



**Love, Rebellion, and Relationships in Orwell's *Nineteen Eighty-Four*: A Psychological Analysis**

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This thesis is submitted to the Department of English, Daffodil International University, Dhaka, during Fall 2023, for the partial fulfillment of the requirements for the degree of Bachelor of Arts (Hons) in English

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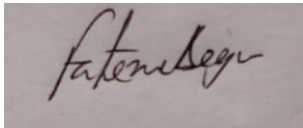
## Letter of Approval

I verify that Abu Bakar Siddique, with student ID number 201-10-646, from the 16<sup>th</sup> batch of the Department of English at Daffodil International University, has satisfactorily completed the necessary criteria for her thesis paper as a component of ENG 431: Project Paper with Internship.

I offered supervision for the Fall 2023 semester for her work, which mostly focused on academic thesis writing. This work is genuine, and he has autonomously made significant contributions to it while seeking direction from other sources, which he fully recognizes in his study. His success would not have been attainable without her courage, steadfastness, and logical consistency.

I express my gratitude for the exceptional work that Abu Bakar has done, which has made a substantial contribution to academic literature. It is noteworthy that he is among the minority of students in her cohort who have successfully completed such a scholarly thesis, a fact that I really appreciate. Collaborating with him has been a delightful experience, and I am certain that his bravery, abilities, and aspirations will pave the way for his remarkable achievements in the future.

I wish her the best in all of his future pursuits.



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## Declaration

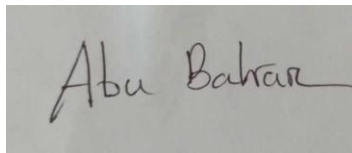
I, Abu Bakar Siddique, affirm that this thesis, entitled "Love, Rebellion, and Relationships in Orwell's Nineteen Eighty-Four: A Psychological Analysis," is the outcome of my own research and has been composed autonomously.

All the sources of information used in this thesis have been appropriately recognized and referenced. All content, data, or ideas that are not mine are accurately credited to the original sources.

I hereby affirm that this thesis has yet to be previously presented for any other academic degree or qualification at any educational institution. The thesis acknowledges any contributions made by individuals towards its production and recognizes any aid received throughout the study process.

I possess a comprehensive understanding of the academic concepts and ethical rules that regulate the process of completing a thesis. I thus confirm that the work shown in this document is a genuine reflection of my own efforts and accomplishments.

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## Acknowledgment

I want to convey my profound appreciation to those individuals who have made valuable contributions toward the successful completion of this thesis. Their assistance and motivation have played a crucial role in the effective achievement of this academic pursuit.

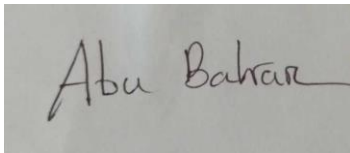
I express my sincere gratitude to my thesis adviser, Fatema Begum Laboni, for their essential mentorship, steadfast assistance, and wise input throughout the research process. Her profound knowledge and guidance have played a crucial role in determining the trajectory and excellence of this thesis.

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Lastly, I would like to extend my appreciation to all the writers and researchers whose work served as the basis for my study. Their valuable perspectives and contributions have played a pivotal role in molding the theoretical framework and methodology of this thesis.

A rectangular box containing a handwritten signature in black ink that reads "Abu Bakar".

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Abu Bakar Siddique

## Abstract

This study explores the systematic degradation of love and intimacy engineered by the ruling Party in George Orwell's dystopian masterwork, *Nineteen Eighty-Four*. People's natural ability to love is hampered by the Party's constant monitoring and forced measures, which instead make people obedient to the government. By using Sternberg's Triangular Theory of Love, which categorizes love into intimacy, passion, and commitment, we analyze the complex psychological aspects of love and examine how the Party exploits these components to suppress personal relationships. Also, the research utilizes Maslow's Hierarchy of Needs to uncover the Party's motive for repressing love. This thesis highlights the connection between the Party's primary goal of complete control and its exploitation of love and relationships. Additionally, it studies closely the Party's use of harsh methods to get rid of resistance, as shown in Winston's final betrayal of Julia. This research reveals the crucial significance of love and relationships in psychological well-being while also highlighting how the Party's control restricts emotions and cognitive processes. The article seeks to emphasize the inherent importance of human connection while illuminating the abuse of authority. It acts as a powerful reminder to challenge authoritative persons who try to control our basic human needs.

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# Chapter 1

## Introduction

George Orwell's renowned book *Nineteen Eighty-Four* has been a fascinating and controversial work of literature since its release in 1949. The novel portrays a dystopian society, Oceania, in which the government, referred to as the Party, led by Big Brother, an imaginative figure, maintains absolute authority over its population.

The society is divided into three main classes. The inner party from the ruling class of Oceania is the nucleus of the Party, or in other words, it works as a government. The second highest class from Oceania is the outer party members who play administrative duties for the government. Lastly, the proles refer to the working class, the majority of the population of the society. The government does not consider the proles to be a threat as the proles can be easily controlled and manipulated, but persuading the outer party members is cumbersome due to their cognitive intelligence. As a result, the inner party strictly controls everything of the outer party members to maintain the Party's oligarchy and to prevent the outer party from gaining too much influence.

Therefore, controlling the love aspects of interpersonal relationships is another way of subjugation, as love can be turned out as a subversive force. The protagonist, Winston, an outer party member, falls in love with another outer party member, Julia, and that is prohibited by the Party because love is something that gives strength to the people, especially to the outer party members.

As love can work as a powerful force, a driving force to the outer party members, the Party's repressive strategies go beyond mere control over individuals' ideas and behaviors; they also strive to eradicate any manifestation of love, attachment, or bond between individuals. Therefore, in the state of deprivation of love and interpersonal relations of the outer party member individuals, how the people go through psychologically and by doing this, what the benefits of the Party are prime subjects of study. Thus, the objective of this dissertation is to examine the Party's intentional attempts to dehumanize love and intimacy in *Nineteen Eighty-Four* and the resulting consequences on the characters and society at large.

So, the concept of love has been the subject of extensive study throughout history and across the world because of its potential to shed light on the human condition, interpersonal dynamics, and societal structures. It's a timeless topic that is sure to evolve and change in the hands of authors, academics, and readers alike in the years to come.

### 1.1 Background and Context



George Orwell, whose real name was Eric Arthur Blair, was most known for his literary contributions, particularly his novels, essays, and criticism. One of his most renowned works, *Nineteen-Eighty-Four*, explores several complex elements, including political critique that portrays a fictional worst-case situation. George Orwell's article "Why I Write" (Orwell, 1946), offers an elucidation of the objective behind producing this novel. The article provides explanations for certain historical events that served as inspiration for the novel. His major works were composed, either explicitly or implicitly, to oppose dictatorship and advocate for the democratic socialism he participated in during the Spanish Civil War of 1936. In "Afterword to 1984," E. Fromm elucidates that George Orwell's work *Nineteen-Eighty-Four* portrays a profoundly bleak portrayal of the future of humanity. Fromm emphasizes that the book serves as a foretelling of catastrophe and caution. In the near future, humans may lose their fundamental human characteristics and turn into soulless robots without even realizing it.

In his authorized biography, "*Orwell: A Biography*" by Shelden (1991) identifies many literary inspirations in George Orwell's apocalyptic book, which would ultimately become known as *Nineteen-Eighty-Four*. He highlights many pivotal events in Orwell's life, including his upbringing in Henley and the concept of a "golden country," which had a significant role in shaping the concepts seen in his literary works. Additionally, he emphasizes the consequences of Orwell's distressing encounters at St. Cyprian, which established in him a sense of being victimized by those who tormented him. Moreover, Shelden argues that Orwell's time as a police officer in the Indian-Burma Police station and his work at BBC exposed him to authoritarian power, which reinforced his inherent fear of tyranny that he subsequently depicted in his novel *Nineteen-Eighty-Four*.

Moreover, Shelden claims that Orwell was undeniably influenced by specific books, including Aldous Huxley's "*Brave New World*," Arthur Koestler's "*Darkness at Noon*," and "*The Yogi and the Commissar*," Jack London's "*The Iron Heel*," Cyril Connolly's "*Year Nine*," and Yevgeny Zamyatin's "*We*." These influences undoubtedly shaped Orwell's thinking, particularly in some areas of socialist ideology, which are evident in *Nineteen-Eighty-Four*.

Shelden emphasizes that in both of Orwell's books, "*Homage to Catalonia*" and "*Animal Farm*," he displayed his pessimism towards authoritarian governments and the deceptive pledges of revolution. In "*Coming Up for Air*," he praises the vanished liberty of expression that one previously relished, a recurring motif also seen in *Nineteen-Eighty-Four*. Therefore, *Nineteen-Eighty-Four* and Stalin's Soviet Union have socio-political similarities, which Orwell recognizes in this work.

Thus, 1949's *Nineteen Eighty-Four*, also known as 1984, raises issues, particularly those of political control and the terrifying consequences of that control, which ultimately dehumanize human concepts and characteristics such as love, relationships, bonding, socialization, and many other elements that define what it is to be human. On that account, the concept of love and dissecting its psychology needs to be further explored to discover the reason behind controlling and subjugating it.

## 1.2 Research Gap

The representation of love in dystopian fiction and in George Orwell's *Nineteen Eighty-Four* are studied thoroughly and have been a significant subject of previous literary works, but the psychological impact of love in those types of totalitarian states and the effects of it on the oppressed victims still remains to be fully excavated due to limited psycho-analytical study. Hence, there is a strong case to be made for carrying out a study on the probable psychological effects of love of the characters in dystopian fiction, particularly in George Orwell's *Nineteen Eighty-Four*, which the party wants to control.

## 1.3 Research Questions

- a) What are the psychological mechanisms of love, and how are they different in dystopian fiction?
- b) How does love influence the intentions and actions of the characters in George Orwell's *Nineteen-Eighty-Four*?
- c) What causes the Party members to restrict outer members' love?

## 1.4 Significance of the Study

The significance of the research is in its capacity to explain the fundamental psychological processes of love and its influence on people's behaviors and motives inside dystopian environments. Using theories like Abraham Maslow's Hierarchy of Needs and Robert J. Sternberg's Triangular Theory of Love, this study aims to expand our knowledge of love in dystopian settings and its capacity for resistance and resilience under repressive situations. The results of this study may potentially have significance outside the realm of literature, enhancing our overall comprehension of human conduct and connections under unusual situations. In addition, this study's exploration of the psychological dimensions of love in the novel will contribute new dimensions to the existing body of knowledge on dystopian literature.

## 1.5 Research Methodology

This will be a qualitative interdisciplinary study whereby the methodology will specifically employ the use of textual analysis with an intended focus on understanding the psychological impact of love on characters, its mechanisms, and recognizing why the Party of Oceania tries to eradicate the concept of love and belongings, and human attachment in the novel *Nineteen Eighty-*

*Four*. A more in-depth exploration will be conducted on the available materials relevant to dystopian literature, such as psychological studies of love. The source of the data from the text for this research will be extracted from the novel *Nineteen Eighty-Four*. Still, the articles, journals, and other scholarly writings will act as secondary supporting documents. The goal of this research is to identify the elements of love, its mechanisms, and structure it from the novel *Nineteen Eighty-Four* utilizing Sternberg's triangular love theory, which is a comprehensive framework for understanding the complex dynamics of romantic relationships, and then analyze them employing Maslow's Hierarchy needs to comprehend the impact of it on the characters. Therefore, doing a psycho-analytical analysis of the love of oppressed people in the novel will reveal the motives of the Party, which will provide a new spectrum from a psychological perspective. Thus, the findings will be presented and discussed in a structured and coherent manner that answers the research questions and achieves the study's aims.

## **1.6 Data Collection and Data Analysis**

In order to gather data, a thorough reading of George Orwell's *Nineteen-Eighty-Four* will be conducted to identify significant passages that illustrate the novel's portrayal of love. The major sources of information will be straight statements and passages from the book that include Winston and Julia, the two main characters. Secondary sources that contain academic articles, essays, and critical reviews offering insights will also be used to supplement the primary data. After collecting data, the analysis will consist of a thematic investigation of the text. Maslow's hierarchy of needs and Sternberg's triangular theory of love will serve as thematic frameworks for interpreting the actions and motivations of the characters in relation to love. The examples of love in the story will be analyzed under topics of Stenberg's intimacy, passion, and commitment to understand the concept of love, as well as Maslow's psychological needs, safety, love, belonging, and self-actualization, to understand the psychological impact of love, which ultimately shed lights on party's motif to delimitate love and other aspects of love. The results will be critically reviewed in order to meet the research questions and goals. Therefore, the objective of this qualitative study is to get a deeper comprehension of the psychological dynamics of love in *Nineteen Eighty-Four*.

## **Chapter 2**

### **Literature Review:**

#### **2.1 Definition of Love and Its Presence in the History of Literature**

Love is a multidimensional emotion that has been studied and utilized for centuries. It is intrinsic to human nature and comprises a fundamental component upon which individual relationships are founded. Love is a broad phrase that is often used to refer to the emotions associated with three interconnected behavioral systems: attachment, caring, and sex, as described by Bowlby (1982). According to Plato, love is a natural emotion that all humans possess. It unites the two halves of our essence and attempts to mend the scars of human nature. (Symposium, Plato)

Specifically, romantic love refers to an intense emotional and erotic attraction between individuals in a romantic relationship. Romantic love is not a new occurrence but rather a timeless characteristic of human beings that has existed for thousands of years. According to Manoharan et al. (2017), romantic love may be described as a combination of traditional "caring" love characteristics with non-harmful sexual attributes.

Throughout history, the theme of love has been a prevailing subject in literature, shown in a multitude of diverse forms and portrayals. In Levin's "Love and the Hero of the Iliad" (1949), one can find this intricate picture of romantic love in Homeric writings, notably Achilles and Patroclus to Hector and Andromache. Additionally, the study demonstrates that religion, along with other cultural influences, had a role in shaping Homeric love. Furthermore, West (1983) examines the notion that love is a potent force that shapes fate and societal roles by closely examining the personalities of Dido and Aeneas.

Birkan (2011) explores courtly literature to examine the medieval era and uncovers the idealization of romantic love during that period. The study also highlights the contradictory elements that constitute its structure and analyzes their impact on the interpretation of the whole within the boundaries and frameworks set by societies and cultures. The research also looks at the stereotyped representation of female characters and the underlying issues and challenges in the depiction of courtly love. As a result, medieval love was often portrayed as an idealized, noble emotion that was inextricably linked to the practice of chivalry and courtly conduct.

MacKenzie's 2007 paper "Romeo and Juliet" delves more into the complex interplay between love, power, and mortality. The essay provides a point of view that challenges widely held beliefs while elaborating on the many and complex facets of love and how it relates to death. This essay demonstrates how "Romeo and Juliet" presents love as a metaphorical power that encompasses both life and death, conjuring up a vision of the horrific results of teenage desire gone unfulfilled.

In modern writing, writers, authors, and artists have changed the way we think about love by using more realistic and spiritual language to talk about it. Modern love narratives are characterized by

intricate portrayals of many emotions and sentiments that resonate with readers. Sherrod's (1989) article underscores the importance of the gradual transformation of Elizabeth and Darcy's relationship from initial animosity to mutual admiration and affection. The distinctiveness of *Pride and Prejudice* sets it apart from other classic love tales and enhances the appeal and allure of the female lead. After that, Bunce (2015) looks at how money and love are related, as shown in *The Great Gatsby*. The author asserts that Gatsby's love for Daisy was not genuine but rather a strategic means to fulfill his primary goal of attaining wealth and social status.

Again, Gottschall (2008) concludes that romantic love appears to be universal and is well-represented in the literature and larger corpus of folktales from a variety of cultures. As the author point out, although there may be cultural differences in how romantic love is experienced and expressed, the actual fundamental emotional experience appears to be more similar than different across cultures.

To summarize, literature from many time periods and societies consistently portrays the timeless topic of love, skillfully integrating it into the human condition. Love, in its many portrayals, ranging from romanticized courtly love to intricate contemporary storytelling, continues to be a universally appealing topic that profoundly reverberates over the course of history.

## **2.2 Portrayal of Love in Dystopian Literature**

The term "dystopia" is derived from the Greek words "dys," meaning "bad," and "topos," meaning "place." It is a literary genre that depicts the horrific and desolate future of humanity. Dystopian literature often portrays society as a manifestation of an authoritarian government, a decline in social norms, and suppression of individual freedom. The article "Utopias and Dystopias: Definitions and Characteristics" asserts that in a dystopian society, the living circumstances are abysmal due to the perpetual oppression, poverty, and illness suffered by its population. Orr and Herald (2013) claim that the dystopian genre lacks any semblance of optimism or hope for readers.

Dystopian fiction offers readers another lens through which to examine the idea of love. On the contrary, in a dystopian piece of literature, the concept of love or romantic notions might be exhibited in various ways, diametrically in contrast to traditional love stories. For instance, Wolf (2013) provides a convincing examination of the complex interplay between romantic components and dystopian themes in contemporary young adult fiction. The four very successful literary works *The Uglies* by Scott Westerfeld, *The Hunger Games* by Suzanne Collins, *Matched* by Ally Condie, and *Delirium* by Lauren Oliver are closely examined by Wolf. Based on research, Wolf characterizes love connections in *The Uglies* trilogy as a kind of resistance against society's tyranny and superficial beauty. Similar themes are included with romantic relationships in *The Hunger Games*, but with more significant global concerns. Also, in *Matched*, passion, and love ultimately represent a struggle between one's independence from the dictatorship and one's own individuality. Finally, the romances in *Delirium* draw attention to the social struggle between institutional and individual authority.

Additionally, Ristimella (2020) closely examines how love is portrayed as a humanizing quality in the three dystopian books. In *Nineteen Eighty-Four*, Winston experiences an emotional transformation brought on by Julia that humanizes him and gives him the ability to empathize and regain the sense of unconditional love he thought had vanished from their dystopian society. The protagonist D-503 in *We* also encounters a similar outcome when he connects with I-330. The book *Brave New World* has a theme of humanization, and one way it adds to this topic is via Lenina's emotional growth once she falls in love.

Also, Besharati et al. (2017) employ the theoretical framework of Northrop Frye's theme of romance—which consists of the three stages of agony, pathos, and anagnorisis—to examine how Winston, the protagonist, treats the love interests in George Orwell's dystopian novel *Nineteen Eighty-Four*. The essay shows how Winston's detention and torture by the Party made it difficult for him to show his genuine feelings and motivations. The essay goes on to explain how this is a reflection of society's strict regulations and brainwashing and why satire is the most appropriate literary genre for portraying such a dismal future.

Important scholarly insight is also offered by Sanjaya and Gandana (2018) while examining how love functions as a form of resistance in George Orwell's "1984." Using Robert J. Sternberg's triangular theory of love, the body of literature on "The Representation of Love in the Dystopian Novel 1984" emphasizes several aspects of love in dystopian settings, including as a means of personal happiness and hope, a means of rebellion against the oppressive government, and a way to maintain one's humanity in a dehumanizing society.

Agrimson (2016) explores the interconnectedness of relationships, identity, and rebellion in two separate volumes, namely *1984* and *In the Time of the Butterflies*. Studying these two pieces of literature, the author asserts that relationships serve as the fundamental basis that enables people to cultivate and incites them to engage in acts of rebellion. By examining Winston's friendship with Julia and Minerva's links to her family and Manolo, we see that interpersonal bonds have the potential to affect individuals' worldviews and choices profoundly. The study has also shown that social bonds play a crucial role in the development of self-identities, with a negligible effect in oppressive societies.

Overall, dystopian fiction shows love not merely as a thematic element but also as a forceful means of resistance against social tyranny. Despite the bleakness of the world, the investigated works indicate that love and interpersonal relationships may spark revolt, encourage uniqueness, and keep humanity alive in repressive civilizations. Future studies might further investigate the interplay between dystopian circumstances and love's transformational ability.

### **2.3 Psycho-Analytical and Critical Analysis of Love**

Sternberg (1986) proposed the triangular theory of love, which holds that love is composed of three elements: "intimacy, passion, and decision/commitment." The triangular love theory is the term often used to describe the concept first presented by Sternberg (1986). He asserts that these

three components have a major impact on a person's love. The theory provides people with a basic understanding of love in close relationships.

The first component, intimacy, deals with the feelings of closeness, connection, and attachment that are typical in romantic relationships. Intimacy encompasses feelings that elicit a feeling of warmth and cultivate a caring bond in partnerships. Intimacy is the result of the degree of emotional investment put into building and sustaining a connection.

The second element is often denoted as passion. Passion encompasses several actions that contribute to the sensation of romance, physical attraction, sexual intimacy, and other situations related to loving relationships. This particular component acts as the trigger for any tendency or stimulus that may lead individuals to experience the passionate side of a love relationship. Passion is acquired when a person reaches a satisfactory degree of motivation that stems from a strong connection. Passion in a romantic relationship may be seen as the intense component of the connection since it is often perceived as the catalyst that drives the fundamental ingredients required for the advancement of the relationship.

The decision/commitment component is the last one to be discussed. This part consists of two different types. The first idea speaks to the direct effects of a person's decision to get into a love relationship with another person. The latter part relates to a long-term commitment made with the intention of maintaining the love between two people. This specific component involves the cognitive processes involved in making judgments about prospective long-term commitments within a romantic relationship. The decision/commitment aspect emerges from the conscious choice and dedication to one's relationship. Within the framework of a romantic relationship, the process of making decisions and demonstrating commitment may be seen as the more logical and unbiased side. This is because it is directly linked to the essential factor that tests an individual's ability to maintain enduring devotion.

Maslow's hierarchy of needs, first established in 1943 and revised in 1954, is a five-stage model that explains human requirements, and McLeod, S. (2007) analyzes this paradigm to highlight the importance and impact of love, sex, and belonging needs. The suggested framework entails the formation of a hierarchical pyramid, wherein essential physical necessities occupy the foundation and progress upwards to encompass the intellectually demanding self-actualization' needs situated at the pinnacle. According to the theory, it is proposed that humans must first satisfy their fundamental needs before they may pursue more advanced desires. As a person moves up the hierarchical structure, their needs shift towards the psychological domain, becoming more challenging and enduring in character. However, satisfying these demands becomes more challenging owing to a variety of interpersonal and environmental barriers. According to Maslow's theory, there are five distinct stages that are established:

Firstly, physiological needs include the basic biological requirements that are crucial for human survival, such as air, food, water, shelter, comfort, sexual activity, and so on. These needs are what drive people's lives, and when they aren't met, the body can't work as well as it should, making all other needs unachievable.

Secondly, safety needs are a crucial component of human beings that emerges after an individual's physiological needs have been satisfied. At this juncture, individuals want to achieve a feeling of assurance, stability, security, and authority in their lives. These components include emotional and financial stability, the preservation of law and order, and the absence of fear.

Thirdly, love and belonging needs are the subsequent stages of human requirements that people endeavor to fulfill after their physiological and safety prerequisites have been fulfilled. During this phase, individuals aggressively pursue interpersonal relationships, placing a high emphasis on trust, acceptance, tenderness, and love. The need for a feeling of intimacy, friendship, and acceptance is highly regarded in this stage.

Fourthly, esteem needs include self-respect, confidence, and achievements. The concept may be categorized into two independent domains: self-esteem, which contains attributes such as autonomy and achievement, and the aspiration for external validation, which includes aspects like social standing and prestige. Imbalances at this specific level might lead to reduced self-esteem or the formation of an inferiority complex.

Last but not least, self-actualization needs are the highest level of Maslow's hierarchy. These needs are linked to the realization of one's capabilities, personal satisfaction, the quest for individual growth, and the achievement of exceptional experiences. This stage symbolizes the desire to reach the highest level of capability and complete all feasible achievements. Therefore, these demands assist the desire to achieve one's utmost capabilities and lead a purposeful life.

Bell Hook's theory of love helps us understand how love may persist even if our basic wants aren't met (per Maslow's theory). According to theorist Bell Hooks, love has both personal and political ramifications. Biana (2021) presents Hooks' developed view of love. There are four tenets central to her understanding of love.

To begin, love is not a passive emotion but rather an active one characterized by care, devotion, confidence, responsibility, and self and other understanding.

Second, she emphasizes the significance of one's upbringing, education, exposure to the media, and interpersonal connections in shaping one's understanding and expression of love. Hooks says that the love we get from others shapes our understanding and expression of love, highlighting the crucial role our early circumstances play in molding our perspectives on love.

Hooks' third theoretical pillar is based on the idea of romantic love as a weapon against oppressive social structures. People actively challenge and question the profoundly embedded societal systems of sexism, classism, and racism by doing acts of love for one another. According to Hooks, it is love that sparks a critical examination of culture, leading one to rethink long-held assumptions about how society should function.



Finally, Hooks argues that love includes not just human relationships but also the whole of nature. The person thinks of love as a force that can change things and get rid of oppressive systems so that the whole world is fairer and just.

She acknowledges, though, that the theory-practice gap places a strong emphasis on willpower in the actual process of love. In essence, Hooks distinguishes love as a real transformative force and an active resistance. The disparity between theory and practice is critical when it comes to teaching individuals to love. It takes commitment and tenacity to embody love, as well as to confront oppressive institutions and power structures. Social transformation is motivated by the recognition that critical awareness requires compassion as an essential prerequisite. Hooks' views emphasize love as a proactive resistance and healing agent. Acknowledging love as a deliberate undertaking and unwavering commitment has the potential to confront oppressive systems and establish it as a valid mode of opposition.

Ultimately, the theories proposed by Sternberg, Maslow, and Hooks provide distinct viewpoints in comprehending the concept of love. Sternberg's triangle theory highlights intimacy, passion, and commitment as essential components, while Maslow's hierarchy of needs positions love and belonging as the central part of the human needs pyramid. Contrarily, Hooks' theory perceives love as a potent catalyst that confronts and undermines repressive structures. Regardless of their disparities, all of these ideas emphasize the importance of love in human existence, emphasizing its impact on individual development, interpersonal connections, and societal change.

## Chapter 3

### Psychological Mechanisms and Structures of Love from Sternberg's Love Theory

The complex nature of love is illuminated by Sternberg's Triangular Theory of Love. Sternberg's theory states that intimacy, passion, and commitment are all combined in love. By utilizing Sternberg's framework, one can acquire an understanding of the mechanisms of love found in George Orwell's novel *Nineteen Eighty-Four* and also can achieve an understanding of why the concept of love is different from conventional societies. Winston and Julia demonstrate this with their clandestine relationship in the novel *Nineteen Eighty-Four*, which takes place in a dystopian setting. Their secret meetings demonstrate their closeness, their disobedience to the party's rules demonstrates their passion, and their commitment to one another demonstrates their unwavering dedication to one another. Orwell highlights the strong psychological resilience that love can exert even in repressive regimes through their love-inspired rebellion.

Sternberg defines intimacy as the emotional experiences that come with being in a romantic relationship, including being near to one another, feeling connected, and wanting to bond. Intimacy refers to the emotional aspect of relationships that evokes a deep sense of loving connection. Intimacy is the result of a high degree of emotional engagement that fosters the growth of a relationship.

The characters Winston and Julia have the same level of connection when they first fall in love. It's clear that the two characters have feelings for one another. This is demonstrated by Winston's fascination for Julia and Julia's desire for Winston. Scrutinizing the statement from the text gives a clear idea as the narrator accentuates:

"He hated her because she was young and pretty and sexless, because he wanted to go to bed with her....." (Orwell, 2008)

Winston's hatred has evolved to the point where he cannot approach Julia. Winston's realization that Julia is "young" and "pretty" when they finally meet and become closer causes a sudden shift from hatred to love in his relationship with her. This feeling, according to Sternberg, is intimacy.

Likewise, Julia demonstrates intimacy. As in the novel, when Winston was seated in the canteen, he noticed Julia sitting next to his table and observing him. (Orwell, 2008)

This reveals her curiosity, and this was the initial level of intimacy at which she developed an emotional attachment to Winston. Again, this statement clarifies her feelings toward Winston more specifically:

‘It was something in your face. I thought I’d take a chance. I’m good at spotting people who don’t belong. As soon as I saw you, I knew you were against THEM.’ (Orwell, 2008)

Here, from the aforementioned example, it is clear that Julia is talking to Winston about how she feels at this point. Given their shared ideologies, this demonstrates how their hatred and contempt for the party—more significantly, their anti-party entity—create a bridge that allows them to become closer, build bonds, and become inseparable. Therefore, they are inspired to get closer and fall in love by this.

Additionally, their passion is amply illustrated in the novel. Sternberg defines passion as a combination of various behavioral processes that contribute to the romantic phenomenon. These processes encompass experiences such as physical attraction, sexual intimacy, and other circumstances typically associated with emotional connections. Sternberg argues that passion arises when an individual achieves a satisfactory level of motivation that stems from a sense of connection. Passion in a romantic relationship can be defined as the heightened dimension of a bond, as it is widely acknowledged to be the motivation and driving force that fuels the fundamental elements required for relationship development.

The passion element in Orwell's "1984" is exemplified by Winston and Julia's covert liaison, which is marked by strong feelings, ecstasy, and a sexual yearning for one another. Their passion for one another is heightened by the risk that their relationship entails.

For instance, in the text, "He flattened it out. On it was written, in a large unformed handwriting: I love you." (Orwell, 2008)

It is evident from Julia's first act that she would have been willing to risk her life to send Winston a passionate letter, even if it meant giving up on a scrap piece of paper. She even injures herself slightly in order to perform the trick of slipping the little piece of paper into Winston's pocket. In addition, The Party considers this to be a violation of its regulations because it forbids its members from the Outer Party from having romantic relationships. But Julia is so determined to pursue a romantic relationship with Winston that she is willing to risk her health in order to do so. As Julia freely admits, she engaged in sexual acts with the inner party members a hundred times out of sexual urgency and a desire to have a sexual partner. (Orwell, 2008)

Winston's thoughts about Julia in the text also reveal his sexual desire. For example,

"He thought of her naked, youthful body, as he had seen it in his dream." (Orwell, 2008)

This example from the text verifies how their relationship is dominated by their intense physical attraction and close sexual contact. Thus, they violate every party rule because of their intense sexual desire for one another.

Meeting each other in secret, whether in the church's ruins, a secret hideout in the Golden Country, or in Charrington's shop, requires an intense level of love between the two people involved. As they strolled along the street at night, their passion grew stronger. The novel describes how the situation quickly deteriorated after they shared a kiss-

"A rocket bomb must have dropped quite near at hand. Suddenly, he became aware of Julia's face a few centimeters from his own, deathly white, as white as chalk. Even her lips were white. She was dead! He clasped her against him and found that he was kissing a live, warm face. But there

was some powdery stuff that got in the way of his lips. Both of their faces were thickly coated with plaster." (Orwell, 2008)

This incident revealed their intense longing for one another, as they defied the circumstances and displayed a strong determination. This behavior signifies the urgency of their desire to be closer, driven by the powerful passion they share. Hence, the presence of passion is conspicuous throughout the novel, effectively illustrating its importance in love. It emphasizes the power of strong emotions and acts of defiance to forge a closer connection and reinforce the relationship between two people, even in a society characterized by oppression and the prohibition of love. For instance, the narrator asserts-

"Their embrace had been a battle, the climax a victory. It was a blow struck against the Party. (Orwell, 2008)

The third element of love in Sternberg's theory is commitment, which entails an individual's deliberate choice to engage in a long-term partnership. It refers to the aspect of love where a person must make sacrifices and compromises in their relationship to ensure its longevity. Winston and Julia demonstrate their commitment to each other by choosing to remain together despite The Party's constant surveillance.

The conversation in the text makes it clear that their love would acquire significance if they refrained from betraying each other. However, they also acknowledge that this course of action may engender hope, as they are both aware that their illicit activities will eventually be discovered. Nevertheless, Winston contends that the act of confessing after being apprehended does not constitute the betrayal to which he alludes. On the contrary, emotions hold the utmost significance. Winston said that the true act of betrayal would be if they could make him forget his love for her. (Orwell, 2008)

Both of them thought that the party could not eliminate the inner feelings. Their act of keeping the relationship at heart is a promise that illustrates their passion for each other. Since they both realize that their feelings for each other will always be there and won't go away, even if the party parts them, their conversation is a commitment to one another in the face of adversity and reflects their mindset of carrying on the legacy of their love.

On another occasion, when they confronted O'Brien, perceiving him as a collaborator of the totalitarian regime, O'Brien made a variety of commitments to them. They acknowledged and approved all of their actions, ranging from homicide to self-destruction. However, they both refused to accept their separation. As in the text, it is evident,

" 'You are prepared, the two of you, to separate and never see one another again?' 'No!' broke in Julia. ' " (Orwell, 2008)

This example implies that despite the imminent threat of death, they are resolute in their determination to remain united and steadfastly hold onto one another. Winston also shows a desire

to make the relationship last a long time by his secret wish to marry Julia and start a family. He thinks to himself in the text-

" He wished that they were a married couple of ten years' standing. He wished that he was walking through the streets with her just as they were doing now but openly and without fear, talking of trivialities and buying odds and ends for the household. " (Orwell, 2008)

In general, Sternberg's analysis of the psychological aspects of love sheds light on how love is portrayed in George Orwell's dystopian novel *Nineteen Eighty-Four*. The mechanism of love differs in dystopian settings according to the triangular theory. In *Nineteen Eighty-Four*, intimacy and passion are acts of violating the law of the totalitarian government, consequently fostering these elements; their defiance finally leads them to go for long-term relations. This necessity and urgency of staying for the long term in both of them gives birth to the courage to rebel.

To sum up, Sternberg's Triangular Love Theory offers a thorough framework for comprehending the complex, multifaceted nature of love. Intimacy, passion, and commitment—all of which are present in the relationship between Winston and Julia in George Orwell's *Nineteen-Eighty-Four*—are encapsulated according to their own way. Nevertheless, the dystopian setting of the story lacks these features, mostly as a result of the harsh dictatorship imposed by The Party. Despite all of this, they were able to show that love can triumph over any obstacle and has the potential to give hope in terms of adverse situations. Therefore, Sternberg's theory highlights the psychological significance of love by promoting a more profound comprehension of its intricate nature, its capacity to withstand challenges, and its vulnerability under repressive circumstances.

## Chapter 4

### The Role of Love through the Lens of Maslow's Hierarchy needs

From a different angle, Abraham Maslow and his hierarchy of needs framework help us understand the concept of love and its importance in George Orwell's *Nineteen Eighty-Four*. In a Dystopian Society, such as the one depicted in the novel, the characters lack every Hierarchy of Needs. Nevertheless, when considering the viewpoint of love and human relationships, the characters in the novel continue to face challenges in fulfilling their desires for love, a sense of belonging, and their psychological needs. Thus, it blocks the way to achieving self-actualization and casts them aside to a life of struggle, alienation, and loneliness.

#### 4.1 Psychological Need and the Effects of It

Physiological needs encompass fundamental requirements for human survival, such as air, food, potable water, housing, comfort, sexual activity, and repose. These demands serve as the primary drivers of lifestyles, and failing to meet them results in both physical and psychological distress.

The Party in *Nineteen Eighty-Four* exerts strong control over physiological demands by implementing food and water restrictions, maintaining overcrowded living conditions, and depriving individuals of sexual interactions.

In the novel, Winston, the protagonist, is depicted as,

".....a smallish, frail figure, the meagerness of his body merely emphasized by the blue overalls which were the uniform of the party. His hair was very fair, his face naturally sanguine, his skin roughened by coarse soap and blunt razor blades...." (Orwell, 2008)

His ragged clothing and declining health due to a lack of food and resources are outward manifestations of his inner turmoil. The Party disregards the psychological requirements of some individuals among its citizens. The absence of affection and humanity further deepens his sense of isolation. For instance:

"To the future or to the past, to a time when thought is free, when men are different from one another and do not live alone." (Orwell, 2008)

Winston's yearning to be loved and connected to others is seen in his bold claim here. This excerpt from the book further illustrates his perception of being disoriented in a horrifying realm, where he saw himself as a monstrous being aimlessly traversing the underwater woods. (Orwell, 2008)

This illustrates Winston's sense of alienation and dehumanization as a consequence of the Party's repressive control over love and absence of interpersonal relationships.

Winston's diary entries in the book detailing his sex with an elderly prostitute from the proles further demonstrate his hunger for sex. (Orwell, 2008)

This sexual act proof demonstrates how his physiological need is being shown; even if he hates what he did—making love to an elderly woman—his sexual desire drives him to behave in this way.

Moreover, He is aware of the danger posed by the outside party's sexual behavior. For example, Orwell asserts,

"Mere debauchery did not matter very much, so long as it was furtive and joyless and only involved the women of a submerged and despised class. The unforgivable crime was promiscuity between Party members." (Orwell, 2008)

These examples from the text show how the Party would manipulate and control his physiological needs, which only served to increase his desire for love and human connection.

In the novel, the party seeks to prove that having sex, even with one's spouse, is wrong if it is done for enjoyment. The party members have been indoctrinated with the idea of having sex since they were young. Junior anti-sex leagues exist, and the party runs several propaganda campaigns to normalize sex as forbidden.

## **4.2 The Impact of Love and Belonging**

Love and belongingness are the subsequent stages of human desires that individuals strive to fulfill after they have satisfied their physiological and safety prerequisites. According to Maslov, They seek trust, acceptance, affection, and love in the relationship at this juncture. The demand for safety is often subordinated to the urge for love and belonging. As a result, some people will even jeopardize their safety in order to satisfy this urge.

In the novel, the Party methodically eradicates every manifestation of love and devotion among people. Winston's contemplation of his prior love for his ex-wife Katherine reveals a noticeable lack of romantic connections and tenderness in his life. He recalls that whenever he made physical contact with her, she would react by flinching and becoming rigid. Hugging her felt like to caressing an articulated wooden figure. (Orwell, 2008)

This episode exemplifies the absence of emotional attachment and security between them, illustrating the impact of the Party's manipulation of affection on their relationship. His wife always talks up "having a baby" and "our duty to party" but never exhibits any signs of love. It is clear that the Party has successfully warped the idea of love and replaced it as the primary focus of relationships with utilitarianism.

In addition, the Party's control over matrimony and family ties is observed. It has been established that a husband and wife's love is unconventional. The purpose of marriage is only to produce children. Additionally, He discloses how the Party indoctrinates kids to spy on their parents and

how, ultimately, those kids turn on their own parents, aiding the thought police in the case that parents exhibit any suspect behavior. As a result, it is clear how the party is suppressing the development of human relationships and love.

Because of his desperation, Winston starts seeing Julia despite the fact that their relationship is against the law. He feels driven to act by his desire to satisfy the need to be loved and romantically involved. For example, when Julia makes the proposal, he says, "At the sight of the words I LOVE YOU the desire to stay alive had welled up in him, and the taking of minor risks suddenly seemed stupid." This demonstrates his need for love and belonging throughout the story. (Orwell, 2008)

Winston and Julia's connection bridges the gap in the hierarchy of wants, leading them both to a state of great fulfillment. It is evident that love and the power of belonging, along with physical requirements, have transformed Winston, just as the novel Winston describes his physical transformation-

"Winston had dropped his habit of drinking gin at all hours. He seemed to have lost the need for it. He had grown fatter; his varicose ulcer had subsided, leaving only a brown stain on the skin above his ankle; his fits of coughing in the early morning had stopped." (Orwell, 2008)

This example clearly demonstrates that fulfilling the needs of love and belongingness at this level may also lead to the resolution of physiological and physical issues. This implies that human beings need connection and love from others in order to flourish in life.



## Chapter 5:

### **The Motives for the Party's Restrictions on Love and Human Attachment**

The party's ultimate objective is to exert absolute authority over its people in order to preserve its power and prestige. This encompasses exerting complete authority over all aspects of their existence, including not just relationships but also emotions. The party imposes limits on love and human bonding primarily to avert any possible challenges to their authority. The profound affection and intense emotional connections shared among people have the ability to question and disturb established authority and prevailing norms. The party's imposition of restrictions on love and connection serves to diminish the likelihood of civilians forging alliances or engaging in acts of rebellion against them.

#### **5.1: Controlling Love and Belongingness for Sustaining Power**

The novel *Nineteen Eighty-Four* exposes the manipulation and control over love and human attachment, not just towards Winston but also as a pervasive process throughout society, especially to the outer party. With the toughest relationship rules and regulations, the Party has successfully removed love and affection from People's Hearts.

The prime motive for controlling people's love and human attachment is because of their longing to stay in power. They are the worshiper of the power. In the novel, O'Brien stressed that power is a group idea, like a cell, and that the drained state of an individual cell contributes to the health of the organism as a whole. He claimed that power is an abstract concept that can only be attained by giving up one's unique identity. As an example, he used the Party's motto, "Freedom is Slavery," implying that freedom might be interpreted as servitude. To achieve omnipotence and immortality, he believed, one must achieve full obedience, lose one's individuality, and merge with the Party. (Orwell, 2008)

Therefore, the inner party members' desire to collectively create an omnipresent god is the legacy of the party. By manipulating feelings of love and belonging, the Party can solidify its power because, devoid of these emotions, human beings can be easily controlled. Orwell clarifies this intention of the party through O'Brien's statement in the novel. O'Brien's speech conveys that devotion will be focused only on the Party, love will be reserved for Big Brother alone, laughing will only be expressed as a victory over vanquished enemies, and there will be an absence of art, literature, and science. O'Brien also suggests that with omnipotence, there would be no need for any further scientific efforts. (Orwell, 2008)

So, the Party's decision to impose these restrictions is mostly motivated by its desire to hold onto power and influence over society. When individuals come across love, they become overly rational and susceptible to the irrationalities of the party that control them. Consequently, this satisfaction

of the desire for self-actualization may inspire individuals to contemplate the entitlements that are rightfully theirs. Bell Hooks places significant emphasis on the utilization of love as a means of resistance against oppressive societal norms. Given the evidence that Winston's suppressed desire for freedom motivates him to act rebelliously once his basic needs are fulfilled, the Party must maintain control over the party's outer members to prevent them from seizing power and challenging authority.

Another reason for restricting love and human attachment in society is to keep an eye out for distractions that may prevent an individual from carrying out his or her responsibilities to the party. The change that became Winston As the novel depicts, falling in love with Julia demonstrates how feelings of love and belongingness may always cause one to shift their focus from their own obligations and thoughts to those of others. By prohibiting such associations, the Party ensures that each individual will continue to focus on doing his or her assigned duties without distraction. As Julia explains in the novel,

" 'when you make love you're using up energy; and afterward, you feel happy and don't give a damn for anything. they can't bear you to feel like that. they want you to be bursting with energy all the time. all this marching up and down and cheering and waving flags is simply sex gone sour. if you're happy inside yourself, why should you get excited about big brother and the three-year plans and the two minutes hate and all the rest of their bloody rot?' " (Orwell, 2008)

It clearly demonstrates how love and sex have the power to distract the masses. As a result, it poses a severe challenge to the party's efforts to exert influence and control.

Despite The Party's best efforts, instances of love and affection still find their way through. This is shown by the fact that Winston and Julia want to destroy the concept of loyalty and love since their relationship is so rebellious. For example, the statement of O'Brien,

" There will be no loyalty, except loyalty towards the Party. There will be no love, except the love of Big Brother. " (Orwell, 2008)

explains the Party's dislike of love and how it may endanger its authority. In a dystopian world where love and human connection are seen as threats, Winston's fight for love is both a rebellious act and a monument to the complexity and strength of human emotions.

Therefore, limiting love and human attachment makes people feel alone, so they turn to the Party for any emotional connection.

## **Chapter 6**

### **Finding and Discussion**

#### **6.1 Key Findings**

This dissertation reveals remarkable insights into the manipulation and control tactics used by the Party in Orwell's *Nineteen-Eighty-Four*, with a specific emphasis on the limitation of love and interpersonal relationships. The key results indicate that the Party not only exploits fundamental human desire to maintain its power but also intentionally suppresses higher needs like love and a sense of belonging in order to prevent the potential for revolt.

The Triangular Theory of Love developed by Sternberg offers a unique perspective for examining how love is portrayed in *Nineteen Eighty-Four*. According to this view, intimacy, passion, and commitment are the three components that makeup love. All three elements are present in Winston and Julia's relationship but in a distorted or repressed form as a result of Party interference.

Their secret encounters demonstrate the intimacy component, which is defined by sentiments of connection and closeness. They meet in spite of the danger, proving that their relationship goes above the restrictions placed on society by the Party. Though passion is first shown as just physical desire, Winston and Julia gradually develop a deeper emotional bond. This reveals the innate human need to feel strong emotions in spite of the Party's control of displays of attachment.

Despite the dire circumstances of their dystopian world, their collective revolt against the Party demonstrates their dedication. They promise to remain faithful to one another despite the possibility of being apprehended and punished. But the Party's ability to successfully manipulate these aspects of love—as seen by Winston and Julia's ultimate betrayal—highlights how successful their plan is in manipulating and undermining human bonds. According to Sternberg's thesis, it is evident that the Party's control over love is purposeful, breaking down essential elements of love to continue the control.

Furthermore, it has been observed that the Party viewed the achievement of self-actualization as a possible danger since it may stimulate critical contemplation on individuals' rights. Thus, one of the Party's main goals is to control even the individual thinking of its members. This result is consistent with Bell Hooks' theory that love acts as a counterbalance to repressive social standards and Maslow's Hierarchy of Needs.

Based on the findings, according to Maslow's theory, the inability to satisfy any of the hierarchical requirements will prevent an individual from progressing to the subsequent level. Nevertheless, the novel being analyzed presents a departure from this notion. Amidst unfavorable conditions, the satisfaction of sexual or emotional needs enables individuals to endure and achieve self-actualization, even if their other hierarchical needs remain unfulfilled. This results in a heightened consciousness regarding additional liberties. Prior to his love relationship with Julia, Winston

possessed a deep-seated animosity and opposition to the totalitarian state, which left his existence completely meaningless. He struggles with emotions of nonexistence and contempt. But in the face of hardship, the covert relationship, sexual kinship, and personal connection he has with Julia give him hope and give his life meaning. His life's newfound purpose inspires him to oppose the government in order to save future generations from going through what he did. His repressed resentment is a symptom of his unfulfilled desire for self-actualization. In the end, his quest for self-actualization is what drives both his will to live and his defiant attitude.

Also, it has been observed that the Party viewed the achievement of self-actualization as a possible danger since it may stimulate critical contemplation on individuals' rights. Thus, one of the Party's main goals is to control even the individual thinking of its members. This outcome aligns with Bell Hooks' study that love serves as a healing force against oppressive societal norms.

Bell Hooks's love philosophy suggests that the Party's control methods are a clear betrayal of the transformational potential of love. According to Hooks, love is an intention as well as an action that is motivated by will. The manipulation of the Party in 'Nineteen Eighty-Four' destroys this conception of love, which in turn undermines the possibility of using love to reform society. Love, as Hooks highlights, is the remedy for the alienation and estrangement people often experience in their lives, but the Party purposefully withholds this vital fluid from its constituents.

The Party's act of directing love away from Big Brother and toward the Party is an enforcing act intended to stop people from falling in love. It hinders the development of a feeling of community, which Hooks believes is essential to creating a loving society. By preventing real human connection, the Party stops the group's strength that could question its rule.

In addition, Hooks' definition of love includes consideration, dedication, trust, accountability, deference, and knowledge. The Party's interference in people's private lives and its strict rules and laws clearly go against these ideals, which makes people fear the Party.

Therefore, in Bell Hooks' view, the Party's control and manipulation of love and interpersonal relationships in "Nineteen Eighty-Four" not only maintains its hold on power but also undercuts the transformative and communal potential of love, resulting in a society marked by isolation, fear, and total control.

## **6.2 Conclusion**

George Orwell's "Nineteen Eighty-Four" offers a compelling and intellectually stimulating analysis of the significance of love inside a totalitarian state. The narrative illustrates, via Winston and Julia's relationship, how the Party undermines and manipulates fundamental aspects of love in order to keep power over its people. Moreover, it exemplifies the potential of love to incite uprising and resistance against oppressive structures. George Orwell's *Nineteen Eighty-Four*, therefore, presents a disturbing picture of a dystopian society governed by the Party's oppressive authority, using psychological manipulation and control as its primary means of domination. The Party aims

to repress love, personal liberties, and self-actualization in order to prevent any possible seeds of revolt that may pose a challenge to its rule.

The story of Winston and Julia highlights the strength of human emotions and their tendency to undermine the Party's power structure, emphasizing the Party's need to repress them. The widespread feeling of isolation and dependency on the Party demonstrates the depth of its psychological manipulation, emphasizing a culture where interpersonal relationships are seen as a threat.

In addition, this novel supports the ideas of Sternberg, Maslow, and Hooks, offering more understanding of the intricacies of love in a dystopian setting. The protagonists' quest for love eventually results in self-actualization and a determination to oppose the Party's repressive rule by scrutinizing their intentions and deeds.

Hence, Orwell's work serves as a clear and powerful warning against the possible perils of authoritarianism, emphasizing the importance of personal freedoms and human connections in safeguarding mankind from repressive governments

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