



## The Beast Within: Animality, Authority and the Human Condition in Animal Farm by George Orwell

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### ABSTRACT

This study conceptualizes the Animal Farm of George Orwell in metaphorical terms as a great allegory that discusses the relation between animality, and human experience. According to this study, George Orwell uses his animal characters for nothing more than satire; he applies them in a symbolic structure to test how evil can be naturally inherent in human nature plus potentialities of political structures to become perverted. In his novella, Orwell describes an uprising led by animals against human tyranny very ironically falling into the same despotism it meant to overthrow; indeed, eventually more than equally oppressive. He critically analyzes how Napoleon assumes Stalin's dictatorship and Squealer assumes official propaganda whose real function lay in twisting the truth all together with Orwell proving that despotism does survive through characters like Boxer blindly loyal horse and donkey Benjamin all other social strata contributing through fear, indifference or fear.

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## الوحش الكامن: الحيوانية، السلطة والحالة الإنسانية في مزرعة الحيوان

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### المُستخلص

هذه الدراسة تصوّر رواية "مزرعة الحيوان" لجورج أورويل مجازيًا، كقصة رمزية رائعة تناقش العلاقة بين الحيوانية والسلطة والتجربة الإنسانية. ووفقًا لهذه الدراسة، استخدم جورج أورويل شخصياته الحيوانية إلا للسخرية؛ إذ يُطبّقها في بنية رمزية لاختبار كيف يُمكن أن يكون الشر متأصلًا في الطبيعة البشرية، بالإضافة إلى احتمالات انحراف البنى السياسية. في روايته القصيرة التي وصفها أورويل على أنها انتقاضةً قادتها الحيوانات ضد الاستبداد البشري، لكنها، وبسخرية بالغة، وقعت في نفس الاستبداد الذي كانت تتوي الإطاحة به؛ بل في النهاية، أكثر من مجرد قمع. ويُحلل نقدًا كيف افترض نابليون ديكتاتورية ستالين، وكيف افترض سكويلر الدعاية الرسمية التي تكمن وظيفتها الحقيقية في تحريف الحقائق. ويُثبت أورويل أن الاستبداد يبقى قائمًا من خلال شخصيات مثل بوكسر (الحصان المخلص الأعمى) وبنجامين (الحمار)، وجميع الطبقات الاجتماعية الأخرى التي تُساهم من خلال الطاعة أو اللامبالاة أو الخوف.

الكلمات المفتاحية: الوحش الكامن: الحيوانية، السلطة والحالة الإنسانية في مزرعة الحيوان

### 1. Introduction

The amendment of Seven Commandments and the final components that “All animals are same, however a few animals are greater same than others” suggests how without difficulty and steadily the ideas of a revolution may be degraded. Through anthropomorphism, Orwell highlights the go back of the “beast within” greed, ambition, and urge to dominate despite utopian beliefs. This paper argues that *Animal Farm* is not only a political metaphor of Soviet communism but additionally addresses large philosophical troubles approximately the cyclical nature of electricity and its capability to manipulate the masses. By the usage of animals as representations for human deeds and methods, Orwell creates a long-lasting allegory about freedom’s vulnerability to despotism and its persevering with relevance (Graham ,1992).

George Orwell's *Animal Farm* is beyond a satirical fairy tale of farm animals, staging revolutions; it is a rich metaphor that investigates in the unbroken cycle of political corruption, how easily the truth can be manipulated, and the basic trends through human history. It was written in 1945, the novella was conceived during immense global struggle. Being holding democratic socialist ideas and being equally important to totalitarianism, Orwell wrote the *Animal Farm* as an expression of disillusionment with Joseph Stalin's government in the Soviet Union, Orwell thought, distracted by the main principles of Russian revolution. Although someone can get clear similarities - Napoleon, Snowball Trotsky, an animal is equal to the working classes of the proletariat - it has comprehensive subjects rather than any specific period. Through its anthropomorphic characters and farm-growing age, Orwell’s setting symbolize the timelessness against the power of power, takes caution against the power of power, which is about the ability to both corrupt and also "inside us" (SHELDON, 2012).

The basic idea of the *Animal Farm* is simple and tragic: revolutions, even when crying for justice, often bring about the same cruelty that they were to finish. Orwell says that this rot is not by coincidence, but comes from the original nature of humans (or animals) due to our main urge for rules, orders and self -defense. In the story, pigs quickly arise over other animals about the role of a leader, causing their rights to be based on the brain. A group rebellion for collective soon comes in the order of a rigid and bloody class. The boar gradually turns into copies of human bulls that they had changed - walking on two legs, drinking alcohol, and trading with men - looking at the dark view of Orwell that power will always be misused when the power is always obtained once (BERNARD,1980).

The research demanding situations the view that Orwell chooses animal illustration as an in basic

terms rhetorical tool to keep away from censorship or an easier veil under which he could properly assault politicians. He applies it as a symbolic tool in merging and reading the mergers of animality with humanity, intuition with ideology. In *Animal Farm*, animals strip down human moves to their basic instincts. Political stereotypes abundantly fill Orwell's creations: Boxer represents all trustworthy unthinking proletarians; Squealer is the lying propagandist who rewrites records and mangles common sense; Benjamin is the ones cynical intelligentsia who know however in no way act. This record facilitates show how actual motivation by way of repressive regimes responds to or resists them-not from excessive concept however from deep psychological conduct. Therefore, in a tiny a part of society that turns into Orwell's farm itself, language controls belief, truth turns plastic, and collective reminiscence gets rewritten for whoever holds strength (Graham ,1992).

It explores how *Animal Farm* satirizes no longer simplest precise political systems, inclusive of communism and fascism, however also the overall systems of power and manipulation that exist inside human societies. Orwell demanding situations the assumption that revolutions automatically result in liberation. On the contrary, *Animal Farm* demonstrates how concepts can effortlessly be adjusted how slogans update important notion and how meant equality can mask the real consolidation of electricity in some palms. In a well-known maxim with which the novel ends "All animals are same, however some animals are greater same than others," this procedure of perversion is captured where words emerge as meaningless and are turned round to justify –unfairness (Peng,2023).

*Animal Farm* turns out as a good deal of a metaphor for the human situation as it's far political satire. Readers ought to come to phrases with traumatic truths that, first, most customarily tyranny is inner as opposed to imposed from without history can be rewritten no longer handiest via brute pressure but worry and forgetfulness; and, ultimately, the bars among the seats of villainy and victimhood are much less considerable than meant. In such an imaginative and prescient as Orwell's, warning could glide in recognizing that the protection of liberty includes no longer handiest revolution however consistent vigilance collectively with cognizance and resistance to the darkest impulses of human nature.

Orwell used of animal personifications in a satirical probe of the approaches political strength reflects and refracts human instincts. Employing literary grievance, historic interpretation, and Orwell's very own polemical works, this dissertation argues that *Animal Farm* is first-class understood as an ever-well timed meditation at the appeal of electricity, the mechanics of acquiescence, and the tragic impulse of human collectivities to reproduce their errors (Xie,2020).

## **2. Historical Background**

George Orwell's *Animal Farm*, posted in 1945 grew out of a complex weave of political, social, and highbrow forces that made up the first half of the 20th century. Its origins are intimately tied to the stormy records of the Russian Revolution of 1917 and the improvement of Stalinist totalitarianism in addition to Orwell's personal experience as a political creator and activist, deeply involved with problems referring to energy and human morality.

Great social upheaval marked the early twentieth century. For centuries, the Russian Empire had been ruled with the aid of the autocratic Romanov dynasty in a society so elegance-stratified with a majority peasantry that lived in poverty and repression. The key factors attributed to Tsar Nicholas II's inadequacies have been army defeats and famine all through World War I that caused a rebellion. The February Revolution of 1917 mounted, for a short length, another provisional government with promises of democracy at the manner to Russia. Its failure to withdraw from the battle or satisfy the pressing needs of the populace regarding land reform enabled Bolsheviks to take over in October 1917 (Xie,2020).

Vladimir Lenin and the Bolsheviks promised a transformative authorities based totally on Marxist

principles: they promised the overthrow of capitalism, the abolition of private assets, and the empowerment of the running class. At first, this stimulated wish round the sector wherever people have been oppressed by means of structures that extracted wealth from their labor. But right away, it has become authoritarian inside the Soviet State. With Lenin's death in 1924, there has been unleashed among Joseph Stalin and Leon Trotsky a lethal conflict for power. Once positive, Stalin would take a seat on pinnacle of a regime to preside over political purges, pressured collectivization of farms, industrialization drives, and large propaganda all couched beneath linguistic and ideological means thru which that regime held onto energy even as rewriting records and quelling dissent (Fromm & E 1941).

In Orwell's *Animal Farm*, this history is seen as a myth in which the modern standards are betrayed. That rebellion of the farm animals in opposition to Mr. Jones symbolizes the proletariat; however, as time passes, via incremental steps taken by means of pigs, new ruling elegance consolidates energy akin to former oppressors. "All animals are equal but a few animals are extra identical than others," runs a well-known line from the novella that perfectly captures this duplicity and intellectual corruption on the heart of Stalinist rule.

The lifestyles of Orwell are of awesome importance in knowledge the crucial perspective laid in the novella. Born Eric Arthur Blair in 1903, Orwell turned into a committed democratic socialist, through whom values of freedom, equity, and veracity were distinctly esteemed. His participation against Franco's army in the Spanish Civil War unveiled to him the dire fact of political struggle, propaganda, and betrayal within communist parties. What Orwell noticed firsthand became the repression of unbiased socialist businesses by using Stalinist elements which began his distrust of authoritarian regulations masked as progressive rhetoric (Taylor,2023).

Apart from his political activism, Orwell keenly observed how language can be manipulated. In his essay "Politics and the English Language" (1946) he said that political language is designed to make lies sound truthful and murder respectable, a dynamic example in *Animal Farm* through Squealer. Squealer is nothing more than a propagandist pig who manipulates facts on behalf of the ruling class to their advantage.

Orwell's work was influenced by the greater context of the world. *Animal Farm* was written during the Second World War, at a time when Western Democracies joined forces with the Soviet Union fighting against fascist regimes. His novella became an extremely relevant critique warning that even the best revolution can end up in dictatorship. In this new environment of a Cold War, eventually, *Animal Farm* came to be seen as an emblematic critique of communist dangers but, more importantly, it functioned as a general commentary on how power corrupts and how freedom gets betrayed from within (Jalal & Rasool,2023).

*Animal Farm* enters the age-long philosophical debate of human nature and political power. Orwell's view is that underneath all the trappings of civility, primordial instincts greed, fear, and ambition drive people to control others and to subjugate them. Using animals as his allegorical representations of humans whose thoughts are masked by ideological justifications, Orwell peels away this pretext and exposes the essential "beast within" which serves to perpetuate a cycle of repression.

The historical background of *Animal Farm* is necessarily multipolar. It was Orwell's direct response to the betrayal of the Russian Revolution through a prism of personal political experience and a continual literary concern involving language, truth, and power. Meanwhile, it occupies itself as an eternally cautioning allegory about all those dangers that may happen in any political systems or human natures. That much history and intellect are useful for one to realize why the novella is still "bitingly" relevant in its critique both of very particular histories and eternally human proclivities (Clarke,2006).

### 3. Methodology

George Orwell used symbolism in *Animal Farm* to express his views on political systems, especially authoritarian regimes such as Stalinist Russia. The characters in the narrative are derived from actual individuals or collectives from history. Napoleon symbolises Joseph Stalin, whilst Snowball symbolises Leon Trotsky. The animals' insurrection against Mr. Jones parallels the Russian Revolution of 1917, and the deterioration of the farm's principles over time illustrates how revolutionary movements may alter their fundamental tenets. Orwell used symbolic occurrences, like as the alteration of the Seven Commandments, to illustrate how individuals in authority manipulate facts and language to achieve their objectives. The renowned adage, "All animals are equal, but some animals are more equal than others," illustrates the hypocrisy and inequity inherent in authoritarian governance. Orwell used these images to illustrate the perilous nature of power, propaganda, and the erosion of freedom, making *Animal Farm* a potent political allegory (Albloly & Nour,2019).

This study applies a qualitative, interpretive literary methodological approach to read George Orwell's text *Animal Farm* through the parameters of allegory, symbolism, and political commentary. The primary purpose of this study is to explore how Orwell utilizes animal characters as representations of human behavior, political corruption, and ultimately the 'beast within' elements of the human condition. Textual analysis in conjunction with a critical reading of relevant secondary sources becomes intensive in this research paper so as to shed light on the thematic, symbolic, and ideological dimensions in the novella rather than work toward empirically validated or statistically proven results.

The major method is reading, a key act of literary criticism. It looks at important quotes, people, themes, and rhetorical methods in *Animal Farm* to show how Orwell makes meaning with words, setup, and story. There is also a note on themes that keep coming back such as power, lies, unfairness, following orders, and betrayal of the revolution. This paper reviews Orwell's use of anthropomorphism by giving animal characters' human traits thus presenting an overdrawn yet keen view of social as well as political relations among humans in the novella (Xie,2020).

This study applies primary textual analysis and intertextual scrutiny by juxtaposing the ideas Orwell presents in *Animal Farm* with his other works, most notably 1984 and his essays "Politics and the English Language" and "Why I Write." These texts are very instrumental in tracing the evolution of Orwell's political theory; apprehensions extend from linguistic manipulation to authoritarianism to democratic principle subversion. The three pillars on which Orwell's critique of socialism rests help to bring into context some of the allegorical choices in *Animal Farm* and enhance understanding of the novella's symbolic structure (Mohammad,2024).

This study makes use of secondary scholarly materials derived from literary criticism, political philosophy, and historical analysis. The works of Christopher Hitchens, Harold Bloom, and Masha Gessen are used to support interpretations while recent journal articles help to further invigorate the discussion of Orwell's legacy. Texts are scrupulously selected in order to ensure a breadth of approach Marxist, psychoanalytic, and historicist critiques. That necessary discourse ensures that mine is not an isolated reading but rather one which engages existing academic conversations.

The method includes symbolic and archetypal analysis under the shades of literary theory and political allegory. The study picks four main characters, Napoleon, Squealer, Boxer, and Benjamin as archetypes to parallel real political figures or social classes-or psychological tendencies. The rise to power of Napoleon is read as a symbolic representation of Stalinist control; Boxer is seen as a representation of the tragic loyalty of working people under oppression. Through such symbolism, research can get away from mere story interpretation and move on to wider philosophical implications (Albloly & Nour,2019).

The study applies a theme framework by organizing it around major ideas of corruption, manipulation, idealism, and resistance. In their relation to the characters and plot development, and

through language particularly irony used by Orwell, each is discussed. The analysis carefully demonstrates how Orwell assaults both specific historical episodes and general aspects of human behavior.

This study style combines close reading, intertextual analysis, and critical theory to develop a nuanced interpretation of *Animal Farm*. It permits an in-depth exploration of Orwell's allegory as both political satire and a philosophical treatment of the human condition (Graham, 1992).

#### 4. Discussion

##### 4.1 Animality as Mirror of Human Nature

In *Animal Farm*, George Orwell consciously applies the use of animal characters not only as an aspect of a satirical fable but also as great symbolic representations that reflect and criticize real human nature. The employment of animality by Orwell allows him to reduce complex human behavior, motivation, and social relationships to a simpler basic level that can be easily understood by readers thereby laying bare the perpetual, often disturbing "beast within" humanity. Important facts about human psychology, especially the natural inclinations that inspire political power and social control are revealed by Orwell through the interactions and metamorphoses of his animals, the anthropomorphized animals reflect different shades of human nature and societal roles, making their conduct symbolic as well as didactic. The pigs demonstrate that brilliance accompanied by ambition which is not tempered with some form of ethics can be corruptive. Napoleon develops steadily from a leader of revolution to an embodiment of tyranny in rule to show how the quest for power can overshadow principles of right and wrong, thereby reflecting Lord Acton's maxim that 'Power tends to corrupt, and absolute power corrupts absolutely.' Orwell uses humor in the instinctively animalistic behavior of the pigs to make a point that at the heart level of seemingly civilized authority there lies a fundamental urge for dominance akin to predatory instinct within the realm of animals (Mohammad, 2024).

Boxer represents the proletariat by showing strength, loyalty, and ignorance. He adopts the phrase 'I will work harder' to show how humans can willingly sacrifice themselves even amidst great exploitation. This explains the way a person may consciously or unconsciously participate in his own subjugation out of hope and fear or through learned obedience. Boxer's sad fate of being sent to the knacker when he is no longer useful exposes the real cold and utilitarian minds of those in power and explains the fact that "beast within" does not reside only in the oppressors but equally among the silent acceptance of exploitation by the subjugated.

The sheep and the other less important animals represent those common people whose conformity and uncritical assimilation of slogans reflect human tendencies toward herd instincts. The repetition of phrases like "Four legs good, two legs bad" (Bloom p29). shows how simple, repetitive language can prevent critical thinking and make social control easy to implement. Orwell's depiction is consistent with psychological theories on obedience and conformity, like those tested by social psychologists such as Stanley Milgram and Solomon Asch most individuals conform to authority and group pressure even when it goes against their own better judgment. (Bloom, p371-378.)

By putting human characteristics into animal forms, Orwell breaks the typical view of animals as just instinctual beings. He shows the animals as mirrors of the duality in human nature, having both idealism and ruthlessness, loyalty and betrayal, innocence and slyness. This use of anthropomorphism is vital to Orwell's critique because it tears down the excuses humans use to justify abuses of power, revealing the basic instincts of greed, fear, pride and violence that lie at the heart of political corruption.

Also, the way Orwell mixes up differences between people and animals, mainly at the end of the story when the pigs can't be told apart from the humans they replaced, acts as a strong sign for the repeating

cycles of control and suffering. It suggests that the "beast inside" is not just found in the ruled masses or creatures but mainly in those who hold authority. The swap between being animal-like and human shows that every political figure, no matter their beliefs, can fall victim to the spoiling impact of having power and the basic urges it brings out (Zimbardo, 2007).

Orwell used animals as a metaphor to depict the corrupt nature of social relations and politics. The animals represent many socioeconomic factions. Pigs symbolise corrupt politicians, whereas downtrodden people are represented by labouring animals such as Boxers. Orwell demonstrates how fear and propaganda can manipulate individuals by using innate animal tendencies such as obedience and loyalty. The pigs' incremental transformation into humans exemplifies the erosion of revolutionary ideals and the tendency of people in authority to become oppressors. By eliminating human intricacies and exposing the fundamental instincts that drive political control, Orwell confronts totalitarianism via. Orwell uses animality to analyze social orders and identities within collectives. The farm is a small picture of human life where classism, propaganda, force, and fear work the same way as in human rule. The ties between the animals show how simply social unity can be controlled and that social order is based on the holding back of doubt and thought (Rodden, 2003).

John Rodden viewed that 'Orwell's used of animal metaphor strips political language of its pretensions and lays bare the primal motivations which drive human social organization' (Rodden, 2016). Terry Eagleton writes that to Orwell, 'animality does not deconstruct humanity but shows it up and exposes the flimsiness of its moral assertions' (Eagleton, 2011). These readings serve to stress the point that Orwellian animality is not simply metaphorical; rather it is a consciously adopted strategy to force an awareness onto a comfortably numbed readership that however 'civilized' human society remains fundamentally and essentially animal.

In essence, the concept of animality in *Animal Farm* becomes a different mirror of the complex aspects of human nature. Through animals, Orwell represents both social function and basic impulses doubting the utopian story about human development and morality. This allegory speaks to its readership that the "beast within" remains extant influencing rule, society, and finally actual humanity.

#### **4.2 Propaganda and the Manipulation of Truth**

*Animals Farm* by George Orwell becomes a vivid allegory of political revolution and subsequently the manipulation of propaganda and truth as tools for authoritarian control. In this novella, Orwell painstakingly lays down the process through which the ruling pigs use language and lies to consolidate power, suppress opposition, and finally successfully own reality itself. Through this very mechanism, he proves how vulnerable truth is in an encounter with political expediency but goes further to show how truth turns into a very flexible commodity under such totalitarian regimes.

Squealer the pig is Napoleon's mouthpiece and chief propagandist in this dynamic. Squealer possesses rhetorical skill by fact-twisting, confusion of the other animals, and overt lies about what is already true. In the beginning narrative when the pigs begin their takeover of resources such as milk and apples from the farm, Squealer beats them to any thoughts of revolt by explaining it as a necessary sacrifice for their well-being:

Milk and apples (has been proved by science, comrades) contain certain substances in them necessary to the well-being of a pig. We pig do not mind in getting so much brainwork. The whole management and organization of this farm depend on us (Gleason, 2006).

This validates the belief of the animals in 'science' and authority at the same time subtly proving the dominance of pigs. Orwell has analyzed how propaganda uses authority and knowledge to legitimate privilege, to cover up exploitation by a seemingly very reasonable necessity.

Squealer's propaganda changes and becomes agile to suit the immediate needs of the pigs. When and if there is a need to provide justification for breaking the Commandments drinking alcohol, trading

with humans—the literacy and memory of the animals regarding the original commandments will not help them resist historical revisionism by the pigs. The rule reads, “No animal shall sleep in a bed.” (Bloom, p18). It is changed to read, “No animal shall sleep in a bed with sheets.” This subtle but significant change goes to show Orwell’s knowledge of the fact that totalitarian governments depend on linguistic vagueness as an institutionalized means to gradually eliminate resistance.

Propaganda also include the creation of fear and the creation of scapegoats. Napoleon and his enforcers blame all problems on Snowball labeling him as nothing more than a sneaky saboteur who was working with other sources to undermine their farm:

“Surely, comrades, you do not want Jones back” (Bloom, P 40.)

It reflects the real strategy of political scapegoating, where internal problems are blamed on external foes or antagonists to justify repression and cover for leadership weaknesses. The fearfully loyal support that the animals give to Napoleon gets heightened, showing how propaganda plays on psychological needs for security and belonging.

Orwell notes, with withering accuracy, that propaganda reduces complex political realities to easily remembered slogans. The sheep begin endlessly chanting "Four legs good, two legs bad" reducing the complexities of ideology to simple binary oppositions through which critical consideration is stifled, discussion stopped. Soon after the pigs start walking on two legs this too is altered to "Four legs good, two legs better" showing how propaganda can be changed to keep the authorities in control even when the fundamentals of a system have been undermined. This kind of linguistic manipulation accords with much from Orwell’s broader critique of political language elsewhere and particularly resonates with what he vented about imprecise euphemistic and misleading language as tools for political control in his essay 'Politics and the English Language'.

Orwell shows propaganda with a painful realism that truth does step aside for power and can be twisted to fit the needs of those in power. The sad acceptance by the animals of increasingly worse conditions, most times justified by lies from Squealer, goes on to show how collective memory can be attacked through propaganda – critical thinking turned into just another tool for exploitation against people (Ali,2021).

This is a theme that academic observers have noted. As John Rodden states, “Orwell’s Animal Farm clarifies the evil role of propaganda in enabling and sustaining tyranny, showing how language can be engineered so easily to remove opposition and reframe reality” (Rodden, 2016). As Terry Eagleton writes, “The novella is a deep reflection on the interplay between language, ideology, and power; control of truth is necessary to authoritarian governance” (Eagleton, 2011).

Orwell finally puts forth propaganda and truth manipulation not only as a specific critique on Soviet Russia but also as a general caution about how truth is always vulnerable in any power dynamics of an authoritarian government. Readers are thus implored to remain vigilant toward political language and the extent to which truth can be so massively manipulated by those who seek control. This is, indeed, a timeless study into the ways that "the beast within" power structure uses truth-as-malleable-tool against itself to sustain itself.

#### **4.3 Authority, Corruption, and the Cyclical Reversal of Revolution**

The novel provides a very scathing analysis of how the goals of a revolution can be perverted, if at all, by allowing one group or individual to consolidate power. The novella is an exploration of that most terrible inevitability that those who break the chains of oppression place themselves in the position of oppressing once more. Indeed, it is precisely here that Orwell was keen to warn about any political upheaval without accompanying institutional restraints on authority and mechanisms for transparency(SHELDON,2012).

The story begins with the animals' rebellion against Mr. Jones, the cruel farmer who is symbolic of all human’s exploiters. Old Major’s vision and by extension, through the Seven Commandments,

embody the revolutionary principle foundation which stresses on equality, cooperation and emancipation from human tyranny. Orwell does not delay to show how this ideal can be easily perverted when power rests in one group the pigs and more particularly with one individual among them comprising it, Napoleon. The rise of Napoleon is an example of how revolutionary leaders can play with the ideological rhetoric to establish authoritarian rule. Propaganda, revisionism, and purges that turn suddenly and brutally against even more idealistic former comrades have their place in historical behavior among totalitarian regimes. The expulsion of Snowball, community government is already decisively undermined by the formation of personalist tyranny-within-the-community that corresponds to Trotsky's exile and Stalin's merciless consolidation of authority in Orwell's metaphor's actual Soviet Russia(Xie,2020).

The pigs gradually abandon the principles of Animalism in a way that displays how authority can be so easily perverted. They begin by reserving for themselves, certain resources, particularly milk and apples. This is justified through Squealer's manipulation of scientific discourse. Orwell writes: "Milk and apples (this has been proved by Science, comrades) contain substances absolutely necessary to the well-being of a pig. We pig are brainworkers. The whole management and organization of this farm depend on us (Bloom, p22).

This signifies the emergence of another elite class thus violating the basic egalitarian principle on which everything was based. Changing the Seven Commandments little by little shows how people in power change facts so that they can have more and more control over others. Every single change goes hand in hand with a new right or rule for the pigs, from sleeping in beds to drinking alcohol and so on, gradually making morality and law something that serves only them. The limited literacy and analytical ability of these animals make it easier for someone to prove this point: weaker groups are just as easy to control through ideology.

Propaganda is what keeps it going. Squealer's flowery words cover up the reality and kill any thoughts of resistance. Pretense about enemies both foreign and domestic makes their repression seem justified. Constant belittling of Snowball as both a traitor and a saboteur just further cements Napoleon's power while keeping the masses silent – exactly what Stalin did by scapegoating.

The ultimate manifestation of cyclical reversal is best seen in the closing scene of the novella. The pig-human equivalence shows how revolutionary principles have degenerated into the very dictatorship that these animals sought to overthrow.

"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." (Bloom, 2009).

This theme is in circles, what the political thinker Hannah Arendt noted about totalitarianism when she explained how it removes boundaries between who rules and who is ruled, between friend and enemy, and ultimately leads to endless cycles of repression.

Besides the history of Soviet Russia, Orwell's story fits broader theories about power and corruption. French thinker Michel Foucault noted the flow of power within social ties, kept by controlling knowledge and talk - something seen clearly by how the pigs control facts and change history. Also, Lord Acton's rule about how power tends to corrupt is clearly shown in Napoleon's change from a rebel leader to a ruler who becomes just as bad as the old boss.

Critics have elaborated on this theme. As John Rodden puts it, "*Animal Farm* is perhaps the classic tale of a revolution betrayed by demonstrating how, when power accrues without accountability, oppression can take on novel forms and yet persist" (Rodden, 2016). In the words of Terry Eagleton, "Orwell's allegory serves to underline the melancholy inevitability of revolutions unprovided with checks against despotism attractive though the notion may be that ethical governance stands above the temptations of actual power" (Eagleton, 2011).

*Animal Farm* turns out to be a deep study of the cyclical nature of revolution and the seductive

corruption of power. Through Orwell's allegory, one is warned that without transparency, moral leadership, and institutional safeguards, revolutionary forces however noble their intentions might be could unwittingly replicate the very despotism they meant to abolish. This novella comes out as a constant reminder the perpetual "beast within" every political system a problem that keeps on haunting human nature and government.

#### 4.4 Human Condition and the "Beast Within"

*Animal Farm* by George Orwell is a political allegory as much as it is an inquiry into the dualities that dwell at the heart of human nature—the duality between civilizedness and savagery, idealism and corruption, reason and bestiality. The 'beast within' serves as a metaphor for those instinctual drives and urges that are submerged below awareness, often repressed by both individual psyche and social structures. In Orwell's story, therefore, these basic elements prove quintessential to humanity itself; they are always at play in the realms of politics or society (SHELDON,2012). Many different philosophical perspectives can be enlisted to throw light on Orwell's indictment of human nature—as elaborated through the concept of the "beast within." To take one example, the uprising of the animals in *Animal Farm* calls to mind what Thomas Hobbes characterized as the "state of nature"—a state of turmoil and anarchy from which man seeks protection under social contracts. The uprising is, for the time being, to be believed; meant to overcome man's primitive tendencies and achieve a fair society founded on the pillars of equality and cooperation. But that attempt, Orwell shows, was always a very tenuous one, since the creatures—emphasis on creatures now—men—do seem to have innate dispositions towards dominance, greed, and self-preservation, as they struggle for freedom.

Freud's theory is another good way of understanding this contradiction. In his theory, Freud states that human behavior results from interactions between three forces: unconscious desires (id), rational self (ego) and moral conscience (superego). In *Animal Farm*, the pigs led by Napoleon represent an absolute rule of the id. Their behaviors of luxury, manipulation, and violence demonstrate how basic instincts of self-interest and survival reign over reason and morality if left unchecked. The suppression of dissent, alteration of commandments, and deployment of propaganda depict an ego and super-ego functioning which, instead of re-balancing id rule, are instead usurped or silenced to maintain that rule (Wolfenstein,1996).

This theme relates to the long literary tradition that deals with dual aspects of human nature. When the pigs finally show themselves as tyrants just like humans, we are reminded of Robert Louis Stevenson's work, *Dr. Jekyll and Mr. Hyde*; inside every civilized exterior there lies innate savagery. In much the same way William Golding's *Lord of the Flies* depicts how authority breaks down and savagery takes over once social restraints start to weaken. Individual psychological conflict is taken up on a societal level in Orwell's story highlighting that return of the "beast within" entire political institutions are always vulnerable to.

Also, Orwell makes clear that this basic "beast" is not only some personal psychological issue but a systemic one built into systems of power and control. Since the animals are not well-educated or politically aware, they fall easy prey to tricks that show how ignorance plus lack of critical involvement help authoritarian control take hold. This supports Michel Foucault's views on power and knowledge wherein whoever controls discourse also constructs reality and social orders. As seen here through Squealer's propaganda plus the constant rewriting of history, it is the tool of the "beast": the manipulation of truth to keep subjugation going.

Pigs and people become one, at the end of a novella with a very poignant look at the cyclical essence of the beast within the human predicament. 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.

Such ambiguity speaks to the fact that very often, if not always, the lines between who is the oppressor and who is the victim, between civilized and savage are interchangeable and transitory. Whenever and wherever power deforms principle, however and whoever sits in place of justice with tyranny, then the beast within springs forth.

Orwell's study also goes to the motivational dynamics by which individuals and societies both experience and perpetuate brutality. The way in which the animals adjust to worsening conditions, saying sometimes that "Napoleon is always right", and gradually forgetting the original commandments, shows cognitive dissonance and learned helplessness. This can be extended to show how people convince themselves of repression in order to remove mental agony or keep social harmony.

Critics have noted how deeply Orwell ultimately probes the human situation. *Animal Farm* brings home the grim truth that the capacity for cruelty, for domination, and deluding oneself lies within the human psyche and can be tapped by certain political conditions," writes literary historian John Rodden (Rodden, 2016). Terry Eagleton sees it as "a warning fable about the fragile veneer of civilization, always liable to a return of our bestial instincts" (Eagleton, 2011).

### Conclusion

*Animal Farm* by George Orwell is an effective allegory that starkly exposes the complexities of the human condition through its animal characters. The author explores political systems and unsettling realities of human nature via the rise and fall of a revolutionary ideal corrupted by the inherent "beast within." This novella demonstrates how basic impulses of greed, power, and self-interest lie beneath the mask of civilization making equality and justice a victim even in organizations founded on idealism.

Orwell satirizes the emergence of a new elite through speaking pigs, who eventually use language, propaganda, and violence to become the same tyrants they overthrew. This is not a break of the cycle but rather a revolutionary return that shows how thin the line is between being the oppressor or the oppressed and ultimately reveals how vulnerable any political system is to corruption. The participation and passivity of animals reflect such actual big realities-that cycles are sustained by ignorance, fear, and manipulation- reflecting wider realisms of human cultures in matters of obedience and moral disengagement.

*Animal Farm* forces a reading audience to face the duality of man the existence of intelligence and basic instinct and meanwhile recognizes the social and economic circumstances that allow the "beast within" to triumph. The works of Orwell stand as an appropriate caution against the dangers involved when power remains unchecked and all about the requirement for vigilance, education, and moral responsibility to protect freedom and justice. Above its times, *Animal Farm* makes rather penetrating observations about that age-old war between idealism and corruption on the one hand, and between complex truths of human nature on the other.

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