

EROS AND THANATOS IN A TOTALITARIAN SOCIETY: A FREUDIAN STUDY OF DESIRE, REPRESSION, AND THE DEATH DRIVE IN GEORGE ORWELL'S 1984

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Abstract

This paper will consider the Eros (life drive) versus Thanatos (death drive) in the 1984 by George Orwell through a Freudian psychoanalytical perspective about how desire, repression, and the death instinct work together in the environment of a totalitarian rule. The study focuses on the psychological and sociopolitical aspects of the life of Winston Smith, which focuses on the dominance of the Party over human instincts, sexuality, language, and relationship relationships. Through the examination of several critical moments such as the affair between Winston and Julia, the tools of control, and the sadistic purpose of Room 101, this paper will prove that the totalitarian regime is making life instincts turn destructive desires into, making love into submission and desire into obedience. The paper also addresses the Lacanian views of language and desire and how Newspeak and ideological formations suppress the psychic freedom and withhold the expression. Results show that, although Thanatos rules the common and personal psyche by repressing the systems, Eros maintains its temporary acts of intimacy, creativity, and desire, which, nevertheless, is the underlining of human desire in the extreme control of politics. This study fits the interdisciplinary domain, blending psychoanalysis, literary analysis and political theory, providing knowledge on the psychological processes underlying oppression and the irreconcilable conflict between the tensions of life and death in dystopian settings.

Keywords: Eros, Thanatos, Freud, psychoanalysis, totalitarianism, desire, repression, George Orwell, 1984, death drive, dystopia

1. Introduction

George Orwell 1984 has been regarded as one of the most influential dystopian novels of all the time, exposing the horror that totalitarian regimes can indeed creep into and dominate every aspect of human lives (Orwell, 1949). The psychological dimension of the novel, and in a certain sense to the aspect of human instincts and subconscious motivation is fairly unexplored, despite the fact that critical emphasis has frequently studied the novel in terms of the political, linguistic and ideology dimensions of the novel (Althusser, 1971). Instead of a political account of the world, Orwell develops a psychological terrain of internalised fear and guilt as well as desire and introduces a topography of repression that goes beyond the field of surveillance and censorship (Foucault, 1977).

The main character of the novel is Winston Smith, who is a seemingly ordinary man whose internal world turns into the territory of a war of two contradicting Freudian instincts (Marcuse, 1955). Eros is the life drive, which encourages Winston to love, be intimate, and free, which is most evident in this case with Julia (Freud, 1920/2003). Contrarily, Thanatos or death drive lures to the destruction, to yielding, to the psychological extinction during the panoptics of Big Brother (Freud, 1920/1955). The desire to revolt secretly but end up into

complete mental submission characterises the journey of the character Winston which is similar to Freud's divided psyche that exists between the will and desire to live and the intolerable force that drives the character to death (Fromm, 1961).

The ideas of Eros and Thanatos introduced by Freud in *Beyond the Pleasure Principle* (1920) can explain the human paradoxical desire to want life and to destroy (Freud, 1920/2003). This totalitarian power of the Party was manifested in the 1984 when the Party was in a position to control these primal drives (Althusser, 1971). Repression of Eros- love, pleasure and individuality, and transfer of the repressed libidinal energy to aggression, obedience and self annihilation, thus practising the logic of Thanatos (Marcuse, 1955). The oppression of the flesh in the dystopia is just a shallow success of the state; the more significant is the victory of the state that happens because of the psychological command to transform subjects into individuals who repress themselves (and even desire such repression) (Foucault, 1977).

The paper will consider how the concepts of Eros and Thanatos were used to establish the psychic and the political aspect of 1984 (Žižek, 2008). According to it, Orwell depicts the psychological experience of Winston by Freudian ideas of desire, repression, and death drive (Freud, 1920/2003). Orwell provides a dramatic exposition of the process of politicisation of an individual desire (Eagleton, 1991), politicisation of an erotic (Jameson, 1991), and politicisation of the death drive (Freud, 1920/2003). This discussion is important in two respects: firstly, that this fills the gap in psychological understandings of Orwell, emphasising the reflection of external control in inner psychic structure (Fromm, 1961); secondly, it places 1984 in the context of wider modernist anxieties over fragmented subjectivity and unconscious conflict, illustrating how desire and repression define human subjectivity in a totalistic regime (Marcuse, 1955).

Research Gap

Despite the fact that the 1984 by George Orwell has been widely discussed in terms of politics and sociology, not to mention linguistics, the psychological substances, especially the Freudian theory, have not been studied to the full extent. The main problem of this work is that, though Orwell illustrates the contrast between human instincts (particularly, Eros and Thanatos) little is said about the functioning of mechanisms of repressions and self-destruction in the totalitarian ideology of Oceania. This dynamic can be used to illuminate not just the psychological breakdown of the character of Winston Smith but also the significance of desire as the site of resistance and the means of control in a totalitarian society overall.

Research Objectives and Questions

The objectives of this study are fourfold:

1. To explore how the Freudian premises of Eros and Thanatos operate in *1984*.
2. To examine how both repression and desire function under Orwellian totalitarian authority.
3. To investigate how the theme of life and death conflicts reflects broader notions of human subjectivity and autonomy in a controlled society.
4. To contribute to the critical interpretation of Orwell's narrative by providing a psychoanalytic reading in addition to its political allegory.

The central research questions guiding this study are:

1. What is the role of Eros and Thanatos in the behavior and psychology of Winston Smith?
2. How are human desire and instinctual drives controlled or suppressed by the totalitarian regime?
3. What is the relationship between the conflict of instinctual urges and repression and the psychological and physical destruction depicted in *1984*?

4. How does a Freudian reading enhance our understanding of modern power and control as presented by Orwell?

Scope and Significance of the Study

The current research is a psychoanalytic interpretation of George Orwell's 1984 taking a specific center the relationship of Eros (the life drive) and Thanatos (the death drive) in the totalitarian world. The coverage contains textual depth analysis of the psychological life of Winston Smith, an analysis conducted into the working of the desire, repression, and the death drive under the authoritarian control of the Party. The Freudian boundaries are used to develop the unconscious motives, the conflict in emotions, and the ideological impulse that influences the subjectivity of human persons in the dystopian space. Ethical imperatives are upheld by close reading of the text, where it is not extended in analysis but only up to the storey structure.

This study is important in that it was interdisciplinary and has its boundaries in both literature study and theory of psychoanalysis, as well as the political ideas. The study of the interplay between Eros and Thanatos in 1984 makes its contribution to the body of knowledge regarding the reflection of literature in individual psychology and mechanisms of control of totalitarian governments. The paper fills a disjuncture in scholarship as far as it attempts to predict the psychological aspects of the work by Orwell that have in most cases been dwarfed by political explanations (Althusser, 1971).

In addition, the study emphasises the applicability of psychoanalytic theory in elucidating works of literature as a point of convergence of human instincts, societal conventions and ideological oppression. Analysing a collision of life and death impulse helps us to understand the mental breakdown among Winston Smith (Freud, 1920/2003), the systemic impact of rules more generally (Marcuse, 1955), and the fact that desire can become both the possible arena of resistance and power such as domination (Fromm, 1961). The results can be of use to not only literary scholars, as well as psychologists, political theorists, and cultural critics trying to comprehend the human psyche in the time of iniquitous circumstances.

This paper has made clear that the combination of the Freudian theory and the literary analysis in the studies of the psychological aspects of the totalitarianism is a powerful tool of research. The conflict between the life instinct and the death drive as reflected in the storey by Orwell presents the destructive force of the authoritarian control, together with the constant, in spite of frequent frustration, possibility of human desire and freedom. This study contributes to the interdisciplinary literature and provides an example on how to analyse the similar themes in dystopian literature by focusing on the psychological, social, and ideological aspects of Eros and Thanatos.

2. Literature Review

Psychoanalytic Perspectives on Eros and Thanatos

Psychoanalysis theory is a critical view on the unconscious processes of human behaviour, desire, and repression. Freud introduced the notions of Eros (life drive) and Thanatos (death drive) to discuss the duality of the two forces used in human psychology: the will to live, love, and create and the will to destroy, kill and self-destruct. According to Freud, these drives acted in a state of tension and dictated the conscious behaviour as well as unconscious desires. This framework was extended by later theorists, such as Norman Holland (1968) and Jacques Lacan (1977/2006) who theorised how the conflicts present in the unconscious are dramatised in the literature, in terms of symbolic and linguistic forms. Lacan made it clear that desire is mediated by the Other, which demonstrates the impact of social/ideological systems on human subjectivity. These ideas can be seen in 1984 during the psychic anxiety of Winston Smith whose wishes between Eros and Thanatos are signs of personal desire and state repression (Zizek, 1991).

Political and Ideological Readings of 1984

Since it was published, 1984 has mostly been understood as a political and ideological text. According to early critics like Lionel Trilling (1950) and Irving Howe (1952), Orwell was raising the issue of the personal freedom that he felt at stake by totalitarian society, and the psychological horror enacted by the Party through the destruction of personal liberty. Raymond Williams (1971) placed Orwell in the context of Marxism that 1984 was a critique of authoritarianism in both the capitalist and socialist system with human life commodified under the power of bureaucracy. These examinations were extended later by cultural theorists like Louis Althusser (1971), who assert that ideological state apparatuses divide victims to repression by not only dominating the materials of production, but also the ideas of production and subjects to influence them through institutions and discourse. These theories, though not distinctly Freudian, can provide valuable explanations of the systematic restraints of the psychological aspects of the dystopia orchestrated by Orwell in his human psyche.

Surveillance, Language, and Social Control

Since it was published, 1984 has mostly been understood as a political and ideological text. According to early critics like Lionel Trilling (1950) and Irving Howe (1952), Orwell was raising the issue of the personal freedom that he felt at stake by totalitarian society, and the psychological horror enacted by the Party through the destruction of personal liberty. Raymond Williams (1971) placed Orwell in the context of Marxism that 1984 was a critique of authoritarianism in both the capitalist and socialist system with human life commodified under the power of bureaucracy. These examinations were extended later by cultural theorists like Louis Althusser (1971), who assert that ideological state apparatuses divide victims to repression by not only dominating the materials of production, but also the ideas of production and subjects to influence them through institutions and discourse. These theories, though not distinctly Freudian, can provide valuable explanations of the systematic restraints of the psychological aspects of the dystopia orchestrated by Orwell in his human psyche.

Psychoanalytic Readings of Desire, Repression, and Death

Through Freudian psychoanalysis, the interpretive tools have traditionally been used in analysing literature as an expression of unconscious desires, fears, and repression. Eros and Thanatos also help to comprehend the contradictions of human actions, which are dramatised in the works of literature (Freud, 1920/2003). It is the ambition of these drives to play off in 1984 when Winston is torn between the erotic desire and submission to the forces of authoritarian control. In addition, Herbert Marcuse (1955) builds on the ideas of Freud in asserting that the societal repression turns Eros into a subservient, instead of lending the same to productivity and obedience, as illustrated by totalitarian police in Orwell. On the same note, Freud (1930/2001) expoundation on the civilization is focused on the repression of instincts and the induced guilt, but this resonates in Orwell with his internalised authority and the authoritarianism of self-police.

The theory of Lacan (1977/2006) enlightens the symbolic and linguistic aspects of desire, especially in terms of domination and subjugation. The identity of Winston is divided into the two poles of his longing of love and freedom due to the Eros and dominance of Big Brother due to Thanatos, which causes a state of psychic tension. Slavoj Žižek (1989) builds upon this argument and argues that ideology has the capacity to work by means of internalised jouissance in which the subjects take pleasure, though paradoxically, in repression. This mechanism was used in 1984 in explaining the psychological capitulation of Winston as a complex interdependence between the life and death drives in the totalitarian authority.

Psychoanalytic Approaches to 1984 in Contemporary Scholarship

Modern criticism has dealt with psychological aspects of Orwell, but hardly with due emphasis on the dualism of Eros and Thanatos. Some of the earliest investigators, Meyers

(1975) discussed the ambivalence that Orwell had over authority and superego, whilst Hollis (1984) and Reilly (1989) put forward contradictions between lust and social responsibility, as Winston emerged as a character of split subjectivity. Recent studies, such as Ali and Ubale (2024) and Gedik and Adam (2024) take into consideration sadism, masochism, conformity, and social cognition, as in Hossain et al. (2024), linguistic manipulation of 1984 and Animal Farm is compared. Regardless, such studies are still small with regard to generalising the entire psychoanalytic breadth of life and death drives, repression, and desire in the novel.

3. Research Methodology

The design of the research is qualitative in this case, namely a psychoanalytical literary study based on the Freudian theory. The qualitative textual analysis can be particularly applicable in the case of 1984 by George Orwell in terms of the complex psychological circumstances involved, including: the life instincts (Eros) and the death instincts (Thanatos), repression, and unconscious drive. This methodology allows exploring the inner conflict, relations, and sociopolitical projection of psychological activities of characters in detail. The study puts less emphasis on generalisation and more on the interpretive insight due to the emphasis on the multiple layers of meaning and the complexity of storytelling (Creswell and Poth, 2018).

Research Gap and Justification

Many studies have focused various political, sociological, and linguistic approaches to the issue of Orwell 1984, and so far, not many studies have discussed psychoanalytical aspects of the human instincts using the concept of Eros (life drive) and Thanatos (death drive) as presented by Freud. Such analysis has a powerful structure through the novel, since it theatrically addresses the conflict between the desire, the repressiveness and the self-destructive instinct of the totalitarian state. Research that is constituted through the psychoanalytic theory, literary criticism, and political thought is needed to investigate the intersection of unconscious drives, emotional conflict, and ideological control to constitute the human subjectivity. This kind of analysis may shed light on the working of Eros and Thanatos in a psychologic and societal level, filling a major lacuna in the contemporary literature.

Discussing the psychological experiences of both Winston Smith and his communication with Julia, this paper will help to understand more about how Eros and Thanatos are represented in literature pieces. It illustrates the fact that the need, desire and the urge of intimacy are perpetually criticised by the repressive systems of authority, and, at the same time, the destructive instincts and subordination to the authority are also nurtured. This method supports the significance of interdisciplinary interpretation that demonstrates how Freudian psychoanalysis can be used to supplement literary and political interpretations of 1984 to see the unconscious, interpersonal and ideological processes that gain influence in human actions in the dystopian settings (Freud, 1920/2003). It is also based on the idea of repression of instinctual energy in society developed by Marcuse (Marcuse, 1955). Moreover, the problem of ideology changing the external pressure into internal sense of pleasure and submission is brought out in the work of Zizek (Zizek, 1991).

Theoretical and Conceptual Framework

Freudian Psychoanalysis and Gendered Desire

Freudian psychoanalytic theory offer a constructive background to addressing unconscious forces that make the human being behave in a certain way, specifically, the psychoactive forces between the life instinct (Eros) and death drive (Thanatos). These were some of the concepts proposed by Freud (1920/2003) in *Beyond the Pleasure Principle*, in which he articulated the concept of Eros as the survival-seeking, love-seeking, and creativity-seeking drive and Thanatos as the death-seeking, self-destruction-seeking, and re-experiencing-

trauma drive. These forces do work in antagonism with the human psyche, in both the conscious actions and unconscious drives.

These Freudian objects within the context of 1984 by Orwell are used as interpretive tools to the innerpains of Winston Smith. Eros is seen in the need of Winston to have an intimate relation and emotional attachment, especially his relation with Julia, but Thanatos can be observed in the way he is repeatedly facing fear, destruction and submission to the Party. It is the conflict of these instincts that allows seeing the psychological processes involved in the totalitarian penetration of the human mind.

Repression and Unconscious Drives

The concept of repression by Freud is very important in deciphering how unacceptable forces in the society and politically, are repressed to the unconscious, resulting in internal conflict. In the same text, Freud (1920/2003) states that repression drives the energy of an instinct into behaviours that are acceptable in society but at the same time, causes anxiety, guilt or neurosis. The Party adversports the repression process in 1984 by means of repression, surveying, and deprivation of the sex drive, which creates the conscious and unconscious lives of its citizens. Winston frustrated desires and libidinal energy are continually opposed to the ideological requirements of the Party depicting the working of Thanatos among the repressed Eros.

Eros, Thanatos, and the Structure of Human Experience

Freud (1930/2001) further expounded on civilization and its discontents that the very basis of civilization is based on suppression of instinctual drives. Human life needs to channel Eros to acceptable forms in the society, whereas Thanatos can be sublimated into violence or destructive behaviour. The way Orwell dramatises it in his storey is by the Party controlling the human instincts of love and an erotic desire (Eros) and perfectionist and self-destructing impulses (Thanatos) and turning them into obedience, violence and self destruction. Winston experiences a breakdown in his psychological state, which is an indication of the conflict between these instincts in the context of system repression.

Data Source and Sampling

The original source used to gather the information is 1984 (1949) by George Orwell because it is a thorough account of the totalitarian political regime and its psychological aspects. Purposive sampling is used to pick out important passages, episodes and dialogues which are used to demonstrate:

1. Forms of Eros such as sexual desire, emotional attachment and creativity.
2. Two exhibitions of Thanatos, aggression, self destruction and repetition compulsion.
3. War within, censorship, and the effect of the superego in controlling desire.
4. The interpersonal relationship especially between Winston and Julia, and how they interact with those in authority in the Party, such as O'Brien.

Such choice guarantees that the analysis revolves around those instances that best illustrate dual Freudian dialectic of life and death instincts in personal and group level.

Analytical Approach

This paper applies to a close textual and thematic analysis guided by the Freudian psychoanalytic theory only. The steps to be followed in the analysis are as follows:

- **Themes identification:** Passages describing the working of Eros and Thanatos, repression, libidinal energy, and internalised authority are found.
- **Psychoanalytic interpretation:** Freudian theory, Eros and Thanatos, repression, superego, repetition compulsion, and libidinal displacement, is used to explain behaviour of characters, patterns of relationships with each other, and storey lines.

- **Cross-contextual analysis:** The relationships between people and the Party are analysed in order to follow the way in which totalitarian authority plays the role of the externalisation of the repressions of the psyche and the desire that depends on the self-destruction.
- **Mixing with external literature:** The current literature on the topic of psychopolitical control, psychological conditioning and works concerning Eros and Thanatos is mixed to locate the findings within the wider Freudian appeal (Freud, 1920; 1921; 1930).

Such approach helps to scrutinise in a stringent manner the way how 1984 dramatises the dialectic of life and death instincts both on the personal and societal levels.

Ethical Considerations

Even though this paper is a literary work analysed, the requirements of ethical research play the first role:

- **Academic integrity:** The interpretation of all aspects is based on the evidence of texts and it must be well cited to achieve transparency and prevent plagiarism.
- **Authorial intent:** The interpretations should shed light on magazines aspects of Freudian psychology, and it should not distort the narrative of Orwell and his ideology.
- **Cultural and historical awareness:** The appraisal of the socio-historical environment of totalitarianism in the middle of the 20 th century is not used anachronistically.
- **Methodology transparency:** Theory used to pass on criteria, thematic coding, and use of Freudian theory are clearly written with the aim of replicability and clarity (Creswell and Poth, 2018).

Through these principles the study will understand that the analysis of 1984 will be responsible, systematic and replicable, as it will be possible to note how Eros and Thanatos will work in the political and psychological environment of the novel.

4.0 Analysis / Discussion

This paper breaks down Eros and Thanatos as the dialectic of George Orwell in 1984 by applying Freudian psychoanalytic analysis. The discussion is directed towards the crisis of subconscious mind, the internalised power, and the relationships in the totalitarian society of Oceania. The discussion highlights the functioning of repression, desire, and the drive of death on an individual and a collective level, highlighting how the human instincts are controlled, diverted or killed by external authority. The conversation is thematized to emphasise the working of Eros and Thanatos through important psychological, sexual, linguistic, and political realms of the novel.

George Orwell 1984 is an allegory about a dystopian era of mental persecution where the oppressive and the lustful are inextricably bound at totalitarian state. This duality of Eros (life instinct) and Thanatos (death drive) suggested by Freud permits to discuss the deep psychological background of the novel where the instinct of human love, intimacy, and creating are opposing the instincts of aggression, obedience, and destruction. The ability of political power to recapitulate its power on the psyche of the subject is the most effective way of political power, as explained by Benjamin (2018). Oceania by Orwell is not just a political machismo but it is psychological machismo that turns the Eros into Thanatos and pleasure into control and individuality into submission.

In this respect, Party machinery in the sense of surveillance, language control and punishments, serve as the embodiment of Freudian superego internal voice of authority that stamps out the instinct desire. Oceanians are lucky to live under what Zuboff (2019) calls psychopolitical surveillance where enslavement is exercised by preventing them by putting a

hand on them and compelled by consent. Thus, the tragedy of Winston Smith is not only political in nature but tragedy of a mind, which is corrupted by their very contrary passions, which they are compelled to themselves love to their own ruin.

Economy of Desire: Eros under Surveillance.

According to Freud, Eros refers to the love drive, creative drive construction and continuation of life. In the dystopia of Orwell, there is only repression of this instinct but not murder. Eros is interpreted in the form of political fear in case when the Party was sexual puritanism, Julia claims that the sex instinct creates a world of its own and that the Party was unable to regulate it (Orwell, 1949, p. 133). Repression sexual energy is a falsification of what Marcuse (1955) refers to it as surplus repression such a repression that is not sufficiently needed to hold society together, but is instead formed to facilitate domination.

In Oceania, love is rebellion. It is the situation of Winston having an affair with Julia that was hidden in the room above the shop of Mr. Charrington that reflects the re-awakening of Eros as subversive force. As Ali and Ubale (2024) put it, Orwell transforms sexuality into the language of resistance, the symbolic uprising against the desexualized power machine (p. 6). Erotic act, which is forbidden by the Party is a declaration of being a human. This momentary disobedience, however, is sucked into the engine of control again; the passion between the lovers when they discover it is directed at them.

Freudian dialectics of Eros and Thanatos is the move between the pleasure and punishment. All the sensuality of Julia is suppressed and the tender side of Winston becomes an object of surveillance. The telescreens and the Thought Police represent aspects of the super ego which guard the body and the desire. By making itself the object of repression, as Freud (1930) views civilization in the Civilization and Its Discontents, civilization itself persists upon the repression of the instinctual life and Orwell radicalises the notion of the society.

Topicality of this reading is still backed up in the present-day scholarship. According to Gedik and Adam (2024), they can refer to the example of social conformity as the outcome of the psychological conditioning process perdefined by Orwell as one of the early literary templates of the biopolitical states in the modern world (p. 4). In this case, the sexuality possessed by the Party is the primary origin of biopower as it replaces the love with the allegiance to the Big Brother. Winston is being increasingly muffled down, up to when he declares his last piece; which is, I love Big Brother, and this is the last metamorphosis of Eros into Thanatos the life drive reconstituted as devotion to death.

The Neurotic to Repetition: The Thanatos Mechanism

The theory of Thanatos - the death drive introduced by Freud in Beyond the Pleasure Principle (1920) is, in turn, the instinct that strives to decrease tension: by destroying or repeating a trauma. The disobedience that is a constant in the situation helps bring the point of compulsion where Winston knows quite well the death that would be his consequence upon the disobedience. His interest in forbidden things, his composing in a diary, his meeting with the proletariat, his affection of Julia is the consequence of what Freud named the repetition compulsion, a return to state of threat, which ironically, guarantees him psychic freedom.

This self-destruction is the crucial key of the psychological set-up of Orwell. He believed that he loves Big brother, Winston thinks as he continues. This contradictory response of the lover of the man that killed him is the compounding contradiction in what Žižek (1991) has termed as the jouissance of submission the virtue of relinquishing your autonomy. According to Žižek in The Sublime Object of Ideology, ideology works well because the subject is satisfied with his/her subjection; Orwell applies the situation of destruction of Winston in the end where love dies are the consequences.

A Thanatos laboratory is room 101. The Party in this case disposes the last remaining vestiges of individuality in forcing Winston to turn Julia in. The ultimate act of capitulation of the death drive is brought about by his primal dread, the rats. Susan Matthews (2013) presents one more inhumane instrument as a room 101, which is a backlash to psychic dissolution, a backlash of the death drive (p. 41). The reason as to why Winston betrays, according to Freudian conception, is not because that would be the easiest course of action nor because he lacks the necessary moral capability to act, but because it is the natural triumph of Thanatos, the angel of destruction posing as beneficence.

Language, Desire, and the Symbolic Order

In Lacan, the unconscious is determined by the language and it manifests the desire through the Symbolic Order. The two language technologies that curtail the thought and hence the desire in 1984 are Newspeak and the double think. The reason behind it is that desire itself is the desire of the Other as introduced by Lacan (1977) and the Party introduced by Orwell is the final Other which defines what one would be able to desire.

Systematic loss of vocabulary like words like freedom and love, minimises the psychic space of the desire itself. Winston cannot express himself in a way that would suffice (DOWN WITH BIG Brother written in his diary) which can be considered as an expression of resistance and the linguistic castration. The likeliest description by Hossain et al. of such linguistic control is to erase dissent in a psychological way using semantic constriction (p. 3). The art with which the Party must learn to manage language so, is, therefore, an art to learn how to manage desire.

In the Freudian terms, repressions can be made by words just the way the laws can be repressed. That fact, which makes it impossible to disclose the forbidden feelings, results in their transfer into the politically shameless expression-hate of enemies, adoration of Big Brother. It is a process, also known as libidinal displacement by Freud (1921): substituting emotional energy on personal objects with collective ones. The Thanatos is Orwell Two Minutes Hate because the suppressed Eros was channelled to aggression.

Further, the concept of Lacan of objet petit a (object of desire that cannot possibly be met) sheds some light on the desperate manner in which Winston pursues love and truth. Julia herself, the paperweight, and the projected Golden Country are all versions of the same: momentary images of harmony, which is forbidden by the Symbolic Order of Oceania. Like death of the desire they are destroyed. Žižek (1989) believes that ideology perpetuates itself through the performance of an impossible object of desire, on its part, that it will never be satisfied. It is on this mechanism that the Party itself is founded which promises security and order and destroys the very foundations of love.

Political Body as a Repressive Place

The device and the warring area of body in 1984 are also identical. The Party has power over the body through its body rationing, surveillance and punishments to portray Freud who argues that the superego internalises the social taboos via punishing the body. Winston is at all times betrayed by the body, which is: his facial expressions (facecrime), his exhaustion, his arousal. The body becomes a confession writing, a written text that is repressed.

Julia on the other hand has her body Eros. The organic vitality with which she rebels in her sexuality, I am good at staying alive, is the sign of an anti-Thanatos instinctuality. However, as Patai (1984) posits, Orwell brings himself back to the business of instilling patriarchal and political control by regulating female sexuality, which will make the erotic an object of danger. Therefore, the novel unveils the suppressive effect of totalitarianism over gendered bodies with the aim of channelling erotic energy towards faithfulness.

This body interpretation is confirmed by contemporary psycho-political interpretations. The dystopia of Orwell, as Patil (2025) believes, is an anticipation of the contemporary

algorithmic biopolitics where the control is diffused to data, desires and impulses on the body (p. 7). This constant gaze of telescreen plays that of what Foucault (1977) terms as the disciplinary visibility - the process, which transforms surveillance into self-surveillance. This gaze penetrates the citizen and he becomes a voyeur and a voyeurized, a torturer/tortained, Thanatos, re-creating itself as a psychic self-policing

Betrayal, Love, and the Superego

The transformation of the love of Winston into the love of the Big Brother dramatises the superego of Freud as the role of the morality and the sadistic persecutor. As Freud (1923) demonstrates, the superego is the authority-giver who, though, reciprocates the authority to the same extent as it gave it earlier, turns into the opponent of the ego. One such example is the internalisation of O'Brien who is a torturer and a teacher. Instead, he is a father, a priest, an analyst all in one- instructing Winston on how to be submissive.

O'Brien reflects the Freudian process of identification with the aggressor who says we do not merely destroy our enemies, but that we transform them. Whitebook (1995) states that power is not effective through exercising fear but by creating subjects that bring psychic satisfaction from obeying the orders. In Orwellian world it is not punished but internalised in the need form. This may be most explained by the final conversion scene in Room 101 when Winston is in love with the Big Brother and the superego is in control.

Such psychological process has been linked to the modern politics through the study of recent readings. Fadaee (2022) considers 1984 as a psychological map of obedience where guilt, fear and desire are related to form obedient citizens (p. 52). Following this fact, according to Rudaityte (2021), the storey created by Orwell proves that ideology can multiply itself depending on the emotional programming rather than logical persuasion.

Death drive and the Collective

Freud did not merely Thanatos as an individual but he did it as a social phenomenon. He does so in Group Psychology and the Analysis of the Ego (1921) when he describes how the sense of power replacing individual love with group aggression takes place. Orwell and his rallies and mass-- his hate-sessions, his chants-- "BB! BB!- prove this replacement. The Party instead converts erotic energy into political worship, which is what Rose (1986) calls as libidinal economy of obedience.

This band Thanatos is manifested in ecstasy of annihilation: the delight in seeing enemies vaporised, the catharsis of hatred. Zizek (2012) states that one of such phenomena is connected with the perverse pleasure of ideological participation, whereby the action of hate pleasure is even pleasurable. The citizens of Oceania are happy with their slavery because it gives them a means of indulging their instincts. As such, the cycle of desire, repression and violence in the system continues.

The contemporary theory of psychoanalysis culture is reflected in this reading. According to Benjamin (2018), domination persists due to affective complicity a condition because the subjects seek their identity by acquiescing. This is the mechanism anticipated by Orwell, where individuals could only fit in by destroying differences. The deprivation of the individuality of Winston when the novel comes to an end is not the defeat but the achievement of the communal goal to die.

The Dialectic of Eros and Thanatos: To the Psychic Annihilation

Eros and Thanatos provide a motion of tension throughout the whole storey of the novel. The Eros, the need to be united, tender, and creative is the short-lived affair with Julia that Winston exhibits. Their disloyalty and ruin by succeeding generations is symbolic of Thanatos. This dialectic displays the statement made by Freud who was aware that civilization relies on the timeless struggle between life and death. By falling out of balance,

the next thing to come is neurosis or getting violent; in the Orwellian dystopian society the outcome is totalitarianism.

This is particularly relevant to the idea of desublimation developed by Marcuse (1955). This domination of the desire by the Party ensures that pleasure is simply there in way that power has permitted: social hatred, inspirations of patriotism, and fear. The love inclination, the true Eros, and the urge to have liberty is repressed and the suppressed expressions of aggressiveness, the Thanatos, are amplified. Orwell, hence, constructs a civilization that has made the death drive an institutionalised one.

Eventual completion of this exercise is the eventual words uttered by Winston; he loved Big Brother. Neither a confession, nor a psychoanalytic solution, the total giving up of the ego to the superego, the fusing of love and death. Much desired in erotic love is at last fulfilled in self destruction. The latter, having lost the transgressive kernel of love as stated by Zizek (2019), cannot be distinguished with obedience. Orwell novel is full of this tragic synthesis.

Modern Impressionism: The Post-Orwellian Psyche

With the surveillance capitalism, informational biopolitics, and algorithmic sovereignty in the shade, the contemporary scholarship (Ali and Ubale, 2024; Gedik and Adam, 2024; Patil, 2025) suggests that the 1984 remains a topical theme in the context of the surveillance capitalism. The phrase of psychic domination used in the novel is a phrase that can be associated with the interiorization of the digital surveillance on the subject in the 21 st century. According to Zuboff (2019), modern capitalism, therefore, invades the inner world and turns the desire into data which is forecasted by Orwell by the means of controlling thought and speech of the Party.

According to this the Freudian concept of Eros and Thanatos takes a different connotation. The instinct to life (to make, to love, to be independent) is progressively brought into a state of systemic consumption, repetition, and control- the digital Thanatos. The pleasure of belonging to the social network, like the one that Winston had at the end, clouds a deeper desire to become an object of the general staring. The Orwellian psychological allegory thus transcends its historical background and is what Marks (2015) terms as a parable of the modern soul in the servitude of technocrats (p. 57).

This study demonstrates that Orwell 1984 plays out Freudian dialectic of the instincts of life and death since all tiers of the narrative sexuality, language, politics and consciousness embody the Freudian dialectic. The best example of the triumph of Thanatos is the totalitarian rule of the Party, however, it also illustrates the impossibility of penetration of Eros: human desire to be united that cannot be ruined even by the power of repression. The untrue love between Winston and Julia that is demolished shows the ineptitude of the regime which should be able to hate everything it can never quite smother.

Being a psychoanalytic vision Freudian admonition appears in the Orwell dystopianism as a figuration of the Freudian admonition in the Civilization and Its Discontents: the more civilization it stifles the instinctual life it is brought to the self-destructive.

5. Conclusion

The 1984 by Orwell is a political and psychological storey simultaneously according to Freudian dialectic of Eros and Thanatos. Through repression, indoctrination to the ideology, the Party objectifies the organisation of the unconscious and alters the inner motivations of the citizens into power engines. It is the dying emaciated beauty of Thanatos that is epitomised by the transformation of love into submission, pleasure into punishment and individuality into obedience. Nevertheless, in its ruining we can discover traces of Eros the spurts of tenderness, the recollection of love, the reverie of the Golden Country-remembrance of the human soul clipping not yet with the handle of the Master. 1984 is a political as well as a psychological novel which brings Eros and Thanatos into Freudian focus to know the power

of the totalitarian power on the unconscious psyche. The Party experiences the death drive; the Thanatos, and transmutes love to submission, pleasure to punishment, and individuality to obedience. But, even in the surrounding repression, there can still be traced the awakening of the Eros or life drive in the instantaneous sensitivity, the memory of love, the dreaming of the Golden Country, which says that the spirit of man, in spite of everything, has retained the faculty of Desire, of Imagination and opposition. At some point 1984 represents the confrontation of destruction and creation in a manner in which dictatorial nations can dictate the mode of action and thought, yet they can never entirely hold back the impulsive desire to relate, to be free and to have experiences that authenticate life.

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