he said.

‘Exactly. By making him suffer. Obedience is not enough. Unless he is suffering, how can you be sure that he is obeying your will and not his own? Power is in inflicting pain and humiliation. Power is in tearing human minds to pieces and putting them together again in new shapes of your own choosing [...] Always we shall have the heretic here at our mercy, screaming with pain, broken up, contemptible—and in the end utterly penitent, saved from himself, crawling to our feet of his own accord. That is the world that we are preparing, Winston. (336-338)

O’Brian makes sure to inform Winston of all the unfathomably devilish ways the system wants to do, in order for the party and Big Brother to stay in power at the very top.

3.4. The Effects of the Pathology of Power on the Oppressed

The effect of seeking power does not stop at the oppressor who holds power; it spreads its roots and proceeds to give its poison to the oppressed. As there is no oppressor without an oppressed upon which they execute the ugliness of their overbearing control. An unfortunate truth is to be living in a world where power falls into the wrong hands and now every person on this piece of soil gets to taste the feeling of being alive only through pain and sufferance.

The oppressed in this situation goes through mental and physical deterioration caused by the psychological manipulation of the oppressor. When the tormenting takes place, it is hard to find a way out while being drenched in the dark wells of pessimism and paranoia. The oppressor wants to achieve a world of fear, a world

where people are disconnected both physically and mentally. A world where cognition ceases to exist, and intellectualism is bound to punishment.

3.4.1. Social and Emotional Disconnection

It is logical that social and emotional connections take a huge part in the human life. To be a sane part of society is to be connected through feelings of trust, intimacy, communication, and forming bonds. It is proven essential for a healthy society to have those psychological factors in order to stimulate positive aura within individuals (i.e. family bonding, friendship, intimate sexual intercourse, and genuine love in general).

O'Brian explains to Winston, during the torturing session, how the party wants to eliminate all the social and emotional bounding between citizens. He states;

There will be no laughter, except the laugh of triumph over a defeated enemy. There will be no art, no literature, no science. When we are omnipotent we shall have no more need of science. There will be no distinction between beauty and ugliness. There will be no curiosity, no enjoyment of the process of life. (338)

What is taking place now is the new reformation. The new system that O'Brian sinisterly narrates to Winston is both a psychological and political manipulation. A new age where the world no longer knows tenderness, love and care; "The old civilizations claimed that they were founded on love or justice. Ours is founded upon hatred. In our world there will be no emotions except fear, rage, triumph, and self-abasement" (336).

He further justifies the plan as to insure ultimate loyalty to the party and to Big Brother; "There will be no love, except the love of Big Brother" (337).

The use of children as spies is one of the most effective techniques the party relies on, so that the adults are watched all the time everywhere. The social disconnection here comes in the form of cutting bounds and ties of a biological family. It is to turn people on each other for the sake of being loyal to the party. Not to mention the fear of being included in the heresy. Parents can no longer love nor trust their children, and children no longer create an emotional, respectful link towards their parents.

In the perspective of the party, children are made to be future servants of the system and it is highly useful to hollow them from emotions and social relationships at a very young age. They are created to be mindless people, much like humanoid robots that belong to the THOUGHTPOLICE: "The children, on the other hand, were systematically turned against their parents and taught to spy on them and report their deviations." (168)

Old family ties are totally lost: "Tragedy, he perceived, belonged to the ancient time, to a time when there was still privacy, love, and friendship, and when the members of a family stood by one another without needing to know the reason" (38). This is a passage in the novel where Winston had a dream where he could see his mother. Orwell describes how Winston felt positively about his mother as he had an internal monologue about what life felt and sounded like in the past. Now that this dream does not exist in reality, it becomes more of a hallucination than it is a longing to a long lost past.

Another social and emotional crime is the sexual intimacy. It is pointed out interestingly enough in the novel, and several times, how the party hates sex. The act is described as SEXCRIME, and the party makes sure to abolish it in every way

possible: “The sex instinct will be eradicated. Procreation will be an annual formality like the renewal of a ration card. We shall abolish the orgasm. Our neurologists are at work upon it now.” (337)

According to science, love and sexual attraction affect the neurological status of humans. It is proven scientifically that happiness and attachment can be a result of the sexual fulfilment, in addition to the genuine and natural human attraction. The healthy companionship and bond (i.e. parenthood, relationship, and friendship) produce serotonin and dopamine. Those hormones are responsible of sending signs to the brain to acquire relaxation, happiness, and trust. In other words, they produce positive attributes to individuals, and strengthen their psychological stability. (Watson)

When it comes to sex, the gratification of this act produces attachment hormones (oxytocin for women and vasopressin for men). The two hormones contribute to the creation of an emotional and physical affection between couples. Therefore, they reward the relationship with trust, love, and the ability to be vulnerable with one another. (Wu)

Going back to analysing literature, one can use this scientific information to understand why sex is specifically forbidden in Oceania. Based on this scientific knowledge, the party knows that it represents a great distraction to adults. Subsequently, they paint it as a forbidden act, an unnecessary addition to the human brain. The citizens of Oceania shall never experience the joy of having an intercourse other than fulfilling the purpose of having a child: “There was a direct intimate connexion between chastity and political orthodoxy” (167).

In the early chapters of the novel, Orwell gives a clear indication what the party wants to do regarding SEXCRIME. Even when they had complete control over every

aspect of life, having any kind of a female to male privacy was antagonised by loyal party followers such as Katherine (Winston's wife). The system wants to instil the detestation for this libidinal act since a young age. They teach it to them so that they grow a generational abhorrence towards what biologically and psychologically benefits them as adults: "The party was trying to kill the sex instinct or if it could not be killed, then to distort it and dirty it" (84).

Controlling the citizens' sexual lives for the sake of maintaining power has its psychoanalytic interpretation through Freud's *Beyond the Pleasure Principle*. He distinguishes between the "ego-instincts" and the "sexual instincts". The former "arise from the coming to life of inanimate matter and seek to restore the inanimate state", exercising "pressure towards death". Whereas, the latter are concerned with reproduction and "the coalescence of two germ-cells" for the prolongation of life. (44)

So, the best way to decrease the amount of chemicals in the brain and keep it sane is the sexual intercourse, according to Freud. On the opposite, sexual deprivation would cause chemicals to be saturated in the mind, resulting in brain troubles. Those troubles are manifested through states of stress, anxiety, depression, hysteria or even craziness and suicidal ideas. When the sexual/life instincts withdraw because of lack of sex, the ego/death instincts take control over the animate organism, driving him to search for returning back to his initial static, inanimate position before birth. To sum up, sexual repression is one of the main causes of psychological disorders.

By abolishing this primitive, innate and natural biological need, the party in *1984* empowers with the citizens' internal death instincts, and contributes in shaping a life of commonplace sacrifices, leading to general sadness, emptiness submission and surrender to the party's will, which seems to be inevitable and unchangeable. More

dangerously, the abolishment of sex induces war hysteria and turns the attention of citizens to war, as a means of seeking death.

3.4.2. Scepticism and the Loss of Hope

3.4.2.1 Scepticism

Scepticism is defined as the mental state where a person cannot fully believe, trust, or form a stable concept of reality. Scepticism is generally based on inquiries revolving the truth of what life is, and the accuracy of the knowledge grasped. It is to question the reliability of life. The concept of scepticism occurs on many aspects such as religious doubt, political doubt, scientific doubt...etc. In other words, scepticism puts the brain in a constant state of enigmatic probabilities that demand proof. (Greco 4)

Before indulging into the manifestation of scepticism in literature, one should set prior knowledge about two major philosophical concepts that are: global scepticism and radical scepticism.

On one hand, global scepticism is also known as global doubt or the universal doubt. It is thought by the philosopher Bertrand Russell who describes it as the absolute scepticism because it questions the entirety of existence. It is to refute everything as it might be a lie since the beginning. Global scepticism doubts religious beliefs, moral values, and knowledge in general. Simple day to day events may be only a simulation programmed by an unknown entity, at an unknown period of time. (Skepticism Branch / Doctrine)

On the other hand, radical scepticism, thought by Descartes, consists of refuting beliefs, and searching of proof to those beliefs. He constantly seeks truth behind what

he knows, and he believes. Radical doubt is simply based on questioning existential matters. (CrashCourse)

The philosophy behind the sceptic mind has troubled many philosophers and scientists. However, one can rest assured that doubt is not a way to live a stable life. Because of scepticism, the mind cannot fully grasp life as it is, even their senses become subject to denial.

When discussing the concept of scepticism in literature, it can be projected on Orwell's *1984* in a very interesting way. The idea of doubt was both directly and indirectly apparent in Orwell's narration of the main character Winston Smith. The protagonist of the novel is fashioned to seem considerably smart compared to his comrades at work. His job as a history and news "falsifier" plays a very important role in the construction of his scepticism.

Winston works to make the news delivered to the public fit Big Brother's narrative; this is the nature of his job, which is known as "speakwrite" (53). He receives, on a daily basis, orders to change history documents and news in order to suit the party's propaganda and insure that Big Brother is never wrong. For this reason, O'Brien tells Winston that he is the only person who can keep history alive because he knows every lie.

Since the beginning of the novel, Winston is shown constantly worried about his social, emotional, and political state. Not to mention his worry about Oceania's political situation. Winston doubts Big Brother and the party as he is writing his secret diaries: "DOWN WITH BIG BROTHER, DOWN WITH BIG BROTHER, DOWN WITH BIG BROTHER." (23)

Winston loathes the party slogans. He possesses an unexplainable hate towards his idiotically gullible wife, and he despises meeting the members of the party, especially pretty, intelligent women. All of this disconnection is a result of fear of falling in a trap and being framed for a THOUGHTCRIME or worse a FACECRIME. (79)

The act of doubting the system of Big Brother is considered an unforgivable sin. The totalitarian regime already sets this warning on stone. Winston, on the other side, has a very strong sense of scepticism in his guts. It is not a conscious doubt, but more of a pitiful attempt to know the truth. His scepticism is not direct as he does not come into terms with it directly. Yet, he feels something is wrong, but he can not quiet pinpoint it. The major question that reoccurs in his mind is whether Big Brother exists or not. This doubt alone accumulates all the aspects of life in Oceania.

When the system starts its reformation after the revolution, the history of Oceania has been manipulated numeral times to fit their narrative. (43) Winston has hardships when remembering his fractured past. (44) His childhood, his parents and siblings, are now nothing but a mere dreamlike memory. (207)

The protagonist's subtle construction of this global/radical doubt makes him an obvious target for the party. Winston describes how difficult it is to hide doubt, and the fact that he has an eye contact with O'Brien during the two minutes hate, creates a mixed feeling of paranoia and hope at the same time. (22)

More scepticism means less hope, and Winston has his fair share of doubt until he reads THE BOOK O'Brien gives him. He starts to grasp in so many information that he himself has thought about before. That book is a type of revelation to Winston, more like a sacred forbidden book. The book does not give him new information, for

he has already constructed the knowledge during a sceptic state. It rather provides him with an answer that he wishes to find, an answer that he needs to read, so he will not feel ostracized. However, Winston is completely oblivious to the trap being set for him and Julia. And the book is yet another lie among the lies of the party.

In this respect, Orwell writes;

The book fascinated him, or more exactly it reassured him. In a sense it told him nothing that was new, but that was part of the attraction. It said what he would have said, if it had been possible for him to set his scattered thoughts in order. It was the product of a mind similar to his own, but enormously more powerful, more systematic, less fear-rid. (252)

Back to the DOUBLETHINK slogan, to know and not to know (44) is a type of a building manual of a sceptic mind. It makes the people of Oceania live in an eternal contradicting reality. Throughout the novel, it is made clear that this slogan is a manipulative technique to make people live in constant existential crisis.

3.4.2.2. Loss of Hope

Hope is like peace. It is not a gift from God. It is a gift only we can give one another.

Elie Wiesel

Hope in its entirety is not a liked characteristic to possess, for the party considers hope as a psychological detour from what is actually lived. To possess hope connotes that the situation lived now is apt for a change. It also implies that the reality and the circumstances created by the system are untrue. If Oceanians are hopeful, Big Brother will one day cease to win and exist. (1984 - If All Hope Is Lost)

To think that there is going to be light at the end of the tunnel is a sin. Having a hope makes people reject the pessimistic reality created by the government. To refute it and neglect it and worst of all to disregard it in a hope for a change is a crime. Hope in this situation is the closest attempt at a Revolution.

Winston has an internal monologue through which he contemplates whether there is hope for the future. He questions the reason behind writing such a rebellious diary, he also thinks about how stupid of an idea it is to have a concrete evidence of your crime. (10)

The start of a helpless and hopeless reality is brought to Winston's senses when he is captured. After living a sinful life for a period of time with his lover Julia, her company has a great impact on his psyche. He finally starts having hope. Winston realises that life is finally worth living because his lover Julia makes it seem that way. He also has hope in their situation because it makes it clear that he is not the only black sheep in the herd. (158)

As the story evolves, Winston steers away from his existential scepticism while he focuses on his secretive meetings with Julia. It evokes in his heart a sense of eagerness, and a sense of looking out for the next day. However, this feeling does not last for a long time, because he is captured while being with Julia in their dedicated hideout room. (278)

MINILUV, known as the ministry of love, is but a torturing place. It is quite apparent how the concept of DOUBLETHINK influences the meaning behind such institutions. Contrary to what the name implies, this place is the most secretive place in the novel. It has no windows and is heavily guarded by agents at all times. When

Winston and Julia are captured, they are brought to that place for the inevitable investigation, torture, and the final blow which is to be killed. (285)

The last straw of hope for Winston is a helping hand from O'Brien, although unfortunately he is the one torturing him and causing him every possible pain. The torture that makes Winston weak both physically and psychologically drains his will to have a hope for what is coming next. The only hope he has is death, while his brain does not have the slightest power to even think or construct ideas about his situation. (304)

In that moment, he finally realises that what happened all along might have been just a lie, a trap, or just another simulation of the works of the party. He starts doubting again, but this time his love to Julia is figured out to be nothing but a fact that only exists arithmetically. The torturing destroys his body, his brain, and finally his heart. There will be no love for anyone except for Big Brother, and the party will always exist at all costs. (338)

The following summarises the citizens' hope of death to escape the party's dreadful reality: "Tell me," he said, "how soon will they shoot me?" "It might be a long time," said O'Brien. "You are a difficult case. But don't give up hope. Everyone is cured sooner or later. In the end we shall shoot you." (345) Hope in the dystopia of *1984* means only death as the only and unique way to put a term to sufferance, panic and torture.

3.4.3. Hysteria in *1984*

Sigmund Freud defines hysteria as a mental disorder. He further explains that hysteria is a result of emotional repression and past traumatic experiences. Freud claims that the trauma happens at the internal level of the psyche, meaning that the abusive experience is of a psychological type. Therefore, when the trauma occurs, it triggers the unconscious, consequently causing hysteria. (How Did Freud Explain Hysteria)

Hysteria is a major theme in Orwell's *1984*. The concept of dealing with a self-numbing programmed life that is forced by the totalitarian regime, creates a set of repressed emotions in Oceania's people. Trauma in this novel goes beyond physical abuse; it revolves more on the psychological manipulation executed by the party.

According to psychotherapists, symptoms of hysteria are composed of hallucination, histrionic behaviour, and developing amnesia. Alongside to other types of symptoms that are on the extreme levels of hysteria. (Cherry) Those symptoms are manifested in *1984*, especially during the event of HATE WEEK (187).

Julia describes to Winston why the inner party wants to build an all-time hysteric atmosphere in the country. She explains how hysteria is a needed psychological trait because of its contribution to the war craze and the increment of selfless emotions. She says: "What was more important was that sexual privation induced hysteria, which was desirable because it could be transformed into war-fever and leader-worship." (167)

As maintained previously, the absence of sexual attraction provides a lack of emotions that are forced to be compensated by loyalty to the party, love for Big Brother, and over excitement over war events;

The preparations for Hate Week were in full swing, and the staffs of all the Ministries were working overtime. Processions, meetings, military parades, lectures, waxworks, displays, film shows, telescreen programmes all had to be organized; stands had to be erected, effigies built, slogans coined, songs written, rumours circulated, photographs faked. (186)

To be more detailed about the symptoms of hysteria in the novel, one can project and analyse them to further understand the effect of abusive leadership on the powerless citizens. The histrionic behaviour is illustrated as the overly dramatised worship of Big Brother, and the excitement over war against any country. HATE WEEK is designed as a field where hate and war hysteria can be manifested, the extremely hard preparations, the shouting, the cursing, and the slogans, all of these are outcomes of the systematic, constant psychological abuse. In other words, it is all out of fear and brainwash;

Anything could be true. The so-called laws of Nature were nonsense. The law of gravity was nonsense. 'If I wished,' O'Brien had said, 'I could float off this floor like a soap bubble.' Winston worked it out. 'If he THINKS he floats off the floor, and if simultaneously THINK I see him do it, then the thing happens.' Suddenly, like a lump of submerged wreckage breaking the surface of water, the thought burst into his mind: 'It doesn't really happen. We imagine it. It is hallucination.' He pushed the thought under instantly. The fallacy was obvious. (350)

The mastermind antagonist provokes every possible fear that exists in Winston. He stripes him from his love to Julia, from factual memories, and most importantly

from his scepticism towards Big Brother and the party. The passage below narrates the process of psychological cleansing that O'Brien executes on Winston;

He seemed to have lost the power of intellectual effort, now that the stimulus of pain had been removed. He was not bored, he had no desire for conversation or distraction. Merely to be alone, not to be beaten or questioned, to have enough to eat, and to be clean all over, was completely satisfying [...] He remembered remembering contrary things, but those were false memories, products of self-deception. (347-350)

Winston undergoes a long time of deadly torture by O'Brien, to the extent that he finally accepts "the truth". At last, the monstrous ways of torture *successfully* turns Winston into a hollowed entity. He is finally "cured" and "liberated". (345)

3.4.4. Winston's Masochism

According to the APA Dictionary of Psychology, masochism is defined as the satisfaction derived from pain and humiliation. The feeling of degradation can invoke some of kind of perverted emotions towards the person who is causing the pain. Masochism can be a result of trauma, or it may simply be a characteristic trait from childhood. (Smith)

Masochism is used in this analysis to point out the psychological after-math of trauma. To be specific, it is about the masochism caused by the torturing that Winston endures in room 101. Based on the definition above, Winston starts to show signs of masochism in mid-torture. The pain causes him to love his abuser indirectly;

For a moment he clung to O'Brien like a baby, curiously comforted by the heavy arm round his shoulders. He had the feeling that O'Brien was his protector, that the pain was something that came from outside, from some other source, and that it was O'Brien who would save him from it. (316)

From this point onwards, Winston starts creating a link between O'Brien, Big Brother, and his feelings of safety. He connects his freedom from his previous insanity to the merciful punishments of the party. This ironical association of self-pleasure redeems Winston to the mental state that of which the party desires: "he had won the victory over himself. He loved Big Brother" (376). The traumatic ending for Winston proves to himself that the party is right all this time. Developing unconsciously the Stockholm Syndrome, he wonders how he dares to rebel in the first place. He blames himself for the torture he goes through, if only he goes through with the system.

3.5. Conclusion

To conclude what has been discussed in this chapter, one can deduct that power has long term effects on both the leader and the led. The pathology of power can make a sane turn into a maniac. When power becomes a means to no end, it opens the door to multiple possibilities of power execution. Analysts and theorists prove that George Orwell's creation of this dystopian novel of *1984* as the greatest illustration of dictatorial regimes. Following Orwell's revulsion of totalitarianism, this allegory depicts the darkest side of an absolute ruler and his immense psychological manoeuvring.

This chapter's analysis of the novel gives an insight about the psychological effects of a morbid power manifestation. The chapter explains the psychological and physical pain that the enslaved citizens of Oceania go through only to be disregarded and punished in the most macabre ways. According to the study, it is concluded that the pathology of power affects the leader and the follower on different levels. Blind power can turn a normal leader into an unstoppable oppressor, who takes joy and satisfaction from torturing his inferiors. On the overall scheme of totalitarianism, power and status can change people to the worse more than it does change them to the best.

Conclusion

The futuristic allegorical work of George Orwell presents and illustrates a hefty of psychological and social issues. His attempt to tackle politics through the use of literature conveys an immense need to dig deeper in such subjects. Literature has been always the tool to defend, fight, and most importantly portray issues in different perspectives. Hence, this research is dedicated to shed light and understand the causes and effects of insane behaviours through psychological analysis of political allegories. Orwell's novel *1984* provide a clear demonstration of dominance and submission, superiority and inferiority. In what is narrated as a political dystopia, one can identify the dwellings of psychologically rooted traits that later on shape the fate of the main character.

The causes of the pathology of power go back to many reasons, namely, the Hubris syndrome which is characterized by viewing the world as a place for self-glorification through oppressing others. This disorder makes a person lose contact with reality which causes power obsession. Another cause of abusive power is sadistic narcissism which leads to enjoying another person's pain. Besides, the pathology of power is also caused by the internal desire of using knowledge of others' weaknesses to control them. On the other side, the ignorance of the oppressed makes it easier for the dictator to forever stamp on their souls and bodies.

Absolute power affects people on both sides of the spectrum (the leader and the led). Beginning with the leader, the pathology of power unlocks the darkest traits of humans. It affects their sanity and their ability to relate and cooperate. Furthermore, power obsession paves the way to abusive and violent behaviour which enables

continuous tyranny. The effects can magnify into more and more serious deviations executed upon oneself and the others.

On the other hand, the ruled are under permanent emotional and psychological turmoil. The subjugated people have limited choices of survival. They either accept the menacing fate of oppression while being hopeless and mindless, rebel but still get rebuked and humiliated, or lastly, submit to the will of the oppressor and accept the abuse as a corrective method.

When dissecting morality, goodness and evilness, and its relation to the pathology of power, one can state that morality is an external factor that contributes to the development of societies. Therefore, evil destroys the infrastructure of society. According to Freud, neither good nor evil are absolute in the human psyche. Aristotle backs this idea by stating that morality and ethics are learnt notions. Psychologists refer to the motives of unpleasant behaviours as the paradox of power. It is thanks to the id, ego, and the super ego that a person starts to prioritise what they think is ethically and socially acceptable. Therefore, the presence of power obsession contributes to the winning of the primitive, obscure id.

The human innate need for satisfaction is not always achievable, thus some individuals need a higher element to reach their innate crave. Power is one of the higher elements that ensure this self-satisfaction. However, the race to obtain power as a tool for self-esteem boost can result into taking unethical and immoral roads towards achieving this goal. Consequently, this creates psychological deviations that help cultivate the negative aspects of the human psyche, thus destroying its stability.

Naturally enough, fixation over supremacy is not exactly an innate facility. Hence, the pathology of power is more of a psychological deviation, due to external

forces, than it is a natural attribute. To put it in a clear statement, the pathology of power develops throughout time, circumstances, purpose, individual's needs, and psychological traits. The lust for power is, thus, an external impulse.

According to the novel, one can deduct from the findings that human beings are divided into two categories. The first category is the type to rule and become a leader. The second category is the type to be ruled and become the led. Power, according to *Nineteen Eighty-Four*, is but a means to no end.

Interestingly, the novel gives an illustration of the concept of power in literal absurdity. It is likely to want something to serve a purpose; however, in this case it is safe to confirm that power obsession goes beyond innateness, beyond purpose, and most importantly beyond logic. Hubristic traits cancel out the morality and the ethical aspects of holding authority. It becomes a matter of leaching onto a satisfactory feeling that keeps on growing ever so strong.

In his article *Hope Power Changes You*, Jamie Gruman wonders if absolute power really corrupts absolutely. He writes down: "the experience of power changes individuals in ways that can be either positive or negative... by activating individuals' underlying traits or attributes. That is, if individuals are morally inclined, power may actually facilitate ethical choices."

Similarly, Kendra Cherry, in her article *What is a Collectivist Culture*, proposes a solution within, what she calls, "a collectivist culture", in which individuals define themselves in relation to others. In such environment, "greater emphasis is placed on common goals than on individual pursuits", and "the rights of families and communities come before those of the individual". In this case, the formation of a dictatorial personality is blocked. She persists by saying: "communally or collectively

oriented individuals tend to respond to power in socially responsible, and not self-interested, ways.”

There is a familiar saying which originates from a letter written by the English Historian, Lord Acton, which maintains that "power tends to corrupt, and absolute power corrupts absolutely. " Lord Acton is convinced that power is corrupting. Yet, it appears to be most probable to corrupt individuals who have a predisposition for corruption. The research at hand shows that power does, in fact, affect people positively and negatively. Conversely, it does not always seem to call attention to the malicious aspects of human qualities. The pathology of power, on the other hand, enables people to show their true/ transformed shades.

But, how is the conflict between the evil and good natures of man end up in our allegory? And which takes control over the other; is it the id or the superego? Is the ending dystopian, and an Orwellian call to give up and surrender to the darkness of Oceania?!

The *1984* author ends his story by describing Winston's life after his release from the Ministry of Love. In his new reality, the one-time revolutionary sees Julia again, and they both confess to betraying one another while being tormented. Subsequently, he sits in the Chestnut Tree Café listening to a victory celebration in the streets as he looks at a portrait of Big Brother;

He gazed up at the enormous face. Forty years it had taken him to learn what kind of smile was hidden beneath the dark moustache. O cruel, needless misunderstanding! O stubborn, self-willed exile from the loving breast! Two gin-scented tears trickled down the

sides of his nose. But it was all right, everything was all right, the struggle was finished. He had won the victory over himself. He loved Big Brother. (Orwell 258)

Through these final, most tragic, soul-crushing last four words "He loved Big Brother", is Orwell's intention to snap readers out of any delusions of resistance, change, or revolution and slam them back into a scary and an inexorable status quo?! Is Winston's "total" acceptance of the party rule marks the completion of the trajectory he has been on since the opening of the novel?!

Psychologically speaking, the primitive instincts tend to protect the organism by avoiding the things one fears. However, avoidance imprisons the person in the vicious circle of his anxiety and prevents him from realising that the things he fears are not as dangerous as he thinks. "The process of facing fears is called EXPOSURE. Exposure involves gradually and repeatedly going into feared situations until you feel less anxious." (Facing your Fears: Exposure)

This psychoanalytic interpretation offers a glimpse of hope to the allegory's devastating ending which seems absolutely pessimistic and dystopic at a first glance. Therefore, one can think that the extreme, merciless measures exercised by the party to break Winston and bring him down serve only to break down his fear ladder. By extension, he is now freed and able to manifest his hatred towards Big Brother and resurrect his rebellious spirit.

In the Ministry of Love, Winston, under planned, prolonged, and repeated exposures, faces his worst nightmares and confronts his most outrageous phobias: RATS. It is the climax of all fears, then all fears start to fall down. So, Winston leaves

his jail fearing nothing anymore. This probable end, not mentioned in the story's narrative and left to the qualified reader's comprehension, suits more the democrat socialist George Orwell, and seems more logical to Orwell's lifespan struggle against totalitarianism.

The novel could have ended clearly this UTOPIAN way, but this would not serve Orwell's objective to alert from a dystopian future of humanity. He prefers to render its end shockingly enigmatic than to employ a happy ending, where resistance, revolution, love, freedom and the superego triumph over surrender, inaction, hatred, captivity and the id.

Lastly, the suppressive, tyrannical power turns out by the end to be positive and productive in the sense that the protagonist is being exposed to all his fears and finally freed. Winston needs to pass through all those horrors to be exposed, he needs also to be emptied of everything related to Big Brother's Oceania in order to be filled again with decency, revolution and hope. He has now the COURAGE in a hand, and knowledge in the other hand. He is UNDEFEATABLE as never before. As a Phoenix, Winston is recreated and rebuilt from the ashes to be the fuel of a great uprising, which will end the rule of Big Brother and the inner party and set Oceania free and democratic.

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