

GORGE ORWELL
and
ANIMAL FARM

Prof.Dr.Gülden ERTUĞRUL
Dokuz Eylül Üniversitesi
Buca Eğitim Fakültesi
Yabancı Diller Eğitimi Bölümü
Öğretim Üyesi

ÖZET

Yazar George Orwell 1903'de Hindistan'da doğdu. İngiltere'de eğitime gönderildi ve Eton'a gitmek üzere burs kazandı. Ancak eğitimini tamamlamayıp Hindistan Kraliyet Hint Emniyet Polisleri'nde görev aldı, fakat Burma halkını hiç sevmeydi. Yirmibeş yaşında İngiltere'ye döndü. Görevinden ayrılıp yazarlığa başladı. Devlet ve okul görevlerinde zenginlikten, burjuva yaşamından ve başarı hırsından nefret etti. Bir süre öğretmenlik yaptıktan sonra Londra kitapçılarındaydı çalıştı. Bir köy kitap dükkanı ve kütüphane işletti. 1937'de İspanya'ya gidip Cumhuriyetçiler yanında savaştı. II.Dünya Savaşından sonra *Tribune*'a katılarak politik ve edebi yorum sütununda yazdı. Daha sonra *Observer* için yazı yazmaya başladı. 1949'da öldü. Yarım düzine romanı, makaleleri, sosyoloji ve tarihi eserleri bulunmaktadır.

1945'de yayımlanan *Animal Farm* Hayvanlar Çiftliği, Manor çiftliğinde hayvanların M.Jones'a karşı kötü hayat şartlarından dolayı ayaklanıp düzeni yıkarak yeni bir düzen kurmalarını anlatır. Ancak yeni düzenin liderleri domuzlar kısa bir süre sonra saldırgan Napolyon'un hakimiyetine girerek, daha iyi niyetli ve demokratik Snowball'ın çiftlikten kaçışına seyirci kalırlar. Yeni düzen eskisinden daha acımasız bir biçimde yürütülür. Hayat şartları çalışan hayvanlar için örneğin atlar gibi, son derece zorlaşır. Domuzlar başta reddettiler insanları taklit ederek gittikçe onlara benzerler. Herkes eşittir, ama bazıları daha fazla eşittir' sloganı hakim olmuştur. *Animal Farm*'ın Rus ihtilalini eleştirdiği yazılmıştır. Ancak *Animal Farm* sadece tek bir tarihi olaya dayandırılmayacak kadar düşündürücü bir yapıttır. Sadece çocuklara değil, büyüklere de hitap edebilecek bir fantazi ve karşı-utopya türüdür.

SUMMARY

George Orwell was born in 1903 in India. He was sent to England for his primary education. Later on he left Eton and went to Burma to serve in the Indian Imperial Police. At the age of 25 he returned to England, resigned from his post and hoped to become a writer. He worked as a school teacher and kept a book shop and a pub. In 1937 he went to Spain and fought for the Republicans. After World War II, he gained the staff of *Tribune* and later on passed on to *Observer*. He died in 1949. He is well known as a novelist, especially with his fantasy *Animal Farm*.

Animal Farm relates the story of the animals who revolt against Mr. Jones on Manor Farm and take over the government. The constructive leader of the animals Snowball is forced to run away from the farm by

a more aggressive pig, Napoleon. Napoleon is a cruel leader and one by one the original Command-ments of Animalism are altered. The rule that was 'all animal are equal' is changed to 'some are more equal than others'. Finally all becomes same as before the rebellion. The animals walk on their hind legs, carry whips, drink alcohol and invite human beings for dinner. This indicates that the aim of the rebellion would not be attained.

George Orwell (1903-1949)

Orwell was born in India (Motihari) in 1903, like Thackeray who was also born in India a century earlier.¹ He was sent home in order to be educated at a preparatory school. He felt himself solitary and unhappy because the masters and the boys looked down on him for his poverty, as his father was a minor official in the Indian Customs who retired on a small pension when his only son was only a few years old. He had also two sisters and Orwell placed his family with typical precision as belonging to 'the lower-upper-middle class' and he clearly felt this misfortune.²

A new interpretation could be added to Tom Hopkinson's quotation from George Orwell, probably a biographical note that he did not indicate where he had taken from, was that, like D.H.Lawrence, Orwell could not have happiness in the family circle and also in other relationships. Orwell's biographical note expressed his true feeling in the following manner:

"Looking back on my own childhood, after the infant years were over, I do not believe that I ever felt love for any mature person, except my mother, and even her I did not trust, in the sense that shyness made me conceal most of my real feelings from herI merely disliked my own father, whom I had barely seen before I was eight and who appeared to me simply as a gruff-voiced elderly man for ever saying 'Don't'.³

It seems here that George Orwell might have been troubled with Oedipus complex, but his dislike of his father may be naturally due to not seeing his father for long years. Before he won a scholarship to Eton, he had probably long and unhappy years of preparatory training far away from his birth place and his family. This may have drawn a certain pattern of inferiority complex in his mind as he expressed in the note below:

"I had no money, I was weak, I was ugly, I was unpopular, I had a chronic cough, I was cowardly,

I smelt.....The conviction that it was not possible for me to be a success went deep enough to influence my actions till far into adult life. Until I was thirty I always planned my life on the assumption not only that any major undertaking was bound to fail, but that I could only expect to live a few years longer. 4"

This again shows how similar it was to D.H.Lawrence's life, that both writers endured and finally died of tuberculosis at an early age and neither had hope to live long and only expected to live a few more years. Whether this had any effect on their works is a matter of question, but certainly the sickness must have a serious effect on their personal relationships as it did effect their behaviour. In Orwell's case we see that poverty and sickness had a very serious influence on his life.

Upon Leaving Eton, as he thought that Eton did not have a formative influence in his life, he went to Burma to serve in the Indian Imperial police. During the five years that he spent there, he acquired a strong dislike for the Burmese people, but he was also inwardly disgusted with what he saw of the Imperial system in action. At the age of 25 he returned to England, resigned from his post and hoped to become a writer. For a year he stayed in Paris and wrote some manuscripts that interested nobody.

His experience at school and government employee caused him to hate gentility and prosperity and the bourgeois gospel of success. Disguising himself he consorted with "The lowest of the low" in his terms. For the first time he felt that his self-distrust went away. For a while he worked as a school teacher and in London bookshops and then kept a large village shop and a pub. In 1937 he went to Spain to fight for the Republicans and was wounded. After World War II, he joined the staff of Tribune, contributing a regular page of political and literary commentary. He then passed on to write for the Observer for which he went as a special correspondent to Paris and to Germany. He died in 1949.

His publications include his separate works:

Down and Out in Paris and London 1933. Autobiography

Burmese Days 1934 a novel

A Clergyman's Daughter 1935 a novel

Keep the Aspidochelone Flying 1936 a novel

The Road to Wigan Pier 1937 Sociology

Homage to Catalonia 1938 History

Coming up for Air 1939 Novel

Inside the Whale and Other Essays 1940 contains "Inside the Whale", 'Charles Dickens', 'Weeklies'

The Lion and the Unicorn: Socialism and the English Genius 1941, Pamphlet

Animal Farm : A Fairy story 1945.

1984 : Satire (published in 1949) it is a social satire and an anti- utopia, a nightmare of the writer. 1984 is a work written under the influence of the Russian writer's work *We*- that is Zamiatin's *We*.

Animal Farm (1945)

The first chapter of *Animal Farm* opens with the old Major- a white boar calling all the animals of the Manor Farm to rebel against Mr. Jones, the owner of the farm. The reader is introduced at once to other types of animals. Boxer and Clover, the two huge horses, Benjamin, the seldom talking cynical donkey, Mollie, the foolish, pretty, red-ribboned white female horse; and the cat who always looked around for the warmest place and never cared for the speeches of the old major.

Major relates to the animals his dream of the revolution and tries to convince them by talking about the hardships that they had to endure in the farm. He says:

"The soil of England is fertile, its climate is good, it is capable of affording food in abundance to an enormously greater number of animals than now inhabit it. This single farm of ours would support a dozen horses, twenty cows, hundreds of sheep and all of them living in a comfort and a dignity that are now almost beyond our imagining. Why then do we continue in this miserable condition?...

Remove Man from the scene, and the root cause of hunger and overwork is abolished for ever."⁵

The old Major's convincing argument of a better future to come after the revolution continues as to how the working animals attain the bare minimum of the food although they supply gallons of milk, dung to fertilize the soil, eggs and calves for meat. All these supplies are sold for Jones at the markets to bring in money and there is no change in their lives to end their misery. He says:

"Only get rid of man and the produce of our labour would be our own. Almost overnight we could become rich and free. That is my message to you, comrades: Rebellion."⁶

He also adds an important fact which would never become true. He advises the animals in the following manner:

"And remember also that in fighting against Man, who must not come to resemble him. Even when you have conquered him, do not adopt his vices. No animal must ever live in a house, or sleep in a bed, or wear clothes, or drink alcohol, or smoke tobacco, or touch money or engage in trade. All the habits of Man are evil. And above all, no animal must ever tyrannize over his own kind weak or strong, clever or simple, we are all brothers. No animal must ever kill any other animal. All animals are equal."⁷

The most important part of this speech was that no animal should tyrannize over his own kind. The other part as to all animals are equal, is something unreal and unnatural and would be held only as a piece of idealism. The Major also forbid the other vices of man like a prophet and finished his speech with a song called 'The Beasts of England' that gave hope for the golden future time full of riches, pure waters, sweet breezes, in other words a paradise of a dream world that mankind had always dreamed to eternity. The song promises not only plenty of food and richness but also freedom for all as it says;

"Rings shall vanish from our noses,
And the harness from our back,
Bit and spur shall rust forever,
Cruel whips no more shall crack."⁸

The first chapter ends with this song as the animals decide to act for the rebellion.

The old Major dies, the pigs who are naturally recognized as being the cleverest of the animals, take on the organization of the others and the work of teaching them, what they ought to do. Here it is seen at once that the statement declaring '...all animals are equal.' is proved to be a lie right at the beginning of the action. Among the pigs, two young boars named Snowball and Napoleon excelled the others in capacity of thinking and establishing organization. Napoleon was a large fierce-looking Berkshire boar, avaricious and known as getting his own way. Snowball, as his name reveals is not a fierce pig, but vivacious, quicker in speech, inventive and known not to have 'the same depth of character as Napoleon', rather an ironical statement since Snowball presents a mere reliable character than Napoleon.

One of the best known among the porkers was a small fat pig named Squealer, with round cheeks and twinkling eyes. He was a brilliant talker, a very persuasive argumentator and the others believed that he could turn black into white.

Between these three pigs the old Major's teachings became a system of thought which was called Animalism. Some of the animals still talked of loyalty to Mr. Jones and the others asked stupid questions. Mollie asked whether there would be sugar after the rebellion or whether they could wear ribbons.

Pigs had a hard time in convincing the tame raven called Moses of Mr. Jones, who was a spy and a tale-bearer. He was also a clever talker. He claimed to know the existence of a mysterious land called 'Sugarcandy mountain' to which all the animals went after they died. This country was somewhere up in the sky as Moses said. In Sugarcandy Mountain it was Sunday seven days a week, sugar, clover, linseed cake were always present. The animals hated Moses because he told such tales and did not care to work and the pigs argued very hard to persuade the other animals that there was no such place at all, but there is still a similarity between the place promised in the song of Beasts of England and Sugarcandy Mountain tale. They both promise a future of no toil but of plenty - both represent a heavenly paradise or remind the old Elysian Fields. This similarity may hint that after the planned revolution, there would still be trouble, in spite of the promises of a wonderful future to come.

After all the animals achieved the rebellion easily, Snowball who could write best, climbed the wall and wrote the seven commandments of the Animal Farm. They were as follows:

- 1-Whatever goes upon two legs is an enemy.
- 2-Whatever goes upon four legs, or wings, is a friend.
- 3-No animal shall wear clothes.
- 4-No animal shall sleep in a bed.
- 5-No animal shall drink alcohol.

6-No animal shall kill any other animal.

7-All animals are equal." 9

Thus the law of animalism was written to be learned by heart and to be applied whole heartedly. As soon as Snowball finished writing the commandments, it was seen that the milk of the cows vanished. This showed that the things would not be as they hoped and was promised by some pigs as the old Major and Snowball.

The work of the animals was hard but hope enabled them to do the harvest in success. The horses mostly did the working and the pigs directed and supervised the others because they were clever. Boxer and Clover were good muscle workers in managing the earth and the pigs attended them now as Jones did once in his time. For a while, everybody seemed happy, nobody stole or grumbled over his rations.

It was soon noticed that that Mollie did not work very well and the cat was never to be found when there was work to be done. Old Benjamin quite unchanged after the Revolution did his work slowly but obstinately, did not speak much and did refuse to comment about the Rebellion. He would only say:

'Donkeys live a long time. None of you has ever seen a dead donkey.'¹⁰

After each week, on Sundays there was an assembly of animals where the leaders, Snowball and Napoleon took decisions and debated over them. The others understood how to vote but could not take resolutions on their own. Yet the problem was between Napoleon and Snowball, these two never agreed on a suggestion. Snowball was a good organiser. He established Animal Committees such as Egg production Committee for the hens, Clean Tails League for the cows. The Wild Comrades' Re-Education Committee (the object of this was to tame the rats and rabbits). The white wool Movement for the sheep and various other institutes such as classes in reading and writing. All these committees seemed to fail except the reading and the writing classes as the writer puts, but some of the animals such as Clover could not read or write well. Pigs already knew reading and writing perfectly, Benjamin was no worse, the others only learned as much as their capacities permitted. On the whole even writing and reading classes were not much of a success.

Napoleon was not at all interested in Snowball's Committees. He took young puppies away from their mothers and educated them cleverly in order to use them for his own advantages. It was soon understood that the lost milk was mixed to the pig's mash (food). The pigs agreed to take away apples and later on the eggs and Squealer was now necessary to express to the others the reasons in a convincing manner. He said the following:

"We pigs are brain workers. The whole management and organization of this farm depends on us. Day and night we are watching over your welfare. It is for your sake that we drink that milk and eat those apples. Do you know what would happen if we pigs failed in our duty? Jones would come back!"¹¹

Thus Squealer spoke in a seemingly convincing attitude and at last blackmailed the other animals unless they raised an objection to the distribution of food. None of the pigs, even Snowball had any objection to Squealer's statements. All the pigs agreed to take away the best part of the food and to leave a lesser portion to the others.

Snowball performed brilliant speeches and made constructive plans to build a windmill in order to supply more food and less working days but as usual Napoleon always objected and the animals were divided into two. Some sided with Napoleon, the others with Snowball; but Benjamin, the wise donkey said:

"Windmill or no windmill, life would go on as it had always gone on-that is, badly." 12

Benjamin expressed here the writer's point of view and that is, the things will go on badly if we wait and see.

However they succeed in the Battle of Cowshed against the neighbouring farms. According to Napoleon the animals must procure fire-arms to defend themselves, but Snowball insisted that if there was rebellion in the other farms there would be no need to defend themselves. The other animals only found themselves in agreement with the one who spoke at the point. The quarrel between Napoleon and Snowball was solved only when Napoleon's privately reared dogs attacked Snowball. Snowball ran away just in time to save his life. There was disapproval from young porkers, but this way soon quietened by the threatening growls of the dogs. The sheep were too stupid to rise any questions. Their comrade Squealer spoke now in the favour of Napoleon to convince the other animals that his attitude was completely right and beneficent. Squealer talked as follows:

"I trust that every animal here appreciates the sacrifice that comrade Napoleon has made in taking his extra labour upon himself. Do not imagine, comrade, that leadership is a pleasure! On the contrary, it is a deep and heavy responsibility. No one believes more firmly than comrade Napoleon that all animals are equal. He would be only too happy to let you make your decisions for yourselves. But sometimes you might make the wrong decisions, comrades, and then where should we be? Suppose you had decided to follow. Snowball, with his moonshine of windmills- Snowball, who, as we know, was no better than a criminal?" 13

Here Squealer introduces a perfect example of hypocrisy. It is neither sacrifice nor an extra labour for Napoleon to become a leader. He did take trouble to educate and rear the puppies, which was only for his own power and use. Napoleon, as his name clearly indicates loves power and leadership. He did not believe that all the animals were equal, and he did not believe in the long discussions and disputes in the meetings. These meetings were waste of time. He planned that in the future a committee of pigs would decide for the others and the orders would be given and the decisions would be communicated after private sessions. The animals would still assemble only to sing 'Beasts of England' the national song.

Napoleon gave importance to 'iron discipline' to use Squealer's words. He changed his mind and ordered the pigs to build the windmill. A special committee of pigs were to work in the plans of the windmill that Snowball had already prepared. Soon it was declared that the animals were to work on Sundays and the hens were to give up all their eggs as a contribution since their eggs could be sold in Willington market to bring in more money. Boxer had to work harder than any other animal since without him nothing could be done and he said in loyalty:

"I will work harder, ...

Napoleon is always right."

For the time being this was a sufficient answer to all the problems. Various shortages emerged as time passed, such as paraffin, oil, nails, string, dog biscuit, and iron for the horse shoes. They had to find money in order to import these things. They had promised never to make use of money and trade and never to communicate with human beings. Finally, Napoleon undertakes to communicate with the foreigners. Squealer again talked to bring rest into the minds of the animals. He was always successful in doing this.

By and by pigs began to sleep in the beds of Jones and took their meals in the kitchens and used the rooms that were forbidden by Moses. Squealer convinced the animals again by saying that only the bed sheets were forbidden. At every misfortune Snowball was now blamed and announced as a traitor. He was a scapegoat, that is he became an imaginary person to carry all the sins and faults of Napoleon and his dogs.

After a bitter winter there was food shortage in the farm but this was concealed quite well from the outside world. They continued to export eggs although the hens rebelled but were swiftly and ruthlessly punished by death. In the meantime it became usual to attribute every wrong attitude to Snowball. Snowball was once again blamed as a traitor and suspected to be in league with Jones from the very start.

Clover expressed his distress at the development of the incidents in the following way:

"If he could have spoken his thoughts, it would have been to say that this was not what they had aimed at when they had set themselves years ago to work for the overthrow of the human race. These scenes of terror and slaughter were not when old Major stirred them to rebellion."¹⁴

The writer aims at criticizing the revolution and indicates that it did not bring the community to the previously decided aims and that the conditions were as bad as in the days of Jones.

'The Beasts of England' was forbidden and instead a song to the honour of Napoleon was now to be sung by the animals. The saddest incident took place when Boxer became old and could not work anymore as he had done in his youth. Secretly he was taken into a van and carried to the butcher's knife. Moses' reappearance with the tale of 'Sugarcandy Mountain,' form an irony with what had happened to hard working loyal Boxer. There was no chance for him or for any other working animal on the farm for retirement or for leisure.

All the seven commandments were changed. To the great surprise of Clover and the others, pigs began to walk on two legs and there was a single commandment left on the barn wall. It ran:

"All animals are equal but some animals are more equal than others."¹⁵

The most ironical remark in the book indicating that only pigs were more equal and in fact reminding that there was no equality was this last commandment.

The animals including old Clover looked from outside of the barn house to Pilkington and to Napoleon and to the other pigs. They watched man and pig and saw no difference between them. This indicated that the new rulers of the Animal Farm were not any more any different from the cruel old rulers of the farm. Orwell wants to say that the revolution did not bring and would not bring the desired freedom and justice to the farm. Some writers like Lionel Stevenson and G.S.Fraser have revealed that **Animal Farm** ridiculed Russian Communism, as a post war revulsion was developing against Stalinism in England and in

America. However, G.S.Fraser noted that "the rulers of Russia have not come to permanent friendly agreement with the rulers of other countries, as Orwell suggests they will, nor is there evidence that their subjects, as a mass, are profoundly disillusioned with them." ¹⁶ Although it has been pointed that Orwell did not reflect the historical facts in complete loyalty, as a fable and as a symbolical tale, the novel has value, it is entertaining and moving, the characters as animal types are interesting and could be read by children as well. However, Gilbert Phelps notes in 'The Novel Today' that 'The tone of the novel is frequently shrill and hysterical, and the characterization notably wooden.' ¹⁷

The tone of the novel is generally pessimistic, the writer shows no trust on the revolutionist on the whole. His sympathy lies on the side of the poor and the industrious workers and he is critical of the brain workers, the pigs which are symbolical of the constructive ruling classes. It is obvious that Orwell shows no trust in the ruthless rulers. In *Animal Farm* there has been shown no chance for the good and just rulers such as Snowball. The society is established on the force and violence of Napoleon. Thus in Orwell's terms violence and force defeats justice in the long run and the laws of the primitive Nature of human beings have once more triumphed over the good and the meek. It seems that in this fable the idealistic human values were turned upside down. We can not call this Orwell's mistake, as some part of life is similar to what has been reflected in his fantastic fable. One other writer, William Golding had also studied the similar Orwellian theme in his symbolic and fantastic novel named *Lord of the Flies* in 1954 and the defeat of the good leader Ralph and his friends by the fierce and the savage children, as they are left on an island aidless, pointing to a darkness in man's nature, when if that triumphs, the better human values would be all upset. Both Orwell and Golding have pointed realistically to the same fact that violence and force may triumph at the hands of ruthless leaders which would mean blood and death and injustice for the meek and the innocent. Unlike E.M.Forster who believes that violence will be somehow defeated by God's Divine Will, Orwell and Golding express a more pessimistic view about this.

NOTES

- 1-Stevenson, Lionel *The History of The English Novel*, vol:XI (New York, Baines and Noble, 1967 p.363)
- 2-Hopkinson, Tom *George Orwell*, (Writers and Their Work 1977, p.9).
- 3-Ibid, p.9-10
- 4-Ibid, p.10
- 5-Orwell, George *Animal Farm* (Penguin, 1974, p.8-9)
- 6-*Animal Farm*, p.10.
- 7-*Animal Farm*, p.12.
- 8-*Animal Farm*, p.13.
- 9-*Animal Farm* p.23.
- 10-*Animal Farm*, p.28.
- 11-*Animal Farm*, p.32-33.
- 12-*Animal Farm*, p.46 (chap.V)
- 13-*Animal Farm*, p.50.
- 14-*Animal Farm*, p.75.
- 15-*Animal Farm*, p.114.
- 16-Fraser, G.S. *The Modern Writer and His World* (Penguin, 1970, p.158)
- 17-*The Pelican Guideto English Literature No:7 The Modern Age* (Pelican, 1973, p.492).

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