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**‘FOUR LEGS GOOD, TWO LEGS BETTER’: THE CHANGE OF UTOPIA  
TO DYSTOPIA IN GEORGE ORWELL’S *ANIMAL FARM***

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**ABSTRACT**

This research is an analysis of the allegorical plot of *Animal Farm* and its clever usage of anthropomorphism in the change from a peaceful farm to a tyrannical one. This paper indicates the major features of the change from a utopian farm to a dystopian one, such as the perpetually increasing amount of labour that each animal has to undertake, the obvious decrease of ration which the pigs use for trading otherwise, the disturbing intervention into animals' personal freedom and thought by the totalitarian pigs and many more accounts that further establish such change. The aim of this was to shed light on those distinct paths that may lead any society towards dystopia, lest any community may have already begun going down such paths, to alert them and reverberate the sounding alarm. At the beginning, this research dealt with an introduction to the background of the time and literary movement that was present during the process of writing *Animal Farm*, namely the rise of the Stalinist regime, and the surge of Utopian/Dystopian novels. The second chapter studies previous research written on the same topic as this one, the early events in *Animal Farm* and their effect on shaping the farm, and the significance of freedom within the farm. The third chapter consists of demonstrating the fundamental changes that contributed to the decline of the farm into its eventual dystopian nature, and a conclusion on the matter. The paper uses a textual and historical approaches in analyzing the texts of the novella.

**Keywords:** utopia, dystopia, orwell, labour, liberty, tyranny, commandment, censorship

## INTRODUCTION

To illuminate and better understand George Orwell's mindset and his stream of consciousness, this paper will first acknowledge the social and economical state of Russia at the time *Animal Farm* was written, as they were fundamental influencers on Orwell.

Although *Animal Farm* was published in 1945, it was actually written by Orwell in the summer of 1944, during a time when the Second World War was seemingly perpetuating. At the beginning of the Second World War, though not interfering as of yet, the Soviet Union was one of the most industrialised power-houses in the world. Under the reign of Joseph Stalin, a 'socialistic' society was built in which the peasant and proletarians were spending a miserable life always overshadowed by the threats of starvation and over-labour. The working class were but cogs in the ginormous machine of the hitherto mentioned industrialization system. "Economic policy and practice were dominated by that all-out drive to catch up and overtake the capitalist countries in level of production and technology, and above all in military might." (Davies et al., 1994). These plans were carried through by a higher class of party members receiving from the charismatic influence of Stalin's dictatorship scheme. The Soviet Union got involved in the Second World War first as an ally to Nazi Germany, when in cooperation they launched an invasion on eastern Poland. Though after Hitler declared an attack on the USSR in 1941, the Soviet Union sided with the United Kingdom, along with the United States who joined the war in December of 1941.

As Davies and his colleagues point out, the participation in war was a devastating experience for the USSR. Its territory was deeply invaded (Davies et al., 1994). The Soviet Union came out in major net loss both in terms of its population and wealth, "despite final victory, the Soviet economy, political development, and social and demographic processes were damaged and distorted for decades afterwards" (Davies et al., 1994). As the Nazi Germany army were in great numbers and a force to be reckoned with, the Allies could only produce more armaments and war supplies to counteract and suppress the invasive German battalion, which "under the Stalinist system, the low valuation of individual human beings resulted in loss of nearly 200000 men in each typical war-month, along with carelessly spending resources, all for 'the greater good' of the country" (Davies et al., 1994).

During the exhaustible war, the fundamental underlying foundation for providing resources such as fuel, food, clothes, ores and so on, was laying on the workforce of civilians, although "in 1941 it suffered catastrophic reverse and by 1942 it hit a new low ground" (Davies et al., 1994). After coming out victorious in their defense against the German, the civilian output began to recover, but "by 1945 it still fell far short of pre-war levels" (Davies et al., 1994). To outline the economic status of the Soviet Union during the years of

the Second World War and years after, the country was barely holding on above the abyss of total collapse, to say the least.

The social status of the people of Russia during the years of war and after it was in disarray. Some were under the illusion of the social realistic ideology that strived for a classless society, while others knew well about the meticulously planned programme of absolute dominion and totalitarianism by Stalin. Most men were sent to combat units of whom many were inexperienced with no prior training, the significant amount of loss in men can be conspicuously seen in the

aftermath of war when we observe provided data by Harrison and Bacon. The remainder of men with women worked arduously in collectivised farms.

### **LITERATURE REVIEW**

In the history of modern literature, novels have become one of the most important literary works. “The technique of modern literature is often involved in the rejection of intelligible or characterization in novels...” (Barzinji, 2012). The modern age is the age of interrogation, and as Barzinji (2012) describes it, modernism’s stress on freedom of expression, experimentation, radicalism, and primitivism disregards conventional expectations.

The Hero in the modern novel is one confusing character because of the difficult choices it has to make, “between capitalism and communism, science and religion, God and the atom bomb” (Earl, 2016). The two World Wars have given new insight on the human psyche, which carries into novels.

George Orwell, considered one of the best novelists, was remarkably creative in *Animal Farm* and was a great example and presenter of the themes of modern novels. Eric Arthur Blair, well known as George Orwell, was an English novelist, essayist, journalist, and critic. His work is characterised by social criticism, opposition to totalitarianism, and support of democratic socialism. “Throughout his active political life, George Orwell was a determined opponent of both the Soviet Union and International Communism” as pointed out by John Newsinger (1999). Orwell gave us a window to look through into his ideologies and beliefs through the clever construct of fictions, “it is possible to understand Orwell’s writings, both his fiction and non-fiction, through the framework of the socialist values that orient his perspective on the world; and in this way, it is also possible to grasp the relationships among philosophy, literature, and politics that are evidenced by his work.” (White, 2005). This hostility culminated first and foremost from his personal experience of Communist practice in Spain during the Civil War, it was subsequently reinforced by his continued concern with developments in the Soviet Union and with the activities of the Communist Party, with their allies in Britain. Orwell was known for his critical style, which has been

showcased prominently in two controversial novels: *1984* and *Animal Farm*. *1984* was published with the intention to rattle society and alert them of the threat of totalitarianism. “The chilling dystopia made a deep impression on readers, and his ideas entered mainstream culture in a way achieved by very few books” (Lowne, 2022).

*Animal Farm*, as Richard White puts it, “depicts the betrayal of liberty in the name of ‘equality’ and the false fraternity of collectivism that Stalin was able to impose” (White, 2005). In the book a group of barnyard animals’ overthrow and chase off their exploitative human master and set up an egalitarian society of their own. “Eventually the animals’ intelligent and power-loving leaders, the pigs, subvert the revolution and form a dictatorship whose bondage is even more oppressive and heartless than that of their former human masters” (Woodcock, 2022).

The idea of utopia is an ancient one, it is thought of to date all the way back to antiquity. However, the term was originally coined by Sir Thomas More in 1516. A fictional ‘utopian’ society is generally held to be one in which the people are good, to themselves and to each other, the land they live in is prosperous and safe. A society that is fair, compassionate, harmonious, tranquil and grateful.

Although, it is significant to notice that the word has been used in many different contexts which means that it has been applied and interpreted through many perspectives. As Fátima Vieira puts it, “its [utopia] meaning changed many times, and it has been adopted by authors and researchers from different fields of study, with divergent interests and conflicting aims”.

Utopia is an archetypal concept and is “the parent of many literary movements and has been used as a root word for coining many new ones, such as: “Dystopia, Eutopia, Anti-Utopia, Heterotopia, Ecotopia and hyper-utopia” (Vieira 3). Utopia as a literary movement “has been used to refer to a particular kind of narrative, which became known as utopian literature. Since this was a new and unique literary form, its novelty and grandioseness certainly justified the need for a neologism (the coinage of a new word)” (Vieira, 2022). To briefly peruse and describe the different context eras which ‘Utopia’ was used in, some of the great literary works related to the theme of utopia will be put forward in chronological order.

Beginning with a great Greek philosopher and writer, Plato. In his book ‘*The Republic*’, Plato explores the idea of ‘Justice’ through a method he entitled ‘dialectic’ which is revealed to the reader through the thoughts of fictional characters conversing on the topic. According to Plato’s mindset at the time, a utopian society is one in which everyone lives happily and justice is exercised as the overarching virtue.

Thomas More’s *Utopia* describes an island ruled by General Utopus through the stories told by a character named Raphael Hythloday. He portrays a nation whose main drive is rationality. The properties are owned by no one

and are free to be utilised, a great level of productivity, no sense of greediness and malice which results in destroying poverty and respect to every resident regardless of their class—if there is any class—. The society has little to no proclivity to war and immoral behaviour is reduced considerably.

Another instance of utopia is Francis Bacon's *New Atlantis*, in which a crew discover an island off-the-radar when their ship is blown off-course, Bensalem is an advanced place that has kept away from the outer world, its main point of interest is the house of Salomon, a place to acquire knowledge and advance it the fields of science and technology, agriculture, knowledge of causes, ultimately to expand the boundaries of human knowledge.

Leaping ahead to 1726, Jonathan Swift's *Gulliver's Travels* is an incredible account and keystone in English literature. Swift however is sceptical towards the idea of a perfect world as he implies through his novel that a utopian society neglects individual and prioritises the collective aim of a society, which in return could harm individuals but should be overlooked for the sake of a 'utopian' society.

Arriving at more familiar territories, Karl Marx and Friedrich Engels's *The Manifesto of the Communist Party* is considered by some commentators to allude and involve the idea of a utopian society, "Although they claimed their theories to be scientific, the truth is that both Marx and Engels's thought was clearly utopian, in that it pointed to the future and offered promising images of freedom, stability and happiness." (Vieira, 2010).

A different outlook on utopia is observed in the works of Herbert George Wells, commonly known as H. G. Wells. Wells is famously known for his science-fiction novels, a clear correlation can be seen between the world he masterfully composes in his stories and the concept of utopia. Wells inspects futuristic machinery and gadgets that would help to diminish the amount of work human beings would eventually have to do to live a comfortable life.

The idea of utopia in recent times is a vague concept, also the publication of utopian literature has diminished substantially. Consequently, as stated by Vieira (20) that the act of imagining, of creating what does not exist yet, is justified, on the one hand by the very disposition of man towards utopia and is aroused on the other hand, by his dissatisfaction with the circumstances in which he lives. In light of current issues and topics of discussion revolving around the actual practice of moving forward, with realism overshadowing modern thought, utopia is deemed insufficient to some as they simply ascribe it as fantasy. Though some "associate it with the idea of social betterment and acknowledge that Utopia has reshaped its nature by emphasising its pragmatic features" (Vieira, 2010).

Dystopia is defined as "an imagined place or state, usually one that is totalitarian or that has deteriorated environmentally, in which everything is unpleasant or bad. "The opposite of utopia" (Akman, 2015). The word dystopia

was created from the prefix 'dys' which means "bad" in Latin and utopia, so it's right to say that dystopia is a utopia going bad. The representation of capitalism, socialism, and communism, as well as the recognition of what was utopian in them, are topics enveloped by anti-utopia and dystopia. Dystopia is habitually connected with the words "violence," "slavery," and "collapse." "The spread of dread, panic, penury, and unfairness by a despotic government are common elements of dystopia, which causes tragedy and the malfunction of society after everything was perfect. George Orwell is considered one of the best novelists who showed the concept of dystopia, especially in his book *Animal Farm*. "The animals managed to subdue the farm after they accepted the idea of old major's to revolt against the farm owners and remove them from power" (Hasan, 2020). "After the animals won their victory, they immediately accepted some rules for all the animals on the farm, which they all obeyed. The Pigs (the smartest among them) aimed to take the power of the farm as they said that they were the leaders of the conflict against Mr. Jones. They gradually began to oppress, kill and slaughter animals under several justifications.". (Hasan, 2020). "It is understandable that totalitarianism has played a major role in the creation of this transformation (from utopia to dystopia) in *Animal Farm*, and these are the basic tenets of animalism in the outbreak of revolution" (Hasan *et al.*, 2020) "In *Animal Farm*, rather than mankind being perfected, George Orwell warns against humanity being distorted. He cites that Soviet Union as an illustration of the peril associated with oversimplified viewpoints that disregard the complexity of humanity. Every animal, including every human, has different objectives and capacities. Similar to *Animal Farm*, dystopia is all too likely when inequality is neglected (Menchhofer, 1990).

## **METHOD**

This paper uses an analytical and textual approaches to analyse the primary data which was taken from the novella, itself. It is a qualitative descriptive approach. It endeavours to differentiate between utopia and dystopia and to demonstrate the lives of the animals in the animal farm before and after the revolution. The traps that have been used by the pigs after the revolution in manipulating the animals has been presented in this paper. Data has been taken from novel and from the critical books as well research papers to show the differences that can be seen after the revolution.

## **FINDINGS AND DISCUSSIONS**

It is clear based on the animals at *Animal Farm*, Utopia is a place free from cruel people who kill, oppress, exploit and abuse for their own selfish needs. In Orwell's book, Old Major (respected by all animals and considered the wisest pig) dreamed of a utopian society, a society without humans,

injustice and cruelty, ruled by animals among themselves with fairness and equality, where no one discriminates between them. This was what all the animals in the farm aspired to. Old Major narrates the dream after he gathered them all and delivered a motivational speech.

"The major [SIC] condemns man's tyranny of animals with fervor, introduces a unified song containing visions of a future utopia without man, and presents a call to revolution" (Menchhofer, 1990).

Everyone was encouraged and motivated to turn against Mr. Jones and his aides to build their own society. The class-actions spurred by Old Major results in the overthrow of Mr. Jones. The Old Major picture a future for animals in which animals are not unfairly treated

by human being, but like many revolutions in history, this view of utopian society has been proven to be flawed.

According to Old Major, animals were never meant to resemble humans in any way, from performing routine tasks to adopting human morals and beliefs. "Also, remember that when you fight a man, you must not be like him. You must not kill any animal, sleep in your bed, clothe yourself, drink alcohol, smoke tobacco, touch money, or engage in business" (Orwell, 1945). "Their utopia is defined by the seven commandments they consider to be most important to the maintenance of their society. A perfect utopia melts before their eyes because they believe in a higher quality of life" (Relotić, 2015).

The commandments which culminated from the gist of Old Major's speech and wisdom to the animals "play a key role in the establishment of utopias" as pointed out by Ida Relotić (2015).

As further explained in the following section of this research, the formation of the commandments were not all in all bad, or at least, they were not initiated with malicious intent. "Animals did live in the society they strived for and were genuinely happy and content with their state in the newly founded Animal Farm" (Relotić, 2015).

Despite the fact that *Animal Farm* is mostly known for its depiction of totalitarianism by Napoleon, it should be noted that the actual beginnings after the overthrow of Jones were bright times and seemingly euphoric. It inaugurates with Old Major gathering the animals in order to read them his thoughts about a utopian farm which he dreamed of. "It was a dream of the earth as it will be when Man has vanished" (Orwell, 2015). This vision of a happier and essentially less exhausting farm can only be achieved through the means of rebellion as Old Major suggests, though he is unsure of the time in which the aforementioned rebellion will occur.

As Old Major continues his speech, readers can derive a rough version of what will eventually form the principles of Animalism which act as boundaries to keep a utopian farm intact. While acquainting the animals with his wisdom, Major says "remember always your duty of enmity towards Man and all his ways" (Orwell, 1945) which suggests that all activities Man takes

part in is inherently evil and wrong, which is why readers can deduce and correlate the commandments to be oppositions of habits of Man.

After the animals' successful retaliation against Mr. Jones, they freely enjoy the fields of Manor Farm and their winnings. As mentioned in the book, "...they settled down for the night and slept as they had never slept before" (Orwell, 1945) indicates a relief beyond just a simple requisite for sleep, relief that they are finally liberated.

After taking over the farm, the animals worked less in a much more efficient way, and reaped a great worth of hay in their summertime harvest. "...Every animal down to the humblest worked at turning the hay and gathering it" (Orwell, 1945).

During the entirety of summer, the animals reveled in the hard work they put in. Peace manifested itself over Manor Farm as Orwell writes, "no animal stole, complained or quarreled. The gruesome attitudes of the pre-liberation days were almost absent".

Animals have no freedom and have lived like slaves and have been exploited throughout their lives. From their point of view, as Old Major said in his speech to the animals, humans are the only obstacle in the way of achieving the freedom they seek. "Comrades, what kind of life do we live in? Let's take a frank look at our affairs: our life is too short. We live in difficulty and suffering. We are not allowed to do everything. Exploited at work, we live a miserable life until our last breath. When we are no longer needed, we will be slaughtered with extreme brutality! The animals of England do not know the meaning of freedom from birth to death! In fact, our lives at their worst embody the meaning of misery and slavery" (Orwell's *Animal Farm* 3).

After Old Major's effective speech, it left an everlasting ambition for retaliation in the animals. In addition to planning that was devised in secret mostly by the pigs, they decided to make a revolution to get their freedom, a rosy future, and a life free from humans. "For the first few minutes after the successful revolution, the animals were in a dazed and euphoric state, believing they had a rosy future. Mr. Jones had many tools for tormenting animals, and they threw some into the pond and some were burned. Their shouts rose and they rejoiced" (Orwell, 1945).

"At dawn the animals awoke, proud of their newfound freedom and the triumph of the rebellion." Because they were no longer under Jones' control and now they were their own supervisor. Readers can observe the expression of their exuberant heart when Orwell writes "They climbed onto the heights that dominated the panorama of the farm, and ran, leaped with glee, and threw themselves into the damp grass. They breathed in the fragrance of the earth, and they walked about the farm, looking at the ponds, the trees, and the fields, and they were very happy because they had all these riches" (13-14). This newly achieved freedom is a starting point for achieving their future potential as the only farm run solely by animals.



The following day “The animals had their breakfast, and then Snowball and Napoleon called them together again, ‘Comrades,’ said Snowball, ‘it is half-past six and we have a long day before us. Today we begin the hay harvest. But there is another matter that must be attended to first.’ The pigs now revealed that during the past three months they had taught themselves to read and write from an old spelling book which had belonged to Mr. Jones’s children, which had been thrown on the rubbish heap.” The ability to read and write seems impressive and harmless at first, however by the end of the book readers perceive that these skills are abused for the sake of coercion and oppression. “Napoleon sent for pots of black and white paint and led the way down to the five-barred gate that gave on to the main road.” The most likely reason for doing so is to convey a message to the human race that an Animal Farm is plausible. “Then Snowball (for it was Snowball who was best at writing) took a brush between the two knuckles of his trotter, changed the name of the farm from (MANOR FARM) to (ANIMAL FARM). This was to be the name of the farm from now onwards” (Orwell, 1945). At the end of the novella, Napoleon announces that the name ‘Animal Farm’ was only an illusion and the name of the farm is and always has been ‘Manor Farm’.

“After that, Napoleon and Snowball asked to bring a ladder, then climbed it and announced the new animalistic doctrine, which consists of seven commandments” (Orwell, 1945). These commandments were initially devised to maintain the fundamental principles of Animalism while also ensuring the maximum amount of freedom at the same time. However, as time passes by and Napoleon becomes corrupt, the commandments are altered to make leeway for manipulation and deceit. “The pigs rewrite all the commandments to back up their lies, promising a better life for all animals, but feeding them less and sending them to the fields to work harder” (Hasan *et al.*, 2020).

As Bloom puts it, “One of the most effective ways to illustrate the kind of dystopia that the animal farm is becoming is to juxtapose the originally ideal seven commandments (and their ongoing downward revision) with the reality of the pigs’ behavior.” (2009) alludes to the pigs’ heretical character as they disobey the law one by one, starting with robbing wholesome food for their own gluttony and progressing to lying in beds, acting like humans, and, finally, murdering other animals. “A notable imbalance in the distribution of language among the many animal classes is one aspect of this calamitous animal paradise. Language proficiency is directly correlated with the degree of power possessed by various species (Bloom, 2009).

“This difficult, but nevertheless bearable and hopeful farm situation is dramatized when, on Napoleon’s orders, after confessing a secret cooperation with Snowball, many animals are killed by his dogs, worsening” (Bloom, 2009). In the end, the animals discovered that their situation had become worse than before, as the pigs became cruel and more dictatorial than Mr.

Jones. All their pink dreams of obtaining freedom and a better life turned into a nightmare that they had to endure.

The preliminary purpose of the commandments is to bring order to the farm, as without them, the morality of an act or appropriateness of it is vague, which is why the pigs –who are considered the smartest animals in the farm– construct these very rigid principles. As the term “*Animalism*” suggests, the commandments are formed in a way that intrinsically demonstrates an animal’s spirit, which according to Old Major and the animals of Manor Farm, is an exact opposite of human beings’ behaviour.

The method which Napoleon uses to manipulate animals of the farm is to take advantage of the commandments by modifying them, and seldom have some animals known for sure that the commandments have been changed and do not serve the same purpose as Old Major imagined. Though these animals are helpless as they have no way to prove this fact, compliance is their only choice. Napoleon and the pigs are very clever in the usage of the commandments as a tool for persuasion since those words hold sentimental value in each animal towards their initial pure vision of a utopian farm run by animals only.

The first commandment that is broken is most likely “No animals shall sleep in bed” as it is considered a human luxury. When word breaks out that Napoleon has been sleeping in a bed inside the farm house, the pigs’ reasoning to counteract this deviation is by changing the commandment to “No animal shall sleep in a bed *with sheets*”, the animals believe the pigs and turn a blind eye on Napoleon’s misconduct. This utilisation of the commandments continues on and on, until at the end of the novella, the only remaining commandment is “All animals are equal, but some animals are more equal than others”. This sole commandment allows for the pigs to act out as a superior class over the other animals.

The distorted commandments at the end of the book paint a picture of how power corrupts, as the animals gaze through a window into the farmhouse, they realise that they observe no difference between the pigs and human beings, they have ultimately gone back to an age of slavery and punishment.

### **A Change from Utopia to Dystopia**

It is evident readers can classify *Animal Farm* as an anti-utopian piece of literature because of its obvious transmission from a wealthy and safe farm to a dismal totalitarian one, and a quick transmission at that. Orwell appeared to be against the idea of a perfect society where the hours of individual labour is diminished greatly, though he is for socialistic value and holds the opinion that only through socialism we could get close to a utopian society. “Clearly, Orwell’s socialism concerns human beings as they are now and not as they

should be at some future point of development. His thoughts about the future are not “utopian” in any excessive or impossible sense” (White, 2008).

Orwell reminds readers throughout the entire book that *Animal Farm* is always deteriorating into atrophy and decay rather of expanding and flourishing. Animals may be simple-minded at times, but they nevertheless feel anxious when anything goes wrong, especially when rules are broken, because they know deep down that the changes are not good (Relotić, 2015).

The following paragraphs will outline the essential indicators of this exact theme. One of the obvious signals that the farm is declining is the amount of labour all animals are obliged to commit to as a collective. At the early days of the liberated farm, although the animals had to get used to working out the jobs that human beings had run before, “Sometimes the work was hard; the implements had been designed for human beings and not for animals, and it was a great drawback that no animal was able to use any tool that involved standing on his hind legs” (Orwell, 1945). Despite this, the animals carried out their work diligently with the aim to yield more productive results than humans, and on top of that, to accomplish it in less time.

As seasons go by, the amount of labour becomes accumulative, every once in a while, Napoleon sends a command through Squealer for starting a new project or task, yet the normative work hours in a day are not decreased at all. However, they continued to obey orders, as Relotić (2015) points out “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”, the pigs took advantage of a rudimentary possession of life which is freedom, and used it as means to present an sufficient purpose for the extra labour they would undergo.

A difficult task is the process of building a windmill –which at first, Napoleon was clearly against– for the sake of advancing the farm, it is a tremendously arduous endeavour. “He [Napoleon] did not give any reason for having changed his mind, but merely warned the animals that this extra task would mean very hard work; it might even be necessary to reduce their rations” (Orwell’s *Animal Farm* 37-38). Even though the pre-planning of the building was all set, the 2-year project proves to be immensely taxing on the animals, both physically and mentally.

Eventually, the labour of animals at the farm is industrialised when Napoleon agrees to contracts with humans to trade the hens’ eggs and an amount of the crops in return for money, which is an act only human beings deal in at the first place, though Squealer condones it by assuring the animals that the resolution against engaging in trade had never passed. Furthermore, the daily ration is diminished every so often, and Squealer is always present to think up an excuse and induce the other animals with the illusory hope of a utopian future.

One animal who represents loyalty and rigorous labour in particular is Boxer, a strong muscular horse. His motto resembles his character very well, “I will work harder” and “Napoleon is always right!”. Boxer always pushes himself to the limits, he works extra hours even when not needed, and whatever Napoleon orders, passes. Even in times of obvious evil and lack of empathy, he sides with Napoleon, such as when some of the animals are slain, Boxer declares that “It must be due to some fault in ourselves. The solution, as I see it, is to work harder. From now onwards I shall get up a full hour earlier in the mornings” (Orwell’s *Animal Farm* 56). Though like every other animal at the farm, Boxer is exploited for what he best performs at, his relentless will to exert most out of his physical abilities. Readers are bewildered when the pigs show no sympathy or affection towards Boxer—who has never shown any sign of deviation and always advocated for Napoleon—when he is weak and injured, instead they send him off to an abattoir and probably sell his hide and meat afterwards. When they take Boxer away in a slaughterhouse’s van, “A cry of horror burst from all the animals. At this moment the man on the box whipped up his horses and the van moved out of the yard at a smart trot.” (Orwell’s *Animal Farm* 80). Excessive labour is what killed Boxer, which was a result of Napoleon’s devilish plan, a totalitarian farm.

A second crucial red flag is the change from a peaceful and safe farm to a murderous and strict one, reigned by terror. One of the hardships that went away with Jones’s expulsion was his cruelty and carelessness towards the animals, they were beaten with whips and misbehaved against all the time. For a good amount of days in the newly freed farm, all animals were assured of their safety, they no longer had to be constantly aware of showing any deviation from Jones’s rigid commands, and no savagery was witnessed, which was a common scene in their pre-revolution days.

Like all other basic decent characteristics, the benign and diplomatic nature of the farm is tainted by the pigs. They start developing new rules and guidelines for all the other animals, which essentially requires them to relearn compliance and conformity.

The real horror that strikes the animals at the farm is when blood of their comrades is shed in such an inconsiderate manner, and often in vain. How can animals be so callous towards their own kind? They had always thought betrayal and treachery were features of human beings. Especially since one of the commandments was dedicated to anti-violence and the prohibition of killing other animals. “They [the animals that confessed] were all slain on the spot. And so the tale of confessions and executions went on, until there was a pile of corpses lying before Napoleon’s feet and the air was heavy with the smell of blood. Which had been unknown there since the expulsion of Jones” (Orwell’s *Animal Farm* 55).

Third adversity is that the animals had to endure the farm’s ever-decreasing amount of ration. “In chapter 6 all extra work is voluntary, but

animals who refuse to do it lose half their rations; in chapter 9 Squealer announces a 'readjustment' of rations, instead of the more accurate term 'reduction' which is what the pigs actually intended from the start" (Bloom 31).

The production aspect of food was actually fine, however the pigs would lie and secretly preserve a good amount of it either for their own consumption or to sell it off to outsiders. The animals would also be threatened by Napoleon of the possibility of reducing their ration if they didn't comply. "In August Napoleon announced that there would be work on Sunday afternoons as well. This work was strictly voluntary, but any animal who absented himself from it would have his rations reduced by half" (Orwell's *Animal Farm* 39).

Fourth, the freedom of the animals is continually narrowed down, even though it is considered a virtue to follow when mentioned in the animals' anthem, Beasts of England, "*All must toil for freedom's sake*" (Orwell's *Animal Farm* 8). With the addition of each new rule and obligatory attendance to a gathering or Sunday meeting, the animals are ripped from privacy and time for self-reflection. Most of them are overworked during the day, which leaves them with no remaining energy to pursue hobbies or for formulating new theories and ideas.

The animals of the farm are persistently reminded that they are free, and in the old days in Jones's farm, they were slaves. Here, a false illusion is made by playing with the term 'freedom' when it is used for a different sense, "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" (Relotić, 2015). True freedom is the presence of independency of being able to express one's thoughts and opinions freely, though that does not turn out to be true at all, when some of the animals admit their treason and are punished for it by death, "These scenes of terror and slaughter were not what they had looked forward to". (Orwell's *Animal Farm* 57).

Lastly, the constant evolution of the pigs becoming men. This is considered a change to Dystopia because of how the book portrays human beings as inherently evil. "Never to have any dealings with human beings, never to engage in trade, never to make use of money – had not these been among the earliest resolutions passed at that first triumphant meeting after Jones was expelled" (Orwell's *Animal Farm* 41-42).

Near the last chapters of the book, Napoleon is being treated as a leader and takes up the farmhouse to lodge in, practises licentiousness and lives a debaucherous life. "In spite of their great intellectual gifts, the pigs are ultimately the most absurd of all the farm animals, for they are attempting to assume a human identity which cannot belong to them" (Bloom, 2009). Also, class systems are introduced and the pigs are deemed superior to other animals of the farm, special apparatus and education is to be supplied only for

the pigs and respective mannerism should be followed whenever crossing a pig at the farm. Harold Bloom suggests that the ending of the novella isn't necessarily a negative one in terms of this change in the pigs' behaviour and appearance, "But, as Orwell himself pointed out, the book does not end on a totally pessimistic note. For in the recognition that pigs and men are identical lies the spark of knowledge that can lead to liberatory action" (Bloom, 2009).

Another example of the pigs using human dishonesty occurs when the windmill breaks down. The pigs take advantage of the situation to lower morale, and in an effort to increase their animosity towards Snowball, they place the blame on him for engaging in such a devious and detestable deed. "Comrades, do you know who is to blame for this?" Napoleon muttered to his companions. Are you familiar with the adversary that invaded us at night and destroyed our windmill? "Snowball has done this thing!" he exclaimed with a thunderous voice. This traitor has sneaked in here at night and wrecked our work of almost a year out of pure malice, believing that it will advance our objectives and exact revenge on him for his humiliating expulsion (Orwell, *Animal Farm* 46).

The novelty of being able to read and write falls into the hands of pigs and to an extent to some few other animals such as Muriel the goat and Benjamin the donkey. The remainder of animals are illiterate and face difficulty trying to express their opinions at times, such as when trying to form a reasonable argument against an unfair act of Napoleon. The radical effect of this disadvantage can be noticed in the sheep, not only do they not speak their own thoughts, they tend to subconsciously repeat whatever is fed to them.

Naturally, the pigs take advantage of the sheep's ignorance throughout the story. The sheep are a symbol for the majority of people on the farm who are illiterate, basic, and naive in society. They were easily influenced by the media, religion, and authority (Hasan, 2020). Their excessively long repeat sessions are initially seen as a harmless behavior over which they have little control. The sheep had recently taken to bleating "Four legs good, two legs bad" both in and out of season, and they frequently interrupted the Meeting with this. However, as matters become more serious throughout the farm, their interruption at crucial times gets annoying and serves as a blockade to freedom of speech. Observations revealed that they were particularly liable to break into 'Four legs good, two legs bad' at crucial moments in Snowball's speeches" (Orwell's *Animal Farm* 31), especially when their loud bleats are an alert to finalise a gathering.

During Napoleon's dictatorship, the epitome of the ordinary animals' shortcoming is their intellect and ability to reason. This leads back to Old Major's words when he told the animals not to let any arguments sway or deceive them from their pure vision of what the farm could be, "The animals will confront those who will try to persuade them of things that are not true in order to push an agenda that is not in their best interest," according to Bloom

95. This underscores the major's warnings to let no "argument" lead them astray and not to listen when "they" say that humans and animals share a common interest. Undoubtedly, intellect—the necessary ability for common animals to devise a complex plan in concert with a spirit of unwavering bravery—is the sole means of breaking free from the chains of authoritarianism.

The ordinary animals' inexperience in the practice of argumentation and critical thinking is faced with Squealer, a cunning and persuasive pig, probably the most intelligent animal in Manor Farm. "He 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. The others said of Squealer that he could turn black into white" (Orwell's *Animal Farm* 10). Squealer takes advantage of the unintelligible animals through potent and convincing monologues. "Squealer is the best game player; in him we see nothing but convoluted words. Like Major, he can project his own mental linguistic images onto the minds of the underprivileged or onto the fabric of reality itself" (Bloom, 2009). He usually does not allow room for thinking, as he appears to animals' moments after an awful news breaks out, he spontaneously comes up with efficacious reasons and represents their horrendous acts as selfless sacrifices for the sake of the greater good.

## CONCLUSIONS

George Orwell, coming from a background of hatred towards injustice and needless harm, presents a story of how such negativities are born into this world in *Animal Farm*. One of his main arguments is that absolute power corrupts the leader, essentially forming a totalitarian society; he demonstrates his argument through the playful language and characteristics of a variety of animals.

As an anti-utopian writer, Orwell clearly rejects the notion of a perfect society, but he also refuses to let a society decay into dystopia. He invites readers to acknowledge the reality of our human condition as a living organism in society and to act out the best of our possibilities to get close to – although unachievable– utopian society.

There are many noticeable landmarks of change from utopia to dystopia throughout reading *Animal Farm*. Such as, the constant reduction of the amount of ration animals at the farm receive, whether the cause being to get more control over their lives or to gain capital. The change from a peaceful equal farm where every animal is treated fairly and is classless to a strict and horror-stricken farm in which the ordinary animals are monitored by the upper-class pigs. Or the increase in onerous labour throughout the seasons to increase the production rate of the farm.

*Animal Farm* is an alert and constant reminder of the looming decline towards dystopia. Readers are not to be fooled by the simplistic and ironical

situations in the novella, each prominent character and each new order by Napoleon carries with itself a meaning beyond the literal words themselves and represent an era of human history either long gone in the past or yet to come.

To the extent of this research's understanding, the overarching aim of *Animal Farm* is the advocacy for basic human decency, ethical dignity and critical thinking. Which will all together rescue human beings under the hands of human evil.

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