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Power, Corruption, And Dystopia in George Orwell's Animal Farm: A Marxist Reading

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ABSTRACT: The present paper will analyze the theme of power, corruption, and dystopia in George Orwell's *Animal Farm* in terms of Marxist critical approach. The paper will discuss how Orwell uses the dystopian to criticize how revolutionary ideals were corrupted and how a new order of authoritarianism was created. The political allegory of the Russian Revolution and the coming of totalitarianism in Russia, the analysis illustrates how political power is gradually concentrated in the hands of the pigs to lead to social inequality, manipulation of ideologies and oppression of freedom. On the basis of major Marxist principles that include the class struggle, ideological domination, and false consciousness, the paper will be used to unveil that, the revolutionary movements can be used to recreate new forms of oppression as soon as power is centralized. The paper also brings out the use of propaganda, language twist and reorganization of social order in creating dystopian political order through close textual analysis. Finally, the paper states that Animal Farm is still a strong protest against authoritarianism and an unforgettable lesson against the degradation of the ideals of political ideals by the regimes of absolute power.

KEYWORDS: *Animal Farm*, George Orwell, dystopia, Marxist criticism, political power, ideology, totalitarianism.

1. INTRODUCTION

Dystopian literature is a strong tool that has been used by writers to criticize political structures, expose social evils, and alert people on the evils of dictatorship. Through portraying the situations of oppression, ideological repression, and limited freedom, dystopian stories provide a critical insight into the outcomes of unregulated political authority. According to Booker (1994), dystopian fiction can very well be viewed as the commentary of the political nature exposing the process by which the dominant groups keep dominating the marginalized groups. George Orwell is one of the most potent authors of this literary tradition who applied fiction to investigate the interconnection of power, ideology, and social domination.

Animal Farm by George Orwell (1945) is commonly considered as one of the most important political allegories of the twentieth century literature. The novel is composed after the Russian Revolution and the emergence of the totalitarianism of Stalinism and tells the audience about the rebellion of farm animals against their human master as a sign of equality and justice. Despite the fact that the initial idea of the rebellion is the creation of the society based on fairness and collective ownership, power slowly gets concentrated in the hands of the pigs, who turn the revolution movement into another order of domination.

The allegorical character of the *Animal farm* gives Orwell an opportunity to ask general questions about the issues of power and class relations. According to the Marxist approach, the novel is the example of how the revolution can be hijacked by a new ruling elite that plays with ideology to keep the reign. The Marxist theory underlines that the concept of the struggle of classes is important and that social structures are influenced by the battles between exploiters and expropriated in the system (Marx and Engels, 1848/2000). The pigs in *Animal Farm* slowly take over the resources and decision-making processes in the farm becoming the dominant classes as other animals are relegated to the background and exploited.

The manipulation of language and ideology by the ruling pigs is one of the most eloquent expressions of this change. The personality of Squealer as the propagandist of the regime constantly distorts the truth to allow the leadership to gain more privileges. As an example, even the best-known version of the central commandment of the farm, which states that "All animals are equal, but some animals are more equal than others" (Orwell, 1945, p. 112) allows seeing the final breakdown of the revolutionary promise of equality. This contradictory remark is an example of how a language can be a weapon of the ideology and allow the ruling elite to justify the inequality and preserve the illusion of justice.

Besides being a political allegory, *Animal Farm* shares most of the hallmarks of dystopian literature. The main characteristics of dystopian societies include the centralized power, monitoring, silencing of opposition, and control over the manipulation of truth (Claeys, 2017). As the story develops, the farm is becoming more and more like a dystopian society where the animals are deprived of their free will and they are now under the whims and fancies of Napoleon and the pigs. The gradual change of the farm turning

into a revolutionary community and then turning into an oppressive political regime depicts the message that Orwell was giving, as to the risks of totalitarianism and the frailty of democratic principles.

In spite of the considerable academic literature on *Animal Farm*, a good part of the work done has centered on the historical allegory or its commentary on the communism of the Soviet Union. Although these interpretations are still significant, not so many studies were done to examine how dystopian and the Marxist theory intersect in explaining how revolutionary power can corrode itself in the novel. By analyzing how dystopian formations are created through the manipulation of the class ideology, we may gain a better insight into the overall critique that Orwell makes about political power.

Through analyzing the processes by which the revolutionary ideas are reshaped into a weapon of domination, the study will prove how Orwell shows how political movements are being corrupted by ideological means. By carefully reading the text, the paper will point out how the novel has shown how the social order has evolved into a dystopian society, where there exists a hierarchical structure between classes, propaganda, and the gradual eating away of equality.

1.1 Statement of the Problem

Even though Orwell's *Animal Farm* has been extensively examined as a political allegory of the Russian Revolution, and a critique of Soviet totalitarianism, these interpretations tend to underestimate the overall interaction between dystopian forms and class ideology in the story. The way the farm is turned into a strict hierarchy after being a revolutionary community built on the principle of equality reflects a more profound observation into the way the revolutionary movements can become oppressive when political power is concentrated in the hands of a ruling elite.

According to Marxist view, the novel can show the centralization of power coupled with legitimizing power by using ideological manipulations. The pigs slowly seize control of resources, political power, and even symbolic language on the farm and create a strong group who uphold power by propaganda and manipulation of collective memory. The ideas of the ruling class are usually mirrored in the all-dominant ideas in any society as Marx and Engels (1848/2000) put it.

Meanwhile, the appearance of the dystopian state on the farm points to the threat of ideological perversion in the revolutionary movements. This oppression of dissent, and manipulation of language and the washing away of equality, slowly turn the farm into a totalitarian political regime that is similar to the regime it was intended to topple. Although the political symbolism involved in the novel has been widely studied, little has been done to investigate the intersection of dystopian mechanisms with Marxism ideas on class domination and ideological control. This paper thus fills this gap by expounding on how Orwell builds up an order of dystopia by playing around with power and ideology.

1.2 Research Questions

In order to examine the connection between power, corruption, and dystopia in the *Animal Farm,* the present paper aims to find the answers to the following research questions:

1. What is the way in which George Orwell represents the appearance of dystopian structures in Animal Farm?
2. What does the novel mean by being an illustration of how revolutionary ideas are perverted by the concentration of political power?
3. What do the Marxist theory tell us about the issue of the hierarchy of classes and the manipulation of ideas portrayed in the story?
4. In what ways does language and propaganda manipulation help to achieve a dystopian social order on the farm?

1.3 Purpose of the Study

This paper mainly aims at examining the connection between power, corruption and dystopia in the *Animal farm* by George Orwell using a Marxist critical lens. Through the development of the storytelling of the political organization of the farm, the research will attempt to unveil how the revolutionary ideas of equality and communalized ownership are slowly transformed into the system of authoritarian control.

Based on close textual analysis, the study explores how the ruling pigs congeal power, distort ideology, and develop a system of hierarchy that shows a reflection of the structures of oppression under the old regime. Using some of the central ideas of the Marxist theory, as a struggle between classes, means of ideological control, and misuse of power, the paper aims at providing evidence of the way in which Orwell reveals the frailty of political revolutions to corruption and abuse of power.

Moreover, the paper will seek to point out dystopian elements of the story, especially the oppression of liberty, distortion of truth, and development of a strict principle of the division of labor. Through the empirical research of these aspects on a Marxist context, the study is valuable in the development of the further significance of the Orwell's version of totalitarian rule and the relative persistence of the *Animal Farm* in the modern discourse of political authority and the psychics of ideology.

1.4 Significance of the Study

This work is important since it has tried to present a multifaceted reading of *Animal Farm* that incorporates dystopian criticism and Marxism interpretation of literature. Although the novel has so often been read as a historical allegory of the Russian Revolution, a more comprehensive approach to the process of creating and sustaining power relations can be achieved by viewing it through the

prism of the dystopian theory and the Marxist criticism.

This study can add to the general discourse in literary and cultural studies on how power may be portrayed in political fiction by concentrating on the how ideology and class domination relate to political corruption. The importance of the dystopian literature as the critical means of exploring the risks of the authoritarian control and the manipulation of common consciousness is also highlighted in the study.

Additionally, the discussion shows that Orwell narrative is still relevant in the modern socio-political settings where the problem of propaganda, ideological repression, and political inequality remain extremely topical. In this way, the paper highlights the long-term relevance of *Animal Farm* as both a piece of literature and a political satire warning of the corruption of revolutionary principles.

1.5 Methodology

This paper uses a qualitative approach, which will involve textual and critical analysis in exploring the theme of power, corruption, and dystopia in George Orwell's *Animal Farm*. The qualitative analysis of literary materials is especially suitable to be applied in this research since it provides a possibility to closely interpret thematic, ideological, and narrative levels in the text. It is based on the close reading of the selected excerpts of the novel to determine the ways Orwell is creating a dystopian social order and criticizes the perversion of the revolutionary ideals.

The analysis is mainly informed by Marxist literary theory which deals in the class relations, domination by the ideology and political power relations. According to Marxist criticism, literary text tends to mirror the socio-economic formations and power dynamics of the societies that they are created (Eagleton, 2011). It is through this that the novel can be viewed as a symbolic portrayal of the idea of class struggle and how revolution movements can be transformed into rank regulatory structures.

Moreover, the paper relies on some of the major ideas of dystopian literature, especially the authoritarian power, manipulation of ideologies, and denying people the freedom of choice. As Claeys (2017) remarks, a common feature of dystopian stories is that the ruling elites prevent the end of their rule with the help of propaganda and falsifying the truth. All these factors are revealed in the *Animal Farm* where the pigs distort the language, rewrite the history and change the Seven Commandments to justify their power.

The methodological approach thus would be a mixture of close textual analysis as well as theoretical interpretation with a view of studying how Orwell lays bare the vulnerability of the revolutionary movements to corruption and how revolutions lead to authoritarian political structures. Combining the Marxist theory with the dystopian criticism, the study has offered a holistic approach on the political and the ideological aspects of the novel.

1.6 Structure of the Study

This paper is divided into a number of sections. The introduction contains the background of the research, the problem, and objectives. The literature review explains the literature written in the past on *Animal Farm*, dystopian literature and Marxist criticism. The theoretical framework presents the most important ideas of the Marxist literary theory and dystopian studies. The analysis part discusses how the revolutionary ideals are corrupted, how the class hierarchy has come up, and how the ideology has been manipulated in the novel. The study is summed up with the key findings and the general meaning of the critique Orwell gave of the authoritarian power.

2. LITERATURE REVIEW

Since the time it was published in 1945, *Animal Farm* by George Orwell has received a lot of academic interest because it is highly symbolic and criticizes the authoritarian regime. The novel has been viewed in different theoretical approaches such as the historical, political, ideological and literary approaches by critics. Most of the studies are interested in allegorical depiction of the Russian Revolution, whereas there is another group of studies that are more interested in its general criticism of power structures, influence of ideologies, and how revolutionary ideals are corrupted.

2.1 Political Allegory and Historical Interpretations of Animal Farm.

Most researchers showcase the *Animal Farm* as a political allegory of the Russian Revolution and the emergence of the totalitarian government of Stalinism. According to Rodden (1999), the story by Orwell is symbolically used to explain how the ideas of revolution can easily turn into dictatorship. Events and characters of the novel bear a lot of parallels to events and people in the Soviet Union, as Napoleon is often seen as an allegory of Joseph Stalin and Snowball as an analog of Leon Trotsky.

In the same vein, Meyers (2000) poses that Orwell reveals the way in which revolutionary leaders can turn back on their original principles when the power is concentrated. The fact that the pigs are gradually turned into tyrannical masters, indicates the risk that revolutionary discourse can be applied to predict new dictatorships. Nevertheless, by dwelling on the allegory of history, it can be argued that the wider implications of Orwell critique are restricted, as dystopia literary works tend to deal with such common issues of power, ideology, and social control (Booker, 1994).

2.2 Animal Farm Dystopian Elements.

The other significant methodology is studying *Animal Farm* as a part of the dystopian literature. Dystopian literary works are

generally set in a society that is ruled by an authoritarian regime, where people are manipulated by ideology, and their freedom is suppressed (Claeys, 2017). Even though the subsequent novel of Orwell, Nineteen Eighty-Four, is generally regarded as a dystopian fiction work, several critics claim that there are also dystopian elements in *Animal Farm*.

According to Booker (1994), the dystopian literature usually depicts the slow decline of democratic principles and the development of strict social order. In *Animal Farm*, the revolutionary ideal of equality is successively substituted with the system where the pigs are given the status of priority and power. The way the farm has changed into a repressive social system shows how a revolutionary movement can replicate the forces of domination that it was meant to overthrow.

The control of words is also a key aspect in maintaining the dystopian authority. With the help of the character of Squealer, the propaganda is turned into a means of information-controlling and re-formulating political reality of the animals. As Claeys points out (2017), manipulation of the language and truth is often an element of how dystopian governments hold power.

2.3 Marxist Explanations of Class and Power.

Animal Farm is another literary work which is best analyzed in Marxist political criticism. According to Marx and Engels (1848/2000), the societal and political structures are determined by the conflict between dominant and subordinate classes. In this sense, the story of Orwell demonstrates the way through which revolutionary movements tend to replicate the very orders of exploitation that they were aimed at destroying.

According to Eagleton (2011), the Marxist criticism tends to analyze the way in which literature indicates the relationships of power, ideology and conflict of classes. In the *Animal Farm*, the pigs slowly take over the resources, the political decision making and the discourse of ideology, creating a new ruling class. In the meantime, such animals like Boxer are representatives of the oppressed working masses which support the political hierarchy through their work.

The Marxist readings also focus on the ideological aspects of class domination. The pigs distort the reality of the animals by reformulation of the Seven Commandments and restructuring the collective memory. The well-known quote “All animals are equal, and some animals are more equal than others” (Orwell, 1945) demonstrates the effect of the revolutionary pronunciations on the perversion of language to the establishment of inequality and the support of political power.

2.4 Research Gap

Even though numerous works discuss *Animal Farm* as a political allegory of the Soviet Union, there is less literature that focuses on the dystopia trends overlapping with Marxist theories of ideology and the domination of classes. The literature is mostly centered on the past similarities, and little is said about the dynamics that govern changes of revolutionary power into the dystopian control. This paper thus attempts to fill this gap by giving an analysis of *Animal Farm*, using a synthesis of Marxist literary criticism and the dystopian theory. Through the discussion of the role of ideological manipulation, the hierarchy of classes, and political authority in the establishment of a dystopian social order, the paper offers a wider insight into how Orwell condemns the authoritarian system.

3. THEORETICAL FRAMEWORK

To examine the political issues of power, corruption, and dystopia in George Orwell’s *Animal Farm,* this paper will use the perspectives of the Marxist literature and dystopian theory. Such strategies create a helpful guideline on how the novel reflects the social dominance of classes, ideological control, and how revolutionary ideologies turn into authoritarian regimes.

3.1 The Marxist Literary Theory: Class and Ideology.

Marxist literary criticism dates back to the concepts of Karl Marx and Friedrich Engels who maintained that economic relations and the struggle of classes determine social and political systems. Marx and Engels (1848/2000) argue that conflicts between the dominant and the subordinate classes form a large part of history

where the ruling group is able to hold power not only in terms of economic power but also in terms of ideological influence.

In the Marxist approach, literature is usually a product of the relations and hierarchy of power employed within the society where it occurs. Eagleton (2011) gives the definition of Marxist criticism as an approach that is concerned with how texts expose the systems of domination, hierarchy of classes, and control of ideologies. These concepts are well portrayed in *Animal Farm* as the pigs slowly become a ruling elite that enjoys resource monopoly, makes decisions and control ideology.

Even though the rebellion is originally aimed at equality and collective ownership, the pigs at some point concentrate political power and establish a hierarchy that serves their interest. Other animals especially the hardworking horse Boxer are a symbol of the exploited working masses whose labor keeps the new political machine running.

The other key element in ensuring this hierarchy is ideological control. The pigs redefine the reality of the animals through the use of propaganda and by redefining the revolutionary principles. The famous quote that has been quoted thrice “All animals are equal, but some animals are more equal than others” (Orwell, 1945) is an example of how political language can be used to enact inequality and support power.

3.2 Dystopian Literature and Authoritarian Power.

Besides the Marxist theory, concepts of the dystopian literature are also employed in the study to analyze the political change of the

farm. Dystopian novels usually portray communities that are either authoritarian governed, ideologically controlled and in which individual liberty is denied. According to Claeys (2017), those pieces of writing usually have the purpose of warning about the risks of unregulated political power.

Even though the main knowledge about *Animal Farm* is that it is more of a political allegory, there are a few dystopian aspects of this novel. The farm at first symbolizes a revolutionary community, based on equality, but it slowly turns authoritarian and is dominated by Napoleon and the pigs. The de-centralization of power transforms the animals into passive subjects of the arbitrary decision making of the ruling elite.

One of the main characteristics of this dystopian change is language manipulation. In a bid to justify their privileges, the pigs keep on changing the Seven Commandments and redefining the doctrines of Animalism. According to Booker (1994), the language-distortion is a typical method employed by the dystopian regimes which are interested in the prevention of opposition and preservation of the political domination.

With the help of the dystopian theory and Marxist literary criticism, it is possible to explain how this framework allows Orwell to reveal the weakness of the formation of revolutionary movements due to corruption. When the farm turns into an authoritarian regime out of a community of liberation, it proves that the power concentration and ideological manipulation can eventually result in the creation of new domination forms.

4. ANALYSIS AND DISCUSSION

This chapter gives a critical examination of how power, corruption, and dystopia are related in George Orwell's novel *Animal Farm*. Based on the theoretical paradigm of the Marxist literary criticism and dystopian studies, the analysis of literature reviews the way in which the narrative structure of the novel demonstrates the gradual transformation of a revolutionary movement into an authoritarian political system. The study involves close textual analysis and reveals how Orwell exposes the corruption of revolutionary ideas, introduction of the concept of classes, and how the ideology is manipulated in the farm social hierarchy.

The analysis addresses some of the main aspects of the story, such as the corruption of the principles of the revolution, the development of a new elite, the use of propaganda to keep political leadership in place and the dystopia of power concentrated into the hands of a few. Through consideration of all these factors, the paper will show how *Animal Farm* is a political allegory as well as dystopia on authoritarian rule. These dynamics are discussed in the subsections below using the textual examples of the novel.

4.1 The Corruption of Revolutionary Ideals

The chipping off of revolutionary ideals in a gradual manner is one of the main themes in the *Animal Farm* by George Orwell. The revolt against Mr. Jones starts in the first pages of the novel, as the hope of equality, justice, communal ownership triggers the revolt. The speech by Old Major provides the ideological basis of the revolution as it gives the vision of the society where the animals would be free of human oppression and exploitation. He states that, "all men are enemies. All animals are comrades" (Orwell, 1945) sets the revolution as a unified action against oppression and capitalistic exploitation.

According to the Marxist approach, the speech of Old Major can be regarded as the rhetoric of class liberation and revolutionary consciousness. According to the Marxist theory, the realization of classes is vital in encouraging the oppressive groups to fight the majority of the powerful structures (Marx and Engels, 1848/2000). In the initial phases of the story, the animals can be seen to have a common idea of equality and shared property, which reflect the revolutionary ideals of the socialist ideology.

Nevertheless, this revolutionary solidarity of the animals starts to break rather soon when the pigs become the leaders of the farm. Though the pigs first set themselves up as intellectual leaders of the revolution they slowly amass power and create a new order that benefits them. This is the change which Marxist theorists call the birth of a new ruling class in the so-called egalitarian system. Political revolutions can reproduce relationships of domination according to Eagleton (2011) as power is amassed into the hands of a few.

The fact that Snowball is expelled off the farm is a significant turning point in the perversion of the revolutionary project. The act of using trained dogs to run off Snowball by Napoleon is an indication that the group leadership would be substituted by the authoritarian power. Since this time, the political authority in the farm is centralized and opposition is crushed through a systematic means. The animals are slowly

deprived of their power to engage in decision-making, as Napoleon strengthens his role as the unopposed ruler of the farm.

Ideology manipulation is also a factor that is critical in maintaining the new order of power. Squealer is seen to redefine the ideals of Animalism several times to support the expanding privileges of the pigs. He uses very enticing rhetoric and propaganda to make the animals believe that the leadership of the pigs must continue in case the farm should survive. Such manipulation is reminiscent of Marxist idea of ideological control in which the ruling classes influence most dominant ideological beliefs in order to preserve their power over the lower classes.

The fact that the Seven Commandments have been gradually revised also demonstrates the corruption of the original ideals of the revolution. What starts as a mere set of morality rules aimed at making the animals equal to each other, is more and more twisted, as the pigs alter the commandments to their own purposes. The ultimate turn of the main principle of Animalism into the paradoxical

one, that "All animals are equal, but some animals are more equal than others" (Orwell, 1945), is a symbol of total failure of the revolutionary promise of equality.

This political contradiction in ideology illuminates the dystopian essence of the politics that arise in the farm. The animals are convinced to embrace inequality as an inevitable and natural situation despite the fact that it is the antithesis of the primary objectives of the rebellion. According to Claeys (2017), dystopian governments usually stay in power by turning political principles into the means of control. In *Animal Farm*, the pigs manage to use the language of revolution as a weapon to legitimize their power and cover up the process of exploitation over the rest of animals.

Finally, the fact that Orwell presents the concept of the corruption of revolutionary ideas is a strong criticism of the political structures where the power is centralized and unchecked. The way the farm has turned into a dystopian government out of its means to promote liberty is a case in point of how revolution is dangerous, when not aimed at protecting equality and democratic representation.

4.2 Hierarchy of Classes and Social Inequality in the Farm

Among the most important changes in *Animal farm* is the slow rise of the strict stratification of classes which is the antithesis of the initial revolutionary slogan of equality. Even though, at first the rebellion aims to create the society where all animals can have equal power and share resources, political organization of the farm slowly transforms into the system of social inequality with the pigs at the top. This change is indicative of one of the primary ideas in the Marxist theory, the establishment of classes in the purportedly egalitarian societies.

The Marxist theory suggests that the hierarchy of classes arise when the resources and decision-making power are concentrated in the hands of the privileged group. According to Marx and Engels (1848/2000), the dominant classes ensure that they stay in power through the dissemination of material production and ideological discourse. The pigs in *Animal farm* are quick to take up this superior position after they declare themselves intellectually superior to the other animals, they are also the ones who claim to arrange the administration of the farm. Though such an arrangement seems to be feasible at first, it inevitably results in the emergence of a new ruling class, which gains power and privilege and monopolizes it.

This new inequality is hinted out in the way the pigs hijack the resources of the farm. Soon after the rebellion, the pigs claim that they keep the milk and the apples to themselves because they need such resources to preserve their mental capacity. Squealer defends this right by claiming that the pigs had to stay healthy to be able to defend the farm, threatening the animals that "Jones would come back" if the pigs failed at their tasks (Orwell, 1945). This argument goes on to show how fear and ideological persuasion is being played to the advantage of the ruling group to maintain its power and not allow the other animals to oppose it.

The distance between the ruling pigs and the working animals grows larger as the story advances. The pigs are slowly relieved of labor as they still enjoy the fruits of joint production of the farm. At the same time, animals like Boxer and Clover are the symbol of the working classes who are exploited and whose work supports the whole system. The slogans that Boxer lived by, as he never changed the slogan of, "I will work harder" and, "Napoleon is always right," are a demonstration of what Marxist theorists term as false consciousness, the state of affairs where the subordinate classes embraced the ideological ethos of the ruling classes and thus are unable to realize they are being exploited.

This exploitation of Boxer ends up highlighting the impoverishment of the leadership of the farm in terms of morality and politics. Boxer is discarded by the pigs despite his massive contributions to the productivity of the farm when he becomes physically incapable to work. Napoleon sells him to a knacker instead of appreciating and acknowledging him as a loyal soldier as a form of financial gain. This backstabbing demonstrates how far the pigs have gone and embraced the same exploitative acts which human oppression used to manifest prior to the rebellion.

The birth of the inequality of the classes can also be seen through the lifestyle of the pigs that is becoming more and more luxurious. Gradually, the pigs find their way into the farmhouse, sit in the bed, take some alcohol, and learn to behave in a manner that can only be applied to a human being. These privileges signify the total change of the pigs into a ruling elite that also has the benefits of power whilst the rest of the animals remain in distress and poverty.

In dystopian terms, such intensifying division of the society represents the systematic undermining of equality that characterizes the politics of authoritarian states. The farm, once used to represent the liberation of a group of people turns out to be an economic inequality society, an ideology manipulating one, and a political domination society. According to Booker (1994), the dystopian governments tend to strengthen the hierarchies of classes so as to control the subordinate groups.

Finally, the portrayal of the hierarchy by the classes presented by Orwell in the *Animal Farm* shows the way a revolutionary movement may reproduce the exploitation patterns that it was supposed to destroy. It is

through this process of the pigs becoming a special ruling elite and the further exploitation of the working animals that the novel reveals the natural susceptibility of political revolutions to corruption as all power comes into the hands of a few and goes unquestioned.

4.3 Manipulation of Language and Ideology

The manipulation of language and ideology is one of the most effective tools that the ruling pigs use to retain their power in the *Animal Farm*. In the course of the novel, Orwell puts forward the ability of the politics to maintain its power not only with the help of the

physical dominance but also with the power of language, the historical memory and the common sense. This plan echoes one of the key ideas of Marxism theory and dystopian literature, namely, the application of ideology to influence social consciousness and justify unequal power hierarchy.

As suggested by the Marxist theory, the ruling classes tend to sustain their position by propagating notions that seem to be natural or good to the greater society but in actual sense lead to the interest of the ruling classes. According to Marx and Engels (1848/2000), the prevailing ideas of any given historical time are usually the ideas of the ruling elite. The pigs in *Animal Farm* slowly seize the power of ideology by taking control of the meaning of Animalism and determining the vision of the animals to the occurrences in politics.

This ideological manipulation is very important with the character of Squealer. Being the head propagandist of the regime, Squealer convinces the animals to accept the policy that does not follow the principles of the revolution that was initially conceived on numerous occasions. The pigs through persuasive rhetoric, selective information and emotional appeals are transformed by him into essential sacrifices towards the common good of the farm. As an example, when the pigs start drinking the milk and eating apples in the farm, Squealer justifies that the privileges are needful to the preservation of the intellectual ability of the pigs and thus to the prosperity of the whole society (Orwell, 1945).

Such manipulation of words comes out more clearly in the progressive amendments to the Seven Commandments, which were initially the moral principle of Animalism. The pigs gradually, over time change these commandments a bit to suit their ever more authoritarian actions. An instance is the commandment "No animal shall sleep in a bed" which is subsequently changed to "No animal shall sleep in a bed with sheets" thus making the pigs occupation of the farmhouse legitimate. In the same way, the ban on alcohol is later lifted to enable one to drink "to excess," and this illustrates how language can be exploited to suit the interests of the ruling elite.

The logical distortion of these commandments indicates the dystopian theorists term of the political manipulation of truth. Language is frequently promoted as instrument of creating new reality and oppressing the opposition in dystopian regimes (Claeys, 2017). The pigs keep redefining the rules of the farm, not letting other animals realize the hypocrisy of the initial revolutionary principles and the new political order. A significant role in sustaining this ideological domination is also meted out through propaganda. Squealer is always showing false statistics to make the animals believe that the production rates have increased and their living standards are higher than before. Although the animals still suffer hunger, tiredness, and pain, the monotony of the same statements gives an impression of development. This manipulation shows how the authoritarian regimes depend on distortion of information in order to maintain the political legitimacy.

The fact that the animals have low memory and are not educated is also a contributing factor to the success of this ideological control. Since majority of the animals cannot read and critically assess the modification of the commandments, they come to accept the reality presented by the pigs. Boxer is a perfect example of this dynamic, at least in terms of the commitment of his blind loyalty to Napoleon, and because he is constantly sure that "Napoleon is always right," he is never tempted to challenge the growing inequality on the farm.

The final phase of this ideological guiding comes with the last change of the central commandment into the sentence: "All animals are equal, but some animals are more equal than others" (Orwell, 1945). This is the paradoxical statement of the total corruption of the ideology of revolution. Equality is maintained merely as a mere facade with its spirit being completely manipulated to justify subordination and domination.

Finally, the picture created by Orwell of linguistic manipulation proves that command over language may be a potent tool of political power. The pigs manage to convert the ideals of the revolution into the means of oppression by reinventing ideology and erasing the historical memory. This conflict supports the dystopian nature of the farm political system and goes to prove that totalitarianism is not based solely on coercion but also on distortion of truth and mass consciousness.

4.4 Totalitarian Power and Political Oppression

As the *Animal Farm* story unfolds, the political structure of the farm slowly becomes one in which a form of totalitarian government is seen with centralization of power, oppression of dissent and fear in order to control the masses. The farm under the rule of Napoleon is more of an authoritarian regime whereby the single ruler is in power and that the power is firmly held by the political elite of the ruling body.

The violence and intimidation as means of political power is one of the most important signs of this change. Napoleon forms an army of trained dogs that work as a personal security force, making people obey and get rid of dissenters. The initial instance of this authoritarian change is the expulsion of Snowball because Napoleon employs the dogs to eliminate his opponent and accumulate absolute power over the farm (Orwell, 1945). Henceforth, no longer are political decisions discussed but it is dictated downwards by Napoleon and the pigs.

The oppression of political participation among the animals also adds to the consolidation of power. Soon after he takes over the leadership, Napoleon ends animal Sunday meetings where they used to discuss the farm policies. Rather, only the pigs make decisions and serve them as indisputable instructions to the other animals. This evolution is indicative of one characteristic of the

totalitarian states: the abolition of the democratic discourse and the imposition of the centralized power over the collective one.

The fear is further enhanced by the mass confessions and executions which were staged by Napoleon. In another of the most horrible scenes in the novel, various animals are made to admit to some imaginary offence and then they are instantly killed by the dogs. This display of bloodshed is not only used to kill any form of resistance but also to scare away the other animals into submission. These tactics are reminiscent of political cleansing of previous totalitarian states where people are publicly tried and executed to strengthen the rule of those in charge.

In a dystopian sense, such developments portray how the farm is changed into a totalitarian political regime where personal freedom is crushed in an orderly manner. According to Claeys (2017), the societies of dystopian nature tend to use fear and pressure to ensure the social order and avoid rebellion. In *Animal Farm*, the animals in due course develop this spirit of fear, as they grow more hesitant to ask the pigs or Napoleon anything.

Finally, the portrayal of the Napoleonic rule by Orwell shows how revolution might turn into the police state in case the political power becomes centralized and unchecked. The shift to totalitarian control over collective leadership proves the instability of revolutionary principles and refers to the threats of political systems that are not accountable and transparent.

4.5 Animal Farm as a Dystopian Society

At the end of the story, the farm has entirely turned into a dystopian society where the initial principles of equality and freedom were completely substituted by oppression and order. Reviewing the rebellion as a first move to the freedom of exploitation by humans, the political order of pigs finally creates the same patterns of oppression that were witnessed under Mr. Jones. This change is indicative of one of the overarching themes of the dystopian literature the threat that revolution can be transformed into a totalitarian regime in the event of centralization and unchecked power.

Some of the features of dystopian societies are revealed during the later parts of the novel. To start with, the political power held by Napoleon poses a strict system of control whereby the common animals are not considered in decision-making. The pigs dominate the resources, institutions and ideological discourse in the farm so that their authority cannot be challenged. The other animals, which are tired of constant work and did not have an education, get more and more unable to struggle against this political domination.

Second, the historical memory is distorted, a fact that strengthens the dystopian aspect of the farm. The animals slowly forget the founding values of the rebellion and embrace the new version of the facts proposed by the pigs in the course of time. The ruling elite reconstructs collective memory by means of propaganda and rewriting of the commandments over and over again so that it can authorize its rule. According to Booker (1994), dystopian states many times use the distortion of the historical truth to ensure their political supremacy.

Lastly, the symbolic utterance of the end of the novel validates the utter failure of the revolutionary vision. The final scene, the animals can see the pigs eating with the human farmers and they realize that they cannot differentiate between the two anymore. Orwell describes the animals who gazed at pig to man and vice versa “but already it was impossible to say which was which” (Orwell, 1945). This is an impactful image symbolizing the betrayal of the revolution in its entirety as well as showing the fact that the new management has become no different than the tyrannical regime it once dethroned.

It is through this dystopian shift that Orwell sends a very strong message of how corrupt political ideals can be and how power can be abused. *Animal Farm* finally shows that revolutions cannot ensure justice or equality on their own without responsibility and community awareness because in the quest of power, new versions of domination will be created.

5. FINDINGS

The analysis of the *Animal Farm* by George Orwell demonstrates there are some significant facts which are relevant to the issue of power, corruption and dystopia in the book. Using the Marxist literary criticism and the dystopian theory, the paper illustrates how the novel reflects the gradual metamorphosis of a revolutionary movement into a dictatorial political system typified by the ruling classes and manipulation of ideologies.

To start with, the research determines that the initial revolution principles of equality and collective property are increasingly being perverted as political power is concentrated in the hands of the pigs. Though the inception of the rebellion is to free the animals of the exploitation of human hands, the system of leadership of Napoleon, in the end, re-creates a hierarchical set up, where a privileged elite group owns the means of production and the process of decision making. This occurrence demonstrates the Marxist theory of the formation of classes, with the new elites possibly appearing in the systems that seem initially to be equal socially.

Second, the research findings show that ideological manipulation is very important in ensuring that the pigs continue to dominate the other animals. The transformation of the historical memory, the distortion of the memory of the Seven Commandments, and the propaganda allow the pigs to influence the perceptions of the animals towards the political reality. This process shows the Marxist concept of ideological control whereby those in power manipulate the social consciousness to rationalize unequal power relations.

Third, the analysis proves that the farm obtains some of the characteristic features of dystopian societies gradually. The fact that all power was concentrated in the hands of Napoleon, the fact that political involvement was no longer allowed, the fact that intimidation and violence were employed to purge the opponents, all these factors lead to the formation of authoritarian regime. The

way the farm was turned into the system of fear and propaganda provides the example of how the revolutionary movements can degenerate into the systems of oppression.

Lastly the research also shows that Orwell uses allegory, symbolism to reveal how political revolutions are prone to corruption. The last episode of the novel, when the pigs turn into the identity-less entities, is an allegory of the total disillusionment of the initial principles of the rebellion and the general criticism of totalitarian power Orwell makes.

Taken together, these results indicate that *Animal Farm* was not just a political allegory of the Russian Revolution, but also a more general dystopian caution of the dangers of concentrated power, manipulation of ideologies, and corruption of revolutionary ideology.

6. CONCLUSION

This paper has explored the connection between power, corruption, and dystopia in George Orwell's *Animal Farm* by applying the Marxist literary criticism. The discussion shows how the novel reflects on the process of revolution corruption as political power is concentrated in the hands of a ruling elite. In spite of the equality and community liberation that the rebellion promises in the very first steps, the pigs finally create a hierarchical order that repeats all the patterns of domination and exploitation, which were present during the reign of humans.

The paper also puts emphasis on the part played by ideology and propaganda in perpetuating this system of power. By manipulation of language and amendment of the Seven Commandments and by falsifying the historical memory, the pigs keep their power and hide the increasing inequalities on the farm. These mechanisms are echoes of important Marxist ideas on ideological domination and how the powerful groups can influence the social consciousness.

Moreover, the change of the farm to a totalitarian political regime makes the dystopian aspect of the story by Orwell known. The centralization of power in the hands of Napoleon, the oppression of the opposition and the application of fear and propaganda represent us how revolutionary movements can turn into authoritarian countries in case the political power becomes unchecked.

Finally, *Animal Farm* is a political allegory and a dystopian caution of the power of centralism and ideology manipulation. The story written by Orwell implies that revolutions are simply not enough to ensure justice and equality; without openness, responsibility, and critical thinking, the quest of power can result in the development of other types of oppression.

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