George Orwell's Animal Farm: From Utopia to Dystopia

Relotić, Ida

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Ida Relotić

George Orwell's *Animal Farm*: from Utopia to Dystopia

Završni rad

Mentor: doc. dr. sc. Ljubica Matek

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Abstract

George Orwell's *Animal Farm* is an example of dystopian literature, a genre he is so famous for. As many other pieces of dystopian literature, his novella is also influenced by the teachings of Karl Marx and the creation of socialism. The novella also represents a satire on the Russian Revolution. This paper aims to show how a dystopia arises from what initially seems a noble idea for creating an ideally just (utopian) society. The original idea of a utopian society was born out of Old Major's dream and carried out after his death by farm animals and pigs as their leaders. Based on Old Major's vision of the golden future, the basic commandments of the future society are established, but they turn out to be short-lived. The problem of leadership emerges first as pigs start to abuse their position as leaders. The education of animals proves difficult, which makes them liable to manipulation by pigs. Fear, a typical mechanism of totalitarian societies, is used throughout the novella in order to prevent rebellion. The fight for power between two leaders enables the creation of the ultimate enemy and further manipulation which leads to the establishment of a totalitarian society. Commandments are broken one by one, and animals start trading with humans. They forsake their individuality and rationality and are unable to think for themselves because the definition of freedom is dictated by pigs. Alleged traitors are slaughtered by the pig government but animals are still unable to comprehend the seriousness of the situation they live in. Animals slowly become aware that the difference between humans and pigs is not as great as they once thought and when they are unable to differentiate them it becomes clear that their utopia has transformed into a dystopian society.

Keywords: utopia; dystopia; manipulation; fear; totalitarianism; education; freedom

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Introduction

Utopias and utopian societies are a very well-known phenomenon in literature and in real life. One of the writers who embodied the idea of utopia is George Orwell in his famous and controversial novel *Animal Farm*. Even though his work is an analogy for Marxist theory and a critique of human desire for power it still provides the reader with one of the possibilities of establishing a utopia, and what is more important for this paper, illustrates the factors in a utopian society that ultimately led to the creation of a dystopian society.

That being said, this paper will not focus on the political aspect of Orwell's *Animal Farm* and its relationship with the revolution of the proletariat and the Stalin's regime even though these connotations manifest themselves clearly throughout the novel, but will try to explain the reasons and the factors that were decisive in the transformation of an ideal utopian society to dystopia. For this reason this seminar will first bring forward Orwell's opinion about the utopian society in his novel *Animal Farm* with the explanation of theory of utopianism and a definition of dystopia. The next chapter will concentrate on Old Major's idea on creating a Utopia, and the beginning of the novel where the ground for further discussion was laid down. All subsequent chapters will be titled after the commandments which Old Major established in the first chapter of the book. Every chapter will bring forward the most important questions regarding the transformation of a utopian society in a totalitarian society. The main factors of that transformation will be introduced and explained in each chapter as an introduction to the deviation from the basic commandments of their society.

Those factors include fear the pigs are using to keep farm animals under control, and manipulation. Manipulation is the prevalent and most obvious motif in Orwell's novel because pigs manipulate other animals in order to indoctrinate and achieve ultimate control over them. The prevalence of fear and manipulation would not be possible without the lack of education of farm animals and their gulibility, so (a lack of) education will prove to be one of the most important reasons why animals were subjugated, manipulated, and prone to fear. This paper also focuses on dichotomy between pigs as protectors and human beings as tyrants and murderers in the eyes of farm animals which will result in the inability of animals to realize the extent of their suffering under the leadership of pigs. Also, the definition of freedom is controlled solely by the pigs disabling other animals to realize their situation in life.

After illustrating these main points and explaining the reasons which brought to the creation of dystopia in the mind of the reader, two final incidents will be explained: the first one is marked with the picture of pigs walking on their hind legs and carrying whips which made animals aware that the difference between animals and humans is not as great as they previously believed, and that their lives are not as different because the tyrant only changed shape, not its nature. The second one is marked with a picture of humans and pigs playing cards and the inability of animals to tell who is who, which finally enables animals to truly realize their position in society and the fact that their golden utopian society is nothing more than a totalitarian dystopia. Before concluding this paper, a question of a future revolution will be opened and explored.

The previously mentioned factors and situations serve as a corroboration of the thesis that utopian society, as imagined in *Animal Farm*, was not possible to begin with because of the mental subjugation of the animals who were not able to fight for their own opinions and their dreams because the power-thirsty pigs used their superior intellect to rule over the majority of animals. In the end, the paper argues that even if animals do rebel again, there will always be that one person or animal who craves power, and that one person would stop at nothing to get it.

1. George Orwell and Utopian Literature

Utopianism is usually referred to as "a form of a social theory which attempts to promote certain desired values and practices by presenting them in an ideal state or society" (Kumar). As opposed to the ideal of utopia as a perfect society, literature very often presents the reader with the creation of dystopian societies. Dystopia is defined as "an imagined place or state in which everything is unpleasant or bad, typically totalitarian or environmentally degraded one. The opposite of Utopia" (Akman 75-76). According to this definition, it can be said that Orwell's *Animal Farm* represents a dystopia.

Even though literary utopias are "a generally dull form of fiction" (Hawthorne 50) the fact that "dystopian literature's suasive aspect lies in its emphasis on generating a future version of the reader's current world for the purpose of encouraging an intervention in history" (McAlear 25) plays an enormous role in the interpretation of *Animal Farm* which, even though it has been published in 1954 still makes us "fear the world" it describes "in order to encourage us to re-describe our own world and make us aware of the trajectory our current descriptions place on us" (McAlear 26). This establishes *Animal Farm* as a relevant guide for self-reflection of every society that has existed or will exist in the future, including our own.

George Orwell is "the English author who is famous for his dystopian/critical style" (Akman 74) featured in his two prominent and controversial novels: *Animal Farm* and *1984* for which he is "justly remembered as the novelist who introduced the nightmarish society of thought police which required slavish obedience to Big Brother, promulgated newspeak, and manipulated the record of the of the past to control the present" (White 92). Propaganda, manipulation, and fear are also the main themes of his *Animal Farm* which was greatly influenced by the theory of Marxism which, in turn, served as "the main inspirational source for the majority of dystopian novels" (Akman 76). *Animal Farm* was, in fact, "designed to parody the betrayal of Socialist ideals by the Soviet regime" (Letemendia 127), and that parodic tone will be of utmost importance for this seminar because Orwell himself "intended it primarily as a satire on the Russian revolution" (Letemendia 135) while at the same time he did mean it "to have a wider application in so much that (he) meant that that kind of revolution (violent conspiratorial revolution, led by unconsciously power-hungry people) can only lead to a change of masters" (Letemendia 136-137). The wider application is the basis for this paper because even though *Animal Farm* is greatly influenced by the politics of Orwell's time, it can absolutely serve as a universal model of a utopian society transformed into a dystopian one due to specific (universal) factors. The analysis of Orwell's novel

will show that utopias are rarely realizable because of "the betrayal of liberty in the name of 'equality' and false fraternity of collectivism" (White 85) that the minority – in this case the pigs – was able to impose on the majority of farm animals.

2. *Animal Farm* – From Utopia to Dystopia

Animal Farm represents one model or type of utopian society very imaginatively created as a world where farm animals start a revolution to end the rule of a cruel and unrelenting farmer Jones. After establishing a new rule with pigs as leaders, the utopian society is, in their eyes, finally created, and they are able to enjoy the fruits of their hard labour and be content with their lives: "the animals were happy as they had never conceived it possible to be" (Orwell 20). Their utopia is defined by seven commandments they hold most important for the preservation of their society. As those commandments are broken one by one, and farm animals are still confident of the high quality of their lives, the perfect utopia melts before their eyes. However, they are unable to see it because they fear both the old regime and new leaders. In addition, they are not educated enough to be able to form their own opinions, and most importantly, their definition of freedom is severely distorted and not clearly defined which leads to the establishment of a totalitarian regime ruled over by the minority of privileged and educated pigs who have, as humans before them, centralized the power by using the above mentioned factors in order to rule-over the subjugated and helpless majority of farm animals.

The following chapters will explain the transition from utopia to dystopia by explaining the most important factors which the pigs used as tools for subjugating other animals. Each of the chapters represents one commandment being broken until even the oppressed animals are finally able to come to terms with their real position on the farm.

2.1. Old Major and the Idea of Utopia

Old Major is described at the very beginning of the novel: "He was twelve years old and had lately grown rather stout, but he was still majestic-looking pig, with wise and benevolence appearance" (Orwell 2-3). He is a true emissary of the idea of utopia and, being the most respected animal at the farm, their leader. Because of this, all animals could always "lose an hour's sleep in order to hear what he had to say" (Orwell 1). In one of his speeches Old Major announced that he had a dream which he wanted to share with all the animals. His dream was very much like that of Karl Marx at the time he wrote *Communist Manifesto* - noble, hopeful, and incredibly inspiring. Both of them had a dream about utopia, about a community "where people are relatively free and happy and where the main motive in life is not the pursuit of money or power" (Vaninskaya 91-92).

Old Major spoke passionately, and the animals listened. He stated that "no animal in England is free" (Orwell 4) declaring that a man is the reason for their suffering and they should "remove the Man from the scene, and the root cause of hunger and overwork is abolished forever" (Orwell 4), creating the idea that freedom means to be free from the rule of man. One of the core problems that will be discussed later on is presented in Old Major's speech for "Major's naïve idea of revolutionary change was as much to blame for the dictatorship which ensued" (Letemendia 137). At the time, the oppressed animals saw the revolution as the only chance to be free and to enjoy the fruits of their labour, because Major said that "the man is the only creature that consumes without producing" (Orwell 4). In the long run, that claim will prove untrue and will contribute to the subjugation of farm animals. In his speech Old Major establishes commandments which define the new utopian society he imagined for the animals of the Manor Farm:

> Whatever hoes upon two legs is an enemy. Whatever goes upon four legs, or has wings, is a friend. And remember also that in fighting against Man, we must not come to resemble him. Even when you have conquered him, do not adopt his vices. No animal must ever live in a house, or sleep in a bed, or wear clothes, or drink alcohol, or smoke tobacco, or touch money, or engage in trade. All the habits of man are evil. And above all, no animal must ever tyrannize over his own kind (…) no animal must ever kill any other animal. All animals are equal. (Orwell 7)

The commandments have a crucial role in establishing utopia and in the transformation of utopia into dystopia once the commandments were broken. At this point it is important to emphasize that underneath the creation of these rules as a basis of utopia free of Man lies the fact "even the wise Old Major does not predict in his identification of real enemy (which is) the power-hunger of the pigs" (Letemendia 133).

He finishes his glorious speech with the song *Beasts of England* which served as an eternal light for animals even in times when every light was extinguished: "Beasts of England, beasts of Ireland, /Beasts of every land and clime, /Hearken to my joyful tidings /Of the golden future time (…)" (Orwell 8). Even after Major dies in his sleep the idea of utopia still persists, but the leaders change. And then chaos ensues.

2.2. Leadership and Manipulation

This chapter will follow all the events that occurred from the establishment of utopian society and *Animal Farm* to the first open dereliction of one of the commandments. These events will include several factors that contributed to the disintegration of utopian society. The first problem which arises after Old Major's death is the problem of leadership, and Orwell in the simplest way comments that "the work of teaching and organizing fell naturally upon the pigs, who were generally recognized as being the cleverest of the animals" (Orwell 10). The pigs did succeed to organize other farm animals and to execute the rebellion, and according to the above mentioned definition of utopia everything was, indeed, perfect. Animals did live in the society they strived for and were genuinely happy and content with their state in the newly founded Animal Farm. Even though they worked hard, "their efforts were rewarded , for the harvest was even bigger success than they had hoped" (Orwell 19). Commandments were inscribed on the barn wall which gave animals the illusion that they now live in a just society where equality and liberty were finally accomplished by abolishing the rule of Man. What they did not realize was the fact that the new enemies of freedom and equality were those they looked up to: their fellow "comrades", and faithful leaders – the pigs. Because the pigs were actually intellectually superior beings animals have automatically accepted them as leaders and organizers without any suspicions what so ever.

Parallel can be drawn between the pigs and the main figures of Russian revolution. It is important to look at the personalities of the leaders in order to observe their influence on the masses and reasons for transfiguration of utopia. Napoleon was "a large, rather fierce-looking Berkshire boar, the only Berkshire on the farm, not much of a talker but with a reputation for getting his own way" (Orwell 10), and a character whose roots can be found in the historical figure of Joseph Stalin[1]. As Joseph Stalin was an opposition to Leon Trotsky, so was Snowball "quicker in speech and more inventive, but was not considered to have the same depth of character" (Orwell 10) an opposition to Napoleon. Two great leaders that represent a clear dichotomy of personalities: Napoleon as strong and very ambitious, and Snowball as educated.

It can be argued that the real deviation from utopia began when pigs asserted themselves as the leaders, but every revolution needs leaders who will connect and motivate people, and lead them into freedom. What comes after is the real danger. Will those leaders abuse the power or will they continue to serve and help the common people? Orwell's *Animal Farm* gives an example of

[1] The comparison of characters from *Animal Farm* to historical figures can be found in: Lamont, George L., *Animal Farm – Comparison of Characters to the Russian Revolution*, n.d., n.p., PDF file.

the first kind of leaders. The first real problem emerges when Snowball, as a more educated pig and one of the leaders, wants to start educating the other farm animals. It can be questioned whether his goals for educating others were pure or if he had a hidden agenda, but one fact stays the same: farm animals could not be educated. Orwell himself praised the working class, represented by animals in his novel, for their stoicism and hard work but "never for their intelligence or leadership" (Pearce 53), and he illustrated his claim in *Animal Farm*. In the description of the animals' response to education Orwell very precisely divides animals in classes that existed in the society of his time: first there is Muriel, the goat, representative of half-educated people who could read fairly well but did not think for themselves; dogs as representatives of "deducated but tricked communist supporters" (Lamont 2) who only wanted to read the commandments; Benjamin the donkey represents "sceptical people in Russia and outside Russia" (Lamont 3) who "could read as well as any pig, but never exercised his faculty". He stays passive and cryptic throughout the book. Next is one of the most lovable characters - Boxer the horse. He was a "decent working man, fired by enthusiasm for the egalitarian ideal, working overtime in the factories or on the land, willing to die to defend his country" (Premuž 4) but he was unable to read even though he tried and in the end "he decided to be content with the first four letters of the alphabet" (Orwell 23). With the example of Boxer Orwell illustrated the decay of a hard-working man whose uneducated mind potentially made him a victim of totalitarian regime without being aware of it. Mollie, the mare, refused to learn any letters except those that formed her name, and other animals on the farm were unable to even start reading. It can be concluded that animals were not educated enough and that the lack of education prevented them from forming their own opinions and voicing their thoughts even, as it will be explained in the upcoming chapters, when they started realizing the true nature of the society they live in. According to Letemendia "animals lack education and self-confidence in spite of the active role which most of them played in the first rebellion and, in the case of some, are naturally stupid" (129).

The second real problem concerns manipulation of the masses, and introduction of fear as a tool for controlling the majority. Manipulation officially starts with the disappearance of milk and apples. After the milk disappears, Napoleon says to other animals: "never mind the milk, comrades (…) that will be tended to" (Orwell 18), and it turns out that the milk is used solely for the wellbeing of pigs. A similar situation occurs with apples: "the animals had assumed as a matter of course that these would be shared equally" (Orwell 25) because they are all comrades and equal but it turns out that apples, too, are only to be devided among the pigs

Squealer, who "was a brilliant talker, and when he was arguing some difficult point he had a way of skipping from side to side and whisking his tail which was somehow very persuasive" (Orwell 10-11), served as a means to manipulate people by being some kind of a public relations person. He resembled "propaganda department of Lenin's government" (Lamont 2). As a spokesperson for the regime, he was sent to explain to the animals the reasons for unequal distribution of milk and apples: "Day and night we are watching over your welfare. It is for *your* sake that we drink that milk and eat those apples. Do you know what would happen if we pigs failed in our duty? Jones would come back" (Orwell 25). Here he brings forward three crucial factors: the manipulation enabled by the mental inferiority of farm animals, the animals' lack of awareness about the situation, and the fear of the old regime, used as another tool for subjugating the majority to the will of minority. It is important to note that Orwell himself finds this incident crucial because "failing to protest when the pigs kept the milk and apples for themselves, the other animals surrendered what power they might have had to pig leadership" (Letemendia 136).

Squealer's threat with the possiblility of Jones's return introduces the third factor that will grow and present itself more vividly throughout the book – fear. Mainly, this is the fear of the old regime. The most important dichotomous relationship, the one between Man and animals, was used as a tool to scare those who would have the audacity to question the deeds of pigs as leaders. Fear is a very intensive emotion "that plays a crucial role when individuals face choices under uncertainty involving catastrophic events, i.e. rare events where outcomes are associated with a huge disutility" (Chanel and Chichilnisky 3), and it was used in many instances throughout the book: "now if there was one thing that animals were completely certain of, it was that they did not want Jones back. When it was put to them in this light, they had no more to say. The importance of keeping the pigs in good health was all too obvious" (Orwell 26). It was precisely their inability to speak out for themselves what made them merely slaves who work for the leisure of their masters.

One more incident occurred before the first commandment was broken and it related to the fight for power between Snowball and Napoleon which resulted in creating an ultimate enemy that was blamed whenever something went wrong, whenever the masses needed to be manipulated more easily, and whenever the mistakes that pigs made had to be tactfully diverted. It also resulted in the transformation of the rule of minority to the rule of one, which made Animal Farm seem more like a totalitarian than utopian society. The difference between two leaders was visible from their first descriptions; Napoleon was a strong character while Snowball was more educated. Orwell wrote that of all controversies that arose between two leaders "none was so bitter as the

one that took place over the windmill" (Orwell 35). In short, Snowball started working on plans for building a windmill that would provide the farm with electricity and help the animals with their hard work so they would have to work only three days per week. Napoleon "on the other hand, argued that the great need of the moment was to increase food production, and that if they wasted time on the windmill they would all starve to death" (Orwell 37). While Orwell in *The Road To Wigan Pier* spoke against mechanization: "Mechanize the world as fully as it might be mechanized, and whichever way you turn there will be some machine cutting you off from the chance of working – that is, of living" (*Wigan Pier* 173), which could be seen as being in favour of Napoleon's view of the windmill, it becomes clear that Napoleon's intentions were, in fact, selfish. He did not want to prevent the negative influences that mechanization might bring to the creation of the utopian world, but to centralize the power and create the utopian land for himself. That became evident when all the animals finally sided with Snowball, so Napoleon used force to expel his competitor from the farm. He let out a sound and "nine enormous dogs wearing brass-studded collars came bounding into the barn" (Orwell 39), and chased Snowball from the farm.

This caused massive fear among the animals. In addition, they were in a complete state of dismay because they could not imagine who those dogs might be; as it turned out "they were the puppies whom Napoleon had taken away from their mother and reared privately" (Orwell 39). As such, they are a representation of a secret police used to dismantle enemies of the leading party and strike fear into unyielding masses. It was evident from the evidence above that Napoleon was simply biding his time and had long-term plans to centralize power. After proclaiming Snowball the enemy of the farm, he establishes a committee that would be presided by himself, and abolishes Sunday meetings of all animals. Once again, animals did not object, even though "several of them would have protested if they could have found the right arguments" (Orwell 40). Young porkers tried to voice their opinions but once again were silenced by the choir of sheep trained to bleat their ultimate commandment: "Two legs good, four legs bad" (Orwell 40), one of the diverting techniques Napoleon used to control the animals. In addition, Squealer argues for the need to listen to whatever Napolen days, concluding with the ultimate silencer: "Surely, comrades, you do not want Jones back?" (Orwell 41). Further on, "Squealer explained privately to other animals that Napoleon had never in reality been opposed to the windmill. On the contrary, it was he who advocated it in the beginning (…)" (Orwell 42). Not even uneducated animals could be deceived with that unrealistic speech but Squealer was so persuasive and the dogs were so ferocious that the animals accepted that explanation as the truth; Boxer even added another maxim to his repertoire:

"If comrade Napoleon says it, it must be right" (Orwell 41) pushing the extent to which the animals could be deceived.

Snowball is proclaimed as the ultimate enemy of the farm, and whenever something bad happens it is blamed on Snowball. The animals begin to feel that "Snowball [was] some kind of invisible influence, pervading the air about them and menacing them with all kinds of dangers" (Orwell 58). The pigs suggest that Snowball is in league with the enemy farm, and that he had been Jones's agent from the start. Animals did not believe it at first. All of them remembered Snowball's courage in the Battle of the Cowshed very clearly so "even Boxer, who seldom asked questions, was puzzled" (Orwell 58). Of course, Squealer "explains" in graphic detail Snowball's cowardice at the battle, adding: "I could show you this in his own writing, if you were able to read it" (Orwell 59) playing on animal's illiteracy in order to manipulate them. Even Boxer is not convinced at first, until Squealer explains that Napoleon says that Snowball was a traitor, and "Napoleon is always right". What is more, the pigs suggest that there are traitors and allies of Snowball's on the farm at that very moment, and they should keep they eyes open. Creating the atmosphere of fear and possible denunciation of "spies" is a typical mechanism of totalitarian societies, and, for example, in Orwell's *1984* even children denounce their own parents because they have been indoctrinated by the regime to trust the regime (and Big Brother) more than their own family.

This chapter ends with the proclamation that the windmill was going to be built after all. It was evident that cables and dynamos are necessary for the windmill, but: "how these were to be procured Snowball did not say" (Orwell 36-37). This incident foreshadowed the deviation from one of the commandments. It was proclaimed later on that "from now onwards Animal Farm would engage in trade with the neighbouring farms (…) in order to obtain certain materials which were urgently necessary" (Orwell 46-47), which caused uneasiness among the animals because they remembered the commandment that no animal should engage in trade, and that there would be no dealings with humans in their new utopian world. Squealer, the great manipulator, assured them no such commandment was ever written down, so they must have dreamt it, and "since it was certainly true that nothing of the kind existed in writing, the animals were satisfied that they had been mistaken" (Orwell 48). Once again, their inability to think for themselves and form their own opinions made them susceptible to the manipulation of the pigs which resulted in deviation from the first commandment, and laid the ground for further oppression and manipulation which will be discussed in the following chapters.

2.3. No Animal Shall Sleep in a Bed (with Sheets)

So far, the difficulties in creating a utopia became evident, and it might be argued that a dystopian society was already formed after the first commandment had been broken. It was then that Napoleon turned out to be a totalitarian leader who centralises all power; but the animals still believed to be living in a utopian world, because the enmity towards men made them blind to the threat that presented itself right before their eyes. For that reason, Animal Farm still has not become a full-blown dystopia. The second commandment in the book: "No Animal Shall Sleep in a Bed" and fourth on the list of commandments, was broken almost instantly after the first one. The first commandment has never really been written so Squealer had an easy task in challenging the animals' memories and manipulating their past knowledge. The second commandment, however, was inscribed on the barn in large letters, but Squealer was still able to manipulate the animals into blindly obeying Napoleon, which is truly sad and defeating.

The trade between humans and animals of the farm has been established and "every Monday Mr Whymper visited the farm as has been arranged" (Orwell 48), while the frightened animals looked on from the distance. They could, however, see Napoleon, on his four legs, giving orders to a human, to a Man they hated so much and it "roused their pride and partly reconciled them to a new arrangement" (Orwell 48). It remains unclear whether Napoleon let the animals see them so that they could become courageous enough and continue believing in his goodness and sacrifice, or the animals wanted so desperately to live in a better society that they drew hope from that image. In any case, their faith in utopia still persists, which is unfortunate for them because "they were mistaken on the deepest possible level: as the ideology was a lie (utopia) they were deprived of rationality" (Barwicka-Tylek 2).

Not long after it turns out that pigs had moved into the farmhouse, and "again the animals seemed to remember that a resolution against this had been passed in the early days" (Orwell 49), but Squealer manages to reassure them illustrating the mental limitations of the poor farm animals once again. Moreover, he tells them that "it was more suited to the dignity of the Leader" (Orwell 49), making it clear that the society moves far from a democratic ideal. Barwicka-Tylek's claim that to "combine ideology and total power of the state was to create political monsters" (1) proves to be correct, creating, in this case, a monster disguised as a protector.

Even though animals might be in certain cases simple-minded and easy to deceive they do, in all the crucial points in the novel, feel uneasiness when something changes for the worse, especially when commandments get broken because they intuitively sense that the changes made

are for the worse. When pigs start sleeping in beds that uneasiness grows but, once again, animals are tricked. Boxer dismisses it because "Napoleon is always right" (Orwell 49) but Clover, who "thought she remembered a definite ruling against beds" (Orwell 49), asked Muriel the goat to read the inscription on the barn: "No animal shall sleep in a bed *with sheets*" (Orwell 50). As it happens, whenever animals suspect a change, Squealer is there to "explain" the situation. He states that it indeed is necessary for pigs to sleep in beds because of all the brainwork they have to do, and they only sleep in blankets, not *sheets*. He finishes with the usual threat covered as a rhetorical question: "you would not have us too tired to carry out our duties? Surely none of you wishes to see Jones back?" (Orwell 50). The mention of the farmer leaves the animals unable to disagree with anything the pigs say, surrendering their power to the ruling class. Pigs continue using fear to control animals as a collective body because fear is one of the strongest emotions. In fact, the weaker the collective sense of security is "the bigger part of individual freedom we are willing to hand over to the government" (Barwicka-Tylek 7).

2.4. No animal shall kill (without cause)

The second commandment had been broken, and so far animals have been frightened, manipulated, subjugated mentally, but Orwell shows that things can always go downhill however bad they already seem.

The windmill was broken during a storm, but the accident was blamed on Snowball. Orwell's narrator, very sarcastically, comments: "Out of spite, the human beings pretended not to believe that it was Snowball who had destroyed the windmill: they said it had fallen down because the walls were too thin" (Orwell 54). The irony of this sentence lies in the fact that people were right, but the narrator presented it as if they said it out of spite. This sentence also points to the danger of the conviction that humans are bad, and pigs are good, as Letemendia noticed: "the greatest danger came from the reluctance of the oppressed creatures to believe in an alternative between porcine and human rule" (137).

Next, the reader is presented with a contrasting picture of the life of animals; in the beginning they were working, but they were happy in their labours because they knew that the society they lived in was just, and now "they were always cold, and usually hungry as well " (Orwell 54). Boxer, who was always working hard repeating his maxim "I will work harder" (Orwell 54), gave them hope, and they continued working, not stopping to think if the conditions

they lived in were in fact better than before Jones, but automatically assuming they were because they were free of Man.

Not only animals were manipulated, but also the outside, human world. When the food was short and scarce, Napoleon orders the bins to be filled with sand and only a small portion of the food on top. Mr Whymper is led through the barn to see that they had plenty of food so he "continued to report to the outside world that there was no food shortage on the Animal Farm" (Orwell 55). Furthermore, Napoleon is now openly hostile to animals. He is always in the farmhouse surrounded by his fierce dogs and "when he did emerge it was in ceremonial manner" (Orwell 56) which sets him further apart from other animals and puts him on a pedestal.

The question of freedom arises when the hens are ordered they "must surrender their eggs" (Orwell 56). At this point, the animals initiate a rebellion because what "they all want is freedom. However, in order to exploit the other animals, Napoleon starts conforming to the standard of Joneses" (Fonseka 9). So the order for the hens to give up their eggs at the time they were preparing themselves for sitting was, in their eyes, murder. Thus, "for the first time since the expulsion of Jones there was something resembling a rebellion" (Orwell 56), proving that there are limits to which the totalitarian regime is allowed to go. However uneducated animals may be and however easy it was to manipulate them, the idea of murdering their potential offspring triggered their primal instincts. Acording to Akman "freedom is one of the most romantic and ambiguous philosophical words on the world" (78), so the pigs are using this ambiguity to their advantage by defining freedom as being under the rule of them rather than under the rule of Man. Hen's rations are stopped and after five days nine hens have died. The regime masks their deaths, as all totalitarian regimes do, by giving false explanations of the causes. The pigs say that the hens have died of coccidiosis, and the trade with eggs continues as planned.

State-ordered murders continued when dogs lashed at the four pigs "as had protested when Napoleon abolished Sunday meetings" (Orwell 61). Immediately, the frightened pigs confess their crimes and admit they were in league with Snowball, and "when they had finished their confessions the dogs promptly tore their throats out" (Orwell 62). The regime establishes itself now as violent and murderous, despite the commandment that forbids killing. Pigs show that treachery would not be tolerated and thus prevent any kind of resistance and free thinking in the "utopian" land. To make things even more tragic, some other animals, afraid of the terrifying dogs, professed to some others minor misbehaviours and were slain on the spot. The animals felt the atrocity of Napoleon's deed because they remembered bloodshed in the old days of Joneses but "it

seemed to all of them that it was far worse now that it was happening among themselves" (Orwell 62). By breaking the commandment about killing, the pigs made it obvious that their perfect society was drastically changing. But the deluded animals still thought "that even as things were they were far better off than they had been in the days of Jones" (Orwell 64).

In order to justify the murders in the eyes of the animals who remembered that there was a rule against killing another animal, the pigs changed the inscription on the barn by modifying the commandment: "No animal shall kill any other animal *without cause*" (Orwell 66). The pigs have improved their manipulation so much, and animals were so gulible that it became easy to trick them into thinking whatever was necessary. The society they lived in at the time of the murders was indeed, to the outside observer, a dystopian totalitarian society, but to the animals, it was still a society without Man, which to them meant ideal.

2.5. Dystopia unmasked

The claim that a dystopian society was created after the first two commandments were broken is fully viable as is the fact that animals, through processes of constant manipulation and subjugation, could not understand that they lived in one. But soon, other incidents will occur which will make them realize the truth about Napoleon's system.

Taking into consideration "two legs good, four legs bad" maxim it could be said that animals' biggest pride was to be those who walked on four legs or had wings. This is another typical sentiment in totalitarian societies, as the people are made to believe that they are better than the rest of the world simply for being who they are (for example, for being of a particular nationality, belonging to a particular religion, and so on). "Years passed" (Orwell 92) and animals either vaguely remember the first promises of utopia or are too young to even know about them. In a way, it seems that the situation on the farm is better, and that animals have learned that their lives should be fulfilled with work and frugality. It seemed "as though the farm had grown richer without making the animals themselves richer – except, of course, for the pigs and dogs" (Orwell 93). Animals have basically surrendered themselves completely to the new regime and have put aside the dreams of glorious and free future. Still, their attitude remained the same as when the revolution was incited: "If they went hungry, it was not from feeding tyrannical human beings; if they worked hard, at least they worked for themselves. No creature among them went upon two legs. No creature called any other creature 'Master'. All animals were equal" (Orwell 95). But,

their strongest belief that made them obedient to the regime of the pigs as creatures that went on four legs was soon completely broken.

Squealer taught the sheep a new maxim: "four legs good, two legs better" (Orwell 97), which is followed by a terrifying scene: "It was a pig walking on his hind legs" (Orwell 96) and amplified with a description of Napoleon who "carried a whip in his trotter" (Orwell 96). That scene is one of the most crucial scenes in the novel because the most sacred laws of animals are completely broken by their alleged protectors. The scene of pigs on hind legs completey terrified the animals. The reality now becomes clear even to them – "the pigs have become oppressors, remade in the image of actual evil" (Sapkie 10); the distinction between their former oppressor Jones and their protector Napoleon disappears at last enabling the animals to see that the society in which they had lived before and the one which they helped create are one and the same. To top their amazement and terror, the sheep started bleating: "Four legs good, two legs better! (Orwell 97). Clover remembers that there is some mistake, so she asks Benjamin to read the commandments for her: "For once Benjamin consented to break his rule, and he read out to her what was written on the wall. There was nothing there now except a single commandment. It ran: ALL ANIMALS ARE EQUAL BUT SOME ANIMALS ARE MORE EQUAL THEN OTHERS" (Orwell 97). Clover realizes that this is not the world they have worked so hard for. Throughout the book, animals have "endured small indignities which bled into large horrors, all for the putative guarantee of a golden future, never attempting to speak until was too late" (Sapkie 11). Instead of living and dying for a just society, they have expelled one tyrant in order to be oppressed by another one from their own ranks.

Finally, the famous, symbolic card-playing scene reveals the absurd and horrifying reality. As animals gather in front of the windows they see that there is no difference between the former and current oppressor. They "looked from pig to man, and from man to pig, and from pig to man again: but already it was impossible to say which was which" (Orwell 102). In addition to being a harsh awakening to the reality as they finaly realized their fate and their position in society, the scene can also be seen as positive because "the final scene in the book, moreover, reveals the disillusionment of the working beasts with their porcine leaders, an essential step in the process of creating a new revolution" (Letemendia 129). Two questions remain unanswered: Will the animals, now that they are aware that the society they live in is a dystopia and that the difference between humans and pigs has vanished, be able to rebel once again? And if they rebel and end the tyranny of pigs and men alike, is the utopia that Old Major has dreamed about even possible? The novel illustrates the saddening fact about the corruptibility of human nature due to the desire for

power. There will always be those who crave power and even if some people suggest change out of good intentions, there will always be those who will abuse the opportunity to get to power and thus create another dystopian society.

Conclusion

The goal of this paper was to explain how the desire to create an utopian society becomes perverted because of the thirst and craving for power of a manipulating minority. Orwell's *Animal Farm* shows how the pigs used their superior intellect in order to rule over the majority of farm animals who were uneducated and and gullible, which ultimately led to a creation of another unfair, dystopian society.

The first factor that contributed to the perversion of utopia into dystopia was the mental incapacitation of the farm animals which led them to accept the pigs as leaders giving them an opportunity to create a society that will only resemble a utopia for all animals. Their lack of intelligence and manipulation is constantly taken advantage of by the mentally superior pigs in order to twist the minds and memories of other animals and oppress them. Being uneducated prevented the animals from voicing their opinions and to fight against the brutal regime of the pigs. They never questioned the basic dichotomy between pigs and humans as humans being evil, and pigs good because they walk on four legs, so clearly the animals' failed education opened a door for manipulation. Throughout the novel animals were manipulated to the point they were not able to realize that the society they once dreamed of and lived in for a short while was transforming into a nightmare.

One of the most efficient tools of manipulation used by pigs was fear, especially fear of the old regime and of farmer Jones. The animals were absorbed with fear which prevented them from seeing that the difference between the rule of Jones and rule of pigs was slowly disappearing. They have lost all of their individual freedom but were unable to realize it because they were blinded by the promise of a golden future and a better life. The murder of innocent animals should have been the straw that broke the camels' back, but because of constant fear, manipulation, an unclear definition of freedom, and the inability to speak their minds, they kept on obeying the selfish and immoral pigs. The end of the novel is very symbolic. It suggests that the transformation of pigs into humans had to be complete for the animals to realize what was going on. The blurring of difference between the former oppressor, Mr Jones, and the new one, Napoleon and the rest of the pigs, suggests that all totalitarian regimes are essentialy the same. It took for the pigs to start walking on two legs so that the rest of the animals could finally see the fact that they were living in a dystopian society. This also marks the final transformation of utopia to dystopia, because even if that was evident to the reader from the beginning of the novel, those whom it actually concerned were unaware of it until the very end. Orwell thus beautifully illustrates the degree of delusion and

gullability of people who obey totalitarian leaders, as well as the terrifying consequences of such regimes.

It seems that the novel's end raises a question of the possibility (or the necessity?) of a new revolution which both confirms the thesis of this seminar and gives hope for a better future. A better future might theoretically come if the animals rebel again, but the evidence presented in this seminar points into another direction. Even though they tried to create a just and fair utopian society where everyone would be free and have equal part in the fruits of their labour, there will always be one "pig", or one person who will crave power and use all kinds of schemes to rule over others so the circle of oppression will persist. In any case, this novel did provide the readers with an example of society from which they can learn and prevent the creation of yet another dystopia.

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