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## George Orwell's *Nineteen Eighty-Four*:

Indoctrination through sexual deprivation

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## Introduction

In the future there will be no wives and no friends. Children will be taken from their mothers at birth, as one takes eggs from a hen. The sex instinct will be eradicated. Procreation will be an annual formality like the renewal of a ration card. We shall abolish the orgasm. Our neurologists are at work upon it now. There will be no loyalty, except loyalty towards the Party. 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. (Orwell, 280)

### Introducing the world of 1984

This passage is taken from a statement from a man named O'Brien, a man from the Inner Party, stated during the torturing and interrogating of the main character of Orwell's dystopian novel *Nineteen Eighty-Four*, Winston Smith. The Inner Party is the upper class of the social hierarchy in *Nineteen Eighty-Four*, which is divided into three; the Inner Party, the Outer Party, and the proletariat; the 'Proles'. The Inner Party is the smallest group and is the upmost class of this societal structure. The Outer Party, where we find the protagonist, Winston Smith, is represented as a middle-class taking care of most administrative and bureaucratic work in this society, under strict and harsh rule. They are under continuous surveillance, robbed of all personal rights and goods, and live under the constant threat of being taken by the "Thought Police". The Thought Police are the secret police in this state, who punish all who commit *Thoughtcrime*, being the Newspeak term for any thoughts indicating unorthodoxy- as well as any other behavior that goes against the state. Lastly, the proles, consisting of around 85% of the population, is the lower-class in this hierarchy. They live in poverty and filth, and are free from suspicion by the Thought Police, as they are deemed incapable of revolt. Common for all inhabitants of Airstrip One, previously known as London, is the constant reminder of the omnipresent Big Brother. Big Brother is the personification of the reigning power, staring through posters hung all around with the text "Big Brother is watching you", with his face whose eyes seem to follow you as you pass them. Through the novel *Nineteen Eighty-Four*, we experience Winston's story of seeking revolt and undermining the state, first alone, but later joined by his lover, Julia. As their

relationship develops, so does he, and his change of nature is arguably what led to their final capture by the Thought-Police.

### **Introducing goodsex and sexcrime**

One of the big concerns of the Party is the regulation of sexuality and its different aspects, in particular sexual pleasure, and desire. Marriage has become strictly about the reproduction of children, as all marriages must be “approved by a committee appointed for the purpose”, and they were “always refused if the couple concerned gave the impression of being physically attracted to one another” (Orwell 68). In *Nineteen Eighty-Four*, the developing language, Newspeak, contain several new words and concepts, such as the term of *goodsex*, which is the key to the Party’s sexual manipulation, being “normal intercourse between man and wife, for the sole purpose of begetting children, and without physical pleasure on the part of the woman: all else was sexcrime” (Orwell 319), also being a Newspeak term.

### **Ways of manipulation**

To enforce goodsex, the policy is “rubbed into every Party member from childhood onwards.” (Orwell 69), and organizations such as ‘the Junior Anti-Sex League’ advocate “complete celibacy for both sexes” (Orwell 69), and artificial insemination; *artsem*. The Party’s goal is to make Party women sexually impregnable, “by careful conditioning, by games and cold water, by the rubbish that was dinned into them at school and in the Spies and the Youth League, by lectures, parades, songs, slogans and martial music, the natural feeling had been driven out of them.” (Orwell 71). The Party, however, punishes differently based on the nature of the sexual relationship, as “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” (Orwell 68), but “promiscuity between Party members” was “the true unforgivable crime” (Orwell 68), according to Winston.

### **Thesis-statement**

The world of sexuality in *Nineteen Eighty-Four* is a complex one, and can be interpreted in several ways. It raises several questions regarding the motives of the Party, and there are many aspects to consider when trying to depict this. In this thesis, I will discuss how through developing his sexuality with Julia, Winston is able to escape his state of unconscious indoctrination to the Party.

# Winston

## Winston's foundation for my argument

The foundation of this thesis is mainly structured around Winston's perception of his surroundings. Winston's lack of complete knowledge and understanding is in some ways the key to my argument. Winston's development throughout the novel can be argued to be a result of many things, but I argue that it is through the development of his sexuality that this development is allowed to take place. My idea is this: Winston regards almost all people around him to be completely indoctrinated, showing utter devotion and loyalty to the Party and of Big Brother. I argue, however, that it is in fact Winston who is completely indoctrinated, and that only through developing his sexual relationship with Julia is he able to free himself from this. Winston possesses several personal traits which arguably suggest indoctrination, and through them disappearing as his sexual encounters with Julia continues, my argument is born. This section will present these traits and tie them together with my thesis-argument.

## Isolation and aloneness

Winston is convinced that he is alone in his hatred against the Party, as all those surrounding him are seemingly devoted Party loyalists. Regarding Emmanuel Goldstein, supposed leader of the secret anti-Party group; The Brotherhood, he is convinced that "Goldstein was hated and despised by everybody" (Orwell 15) except himself. When writing his rebellious thoughts in his secret journal, he considers himself "a lonely ghost uttering a truth that nobody would ever hear" (Orwell 30), and he contemplates several times "whether he himself was a lunatic." (Orwell 83). He feels himself "*alone* in holding" (Orwell 83) the belief that "the past is unalterable", opposed to what the Party suggests.

## Caution and paranoia

Winston shows extreme caution and paranoia throughout the first part of the book, up until meeting Julia. His fear and certainty of being captured by the Thought Police for his crimes, leaves him cautious of his every action, to the point of him considering his behavior in his sleep, as well as his facial expressions. From the second he wrote "DOWN WITH BIG

BROTHER” in his journal (Orwell 20), Winston feels “a twinge of panic” (Orwell 20) and is convinced that “the Thought Police would get him just the same.” (Orwell 21), no matter what he did from that point on. He is certain that “sooner or later they were bound to get you” (Orwell 21), showing how powerful and all-seeing he believes the Thought Police to be. Reflected in this passage, lies Winston’s idea that no Thoughtcrime ever went unpunished. Similarly, when considering renting a room in the house of Mr. Charrington, the antique-dealer, Winston deemed it “a wild, impossible notion, to be abandoned as soon as thought of...” (Orwell 100). His certainty of the Thought Police being bound to capture him sooner or later is also depicted through his ravings in his journal shortly after his written denouncing of Big Brother, when he writes: *‘theyll shoot me i dont care theyll shoot me in the back of the neck i dont care down with big brother they always shoot you in the back of the neck i dont care down with big brother-‘* (Orwell 21). He sees himself as a man in constant hiding, with the Thought Police chasing just behind him, bound for his capture.

### **Hatred for women and loyalists**

Winston mentions early on that he “disliked nearly all women, and especially the young and pretty ones. It was always the women, and above all the young ones, who were the most bigoted adherents of the Party.” (Orwell 12). When spotted in Mr. Charrington’s shop by Julia, he instantly drew the conclusion that she was a spy, and considered that “by running he could probably catch up with her. He could keep on her track till they were in some quiet place, and then smash her skull in with a cobblestone” (Orwell 105). This idea was only dismissed because “even the thought of making any physical effort was unbearable” (Orwell 105) due to a stomach-ache. These passages serve as imagery to present us Winston’s view on both Party-women, as well as loyalists to the Party. He truly considered murdering this young woman because of her seeming loyalty, and the possibility that she could be a spy. This conviction is further strengthened by his distaste for women, as he is convinced that they are almost all completely devoted to the Party.

### **View on rebellion**

Winston’s idea of rebellion ties in closely to the previously mentioned traits Winston possesses. His desire for rebellion is devouring him and pushes him towards actions which

puts his life at risk, often without any purpose other than revolt for the sake of revolt. He is convinced that “If there was hope, it *must* lie in the proles” (Orwell 74) due to their numbers. However, as he wrote in his journal, he is convinced that “*Until they become conscious they will never rebel, and until after they have rebelled they cannot become conscious.*” (Orwell 74). Similarly, he is convinced that “The Party could not be overthrown from within” (Orwell 72). This view on resistance’s futility against the Party, leads him to seek revolt elsewhere. Through petty, illegal acts such as possessing small, illegal items, writing his journal, and occasionally seeking prostitutes, he can somewhat control his desire for revolt. However, through his sexuality, we can see that his sexual desire has been taken over by his desire for political rebellion. He dreams of Julia, which he only refers to as “the dark-haired woman” (Orwell 12), but even though the dreams are of a sexual nature, eroticism and romance are completely absent. Instead of arousal, he feels “admiration for the gesture with which she had thrown her clothes aside... 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.” (Orwell 33), and their first sexual act was, to him, “a political act” (Orwell 133). His dream is of promiscuity still existing within loyal Party-members, and of Party-women not being as brainwashed as he thinks them to be.

### **Relevance in argument**

To tie this all in with my argument, Winston is a man feeling like the last man standing against the Party, all around him likely to be completely loving and devoted to the Party and Big Brother. He feels isolated and alone, and the dream of rebellion seems an impossibility for not only him, but for anyone altogether. The reason why this is significant to mention regarding Winston’s sexual development, is that these feelings are all deteriorated and weakened as his relationship with Julia develops. As my argument is that Winston is cured from his indoctrination through the development of his sex-life, I shall now present exactly how this occurs.



# Julia

## **Julia's significance in my argument**

Through becoming Winston's lover, Julia allowed him the significant development discussed in this thesis. She went from symbolizing everything he hated, to becoming the embodiment of everything he loved and desired. To echo my argument in the context of Julia, she became the force that allowed Winston to be freed from his indoctrination, and I will present how in this section of my thesis.

## **The sexual relationship's effect on Winston**

When Julia and Winston have their first meet outside of the Party's surveillance, Winston's desire to sleep with Julia was politically fueled. As they commenced in sexual intercourse, "he did not look at her body; his eyes were anchored by the freckled face with its faint, bold smile." (Orwell 131), and more than her love, his desire was towards "the animal instinct, the undifferentiated desire" (Orwell 132) which to him "was the force that would tear the Party to pieces." (Orwell 132). He reflected that one "could not have pure love or pure lust nowadays. No emotion was pure, because everything was mixed up with fear and hatred." (Orwell 133). For him, therefore, "Their embrace had been a battle, the climax a victory. It was a blow struck against the Party. It was a political act." (Orwell 133). As their relationship develops, however, so too does Winston's sexuality- particularly the nature of his sexual desire. His politically fueled desire quickly developed into a desire of physical nature, as he felt "the smell of her hair, the taste of her mouth, the feeling of her skin seemed to have got inside him" (Orwell 146). She had become to Winston "a physical necessity" (Orwell 146) that he desired sexually, taking the place of his previous urge to perform the sexual act merely for the sake of revolt and to "rot, to weaken, to undermine" (Orwell 132) the Party.

## **Julia's relationship with her sexuality**

Julia and Winston's sexual relationship set the grounds for Winston's development throughout the novel, however Julia's own relationship with sexuality itself also became

essential for this. Julia's desire for sex, as opposed to Winston's, is based solely on pleasure. When asked by Winston what she felt of "doing this" (Orwell 132), referring to sex, she replied "I adore it." (Orwell 132), and when asked if she had "done this before" (Orwell 131), she replied: "Of course. Hundreds of times- well, scores of times, anyway" (Orwell 131). Winston's "heart leapt." (Orwell 131) from this statement, and he "wished it had been hundreds- thousands." (Orwell 131). This notion, to Winston, proves both the Party's failure of brainwashing Julia and potentially many other women, as well as implying that numerous Party-men may share his views around the Party. This "filled him with a wild hope." (Orwell 131) and gave new light to his dream that "the Party was rotten under the surface, its cult of strenuousness and self-denial simply a sham concealing iniquity." (Orwell 131). Julia's sexual nature, therefore becomes to him symbolic of the Party's failure, as he realizes that his suppressed dream of the Party's rotten inside could, in fact, be true.

### **Julia's personality and view on life**

Julia's way of living life also stands in stark contrast to Winston's, and is something that significantly changes Winston's very nature. Julia's main goal is to have "a good time", in a world where the Party "wanted to stop you having it" (Orwell 137). Her view on life is revolved around living a life worth living, while staying safe, following "the small rules" so you could "break the big ones." (Orwell 135). To maintain this life, she lives the life of an activist, doing "voluntary work three evenings a week for the Junior-Anti Sex League" (Orwell 128), having been "a troop-leader in the Spies" (Orwell 128), and "preparing banners for Hate Week" (Orwell 135), all of which serving as camouflage. As Winston's sexuality is changing from one of political nature into one of physical desire, so too does he adopt her desire to merely survive as long as possible, as pleasurably as possible. Earlier on, his view revolving his impending doom and capture by the Thought Police, led him to fuel his political acts of revolt. Now, however, it has led to closeness to Julia. As they both knew "that what was now happening could not last long.", this led them to "cling together with a sort of despairing sensuality, like a damned soul grasping at his last morsel of pleasure" (Orwell 158). Mr. Charrington's room became "sanctuary", and it led to an "illusion not only of safety but permanence." (Orwell 158). Winston's mind, through adopting Julia's views, became occupied with chasing pleasure and joy for himself, as opposed to his previous grand ideas of future revolt and his seeming martyr-like idea of himself.

### **My argument: Through Julia**

Winston's sexuality, until meeting Julia, had been completely overtaken by his hatred against the Party, as well as of the deprivation of pleasure and hope he experienced. Through allowing his sexual energy a natural release, Julia allowed Winston to reclaim his sex-instinct, cleansing his distorted mind, and allowing him to see clearly again. Through Julia, Winston was granted hope, and a new view on his surroundings. As his politically fueled sexuality develops into one of a physical desire and lust, so too does his own delusions let go of him—further freeing him from indoctrination. To take this into further consideration, I will use two additional concepts, one concerning sexual hysteria, and the other regarding trust's role in Winston's indoctrination and sexual nature.

## **Hysteria**

### **Introduction to Julia's passage**

The following passage introduces Julia's interpretation of the Party's reasoning for their sexual policies, as she explained it to Winston. It introduces not only another effect achieved of sexual deprivation, but it also serves as a significant part in my argument to follow.

Unlike Winston, she had grasped the inner meaning of the Party's sexual puritanism. It was not merely that the sex instinct created a world of its own which was outside the Party's control and which therefore had to be destroyed if possible. What was more important was that sexual privation induced hysteria, which was desirable because it could be transformed into war-fever and leader-worship. The way she put it was: "When you make love you're using up energy; and afterwards 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 139-40)

### **Julia's understanding explained**

As Julia's understanding goes, the Party's goal is to channel the sex-instinct and the sexual energy into devotion, worship, and appraisal. This energy is spent through various community-activities such as "marching up and down and cheering and waving flags" (Orwell 139). This allows the possibility of feeling genuine joy and happiness through Big Brother's victories, as opposed to one's own. Through depriving the citizens of sexual pleasure, they are put into a constant state of 'hysteria', constantly bursting with energy. Her indication, therefore, is that this state of hysteria makes one more willing to praise and worship the Party and Big Brother.

### **Cass R. Sunstein's argument**

In Harvard University Professor Cass R. Sunstein's 'Sexual Freedom and Political Freedom', he challenges this view, as he states: "My claim here, however, is that Orwell's claim is wrong—that there is no "direct, intimate connection between chastity and political orthodoxy.'" (Sunstein 234). Sunstein discusses several interpretations of the matter of this connection, however, regarding Julia's interpretation, his argument is that it seems "implausible" that "sexual satisfaction makes people—in Julia's words—not "give a damn for anything'" (Sunstein 238). He asks; "Why should we think that "hysteria," if that is what is induced by sexual deprivation, leads to approval of the political status quo?" (Sunstein 237). He certainly finds it plausible that "sexual activity would lead to political rebelliousness" (Sunstein 237), however disagreeing with Julia's notion of one "not giving a damn" (Sunstein 238).

### **My argument: Julia's knowledge**

To consider Sunstein's argument in light of my own, it becomes essential to point out that this is Julia's interpretation, not Orwell's stated opinion, as he suggests. In this thesis I am discussing how the worldview in *Nineteen Eighty-Four* is heavily distorted by the fact that it is presented through the interpretations and reflections of the characters, and this plays a central part here. Julia is basing her statement on experiences and reflections, and even though her interpretation may be close to it, she has no way of knowing the actual truth. The fact is, that she only mentions one side of this hysteria, being one leading to appraisal and devotion,

and fails to mention the other alternatives, such as the type Winston has been experiencing throughout the first part of the novel, which I will present now.

### **My argument: Winston's hysteria**

My suggestion is that Winston has been in a state of 'hysteria' all until he reclaimed his sexual energy with Julia. Early in the book, Winston has violent fantasies, both towards Goldstein and the Brotherhood during the 'Two-Minutes Hate', as well as towards 'the dark-haired woman', Julia. He experiences "beautiful hallucinations" where he "would flog her to death with a rubber truncheon. He would tie her naked to a stake and shoot her full of arrows like Saint Sebastian. He would ravish her and cut her throat at the moment of climax." (Orwell 17). There is certainly room to argue that both his hatred towards women and loyalists, as previously presented, is the result of his "sex gone sour" (Orwell 140), and the induced hysteria he experiences. To assume that Winston's hatred towards the Party has branched out towards hating women, as well as his sexuality, is hardly farfetched. The hysteria induced upon Winston may not have led to devotion, marching and appraisal of Big Brother, but it has left him in a state of immense frustration, anger, and paranoia. It has in other words created a hysteria opposite to what Julia suggests, as his hatred towards the Party is expanded. This allowed for this hatred to branch out through his mind, eradicating his sexuality, leaving him feeling completely alone, and increasing his paranoia and cautious nature. My suggestion is that this is how political orthodoxy is maintained through chastity, from the hysteria clouding and undermining the rational mind, increasing fear of detection, anger, and paranoia. It may, as Julia stated, in some cases cause true devotion and orthodoxy, however in other cases, such as Winston's, it creates this other type of hysteria. As this hysteria slowly deteriorate through his repetitive sexual encounters with Julia, we see the results of him reclaiming his sexual energy, through again feeling sexual desire and lust, as well as developing a physical connection to Julia.

### **Argument summarized**

To sum up my argument, the hysteria induced by this sexual manipulation does not lead directly to the "approval of the political status quo" (Sunstein 237), however it has in

Winston's case, put his mind in a state which renders *others* as approving the status quo, through paranoia and despair. Through applying this idea to the other members of the Party, one can see how this hysteria in many ways allows for a widespread appearance of the "approval of the political status quo" (Sunstein 237). If everyone thinks they are alone against the Party and everyone else is your enemy, this very much becomes the case. The internal effect may be more about accepting the political status quo, rather than approving it, as people may keep their distaste for the Party, but the result remains the same. My claim is that this idea is what Winston's mind is freed from through his relationship with Julia, as he slowly reclaims his mind, and finds a release for his sexual energy. His hysteria has set part of the foundation which allows for his indoctrination, as well as to keep it intact and unchallenged.

## Mutual Trust

### Introduction to Crick's arguments

Another argument to consider is that the Party's main goal is breaking *mutual trust*. British political theorist and political writer Bernard Crick, argues in '*Nineteen Eighty-Four: context and controversy*' that "Mutual trust," is "the very thing that a tyrant must smash is he is to perpetuate his rule successfully" (Crick 150). He claims; "mutual trust is of supreme importance to a civic culture, for political action is impossible without it" (Crick 150). Regarding the narrative of Winston and Julia, Crick states that "If the affair is not a love affair in a genuine sense, it is, however, exemplary of 'mutual trust' right up to the end when they are tortured." (Crick 151). He further points to a passage from O'Brien, "the interrogator, torturer of the Inner Party" (Crick 150), reading:

Already we are breaking down the habits of thought which have survived from before the Revolution. We have cut the links between child and parent, between man and man, and between man and woman. No one dares trust a wife or a child or a friend any longer. (Crick 150)

### **Considering the Party's goal**

To consider Crick's argument of mutual trust being necessary for a "tyrant to smash" (Crick 150), the Party's expressed goals become of importance. According to O'Brien of the Inner-Party, they seek to create "a world of fear and treachery and torment, a world of trampling and being trampled upon..." (Orwell 279), and one of the ways of achieving this is through leaving their citizens unable to trust each other. We can assume, then, that they intend to render the idea of collective revolt an impossibility, and resistance to be futile. We can also assume that they intend to project an image of complete loyalty and devotion amongst its citizens, and induce fear of being perceived as disloyal. Regarding sexuality as well, the absence of trust would render sexcrime a matter of life and death, as it poses a question of loyalty even within marriages. The result of this would be a complete isolation of the individual, and the turning of Party-members against each other, despite their own loyalties.

### **Considering Winston's desire for trust: through Katherine**

To consider Crick's argument within Winston's sexual narrative, his relationship with Katharine, his now separated wife, becomes significant. Through Winston's memories of his wedded life with his ex-wife Katherine, sex is presented as unbearable. Katherine, following the concept of goodsex, expresses great discomfort through their sexual acts, yet makes sure to endure this "once a week quite regularly, whenever it was not impossible" (Orwell 70) to fulfill her duty to the Party. Winston felt quite the opposite of affection from Katherine, as even his touch made her stiffen, and to embrace her felt "like embracing a wooden image." (Orwell 70). Katherine's devotion to the Party is, to Winston, seemingly complete and unquestionable. What he fails to realize, however, is that he, exactly as his wife, also expresses devotion and loyalty to the Party just like her, through presenting himself as a loyal Party-member. They are unable to develop mutual trust, and as a result, Katherine's motives are hidden from Winston, just as Winston's motives are hidden from Katharine. This relationship with Katherine, however, gave strength to Winston's desire for what he called, "a real love affair" (Orwell 71), which may, in fact, really have been a desire for a relationship built on trust.

### **Considering Winston's desire for trust: through the 'prole prostitute'**

If we consider another of Winston's sexual encounters, a similar image is drawn. Winston, as a result of his frustrating marriage, seeks out a prostitute from the "prole district". He confesses this three years later in his journal, and when describing her appearance, he writes:

The paint was plastered so thick on her face that it looked as though it might crack like a cardboard mask. There were streaks of white in her hair; but the truly dreadful detail was that her mouth had fallen a little open, revealing nothing except a cavernous blackness. She had no teeth at all (Orwell 72).

Through this passage it becomes clear that it was not physical attraction or sexual desire itself which led Winston to the prole prostitute, but it was rather his desire for a "real love-affair" (Orwell, 71) that pushed him to this encounter. The only specified attraction Winston feels toward the prostitute was her "young face, painted very thick" (Orwell, 66) with makeup. Regarding trust in this passage, it is plausible that a prole woman is for Winston considered at least somewhat trustworthy. The proles hold no loyalty to the Party, as opposed to Party women, whom Winston believes to be all fully devoted. To depict this further: we can look at Winston's idea that "consorting with a prostitute was forbidden, of course... but it was not a life-and-death matter" (Orwell 68), as the "true unforgivable crime was promiscuity between Party members" (Orwell 68). Winston assumed that "so long as it was furtive and joyless" (Orwell 68), it was of much lesser importance to the Party, however one could argue that this revolves more around the absence of trust in the relationship, rather than joyfulness.

### **Considering Winston's desire for trust: through Julia**

When considering Winston and Julia's relationship and its basis of mutual trust, it becomes clear that trust and truth become present visible themes throughout their narrative. When Winston and Julia are first able to meet outside of the Party's cameras and microphones, Winston tells her "I'm thirty-nine years old. I've got a wife that I can't get rid of. I've got varicose veins. I've got five false teeth." (Orwell 126), and when Julia asked him what he thought of her when she first reached out to him, he replied "I hated the sight of you... I wanted to rape you and then murder you afterwards. Two weeks ago I seriously thought of smashing your head in with a cobblestone..." (Orwell 127). Winston "did not feel



any temptation to tell lies to her.” (Orwell 127). Through these passages, it is safe to say that Winston presents a clear desire for a trust in relationship, reflecting a result of his deprivation of trustworthy people around him.

### **My argument summarized**

To summarize my argument, Winston’s discussed feeling of aloneness and isolation ties closely together with his deprivation of trust, and I argue it plays a big part in his indoctrination. If left feeling alone and powerless, even the most rebellious deem resistance to be futile, and this is the way the Party maintains its rule. Winston’s image of complete indoctrination is one of true love and appraisal towards the Party and Big Brother, which I argue, is false. My suggestion is that it is in fact he who is under indoctrination. My suggestion is that this indoctrination does not, however, include love or loyalty to the reigning power; it includes truly believing that one is alone, and that everyone else loves and praises the government, with mutual trust being an impossibility. I have through this thesis presented several aspects of Winston’s indoctrination, but what it all boils down to, is exactly the feeling of one’s helplessness, aloneness, and the futility of one’s resistance. One’s inner loyalties is irrelevant, as the only thing that matters is the expression of complete and unquestionable devotion and love towards the Party and Big Brother.

### **Conclusion**

Through this thesis I have presented how Winston presents us the true goal of the Party’s indoctrination of its members, and how through developing a sexual relationship with Julia, he is able to free himself from this. I have presented how before Winston met Julia, he felt completely alone and isolated in his hatred against the Party, and how he deemed almost everyone around him untrustworthy, possibly spying on him. His paranoia and fear of being captured by the Thought Police is reflected several times, particularly through his conviction that all Thought-criminals are detected and punished. His view on the futility of resistance is especially important, as this is an aspect that is key for the Party to maintain order and stop rebellion before the idea is even expressed. Through developing his sexual relationship with Julia, Winston develops trust, and reclaims his sexual energy. He changes completely, and is freed from all previously mentioned convincements. There are Thought-criminals among him,

uncaptured. He is not alone in his feelings against the Party and Big Brother. Most importantly, however, resistance is not impossible, as merely living a life of unorthodoxy undetected by the Party, is revolt, and serves to undermine the Party. It is certainly plausible, even likely, that there are many other aspects to consider regarding Winston's development, but I argue that it would not have been possible had it not been for him developing a sexual relationship built on trust, which happened to be with Julia. As Winston was under the conviction that all around him were indoctrinated, devoted and loyal supporters of the Party, I argue that this very thought itself is the desired outcome from the Party's policies. This very thought *is* the indoctrination. Through this belief, people are left in a state of total acceptance of the Party's policies, as they see no other alternatives than capture by the Thought Police, or death. Even if every Party-member truly despised the Party, they would still live and die under its reign if this belief is imposed on them, as it was on Winston until his relationship with Julia.

For further readings and studies on the topic, several works I have consulted are highly relevant to the topic. For further descriptions and contextualization on the hysteria induced by sexual deprivation, Christopher Hitchens' chapter: '*Why Orwell still matters*' in "*The Cambridge Companion to George Orwell*" discusses the possibility of sexual energy being channeled into appraisal and worship of a leader, such as Big Brother. For further depth regarding sexuality and 'the proles', Bernard Crick's "*Nineteen Eighty-Four: context and controversy*" can be found in the same book, and presents the humanism still standing among the proles and puts this into context with Orwell's own ideas of social and moral perspectives. On the notion of private memory and the sexual impulse breaking with obedience, Victor S. Pritchett's review of *Nineteen Eighty-Four* in "*Twentieth Century Interpretations of 1984*" is also highly relevant. Lionel Thrilling's review as well, "*Orwell on the Future*", presents in greater depth how the life of pleasure is destructive towards the totalitarian state, and can also be found in "*Twentieth Century Interpretations of 1984*". For further context on Orwell's background, Margery Sabin's "*The truths of experience: Orwell's nonfiction of the 1930s*" presents how Orwell's own experiences serve to contextualize his writings, and points to passages from both "*The Road to Wigan Pier*" and "*Down and Out in Paris and London*". For further relevant works, in Orwell's "*Essays*", "*Why I Write*" presents how his written work being against totalitarianism and for democratic socialism and is highly relevant on the topic of sexual manipulation and deprivation. Finally, a few honorable mentions: Blu Tirohl's

*“‘We are the dead...you are the dead.’ An examination of sexuality as a weapon of revolt in Orwell’s Nineteen Eighty-Four”, Aşkın Çelikkol’s “In the Place Where There is no Darkness”: Sexuality, Ideology and Space in George Orwell’s 1984”, and finally, Jeffrey Meyer’s “A Reader’s Guide to George Orwell”.*

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