

The Poetics of Politics in Orwell's Animal Farm: Contemporary Reflections on the Psycho-Epistemic Discourse of Power

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Summary

George Orwell's *Animal Farm* (1945) has been widely studied for its allegorical representation of the Russian Revolution and totalitarian regime of Stalinism. However, this paper argues that the novel's significance extends beyond its surface-level critique of totalitarianism to engage with the psycho-poetic fabric of the very politics itself. From a psycho-epistemic reading of the novel's poetics, the paper explores Orwell's deployment of fictional poetics, such as narratology, allegory, and propaganda, as tropes of critique of power, ideology, and political cult. The paper accentuates that Orwell's *Animal Farm* holds a mirror to the political history of ideas, offering a significant critique of contemporary political idealism. Through emphasizing the perverting ideological apparatus of the animal leaders, the pigs, in *Animal Farm*, the paper highlights Orwell's role in shaping our understanding of the socio-political realities.

INTRODUCTION

Writing is a free spirit that favors no politics. To be a writer is to have allegiance to freedom. George Orwell is such a writer whose writings hold mirror to political history of ideas. His fictional world is highly relevant to our contemporary era and fully attuned to the critical issues of the twenty-first century. Orwell believes in politics as "power of facing unpleasant facts" (Hitchens, 2002, p.13).

Orwell's *Animal Farm* is a subtle narratological exploration of the poetics of politics. His fabulously allegorical handling of the narrative allows for a free space of thematic maneuver. This provides him with a panoptic, detached view of the topic

and enriches his narratological experience. The story becomes even more poignant as we uncover its timeless exploration of the poetics of politics, particularly its relevance to contemporary political ideologies. The allegedly democratic regimes reveal themselves to be more totalitarian and more repressive than the Bolsheviks. In the light of the recent Israeli war on Gaza, the novel stands as a testament to the West-backed totalitarian and hegemonic regime and ideologies.

From a dystopian perspective, Orwell presents us with a narrative of the totalitarian ideology, encapsulated in the motto: "All animals are equal, but some animals are more equal than others" (p.6). The allegorical investment in the novel makes it accessible to readers across age and time, resisting fixity of reference. The particular historical event that constitutes the subtext of the story is universalized through Orwell's fictitious narratological technique, thus destabilizing the monolithic signified and inspiring polarity of referents.

In this study, the focus is on the psycho-epistemic discourse of power in that it explores how knowledge and belief systems are constructed and deconstructed in the exercise of power through the manipulation of language and the investment of psychological mechanisms.

THE CONCEPT OF POETICS

Poetics is a holistic term that encompasses various aspects that contribute to the making and understanding of literature as an artistic craft form. Poetics refers to the possible literary tools and choices a writer employs to reflect, shape, or critique human realities, values, norms, and events.

Aristotle's classic definition of the concept focuses on the notion of mimesis, the act of imitation or creative representation of human life or ideas the audience normally associate with an experience. The major concern of Aristotle in his *Poetics* is the idea of literature (poesy) as a credible artistic creation of reality. Apart from this representational consideration, contemporary poetics incorporates the overall

literary instrumentalization to achieve a desired effect on the audience/reader. According to Benjamin Hrushovski (1976), poetics is "The serious study and analysis of literature" by which "Unifying a text can be done only through using norms and models from outside this text" (pp. i, xxix). Poetics, he asserts, deals with the question 'What is literature?' and with all possible questions developed from it, such as: What is art in language? What are the forms and kinds of literature? What is the nature of one literary genre or trend? What is the system of a particular poet's 'art' or 'language'? How is a story made? What are the specific aspects of works of literature? How are they constituted? How do literary texts embody 'non-literary' phenomena? (p. xv)

In this sense, poetics is taken to refer to the various elements that collaboratively work together to produce the effects intended for readers. As such, it designates a framework of possibilities of narratological, structural and aesthetic tactics used by the author to weave his fictional piece. This is in line with Todorov's (1981) view that poetics seeks to grasp the fundamental qualities that characterize literary discourse rather than examining individual works themselves. Each literary piece is viewed as a representation of these deeper literary frameworks. Its objective is to formulate a theory that explains the functioning of literary discourse, rather than analyzing or describing particular texts. For Jakobson (1960), poetics is needed for a complete understanding of the communication act as a goal-oriented tool. Reiterating Culler (1981), Rimmon-Kenan (2003, p.132), describes poetics as the "centrality of literary structures to the organization of experience". Poetics in its representational purpose is the "allegorical interpretation" of reality. (Zhang, 2011, p.321)

THE POETICS OF POLITICS IN THE NOVEL

Orwell's *Animal Farm* is a political novel that emphasizes "ideas" over "emotions." It focuses more on the processes of power-making and taking. Orwell's

primary aim is to expose and critique political agendas. His novella has always been read as an allegorical representation of the 1917 Russian events, particularly the Bolshevik Revolution and its political backdrops. Nevertheless, the novel has a wider space of application, relatable to the concepts of truth, freedom, class struggle, and power dynamics. The animals in the story feel comfortable with their work and policy-making. But, at the end they discover they have been exploited by their animal leader, and their supposed revolt and support have been abused and misused. Their seemingly democratic policy turns out to be obtrusively totalitarian.

Perspectively, the novel can also be read as a contemporary allegorical pamphlet on the abuse of power, propaganda, failure of the value system, and the collapse of human dignity and freedom. The ultimate message of the story is that animal life principles are far better than human principles of life. While animals don't claim rationality and superiority of distinction, gentility of behavior and civility, and cleanness of conduct or moral and principled life, humans seem to be superior in evil making, self-destruction, hypocritical behavior, and social-political discrimination.

The novel testifies to the use of political poetics to disguise, distort, or conceal a totalitarian thought, resulting in a complete distortion of reality. Hence, totalitarianism as a sociopolitical cult is viewed as a consequential aftermath of coercive rhetoric and political indoctrination. Orwell is keen to illustrate how rhetoric plays a role in mobilizing public sentiment by depoliticizing the masses and investing some religious knowledge to justify and establish a political cult, in which language in *Animal Farm* serves as a pivotal mechanism of control. The continuous revising of the commandments reflects the distortion of truth and reality, serving to explain the erosion of ideals. The slogans created by the pigs, such as "Four legs good, two legs bad" and later the infamous phrase "All animals are equal, but some animals are more equal than others," serve multiple purposes. In addition, the simplification of thought and repetition of ideas in the form of slogans reduce

complex ideas into easily digestible phrases, making them memorable and accessible to the general public. This simplification enables the pigs to instill their ideologies without providing the necessary context or rationale. The slogan "Four legs good, two legs bad," for instance, creates a clear dichotomy that promotes unity against humans while simultaneously avoiding critical thought about the pigs' monopolization of power.

Poetics demonstrate their strength by transforming how people identify themselves. The well-designed slogans used by the identarian animals successfully forge among animals a collective sense of unity. The slogans unify group members toward a significant mutual purpose by producing both solidarity and feelings of hope. The Animalism slogans designed by these pigs eventually turn into instruments that enforce control over the community. The last chant of equality drives home the total betrayal because it warps their original foundation at the core of the rebellion by showing the corruption of their original purpose.

Through its portrayal the author reveals multiple logical fallacies that guide the animal leaders during their adoption of political ideology. Boxer communicates the masters' beliefs through his slogan "Napoleon is always right" which represents a form of political fallacy in Animal Farm. The method of authoritarian control represented here promotes oppression through forced obedience and voluntary submission according to Gramscian assessment.

The book demonstrates propaganda through both literary techniques and political poetic methods. According to Bernays (1928) he defined propaganda as "the advocacy of what we don't believe in" (cited in Sproule, 1997, p. 57). The lexical concept of propaganda has been approached by discourse scholars through analysis of ideology, hegemony, and power according to Angermuller, Maingueneau, and Wodak (2014). Propaganda functions by mobilizing people through any efficient

methods, including ideological aspects and economic strategies, and political elements, to reach its end goal (Fitzmaurice, 2018).

Alfred and Elizabeth Lee (1939), and Shoelhi (2012) classified various types of propaganda. Name-calling (Epithet), used to underscore emotional symbols by creating negative labels and bias against the opponent or a competing idea. Bandwagon, or follow the majority, seeking people's join in because others are doing so. Testimonial, aiming at using endorsements from prominent figures or experts to sway opinion. Plain Folks, the propagandist adopts a modest behavior and expresses empathy toward the victims by presenting an idea or product as being suitable for ordinary people. Transfer or diversion, associating something respected or revered with an idea or product to gain acceptance by visualizing the concept. Glittering Generalities – invoking the audience's support through employing excellent words and positive phrases that evoke strong emotional responses and entail the audience's acceptance outright. Card Stacking - presenting only positive information while omitting any negative aspects to mislead the audience. Then, frustration or scapegoating wherein the propagandists foster feelings of hatred or redirect frustrations towards creating a scapegoat for their opponents. Finally, Fear Arousal seeks to garner support from the target audience by provoking negative emotions, particularly fear.

In the novel, Squealer and Boxer epitomizes the role of propaganda in its various forms within the narrative. Squealer articulates the pigs' justifications for their actions with persuasive language that blends emotion and false rationale. He often employs fear and misinformation to manipulate the other animals, stating that without "the supervision of a pig" and further control, Jones would come back (p.88). He invokes a fear of returning to human oppression to justify the pigs' increasingly questionable decisions. This fear-based rhetoric effectively silences dissent and maintains control over the animals. Not only this, but also tries to misinform them

by presenting his statements as objective truths, deploying scientific facts and statistics. This rationalizing rhetoric appeals to acceptance and legitimacy, making the arguments more persuasive and invocative. The distortions of truth for the sake of power allow the pigs to make successive revisions of the commandments of Animalism. For example, the original commandment "No animal shall sleep in a bed" (p.15) is altered to "No animal shall sleep in a bed with sheets" (p.45). The final revision that "All animals are equal, but some animals are more equal than others," represents the ultimate manipulation of truth and an epistemic injection of certain political ideology, which results in a complete moral collapse and absolute corruptibility.

Political rhetoric is used to sway, rationalize, justify, invest, mobilize public opinion and mass support. At the outset of the story, we hear about the Major's dream in which he arouses the animals' anticipation of future life, free of any sort of coercion or human tyranny. The pigs utilize this sentiment to advance their heeds of absolute domination by manipulating the language, exploiting the animal cause, oversimplifying and falsifying the Seven Commandments, while raising the slogan: "four legs good, two legs bad". The Squealer and the Boxer serve as a propagating machinery for a totalitarian knowledge through disseminating a logical fallacy, such as "Napoleon is always right", "If, Comrade, Napoleon says it, it must be right" (p.37). Napoleon uses Animalism as a driving force for achieving his ideological political cult. So, any opponent to this common animal ideology is considered disloyal and, therefore, must be punished.

The political and knowledge-related thought processes receive skilled linguistic treatment to create progressive effects that expand throughout both character development and the overall story. The animals fail to question the modified laws because this illustrates the problems when people simply approve of manipulated information rather than questioning its validity. The allegorical poetic

form enables Orwell to quietly undermine political idealistic beliefs while attacking opportunistic political movements.

An Aristotelian allegorical representation system in the novel allows the reader to uncover comparisons that exist between humanism and animalism. Audience members follow between textual material and worldly interpretation to reassemble its extracting principles. A representational poetic style of politics remains active throughout time because political propagandists control ideological moves. The West uses democratic humanist slogans of human rights and freedom as political instruments to maintain control over contemporary societies. The Orwellian animal instincts become aggressive when human resistance emerges against a dominating power. Total power presents the same destructive character as the storyline depicts because corrupt power remains both exploitative and oppressive and arbitrary: "Power tends to corrupt, and absolute power corrupts absolutely" (Acton, 1887). The political perspectives and agendas, and the spoken words of leaders during the recent Israeli military conflict with Gaza, serve as an example. Below you will find appendix material establishing equivalences between the tale and the modern-day governmental situation.

Through the fable, Orwell established a personal record of his philosophical standpoints about political power dynamics as well as historical intellectual development. The novel contains numerous hidden meanings about the downfall of communist socialist thoughts and capitalism's exclusive nature, along with the destructive behavior of communism and proletariat beliefs, as well as the democratic claims made by Western countries. Society experiences a repeating pattern of power dynamics because political commitment fundamentally failed to prevent corruption from infecting both individuals and their communities. Animal Farm reveals that revolutionary principles will turn into authoritarian control when human beings stop showing commitment to their ideals. The story demonstrates how politics functions

as containment art from its initial rebellious phase until its transformation into totalitarian control. During the farm's conversion, "The Manor Farm" becomes known as "Animal Farm." These represent the sole alterations made to the farm. Animalism operates as an unyielding path for Napoleon to harness power, resulting in no better political outcome than humanism under Mr. Jones. Through allegorical storytelling, the author demonstrates how language serves to establish power through changed understandings and strengthened control for maintaining disciplined unity. Orwell demonstrates in his characters Napoleon, Squealer, and Boxer how rhetoric spreads deception while building one official truth and totalitarian political understanding. The pigs demonstrate their intellectual lead by reading and writing skills, which grant them superior status but, more importantly, allow them to reshape both current events and historical records in their favor. Through their humanlike appearance, the pigs illustrate how power turns corrupt and tyranny then repeats itself. After the novel, twelve voices raised their voices in rage, but each shared the same sentiment.

She would have expressed that their purpose several years ago had been different than witnessing human destruction when they started to fight against human dominance of the world. At night, when old Major first called them to revolt, the animals harbored different expectations from what they witnessed in that moment of terror and slaughter. She envisioned a young society of animals existing beyond hunger and the military whip that followed equality and individual work based on ability (p.58).

The story of *Animal Farm* critiques the ideological apparatus of political discourse through three developmental stages of power transfer: protesting miserable conditions and exploitation, undertaking revolutionary act for establishing democratic social system, and the decent into social Favoritism and political totalitarianism. The story starts with Old Major call for protesting against the

humans' exploitation of the animals by the human master, Mr. Jones. He speaks to his fellow animals about their "miserable lives" under the "tyranny of human beings" (p.3). He concludes his speech with a call for "Rebellion!" to save them from this miserable condition and "struggle" for "justice" reminding them that "All men are enemies. All animals are comrades" (pp.5-6). After the mysterious death of Old Major, and the "secret activity", "The work of teaching and organizing the others fell naturally upon the pigs" headed by Napoleon and Snowball who take to task to "turn Old Major's teaching into a complete system of thought", raising the slogan of "Animalism" (pp.9-10). The "Rebellion was achieved" and "Jones and his men suddenly found themselves being butted and kicked from all sides" (pp.11-12). The revolutionary ideals are declared in a form of sacredly "Seven Commandments" as "unalterable" animal law (p.15). After establishing their democratic social system, the animals realized that Snowball and Napoleon are "never in agreement" (p.20). It wasn't for long than the Seven Commandments get revised by the leaders. "Snowball declared that the Seven Commandments could in effect be reduced to a single maxim, namely: 'Four legs good, two legs bad' " (p.21). Authority, rather than democracy, appears to be the leading trend of the pigs: "the order went forth that all the windfalls were to be collected and brought to the harness-room for the use of the pigs." (p.22). Favoritist ideas dominate their political trajectory: "We pigs are brainworkers. The whole management and organization of this farm depend on us" (pp.23). So, "It had come to be accepted that the pigs, who were manifestly cleverer than the other animals, should decide all questions of farm policy" (pp.31). However, Napoleon's tyrannical behavior becomes obvious as he can't endure Snowball's debates and suggestion. In order to maintain absolute power conduct, orders are given that "Sunday-morning Meetings would come to an end", "working of the farm would be settled by a special committee of pigs, presided over by

himself", and "no more debates." (p.36). With these repressive manifestations, Napoleon exercises the very absolute power that they worked hard to depose.

The analysis focuses on how Orwell demonstrates political poetic principles that use language as an instrument to spread powerful discourse. On page 90, the publication demonstrates a rhetorical statement that supports a political ideology through the lines "All animals are equal, but some animals are more equal than others." This statement creates the foundation for an absolute totalitarian order, together with rigid outlooks. A single administrative transformation grants pigs the foundation to create their social framework built around power and social rankings. The pigs occupy the highest position among the social classes, followed by supporters, and ending with regular animals.

The paper contains an appendix featuring important symbolic match-ups which exist between thematic elements in the story with elements in the play, and between signifiers within the story and their modern political expressions. Squealer functions as an agency that disseminates propaganda through deception aimed at controlling the other animals using deceitful methods. According to Squealer, it became necessary to revise the Seven Commandments because strict food equality would not follow the Animalism principles (p.75). Squealer appears to answer doubts about "the mystery" surrounding milk disappearing while pigs receive the rest of the supply by providing explanations on the pig situation (p.22).

You do not imagine, I hope, that we pigs are doing this in a spirit of selfishness and privilege? Many of us dislike milk and apples. I dislike them myself. Our sole object in taking these things is to preserve our health. Milk and apples (this has been proved by science, comrades) contain substances necessary to the well-being of a pig. We pigs are brainworkers. The whole management and organization of this farm depend 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. (p.23)

The pigs apply victimized rhetorical discourse to generate sympathy from the public and obtain their backing. In the early part of the novel, the animals seek a better existence because they genuinely want liberation and honor: "All men are enemies. All animals are comrades." (p. 6). When the pigs seize control along with their human behaviors, the animals accept the realization that they have just changed masters instead of winning actual freedom. The pigs share identical characteristics with humans, and therefore, they show no distinction between each other. Boxer expresses the political knowledge effect through his well-known saying, "I will work harder." The absence of questioning from the animal population reveals how trusting individuals are when they fail to analyze their surroundings, creating dangerous situations. Through his writing, Orwell illustrates the dangerous allure that comes from powerful speech.

POETICS AND THE PSYCHO-EPISTEME OF POWER

The connection between power and language together with psychology forms the core of Animal Farm that shows how political cults function through controlling and manipulation techniques. Through their rhetorical strategies Napoleon and Squealer create a mental state of illusion among the animals at the farm. The pigs establish a psychological conceptual space through their linguistic manipulation to make oppressed animals believe they accept their inferior position and take responsibility for it. Changes in the commandments displayed on the barn walls show how ruling authorities adapt laws to preserve their power over people. With access to power, the rising pigs adopt the controlling characteristics that previously belonged to Mr. Jones. Speech rhetoric and propagandic slogans cast a trance over the animals, which suspends their thought processes without their awareness. Under changing political circumstances, the animals choose to consciously silence their rebellious ideas and to ignore their suffering. The behavior of self-submission results in conflict with subordination, which ends up favoring domination.

Throughout his narrative, Orwell concludes by delivering a fabricated document that examines political rhetoric. The story presents an allegorical interpretation of political facts as he investigates the symbolic nature of power discourse. The process by which power emerges from the union of ideology with language, together with psycho-epistemological culture, determines its existence. The revolutionary spirit of the animals weakened steadily through this discourse because the pigs established control over their minds to where they accepted everything without skepticism. Political suppression depends on cognitive dissonance as a fundamental psycho-epistemic concept. After experiencing life firsthand, the animals fail to connect their personal experiences with the propaganda messages they receive due to a psychological framework that inhibits rebellion against their oppressors. The psychological nature of Napoleon enables him to hold an ambitious drive for governance. Old Major's dream and speech provide him the opportunity to achieve his ambition, which is to overthrow Mr. Jones' control of the farm.

Through the story, the reader learns how totalitarian governments employ denial together with sublimation to implement their political beliefs. By employing language strategies combined with propaganda methods, the totalitarian government achieves successful promotion of its political values as well as establishing its authority. The psychological evaluation is encompassed in this assessment. Based on the unconscious theory, psychologists use the term unconscious to describe mental content beyond direct awareness, which largely determines human behavior (Barry, 2002, p. 96). The theory describes the self as multiple entities that exist in divergence with one another. Self-comprehension extends beyond personal perceptions because it requires analysis of psychological constructs, including the unconscious mind, alongside repression and prior experiences (Bennett & Royle, 1995, p. 133).

The theory of defense mechanisms by Freud especially addresses denial alongside sublimation. People view denial as an influential mental force that shapes the subconscious part of the mind while maintaining domination and power structures. The political repression constructs a state of denial where individuals

become uncomprehending of true repression while completely obeying their fictive acceptance of traumatic experiences. People try to hide their unresolved desires by attempting to forget their established traumatic experience. Through this defense mechanism, people willingly remove unwanted thoughts from their conscious understanding while transferring them to their unconscious part. According to Barry (2002), severe repression produces denial through conscious processes, even though both repression and denial operate at different levels of our psychology. The process of repression is described by Nietzsche in these words: "I have done it, says my memory postulates." My pride proclaims I could not have committed such a thing while refusing to budge from its position. The memory concludes its existence according to Nietzsche (as cited in Esterson, 1995, p. 223).

Sublimation functions as a defensive psychological mechanism with which humans work. The strategy of applying language manipulation together with fallacious propaganda allows individuals to redirect their undesirable impulses to socially appropriate activities. Napoleon and Squealer, along with other pigs, show this impact by steering away the wants and resentments of all animals. The animals' dedication to creating an Animalist society demonstrates how they utilized their discontent towards Mr. Jones to build a new animal society. The animals use their suppressed anger as motivation to establish Animalism by following its foundational principles.

The pigs manage to turn these suppressed feelings into a tool that lets them secure absolute control. When the fighting ideals of revolution morph, they provide new direction for the animals to uphold pig domination. The animals swallow their hardships and agree with each other that their farm labor supports the overall benefit of all animals despite growing oppression. Squealer serves as the propagandist who crafts an alternate interpretation of events for the animals through which their feelings of discontent become converted into false progress and unwavering loyalty. Through desire alteration and feeling manipulation, the ruling pig elite preserves their power position by demonstrating how subliminal techniques function in power structures to fulfill their self-serving goals.

The narrative shows how rhetoric supports the psychopathic tendencies that drive the leaders. Through his revisionist policies, Napoleon introduces a new policy where the original Commandment "No animal shall kill any other animal" becomes "No animal shall kill any other animal without cause," even though anxiety drives his poetic approaches. A destructive rhetorical system that Napoleon constructs results in public submission, along with a refusal to recognize trauma. Through a skillfully constructed fearful perception, Napoleon protects himself from losing the masses' support by getting them to fear being reclaimed by Mr. Jones while simultaneously making them empathize with their present pursuit of freedom.

The mechanisms lead to truth dissolution so propaganda becomes the only available information. Through the political and poetic mechanisms power distributes information which boosts acceptance before people notice any resistance as rebellious behavior. The people around the ruling authority self-assure their decisions are for their advantageous future while the propagandic materials intensify their existing emotions. The animals remain in confusion because they believe Snowball serves as a spy according to false reports in the story. The animal community doubts both their memories and their value due to these deliberate acts which enable Napoleon to modify their mental perception of reality through propaganda. The persistent worry and fear among the animals along with their inner doubts enables Napoleon to build a dictatorial system, which eventually leads Boxer to state, "Comrade Napoleon's declarations hold the truth" (p.37).

The ideology of power operates through political poetic means as it exists between the power structures of tyranny and slavery. In a politically psychopathic manner, the presenter displays their condition through these psychological elements. According to Freudian thinking, the id remains mostly unconscious while serving immediate bodily needs that do not consider any future repercussions. Between conscious and unconscious operation exists the superego, which embodies both social rules and moral ethics. The ego represents the most conscious element, which manages to handle continuous battles between the id and superego forces and reality-based challenges (Segrist, 2009, p. 51).

The social dynamics of Animal Farm present a constant tension caused by the rivalry between Animal Farm members that manifests through the id's wants versus the superego's ethical rules and the ego's efforts at reconciliation. Napoleon and Squealer exemplify the id through their presence as flagrant pigs in the book. They pursue pleasure without restraint because they want instant fulfillment of their desires while showing indifference to the resulting consequences. Napoleon exercises his desire for power by making choices that benefit himself above others, because it demonstrates the instinctual behavior of the id. Old Major, along with Boxer, demonstrates the superego traits within the characters. Throughout the narrative, Old Major portrays a society promoting justice combined with moral accountability, so he encourages the animals to organize a rebellion against human masters. The ethical boundaries and community moral principles that guided the animals when they began their rebellion find expression through his ideals. Boxer brings together social values and selfless dedication to farm prosperity through his work ethic, but ultimately becomes a victim of the pigs' manipulative schemes. The ego finds its representation in both Clover and the sheep population of Manor Farm.

The novel showcases how extreme authoritarianism goads collective consciousness, and recalls the psychologically sociopolitical scars stored in the collective imagination. From a Jungian perspective, the novel apostrophizes the individual consciousness that capitulates hegemonically to the collective subconscious. "Where there are many, there is security. What the many believe, must of course be true. What the many want, must be worth striving for, necessary, and therefore good." (Jung, 2005, p.42).

CONCLUSION

The narrative poetics of Animal Farm, written by Orwell in an accessible design, enables readers of different ages and from many regions and times and political beliefs to comprehend its crafted critique of power. The novel is impossible to define by category because it contains multiple poetic approaches and diverse viewpoints. The author extends universalized thoughts through the allegorical depiction of political theories and socio-ideological patterns.

According to his naturalistic political take on the subject he reveals how power produces psychopathic effects by making corruption and selfishness appear as natural traits in human beings. The ugly nature of political ideologies becomes apparent through Animalistic lawless behavior and multiple rhetorical manipulation techniques, including propaganda and falsified slogans, and logical fallacies, according to Orwell. political absolutism functions through the example of machinery, which the author uses in his writing. Truth suffers manipulation when language interacts with power structures across psychological grounds to misguide the mental understanding of those who are ruled by the words of their leaders.

During the recent Israeli war on Gaza, the book presents strong ideological social parallels with modern world political movements that operated at that time. The political leaders of the West show more totalitarian tendencies than the nepotistic allegorical figures depicted in the novel, while simultaneously betraying democracy as well as freedom and human rights principles.

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Appendix

Parallels between the allegorical elements in *Animal Farm* and their contemporary real political counterparts, particularly regarding the Israeli war on Gaza

Allegory	Character / Event	Corresponding World Leader / Ideology	Parallel Attitude / Policy Toward Gaza
Mr. Jones	Security Council/Arab League and neighboring countries	Various complacent world leaders	Leaders who overlook the humanitarian crises in Gaza and prioritize political interests.
Napoleon	Tyrannical leader	Authoritarian leaders/ and Israeli Lobby	Military and punitive measures that prioritize control and security over human rights.
Snowball	Reformist and idealist leader	leaders/peace advocates represented by mediators	Advocacy for peaceful solutions often sidelined by more aggressive political actions.
Squealer	Propaganda agent	Media narratives supporting dominant narratives	Use of media to frame actions in Gaza as necessary for security while

			minimizing civilian impact.
Boxer	Loyal but exploited working class	World organizations and movements and protestors against Israeli war atrocities	Citizens who show resilience but face ongoing oppression and marginalization in conflict.
The Rebellion	Initial uprising	The Arab Spring; Palestinian calls for self-determination	Aspirations for freedom and rights amidst ongoing conflict and repression.
Alteration of Commandments	Corruption of principles	Shifts in international agreements/ Security Council	The continual alteration of peace agreements undermining Palestinian rights and aspirations.
Use of Fear/Scapegoating	Control through fear	Leaders using fear-based rhetoric like Islamism/terrorism. etc.	Justifications for military actions in Gaza framed around national security and terrorism.
Cognitive Dissonance	Acceptance of contradictions	International community responses	Discrepancies between calls for peace versus support for military interventions affecting Gaza.
Rationalization of Oppression	Justifying tyranny	Geopolitical powers (U.S. supporters of Israeli ideology)	Rationalizations for enduring occupation and violence framed as necessary for stability.

شعرية السياسة في رواية "مزرعة الحيوانات" لأورويل: تأملات معاصرة في الخطاب النفسي- المعرفي للسلطة

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الكلمات المفتاحية: شعرية، النقد التحليلي النفسي، المجاز

الملخص:

دُرست رواية "مزرعة الحيوانات" لجورج أورويل (1945) على نطاق واسع لتصويرها الرمزي للثورة الروسية والنظام الستاليني الشمولي. ومع ذلك، تُجادل هذه الورقة البحثية بأن أهمية الرواية تتجاوز نقدها السطحي للشمولية لتتناول النسيج النفسي-الشعري للسياسة نفسها. من خلال قراءة نفسية-معرفية لشعرية الرواية، تستكشف الورقة البحثية توظيف أورويل للشعرية الخيالية، مثل السرد والاستعارة والدعاية، كأدوات لنقد السلطة والأيديولوجيا والطائفة السياسية. وتؤكد الورقة البحثية على أن "مزرعة الحيوانات" لأورويل تُمثل مرآة للتاريخ السياسي للأفكار، مُقدمة نقدًا هامًا للمثالية السياسية المعاصرة. من خلال تسليط الضوء على الجهاز الأيديولوجي المنحرف لقادة الحيوانات، الخنازير، في "مزرعة الحيوانات"، تُسلط الورقة الضوء على دور أورويل في تشكيل فهمنا للحقائق الاجتماعية والسياسية.