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### The Reality of Human Nature

In George Orwell's, "Animal Farm", the author uses the animals to symbolize human nature when they are in a position of power. At the beginning of the novella, the animals live under their human master, Mr. Jones, who fails to feed them sometimes, and abuses them with whips and other instruments. Old Major calls an assembly to inform the animals that their lives are miserable and would be so much better without Man. He tells them to overthrow Man, and he introduces "Beasts of England" to them, which the animals use as their anthem of revolution. His speech plants rebellion into the animals' minds.

The Marxist school of criticism argues that since the animals-excluding the pigs-are not intelligent, they do not realize the extent of their oppression. The animals are acquiescent because they recognize the pigs' intelligence, and, therefore, the pigs must know what is best for the farm. The Marxist criticism also argues that the other animals exemplify the working class. When the pigs cannot reap the benefits from the animals anymore, they slaughter them in exchange for money. Animal Farm is an inverted fairytale because a new leader arises from social rebellion, who ultimately oppresses the working class, and traps the animals in an endless cycle of tyranny.

The story's setting demonstrates a realistic portrayal of tyranny and exploitation. These instruments are used on the animals to control the population. Their master will use these instruments to get the animals to behave and obey. Their master will also use these instruments

to keep the animals in captivity. The degree of the animals' mistreatment is revealed when, "...the bits, the nose-rings, the dog-chains, the cruel knives...the reins, the halters, the blinkers, the degrading nosebag, were all thrown on to the rubbish fire which was burning in the yard. So were the whips" (Orwell 7). The story is an inverted fairytale because it does not take place in a majestic place like a castle, or an enchanted forest. The story takes place on a farm because its sole purpose is to produce goods, which requires a certain amount of productivity. The owners of farms abuse and overwork their animals in order to reach this productivity. These instruments symbolize control, punishment, and torment. Burning them is the animals first step to truly achieve freedom after overthrowing Mr. Jones. Destroying the whips was the first thing the animals did after the rebellion. The animals are jubilant because they are under the impression that they will never be tortured by the whips again. Their pain and misery have finally come to an end. The recognizability of the farm foreshadows the hardships and corruption on the farm. Donald Morse states, "... Orwell's fantastic tale appears most like those of such ancient and modern pre-Tolkien masters...since his tale takes place in a recognizable, familiar corner of this world...rather than in some "alternate world" ..." (Morse 87). An animal's sole purpose on a farm is to provide for the owners, and when it can no longer do that, it is easily replaced. The fence portrays an exceptional appearance to the outside world but prevents outsiders from seeing the veracity of the misconduct on the farm. Also, the instruments of torture keep the animals subservient to their master. This is evident when Napoleon is seen carrying a whip in his trotter. The animals are immediately shocked because this imagery is synonymous with Mr. Jones, and they realize that the whips only bring abuse. The implications of the farm prove that it is not a magical place.

The story lacks a true hero and a true villain; all the animals are equally good and bad. The actions of each animal are with good intentions, but they can also be perceived as unintentionally being bad. Old Major begins to conclude his speech with, “Whatever goes upon two legs is an enemy. Whatever goes upon four legs, or has wings, is a friend. And remember also that in fighting against Man, we must not come to resemble him. Even when you have conquered him, do not adopt his vices” (Orwell 3). Old Major had good intentions with his speech. His purpose is to invoke change on the farm to where all the animals are free from torture and starvation, but his naïve idea of revolution was the start of the animals continued oppression during the pig leadership. The speech gave the animals the confidence and motivation they needed to overthrow their human masters. They now realize that Mr. Jones is an enemy and they are victims of exploitation because of him. Old Major’s speech planted rebellion in the animals’ mind. Aside from Old Major, Napoleon also exemplifies qualities of good and bad. V.C. Letemendia explains that, “In an allegorical context of *Animal Farm*, Napoleon’s dictatorship would still seem to be a step forward from that of the human farmers” (Letemendia 135). At the beginning of the novella, under the leadership of Snowball and Napoleon, the animals are treated well, and the farm is successful. The crops are plentiful, the animals are eating well, and they have time for leisure. Slowly, Napoleon’s reign becomes more and more like the humans. Napoleon becomes equally good and bad because the animals did overthrow the humans under his leadership, but he did continue to oppress the animals. All the animals have contributed to the dictatorship intentionally and unintentionally.

The animals create the commandments to govern themselves as humans, but then they are altered by the pigs to progress the ruling class’ humanization while haltering the working class’ humanization. The pigs altered every commandment for their benefit. Their personification is

indicative of human nature. In fairytales, the hero undergoes a positive transformation where they have a sudden realization, usually about themselves. However, that does not happen in this novella. Clover and Benjamin arrive at the end of the barn and notice that, “There was nothing there now except for a single commandment. It ran: All animals are equal but some are more equal than others” (Orwell 40). The single commandment showcases the corruption going on at the farm. The pigs use it to control the population, and to ensure their benefit because they know the animals will obey without question. The commandment highlights the hypocrisy of Napoleon’s dictatorship as there is a privilege for the elite group, whilst the working class struggles to survive. The oxymoronic statement does not make any logical sense; it demonstrates how noble ideas, such as social equality, can be twisted until they do not resemble their original meanings anymore. The pigs stray away from their natural identity to become whom they hated the most. V.C. Letemendia states, “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” (Letemendia 129). The pigs imitate human behavior as they become more corrupt. They abandon their own kind to become something that mistreated them. This is evident when the pigs are seen walking on their hind legs. The pigs completely mirror the previous master of the farm, straying them further away from their own kind. The animals’ oppression is worse under Napoleon’s dictatorship because they are being oppressed by their own kind, and because Napoleon was also oppressed.

The animals’ species dictates their usefulness on the farm. Each animal has a specific role to fill on the farm. Eventually, the animals lose the ability to fulfill their role, and are no longer deemed useful. As Boxer is being driven away, Benjamin notices, “'Alfred Simmonds, Horse Slaughterer and Glue Boiler, Willingdon. Dealer in Hides and Bone-Meal. Kennels Supplied.'”

Do you not understand what that means? They are taking Boxer to the knacker's! " (Orwell 36). Boxer, being a horse, is seen as big and strong, and his strength makes him an asset to the farm. Once his strength finally deteriorates, the pigs had him sent to the "horse slaughterer" because Napoleon has no intention of caring for an elderly, ailing animal. The animals' species signifies the extent of their oppression. A horse can never fill the role of a hen and vice versa. The animals are murdered once they cannot fulfill their purpose anymore, thus becoming expendable. The pigs contradict themselves to gain more food for them. They explain how Man "consumes without producing", but then takes the milk without providing anything in return. The pigs are able to convince the other animals why they should be allowed to take these resources. The other animals' failure to recognize the pigs' early signs of manipulation kept them in oppression. V.C. Letemendia states, "Failing to protest when the pigs kept the milk and apples for themselves, the other animals surrendered what power they might have had to pig leadership" (Letemendia 136). The animals signed off their rights when they allowed the pigs to take the milk and apples for themselves. This nonverbally told the pigs that the animals cannot say "no", nor do they realize when they are being manipulated. The pigs take this knowledge and use it to further exploit the other animals. The harsh reality of the animals once they reach their old age is proof that the novella is an inverted fairytale.

There is no happily ever after in the conclusion of the story; the ambiguous ending does not state whether a positive change will occur. The pigs ultimately became whom the animals were rebelling against at the beginning of the novella. The animals quickly turn around when they hear violent shouting coming from the house, then "The creatures outside looked from pig to man, and from man to pig, and from pig to man again; but already it was impossible to say which was which" (Orwell 42). The pigs' transformation is complete. The animals recognize the

pigs' malevolence at the end of the story. The other animals realize that their beloved leaders have become no better than their previous human leaders. The pigs and humans do not actually get along. Both are greedy for power, and when the time comes, one will attempt to overthrow the other. The pigs gradually become more like humans as the story progresses. They started sleeping in beds, drinking alcohol, smoking tobacco, and wearing clothing. Donald Morse states, "... 'in fairytale and dreams, physical malformations [such as the pigs walking on their two hind legs] often stands for psychological misdevelopment' and tyranny may well be the ultimate in human or porcine misdevelopment" (Morse 86). The pigs' transformation indicates that anyone who rises up to a position of power will manipulate others. This manipulation represents the futility of rebellion as the animals will never be free from exploitation as long as there is someone above all. Also, the transformation symbolizes the cycle of political rebellion as it has made a full rotation from oppression to freedom and back to oppression. The pigs' transformation proves that the rebellion was a failure for the other animals, but a success for the pigs.

The novella is an inverted fairytale because the animals will always be exploited as a new leader rises up; they will provide the ruling class with power and privilege while the working class struggles to survive. This is evident in Napoleon, who represents the ruling class, since his leadership has a successful start, but it slowly starts resembles the previous ruler's dictatorship until it is exactly like it. This is also evident in the other animals, who represents the working class, obedience and lack of education. Their trust in their leadership and their illiteracy allows the pigs to continue to take advantage of them. Lastly, this is most evident in the commandments, which represents the animals' constitution. The pigs continuously change these commandments by adding a couple of words, which changes the entire meaning, but the other

animals do not realize because they cannot read, nor do they dare to question their leadership. It is human nature to exploit those beneath them. There will never be equality between the working class and the ruling class.

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