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## Brain Washing, Double Consciousness, and Self-hood in George Orwell's *1984*

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### ABSTRACT

George Orwell's *1984* has received intensive critical attention from critics which mainly concentrated on the novel's grim prediction of a futuristic dystopia society. This research, nonetheless, focuses on the novel's unexplored and hidden themes related to the protagonist's journey of self-awakening and consciousness. The research first identifies the strategies and mechanism the totalitarian state in the novel employ to indoctrinate and consequently building up false consciousness among the population. Secondly, the research follows the protagonist's path towards subjectivity through a subversive consciousness which enables him to question and challenge the basic tenets and principles of the totalitarian state's ideology. Finally, the research identifies the process through which the totalitarian state uses to re-indoctrinate the protagonist, as well as the moral value and the humanistic message of the protagonist's subversive acts. The research is significant for it offers a contemporary reading of unexplored themes in the novel like 'subjectivity', 'dual consciousness', and 're-indoctrination'.

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**Key Words:** Brain Washing, Double Consciousness, Resistance, Subjectivity, Surveillance

غسل الادمغة، الوعي المزدوج والذاتية في رواية '١٩٨٤' لجورج اوريل.

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## المستخلص

حظيت رواية 1984 لجورج أورويل باهتمام نقدي مكثف من النقاد الذين ركزوا بشكل أساسي على تنبؤ الرواية المتشائم لما تؤول اليه المجتمعات البشرية في المستقبل القريب بسبب تطور تكنولوجيا المراقبة . يركز هذا البحث على موضوعات الرواية المتشابكة و المتعلقة برحلة البطل في الاستيقاظ الذاتي أو نمو الوعي الفردي. يحدد البحث أولاً الاستراتيجيات والآليات التي تستخدمها الدولة الشمولية في الرواية لغسل الادمغة و التلقين الاجباري وبناء الوعي الزائف بين السكان. ثانيًا، يتبع البحث مسار بطل الرواية نحو الذاتية من خلال وعي ناقد يمكّنه التشكيك في المبادئ والركائز الأساسية لإيديولوجية الدولة الشمولية وتحديها. وأخيرًا، يحدد البحث العملية التي تستخدم من خلالها الدولة الشمولية لإعادة تلقين بطل الرواية من جديد، فضلًا عن القيمة الأخلاقية والإنسانية لكفاح بطل الرواية في مواجهة الدولة الشمولية. البحث مهم لأنه يقدم قراءة معاصرة لموضوعات غير مستكشفة في الرواية مثل "الذاتية"، و"الوعي المزدوج"، و"إعادة التلقين"

**الكلمات الدالة:** غسل الادمغة، الوعي المزدوج، المراقبة، المقاومة، الذاتية

## 1. LITERATURE REVIEW

So much have been written about George Orwell's 1984, and most popular criticism viewed the novel as " a stinging indictment of totalitarian ideology." ( Bloom, 2009, P.133 ). For critics Richard Lowenthal and Tosco R. Fyvel , for instance, Orwell's novel provides subtle " condemnation of " totalitarian ideology " and a prescient warning against the proliferation of totalitarian methods". ( Ibid). Critics Ian Tinny. And, Micky Barnetti even went so far as to claim that "all of Orwell's books were warnings about socialism, including " 1984" ( Tinny, 2019,P.324).Yet, a contradictory perspective

considers the novel as “scathing satire of Capitalism in general, and of the United States of America in particular” (Gottlieb, 1992, P.13). A more general perspective offers a reading of the novel as a text “denouncing collectivism, totalitarianism, and communism” (Faria, 2024, P.70). Recent criticism, nonetheless, paid much more attention to the novel’s grim prediction about Humans’ unconstrained use of advanced technology. Accordingly, Orwell’s dystopia “sought to critique some of” modern optimistic assumptions “about Progress and the possibilities of science.” (Vieira, 2013, P117). The novel yet, as the current research indicates, delves more deeply into significant issues such as the way the totalitarian system employs complex apparatus to indoctrinate and brainwash the population. Here, Louis Althusser’s affirmation of the role of ideology comes into play, particularly, “in his book *On the Reproduction of Capitalism : Ideology and Ideological State Apparatus* (2014). According to Althusser, the process of interpellation is the “function of ideology.” (Hannan, 2016, P.9). He asserts “that ideology ‘acts’ or ‘functions’ in such a way as to ‘recruit’ subjects among individuals or... or ‘transforms’ individuals into subjects... through the very precise operation that we call interpellation” (Hannan, P.9, 2016). Accordingly, disciplinary and indoctrination tools and apparatus in Orwell’s *1984*, shape and construct individuals according to state’s prescribed roles in well-controlled society.

Consequently, the research traces the process through which the system uses multiple apparatus to indoctrinate and brain-wash its citizens. The main objective of the totalitarian system is to create false reality and consequently building up ‘collective false consciousness’ among the citizens. Here, Michel Foucault’s notion of the body as “locus of power” applies to the way Winston’s body has been subjected to the disciplinary tools. From Foucault’s perspective, a human ‘body’ is as inseparable from the questions of knowledge and power, and accordingly there are multiple “microphysics of power that operate on bodies through various institutions and practices.” (McLaren, 2012.P87). Here, the research focuses on the way the totalitarian system, through disciplinary apparatus, is creating false reality and consequently building up ‘collective false consciousness among the population. The research alludes to Michael Foucault’s thesis on power and resistance. From Foucauldian perspective, “power and resistance are involved in a complex interplay with one another”. (Bozalek, 2023, P.77). Consequently, the research asserts the sociological theory that every totalitarian regime no matter how ruthless it might be, yet it carries within itself the root of self-destruction.

## **2. METHODOLOGY**

The research uses multi-disciplinary approaches, among others, close reading approach. Noticeably, the research elaborates on postmodern critical theory - as in the work of Michel Foucault about power, resistance and subjectivity. Moreover, the research also elaborates on psychoanalytic criticism. As the research displays, the novel is structured around multiple thematic stages which follow the main protagonist’s journey of selfhood. Methodologically, the research analyses multiple stages through which the system subjugates the protagonist through the use of physical and psychological manipulations, as well as the protagonist’s development of subversive consciousness. On the first part, the research reflects on the protagonist’s state of mind or the psyche as he encounters

multiple disciplinary tools by the dominant system. The second part of the research traces the process through which the protagonist begins resisting the dominant ideology by developing double-consciousness. The third part of the research displays the process through which the system tries to re-indoctrinate and brainwash the protagonist. The final part of the novel elaborates on the protagonist's final struggle against the system as he gradually regains his awareness through subversive "double consciousness".

### **3. INTRODUCTION**

#### **3.1. Oceania's Linguistic Indoctrination:**

In Orwell's *1984*, the state of Oceania has been depicted as one of the most sophisticated totalitarian systems in modern time. It employs multiple and diverse mechanisms to indoctrinate the population. One of the most effective strategies to alter people's consciousness is through de-constructing the old language, 'OldSpeak', and constructing a new language instead. Language is the medium through which ideology transfer its power, and " it is language which creates and communicates ideologies." ( Liddicoat, 2003, P .18). 'Newspeak' thus has become an effective tool of indoctrination by the State of Oceania through which it controls peoples' consciousness and alter their sense of reality. Syme, the philologist, in Orwell's novel predicts that the eleventh edition of 'News-peak's dictionary will overtake the 'Old-speak' in the near future. This new language is designed to limit people's range of thinking and limit their perception of reality. Above all, it "had been devised to meet the ideological needs of Ingsoc, or English Socialism." ( Bloom, 2009, P.142 ). Furthermore, ' Newspeak's ultimate purpose , nonetheless, is to eliminate any remnants of linguistic terminologies upon which people might question the very principles of the State's ideology. "Orthodoxy", as Syme defines it, " means not thinking- not needing to think. Orthodoxy is unconsciousness" (George, P.61.2009).And the best way to eliminate consciousness, accordingly, is to build up false consciousness or obscuring people's sense of reality:

..obscuring of reality benefits some groups and oppresses others. Domination is the result of a false consciousness that is shared by the rulers and the ruled. Because social realities are obscured by social practises, ideologies are needed as a response to false consciousness.( Liddicoat, 2003, P .16).

'Doublethink', a self-disciplined thought strategy, has been designed by the state of Oceania as a method through which people were taught to willingly shift their perception of reality according to the State's perspectives. It's implicit aim is building up false consciousness amongst the population. That intellectual strategy is also closely related to linguistic manipulation whenever a situation demands it. Sometimes a situation requires that an individual mentally contradicts fixed logical facts according to the Party's perspective. A contradictory statement like " War is peace, slavery is freedom, Ignorance is strength"(19), for instance, is a linguistic manipulative example through which people were taught how to willingly alter and shift their perspectives according to the State's ideology.

### **3.2 Telescreen and Technologies of Surveillance:**

Beyond linguistic indoctrination, the State of Oceania employs other techniques to control and brainwash its people. Surveillance and technological domination are two other important methods for indoctrination and employed through various apparatus. The Party particularly relies on heavy use of “Telescreen” “that receive and transmit simultaneously”, and they also “provide instruments of torture, control, surveillance, and propaganda.” (Dinello, 2003, P. 94 ) As Winston describes it, Telescreens “could spy on you night and day”(190), and they “spread everywhere even in the living room”(190) .The largest ‘Telescreen’ exists in the heart of the city which holds the gigantic picture of the Big Brother which never stops ideologically instructing the citizens through political propagandas. These horrible instruments can function as invisible agents of “Thought Police”. It is extremely dangerous for people like Winston “ to let” their “ thoughts wander when” they are “ in any public place or within range of a telescreen.”( Ibid). The smallest subversive act would be registered and punished accordingly. Winston provides the most frightening descriptions of these surveillance tools :

Always eyes watching you and the voice enveloping you. Asleep or awake, indoors or out of doors, in the bath or bed- no escape. Nothing was your own except the few cubic centimetres in your skull .(31)

Notably, the complex surveillance system has made Oceania like a huge prison where citizens are constantly under the scrutiny of Big Brother’s gaze. Such surveillance system can only be described through the prison system of “ Pentha Panopticon, a jail architecture consisting of a tower” overlooking the cells, and “facilitating the control and disciplining of individuals.”( Achterhuis, 2011, P 76 ). Similarly, the image of the Big Brother as gigantic emblem of total power in Oceania is always seeing and feared by everyone. The real figure nonetheless “is never seen.” ( Bhelkar, 2009, P.84), but only through visual representations. His frightening gaze, which has become part of people’s collective memory “sums up the activities of Thought Police.”(Seed, 2004, p.11) Also, there are multiple forms of audio-visual surveillance and propaganda tools like slogans, posters , and banners spread all over Oceania. Their ultimate aim is to make mass people to interpellate and assimilate massive waves of false information. As Louis Althusser affirmed in his book *On the Reproduction of Capitalism : Ideology and Ideological State Apparatus* (2014) interpellation is the “ function of ideology.” (Hannan, 2016, P.9). Consequently, telescreens as monitoring tools not only function as invisible agents of “ thought police , but they also function as effective tools of transforming the citizens into submissive subjects.” (Blair, 2022. P. 73). Althusser asserts “ that ideology ‘ acts’ or ‘functions’ in such a way as to ‘recruit’ subjects among individuals or... or ‘transforms’ individuals into subjects... through the very precise operation that we call interpellation ”( Hannan, P.9, 2016). Accordingly, telescreens, as indoctrination tools, shape and construct individuals according to state’s prescribed roles in well-controlled society.

### **3.3 Political Rituals as Indoctrination Practises:**

In Oceania, there are multiple social practices and rituals the system employs in order to subjugate, and transform individuals into submissive subjects. Winston mentions many examples of such social practices like ‘Hate Week’, ‘Two Minute Hate’, and ‘Morning Physical Jerks’ which are part of political rituals of indoctrination. The compulsory ‘Morning Physical Jerks’, for instance, symbolizes the system’s intrusion into citizens’ privacy. Winston was asleep when he was awakened by a sudden alarm. “ The telescreen was giving forth an ear-splitting whistle which continued on the same note for thirty seconds”. (36). Interestingly, it directly talks to Winston and instructs him to move his body according to disciplinary activities. “The Physical Jerks would begin in three minutes”, (36), but it has enormous psychological impact on Winston. It implies that Winston is no longer in possession of his own body and his mental capacity. Here, Michel Foucault’s notion of the body as “ locus of power” applies to the way Winston’s body has been subjected to the disciplinary social practice like the physical Jerk exercise. Michell Foucault, for instance, views ‘body’ as inseparable from the questions of knowledge and power, and accordingly there are multiple “microphysics of power that operate on bodies through various institutions and practices.” (McLaren, 2012. P87). And, by implication, the issue of bodily exercise in Winston’s morning training can only be understood from the way disciplinary tools like “telescreen operates”. Foucault particularly describes “ exercise as a form of discipline” , and “ technique by which one imposes on the body tasks that are both repetitive and different”, and it “ tends towards a subjugation.” ( Ibid, 107). Noticeably, the morning exercise ritual requires that Winston constantly perform unwanted tasks according to the State’s prescribed regulations. “ He mechanically shot his arms back and forth, wearing on his face the look of grim enjoyment which was considered proper during the Physical Jerks.” (37). The purpose of such compulsory performance is to distract Winston from thinking freely. That is why he finds it “extraordinarily difficult, “when he struggles “to think his way backward into the dim period of his early childhood.”(37) The obligatory ritual of exercise is also part of the Party’s policy to control, and even construct subjects’ identities. As Foucault asserts, the ideological and “ social inscription positions holds that the body is constituted” , and “shaped by historical and cultural forces” , and ultimately “determined by them”( Ibid, P.82).

### **4. METHODS OF PSYCHOLOGICAL INDOCTRINATION**

Beside linguistic and disciplinary methods, Oceania’s totalitarian system employs multiple psychological methods for brainwashing and indoctrination. ‘Two Minute Hates’, a compulsory daily ritual practised by inner-party members, constitutes an effective indoctrination mechanism through which the State regulates and directs citizen's violent impulses against the State’s enemies. Party members, including Winston, are required to participate in that collective ritual to outpour their anger against the outside enemy represented by the secret organization of ‘Brotherhood’, and at the same time display their allegiance to ‘Big Brother’. The whole process is based on psychologically manipulating the inner instincts of individuals into anger and hatred . As Sigmund Freud explained it in his book *An Outline of Psychoanalysis* (1938), there are two main instincts

which govern human being's behaviours. "*Eros and the destructive instinct*". ( Parens, 2008, P.56) Every human, explains Freud, "has an instinct ' to destroy and kill'. and such destructive instinct " becomes an impulse to destruction when, with the aid of certain organs, it directs its action outward, against external objects". ( Long, 2015, P. 53). This is truly the case with 'Two Minutes Hatred' when the giant telescreen through violent images manipulates the inner instincts of the audience, instigating fear and panic, and creating an aggressive mob mentality. Moreover, the violent ritual channels peoples' 'aggressive feeling' toward Goldstein's hated visual figure. Winston finds himself drawn to the violent ritual and joins Julia in outpouring his rage at Goldstein. " A hideous ecstasy of fear and vindictiveness, a desire to kill, to torture, to smash faces in with a sledge-hammer, seemed to flow through the whole group of people." (17). The psychological manipulation reaches its climax when the visual image suddenly shifts from Goldstein's image into Big Brother's image. The shift produces psychological transformation from fear and hatred into strange feelings of relief and safety. Big Brother's mysterious hypnotic power overtakes the scene, and in seemingly collective unconscious state of mind everyone chanting the name of the leader. Like everyone else, Winston is drawn by the image's hypnotic power, and "his secret loathing of Big Brother changed into adoration." (17).

'Hate Week's political ceremony is another indoctrination practice which is orchestrated by the party as part of larger process to mobilize the population and divert their aggressive instincts against the State's s enemies represented by the two opposite states "Eastasia" and "Eurasia" . Notably, the State exerts huge efforts to mobilize the population by waging the largest indoctrination campaign through lectures, seminars, singing, and political marches. As in ' Two Minute Hate' , the political ceremony of 'Sixth Day of Hate Week' is designed by the State to manipulate and divert people's aggressive instincts toward the external enemy. Psychologically, "there is a sadist component of the human mind that is seldom manifested in the individual but that is somehow liberated in the collective." ( Capote, 1987 , P. 135). Accordingly, people's violent reaction in 'Sixth Day of Hate Week' against the prisoners is a classic example of mob mentality:

after six days of this, when the great orgasm was quivering to its climax and the general hatred of Eurasia had boiled up into such delirium that if the crowd could have got their hands on the two thousand Eurasian war-criminals who were to be publicly hanged on the last day of the proceedings, they would unquestionably have torn them to pieces—(206)

Moreover, the political ceremony of the ' Sixth Day of Hate week' drives people subconsciously to act and perform certain roles assigned by the totalitarian system. Parson's zealous participation in the ceremony, for instance, exhibited in collecting financial aids for the social activity. His zealous effort provides a clear example of the extent ideologically driven citizens were indoctrinated by the regime. As described by Winston, the greatest brainwashing campaign of the masses occurred in ' Hate Week' due to enormous propaganda campaign. It includes falsifying historical rerecords whether through distribution of pamphlets and slogans or through massive political marches. Winston describes the biggest brainwashing campaign during the 6<sup>th</sup> Day of Hate Week' when a real fact was altered and falsified by the State , and that it is when suddenly "it

had been announced that Oceania was not after all at war with Eurasia. Oceania was at war with Eastasia. Eurasia was an ally.”(327)

#### **4.1 Indoctrination through ‘The Ministry of Truth’:**

Alongside linguistic and psychological indoctrination, the regime uses ideological brainwashing. Contrary to its name, ‘Ministry of Truth’ is established by the regime to alter reality and building up false consciousness among the population. Winston works at the ‘Department of Fiction’ which is a sub-section of the Ministry of Truth. His task consists of altering and falsifying historical records, adding and deleting information, as well as changing and producing alternative narratives according to the Party’s political interests. Outside the building of the Ministry of Truth is written: ‘ “War is Peace,” “Freedom is Slavery,” and “Ignorance is Strength.”’, which implicitly outlines the Party’s ideological indoctrination. A clear example of the state’s systematic falsification at the ‘Ministry of Truth’ is related to three rebellious figures of Jones, Aaronson, and Rutherford whose crimes have been fabricated and eventually sentenced to death by the state. This case, among many other, causes Winston to question the party’s official narrative. Eventually, Winston begins taking subversive actions against the regime after discovering that falsification of historical records and altering facts about real events are part of larger scheme by the system to create false reality and produce false consciousness.

#### **4.2 Winston’s Path to Subjectivity**

Oceania’s regime exerts huge efforts to erase all traces and remnants associated with the old world because of the link that exists between the old world and peoples’ past memories or past collective consciousness. Consequently, Winston’s search for remnants of the past world marks his awakening from false consciousness and the beginning of his journey toward true consciousness. He starts that journey through questioning the truthfulness and validity of the basic tenets of the State’s ideology. This is evident when he recollects memories of his past life:

He tried to squeeze out some childhood memory that should tell him whether London had always been quite like this. Were there always these vistas of rotting nineteenth-century houses, their sides shored up with baulks of timber, their windows patched with cardboard and their roofs with corrugated iron, their crazy garden walls sagging in all directions? (5)

By writing down his memory in a diary, Winston frees his mind into the forgotten past. This conscious act marks his first subversive act against the State’s strict regulations because he “ seeks altered states of consciousness” ( Sanderson, 2023 , P.179). As he writes the diary, Winston wonders whether he “was writing this diary “for the future, or “ for the unborn”(9). That simple question constitutes an implicit challenge to State’s official policy in solely adhering to the present reality. It also represents an implicit rejection of the very principle of ‘Doublethink’ which requires rejecting past reality, and solely adhering to State’s formal narrative. Dreams and illusions also provide Winston



with other means to seek alternative reality. Dreams particularly offer Winston the opportunity to recover memories of his past life. On multiple occasions Winston is troubled by dreams and nightmares of past events like the tragic disappearance of his mother and sister. Such tragic mental trauma adds to Winston's dissatisfaction and anger against the current regime. The narrator's following speech, for instance, provides crucial evidence about the narrator's awareness about the significance of dreams in recovering missing facts under the layers of subconscious mind:

.. dreams which, while retaining the characteristic dream scenery, are a continuation of one's intellectual life, and in which one becomes aware of facts and ideas which still seem new and valuable after one is awake.(35).

Moreover, dream sceneries provide Winston with glimpses about the future which might not necessarily as grim and catastrophic as the current state of Big Brother. On one occasion, for instance, he dreams of a romantic landscape which "he called it the Golden Country", where there was no thought police, nor telescreen. Winston also had a dream of a mysterious "black haired woman" which provides him with a bright vision about future:

With its grace and carelessness, it seemed to annihilate a whole culture, a whole system of thought, as though Big Brother and the Party and the Thought Police could all be swept into nothingness by a single splendid movement of the arm. (36)

### **4.3 Winston's Developing of 'Double-Consciousness'**

Winston's rebellious act in recollecting his past life in a memoir, symbolically, implies that the system hasn't totally succeeded in its comprehensive indoctrinating and brainwashing campaign. Contradictions between two states of realities; the old world against the present world, in Winston's mind brings him into a state of doubt and confusion. For instance, the validity of the Party's claim about the "Big Brother "as the leader and guardian of the Revolution since its very earliest days" , among many other claims , cannot be verified so easily. It was also impossible to verify " how much of " Big Brother's "legend was true and how much invented"(41), or fabricated . Since all historical records have been altered or even falsified, so it was always impossible to "remember at what date the Party itself had come into existence"(41-42), or even at what time the " country had not been at war" (39) either with Oceania or Eastasia. Winston's inquiries and questions about past events and current reality brings him into a state where he starts questioning, and even rejecting, the validity of the system's formal narrative.

Even though Oceania uses every mean at its disposal to terrorize, and brainwash its citizens, yet so far it has failed to create a common world-view and unitary consciousness. Moreover, the deficiencies that exist in Oceania's current regime like economic hardship and political persecution have created a situation for people like Winston to develop a nostalgic feeling for the past world. In other worlds, the totalitarian system carries within itself subversive elements like remnants of past memories or traces

of old consciousness. Also, the contrast between two different realities in Winston's mind creates a confusing mental state which can be called 'Double Consciousness'. Accordingly, a possibility of any subversive act by his comes as a result a contrast between two contradictory forms of realities. "From Foucauldian perspective, "power and resistance are involved in a complex interplay with one another". (Bozalek, 2023, P.77). And whenever there is power, there is also resistance. This asserts the theory that every totalitarian regime no matter how ruthless it might be, yet it carries within itself the root of self-destruction. Accordingly, every dominant ideology creates the possibility for a subjugated subject to free himself. As Slavoj Zizek in his book *The Ticklish Subject : The Absent Centre of Political Ontology* (1997) puts it, a subject "comes into being" when it "does not recognize itself in the interpellation that it comes into being" (Roald, 2015 P.133) It implies that indoctrination and "interpellation can be negated, neglected, and ignored. (Ibid). By implication, Winston's subversive acts constitute negation of the whole process of indoctrination orchestrated by Occiana. Michel Foucault mentioned the possibility of developing resistance of power when two different discourses converge with each other "In her book *The Psychic Life of Power* (1997), Judith Butler reflects on the idea of resistance in Michel Foucault's thinking. To put it bluntly, resistance to power happens "through convergence with other discursive regimes" or other powers. (Oksala, 2005, P.123) Accordingly, Winston's developing of 'double consciousness' begins when memories of old reality converges or clashes with the new reality. By implication, the contrast between Oceania's two different realities in old and present time causes Winston to question the regime's official narrative. As he explains, "If the people "accepted the lie which the Party imposed - if all records told the same tale - then the lie passed into history and became truth"(40). Winston's rejection of the regime's formal narrative carries with it immense danger since like any other citizen he should not only adhere to the principles of Ingsoc, but he should also control his own thinking. "All that was needed was an unending series of victories over (one's) own memory. ). That self-disciplinary thought control has already been internalized into people's consciousness through the mental method of DoubleThink. "Reality control," as the system calls it, in Newspeak, is "doublethink." (40).

#### **4.4 Resisting Indoctrination Through Subversive Actions**

Winston's journey to reveal truth from falsehood can be termed as a journey of self-discovery. His journey into Prole area marks a step "further from the mute protest in himself to the words in the diary". (Joshi, 2004, P.21). He believes the Proles haven't totally immersed in regime's dominant ideology, and they are not fully indoctrinated. Accordingly, they represent the only power which can destroy the party within. "If there is hope," he writes in his diary, then, "it lies in the Proles"(95). During his search for truth, Winston approaches an old man in the Prole area, hoping to get some information about the past world. The dialogue between the two individuals presents a contrast between two different generations. Winston asks the old man about "the old days, before the Revolution" (105), and whether or not the economic and political situation in those days were better. The answer he gets is far from satisfactory since "the old man's memory was nothing but a rubbish-heap of details". One could question him all day without getting any real information" (105). Eventually, Winston realizes that the system

cunningly left these people to live by their own because they are mostly uneducated and they lack the level of consciousness to pose any threat to the system:

it was unanswerable even now, since the few scattered survivors from the ancient world were incapable of comparing one age with another. They remembered a million useless things, (106).

After the journey into Prole area, Winston learns a crucial lesson that for a change to occur then there must be a process of raising consciousness among the population. Yet, he finds it difficult to imagine a real revolt by the Prole in the near future. His disappointing conclusion is reflected in his speech about the Prole :“Until they become conscious they will never rebel, and until after they have rebelled they cannot become conscious.” (95)

#### **4.5 Love and Loyalty against Indoctrination and Subjugation**

Winston takes another subversive action when he contacts Julia, and consequently a romantic relationship develops between them. The totalitarian state has made it clear that any loyalty and allegiance should solely be displayed for Big Brother’s leadership. The State’s ultimate aim is “to control people’s mind and “prevent men and women from forming loyalties which it might not be able to control” (75). The regime’s strict instruction made it clear that “all marriages between Party members had to be approved by a committee appointed for the purpose.”(75) , and it is also stated that a “ permission was always refused if the couple concerned gave the impression of being physically attracted to one another”. Clearly, the relationship between Julia and Winston breaks these rules, and thereby constitutes a challenge to State’s strict instructions. Winston finds Julia’s lively and energetic personality quite different from Katharine’s rigid and manipulative personality. Unlike his affectionate relation with Julia, Winston disapproved Catharine’s “shallowness and lack of” affection.

( Hammond, 216, P.250). Moreover, both Julia and Winston share significant personality traits like their discontent of the totalitarian regime. Julia explains her own reason for choosing Winston among others: “I’m good at spotting people who don’t belong. As soon as I saw you I knew you were against them”.( 139) To escape persecution, both lovers find sanctuary at a room over Mr Charrington’s junk-shop in the Prole area. The room, as described by Winston “has been a world, a pocket of the past” ( 171), and a place where Winston finds remnants of the forgotten world. Mr Charrington himself leads a shady “existence between the” walls of a “ tiny, dark shop”. He finds amusement in displaying and selling old objects, or telling stories about forgotten past time. Both Julia and Winston mistakenly “had the illusion” about Charrington’s room “not only of safety but of permanence. So long as they were actually in this room, they both felt, no harm could come to them”. That imaginary world, they assume, would provide a space where they can talk without any fear being overheard by Thought Police. In the room “ they talked of engaging in active rebellion against the Party, but with no notion of how to take the first step.”( 173). Winston mistakenly believes O’Brien, a high ranking inner party member , as someone to hold similar rebellious ideas as himself, and that is why he convinces Julia to make contact with him.

Beside their similarities, Julia and Winston differ when it comes to joining a secret organization and engaging in rebellious act. She is doubtful about the existence of a “widespread, organized opposition existed or could exist ”(173). Unlike Winston, Julia would rather keep her way of living and her private life away from the outside world. To Julia, the stories about “Goldstein and his underground army were simply a lot of rubbish which the Party had invented for its own purposes” (173). To escape the system’s brutal persecution, she masterfully plays two different personalities, pretending to play by the party’s rules as a loyal party member while secretly breaking same rules. Her speech reflects that kind of dual personality:

I was a troop-leader in the Spies. I do voluntary work three evenings a week for the Junior Anti-Sex League. Hours and hours I’ve spent pasting their bloody rot all over London. I always carry one end of a banner in the processions. I always look cheerful and I never shirk anything. Always yell with the crowd, that’s what I say. It’s the only way to be safe.(139).

However, Julia just like any other indoctrinated citizen in Oceania lacks clear vision , or true consciousness, about a better future : “Often she was ready to accept the official mythology, simply because the difference between truth and falsehood did not seem important to her ”(174). Unlike Winston, she is not concerned about searching for true answers by digging into the past world. That is mostly the reason she does not suffer from the kind of ‘double-consciousness dilemma’ which troubled Winston. This is probably due to the fact “she had grown up since the Revolution and was too young to remember the ideological battles of the fifties and sixties” (174). As a result, “such a thing as an independent political movement was outside her imagination” (174). Her idea of resistance somehow does not extend beyond engaging in minor rebellious acts like having a romantic relationship beyond the gaze of Big Brother’s eyes. A rebellious act, as she views it, can only be achieved “by secret disobedience or, at most, by isolated acts of violence such as killing somebody or blowing something up” (174) . It is to be noted that constant falsification and brainwashing campaign by the regime made people like Julia not pay too much attention to basic historical facts. On his part, Winston tries to raise Julia’s consciousness about the regime’s constant campaign of falsification. “It was rather more of a shock to (Winston) when he discovered from some chance remark that she did not remember that Oceania, four years ago, had been at war with Eastasia and at peace with Eurasia”(175). Winston tries to give evidences about the Party’s falsification of historical facts: “He told her the story of Jones, Aaronson, and Rutherford and the momentous slip of paper which he had once held between his fingers” (175). This revelation by Winston, nonetheless, “did not make much impression on her”. Thus, Winston is troubled by Julia’s indifference toward his revolutionary ideas. To make Julia review her opinion, Winston provides multiple evidences of brainwashing and indoctrinating techniques by the Party:

Every record has been destroyed or falsified, every book has been rewritten, every picture has been repainted, every statue and street and building has been renamed, every date has been altered. And that process is continuing day by day and minute by minute. History has stopped. Nothing exists except an endless present in which the Party is always right.

Winston's speech asserts the significance of raising people's awareness about history. Historical memory is crucial for developing collective consciousness among the population, and thereby bringing a radical change in the current system. "History has stopped". as Winston explains, "nothing exists except an endless present in which the Party is always right "(176). Since no evidence remains of the past world , then it is almost impossible to prove the falsification of truth by the system. There might be some traces of the past world that lies in people's collective memory, but the Party has employed every suppressive means to erase these traces, and instead produced alternative 'false' reality. This has ultimately created 'false consciousness' among the people. Winston explains to Julia the importance of raising peoples' consciousness, but still unsure whether others share his ideas: "The only evidence is inside my own mind, and I don't know with any certainty that any other human being shares my memories." (176) Raising people's consciousness, as Winston views it, is related to spreading the ideas of revolution, and it is also strongly related to his own path toward subjectivity. Joining a secretive organization like Brotherhood, as he believes, is an effective means of raising people's awareness, and building up true collective consciousness. This idea has been explained by Winston in a speech in which he emphasizes the significance of spreading consciousness throughout different generations:

I don't imagine that we can alter anything in our own lifetime. But one can imagine little knots of resistance springing up here and there -- small groups of people banding themselves together, and gradually growing, and even leaving a few records behind, so that the next generations can carry on where we leave off . ( 177)

As the above speech indicates, Winston has an optimistic vision about a Utopian-like society in the near future. This can only be achieved through the spread of knowledge and raising peoples' consciousness. Winston's vision nonetheless is seemingly unrealistic, somehow naive, about the power of love against the Party's tyranny. It is "the simple undifferentiated desire" (143), as he puts it, that would become " the force that would tear the Party to pieces "(143). Such naive idea, nonetheless, will bring the two lovers closer toward their tragic doom. They nonetheless find safety in Mr Charrington's room, "so long as they were actually in this room, they both felt, no harm could come to them" (172). As a result of lack of a clear plan, feelings of despair and hopelessness overtake them: "Even the one plan that was practicable, suicide, they had no intention of carrying out"(173). Their confusing mental state continues "day to day and from week to week, spinning out a present that had no future"(173). Both lovers eventually decide taking action against the regime. They promise each other to keep their love alive no matter what might happen to them. What (they) "say or do doesn't matter; only feelings matter"(190). If the regime makes "them stop loving each other", as they claim, "that would be the real betrayal" (190). Consequently, "joining the Brotherhood, an underground subversive organization", would become " the second form of rebellion." ( Green , P.394, 2014). O'Brien's tricky language bring both lovers into confessing their intention in joining an illegal organization. They openly express their hatred for Big Brother , and declare themselves as disbeliever\_"in the principles of Ingsoc", "thought-criminals, " adulterers", and even expressing their readiness " to indoctrinate themselves " in any other way" (197). For Winston, O'Brien represents hope for a change and everything that they planned to accomplish. That is reflected in Winston's delusion

about O'Brien : " We shall meet in the place where there is no darkness"(30) Under mysterious condition, O'Brien asks both lovers to fulfil extremely harsh conditions upon which they will join Brotherhood. They accept all conditions except getting "separated and never see one another again. ( 198)' To prove his sincerity, O'Brien gives Winston *The Book* which represents everything that Winston hoped for in finding alternative world, or even true consciousness.

#### **4. Re-Indoctrination of the Two Rebels in Room (101)**

The lovers' sudden arrest marks a major dramatic shift in the novel. It turned out that the room in which they hid themselves was a trap . The terrible frightening voice: " you are dead" echoed in the room can only be viewed as sarcastic comment of the lovers' forthcoming tragic end. ( 252). Mr Charrington, just like O'Brien, turned out to be a member of a 'Thought Police' . In a mocking voice, Obrien has told both lovers: " your education is about to begin."( Ryan, P.18.2018), implying a long torturous process of brainwashing and indoctrination await them. In the 'Ministry of Love' Winston and Julia are exposed to various forms of physical and psychological interrogations. Winston's betrayal has been taken as a special case by the Party, and for this reason, O'Brien is assigned to deal with it. There are different types of transgressions upon which Winston has been accused like "pursuing own life" , that is , " keeping a diary , and " having a relationship with Julia." But these crimes do not count so serious than developing a doubtful consciousness with regard to Ingsoc ideology. So, Winston will be punished for he secretly "holding to a version of reality that incorporates his own desire ( for freedom) in addition to enduring the version of reality enforced by the Party". ( Stewart, P.144, 204).

#### **5. PSYCHOLOGICAL INTERROGATION OF WINSTON**

O'Brien views Winston's rebellion as a special case, and he takes upon himself the task of re-educating and re-indoctrinating him. According to O'Brien , Winston's mind must be purged from seeds of doubts about the party's Ingsoc ideology. In other words, he has to be healed from the malady of double consciousness. To do so, O'Brien uses multiple psychological and intellectual techniques, and the process of re-indoctrination takes multiple stages. In the first stage, O'Brien cunningly debunks and challenges every single subversive thinking which plagued Winston's mind. To Winston's amazement, O'Brien shows " another copy of the photograph of Jones, Aaronson and Rutherford at the Party function in New York, which he had chanced upon eleven years ago"(283). Through confusing argument O'Brien tells Winston that the photograph's existence or non-existence depends on Winston's mental validation of either case. In other words, Winston should have trained his mind to assert or deny the existence or non-existence of the photograph. To prove his point, O'Brien sets the photograph on fire and throws it into a memory hole in the opposite wall. When Winston protests that the photograph " still exists in" his " memory", (283) Obrein responds by telling him that it is due to the fact that he had forgotten the mental disciplinary procedure of DoubleThink. (283); which is a

process of shifting perspectives simultaneously according to the party's interests. Upon O'Brien's argument, memory and consciousness, are controllable, and they can be altered and manipulated upon individual's free-will. As he explains, they "brought" Winston to the 'Ministry of Love' because he hasn't controlled " his own memory , and he has " failed in humility, in self-discipline." (285) During the re-indoctrination process, psychological torture becomes a tool through which O'Brien humiliates and breaks Winston's mental power:

We shall crush you down to the point from which there is no coming back. Things will happen to you from which you could not recover, if you lived a thousand years. Never again will you be capable of ordinary human feeling. Everything will be dead inside you. Never again will you be capable of love, or friendship, or joy of living, or laughter, or curiosity, or courage, or integrity. You will be hollow. We shall squeeze you empty, and then we shall fill you with ourselves. ( 293).

Through dialectical reasoning, O'Brien provides other example to prove Winston's failure in controlling his own thinking whenever the political situation required him to do so. He angrily criticizes him for not shifting his perspectives simultaneously whenever the Party shifted its official narrative, particularly when it comes to the states of war and peace between Oceania either with Eurasia or Eastasia. Upon O'Brien's logic, if Winston believed the party's narrative heartedly, then he would not have troubled by two contradictory consciousness. Winston's re-indoctrination process includes both physical and psychological interrogations. O'Brien then provides a confusing logic about the relationship between reality and consciousness. Reality, as he explains to Winston:

... is not external. Reality exists in human mind, and nowhere else. Not in the individual mind, which can make mistakes and, in any case, soon perishes: only in the mind of the party which is collective and immortal. (285).

According O'Brien's logic, there is no reality and consciousness beyond the Party's unitary vision and authority. He angrily criticizes Winston for not preventing his mind from roaming freely to question the basic tenets of State's ideology. To prove his argument, he shows the 'Diary' in which Winston previously stated that "freedom is the freedom to say that two plus two equals four"(285). According to O'Brien, Winston seemingly had abandoned thought self-disciplinary procedure of DoubleThink. In other words, Winston has forgotten to hold true "whatever the Party holds the truth, is truth." Accordingly, two plus two equals whatever the Party assumes, not what logic or Winston's mind might assume. The issue at hand, as O'Brien reiterates, is not only to learn how to shift perspectives, but " it needs an act of self-destruction , an effort of the will." (285). Winston's faults, upon O'Brien's argument, is that he has given up seeing reality "through the eyes of the Party". Therefore, Winston " got to re-learn" what he has forgotten . (285). To put it bluntly, Winston had forgotten to voluntarily and consciously discipline his mind according to the Party's interests, and therefore he has to be brainwashed and re-indoctrinated. The party, as O'Brien reiterates, " is not interested in clear subversive acts he had committed , or " the overt act"(289), rather, " the thought is

all”, that matters . (289). The Party’s policy, unlike previous totalitarian regimes, is not interested in “destroying “ the enemy , rather it is about “ changing them”. Moreover, contrary to other oppressive systems in history, the Party is “ not content with negative submission”, (291) by an individual , but rather it should be done willingly and voluntarily. When an incriminated individual “surrenders to” the Party, “ it must be of “ the individual’s “ own free will”.(291) That individual must give up free thinking so that it does not leave any room for critical consciousness. Whenever a subversion occurs by an individual, the Party changes or “converts him” , which symbolically means it “ captures his inner mind”, and “ reshapes him” (291). Such long re-indoctrination takes a long process and through multiple stages. Nonetheless, “Winston’s defeat is not yet complete” (Carr, P.101, 2010), and that is why O’Brien eventually sends him to the notorious Room 101 where he will be subjected to most vicious process of brain washing. He first challenges and debunks Winston’s humanistic belief of “ a gradual spread of enlightenment- ultimately a proletarian rebellion-the overthrow of the Party.” (299) . In a sarcastic tone, O’Brien mocks Winston’s noble humanistic ideas about the revolution. The Party, as he states “ seeks power entirely for its own sake”, and it is “ not interested in the good of others; (300) . Through metaphysical arguments, he reiterates the claim that the party solely holds reality, and one collective consciousness. Reality, as O’Brien claims, has to be viewed according to the Party’s world view than anything else, and since “ reality is inside the skull” (277), and since “ nothing exists outside “ one’s “ mind, then everything possible. To assert that statement, he reminds him of the intellectual scheme of doublethink. To Winston’s amazement, Obrein justifies the Party’s oppressive and anti-humanistic policy : “ Obedience is not enough. Unless ( a person) is suffering, how can you be sure that he is obeying your will and not his own? Power , as he claims, is not to be used for a noble cause, rather for “ inflicting pain and humiliation” (279). O’Brien’s another shocking revelation is his statement that the Party seeks establishing a dystopian society solely “founded upon hatred”. In such a Dystopia “ there will be no emotion except fear, rage, triumph and self-basement”( 279). He even reveals the most shocking anti-humanistic vision of the future society: “There will be no love, except the love of Big Brother. There will be no laughter, except the laugh of triumph over a defeated enemy. There will be no art, no literature, no science”. By implication this means keeping people in a state of false consciousness for ever. Winston challenges O’Brien’s logic , and through dialectical argument he defends his humanistic ideas. He talks about the power of consciousness that will unify humanity in the near future: “sooner or later (people) will see “ the Party “ for what “ they are” , and by then they will “tear you to piece”. Furthermore, he talks about hope; that is, “something in the universe “, some spirit, some principle, like ‘The spirit of Man’ ”, (282). Ironically though , O’Brien mocks Winston’s optimistic vision about the future of humanity since Winston most probably will be the “last man” to resist the Party. To further humiliate Winston, O’Brien mockingly “urges him to look in a mirror at what ( his) image has become. Winston “is shocked at his decay, his fragility, his utter insubstantiality next to O’Brien” ( 39). O’Brien ironically acknowledges Winston’s strength since after long process of physical torture yet his “mind is in the same state” (286). He still has strength to proclaim that he “has not betrayed Julia”, for which O’Brien positively affirms it.



Thus, O'Brien's next strategy is to bring Winston into mental and psychological break down, and most horribly, to be emptied of humanistic feelings like love, loyalty and compassion. To do so, he sends Winston to Room 101 which is the most horrible place in the Ministry of Truth, and it is where Winston's mind will be cleared from subversive thinking. O'Brien cunningly exploits Winston's fear of rats and he threatens to put his face into a cage filled with aggressive hungry rats. Winston breaks down in the face of the dreadful experience, and screams: "do it to Julia, do it to Julia". This symbolizes Winston's unexpected betrayal of the promise he has made to Julia not to betray her no matter what would happen to him.

### **5.1 Subversiveness of the Novel's Final Message**

The final chapter brings into focus the novel's main theme which is focused on the significance of the collective consciousness in resisting indoctrination and brainwashing. Seemingly, the final chapter somehow offers a grim picture of both lovers' affectionate relationship, and their final destiny. Both have changed physically and emotionally. Julia's "face was sallow, and there was a long scar hidden by the hair. And "it was her waist had grown thicker, in a surprising way, had stiffened" (331). As for Winston, "he has returned to his former health, only now he is fatter, balder, rougher, and redder" (Bloom, P.40, 2009). The long process of brainwashing and -re-indoctrination had left enormous impact on their personalities. "Winston has achieved a fretting peace, jumping at the sound of the telescreen, pushing away "false memories" of his mother". That indicates that he had re-learned how to control his mind whenever a situation requires. "He stopped thinking about the war. In these days he could never fix his mind on any one subject for more than a few moments of a time" (328). Julia, too, describes her own horrible experience at the Ministry of Love: "when something bad happens to you, she tells Winston, "you want it to happen to the other person. You don't give a damn what they suffer. All you care about is yourself"(332). The speech clearly contradicts previous promise being made by both lovers not to betray each other: "They can't get inside you. If you can feel that staying human is worth..." (190). During their final meeting, Julia and Winston appear emotionless and indifferent. The feeling of emptiness and despair they feel recall what O'Brien previously told Winston; "what happened" to you, and by implication to Julia, was "for ever", and they "could not recover" from it. After the interrogation ended, O'Brien cautioned Winston that "something was killed in your breast", burn out, cauterised out." (394).

However, a crucial question arises whether or not Winston has been totally indoctrinated and had abandoned his struggle. Even though the novel provides no explicit details about Winston's final days as to whether he has been fully integrated into the system or whether he will be vaporized in the near future like any other dissident; yet nonetheless, there are implicit references which imply that Winston's struggle would continue against the system. The short conversation, for instance, provides implicit indications that both Julia and Winston still have affectionate feeling toward each other. When Julia approaches Julia, he is suddenly "overwhelmed by a desire"(333), to get back to the Chestnut Tree Cafe" (Ibid). That indicates Winston still has nostalgic yearning for the past which the Party desperately tried to wipe out from his memory. The place brings back buried

memories of the past, and he still “ had a nostalgic vision of his corner table, with the newspaper and the chessboard and the ever-flowing gin”(Ibid). That nostalgic feeling gives implication that the Party has so far failed to delete Winston’s past memories about the subversive activity of three dissidents the Party labelled as traitors. Moreover, Winston’s mind sub-consciously makes a sentimental association between what he and Julia went through in ‘The Ministry of Love’ and the miserable situation of three dissidents at same place. This is evident when “ the tears welled up in his eyes”(334) once he hears the rhymed line: “ Under the spreading chestnut tree/ I sold you and you sold me”(Ibid) . Moreover, there is indication that Winston still has hidden affection for Julia as he tries to prolong the short meeting when they depart from each other : “ He made a half-hearted attempt to catch up , “ and get united with her again”(333) . Furthermore, Winston even suggested that they “ must meet again” , for which Julia affirms that they “ must meet again” (333). As he departs from her , suddenly “ uncalled memory” floats “into his mind” about a time “he saw a candlelit room , and “ himself, a boy of nine or ten”(336) , sitting” , while “ his mother was sitting opposite to him” (336). Symbolically, Winston’s flux of memories about Julia; his mother, and three political dissidents figures indicate that his mind hasn't fully cleared from subversive thinkings. So, there is a strong possibility that Winston, if the opportunity arises, and if he ever survives the current situation, would act subversively in one way or another.

Moreover, Orwell’s implicit message about the significance of raising people’s consciousness against tyranny can also be inferred from the novel’s structural division. Structurally, the novel’s final part is dedicated to the Appendix focuses mainly on describing ‘Newspeak’. This chapter supposedly is written after the events of the novel, which contradicts the Party’s formal narrative about the future. Remarkably, the language of the Appendix is written in Oldspeak , meaning Syme’s gloomy prediction has not fulfilled completely, and there is strong indication that the party’s system has collapsed altogether. “ For as Syme trenchantly remarks, by the year 2050, not a single human being will be alive who could understand such conversation as we are having now” ( Bruneau, P.106, 2004)

Furthermore, the novel’s narrative structure gives indication about a happy ending. That optimistic conclusion is shared by some critics as they “believe that the ending of Nineteen Eighty -Four is decidedly optimistic, in terms of how Orwell viewed the future organization of society” ( Saunders, P.44, 2016). For instance, critic Thomas Pynchon argues that the final section “constantly” uses “ past tense as if to suggest some latter, happier moment in history, post 1984,” ( Ibid). Moreover, Orwell’s narrative technique of shifting tenses from the time of the writing into the past and into the future also provides an optimistic vision about future society:

Orwell shifts tenses into the past and the perfect continuous conditional. He writes , ‘ when OldSpeak had been once and for all superseded, the last link with the past would have been superseded’, and event previously described as likely to occur around 2050, or some sixty-six years later than the narrative. This is puzzling. For it might imply, looking from a more distant future , that never happened, making Orwell a ‘ secret optimist’ .”(Gregory, P.433, 2016).

The novel's thematic structure, particularly the last section of the novel, debunks and falsifies O'Brien's two major predictions about the future. During the interrogation, he 'characterizes' Winston as "the last man" (308) and "the last defender of humanity" (Bloom, P.39, 2009). Yet, the narrative's voice stretches far beyond the past time into the present and then into the distant future. Contrary to O'Brien's prediction, then, Winston will never be the "last man", and his struggle becomes an allegory for other heroic actions against other suppressive systems. Furthermore, the novel's optimistic vision can also be inferred from the protagonist's humanistic message when he started writing his diary:

To or 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— to a time when truth exists and what is done cannot be undone: From the age of uniformity, from the age of solitude, from the age of Big Brother, from the age of doublethink--greetings!

Winston's above 'prophetic' humanistic vision is not restricted to a specific period of time, but rather it transcends time and place throughout generations. The ultimate message is to raise peoples' awareness about the danger of totalitarian ideology, and consequently bringing about a subversive consciousness.

## **6. CONCLUSION**

George Orwell's *1984* emphasized the significance of building up subversive consciousness as an effective counter strategy against false consciousness by any totalitarian system. This is evident in Winston's journey of self-awakening and true consciousness as he struggled against the ruling of Oceania's oppressive regime. Such a state had exerted huge efforts to indoctrinate the population through multiple and diverse mechanisms of surveillance and disciplinary measures. Its objective was to create a common reality and ultimately a unitary consciousness among the population. In so doing, it has erased remnants and traces related to the old world because of the link that existed between peoples' past memory or their 'old consciousness' and the old world. Noticeably, the contradictions between two states of realities; the old world against the present world, in the protagonist's mind created a 'subversive state of mind' which can be termed as 'double consciousness'. Such a subversive state of mind empowered the protagonist towards subjectivity, and ultimately enabled him to undertake multiple rebellious acts. This symbolically implies that the system hasn't completely succeeded in indoctrinating and brainwashing the population. Consequently, the protagonist's search for remnants and traces of the lost past marked his sudden awakening from false consciousness as well as his early journey toward true consciousness, and subjectivity.

The major turning point in the novel happened when both lovers were suddenly arrested by 'Thought Police', and they were subjected to most horrible mental and physical interrogations. Nonetheless, the protagonist challenged the interrogator's logic through dialectical argument. There are implicit references that assert the protagonist's success in his struggle against the tyranny. This can be inferred from the novel's structural and thematic divisions. The protagonist's active and conscious mind in recounting events and expressing his suppressed feelings, altogether with the novel's narrative technique in

shifting tenses from the time of the writing into the past and into the future, indicate that the protagonist not only had survived the re-indoctrination process, but he eventually succeeded in transcending his resistant and subversive consciousness into the present, and even into the remote future.

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