



## **ANIMAL FARM AND ITS ANALYSIS BASED ON COLONIALISM AND POSTCOLONIALISM**

**Yahya Barkhordar**

**MA. In Translation Studies**

### **ABSTRACT:**

This research has attempted to analyse the famous novel 'Animal Farm' by the Indian-based British novelist and journalist George Orwell (1903-50) based on the notions of 'colonialism' and 'post colonialism'. The researcher firstly introduced and explained these two notions and their basic concepts and classifications. Based on the previous step, the novel was analysed chapter by chapter. In each chapter, various instances of colonialism and post colonialism and their basic concepts were described and explicated. Finally the researcher's findings in the previous section resulted in his concluding remarks about the whole novel.

Colonialism means a country occupying another country in order to exploit that country and its population for its own benefit. Post colonialism refers to the study of such a phenomenon and its effects on the society colonized. The novel 'Animal Farm' begins with a farm in which all animals are colonized and exploited by a human being. The story proceeds to the postcolonial era at which the animals expel the human master of the farm and organize the farm cooperatively. The novel ends in another colonial period in which a group of animals dominate the farm and exploit its inhabitants. In both colonial periods, animals' enslavement and exploitation, discriminations between superior and inferior powers in the farm, use of force and violence to maintain hegemony, and both physical and mental (ideological) colonization are observable.

**KEY WORDS:** colonialism, postcolonialism, imperialism, exploitation, enslavement, hegemony

## **1. INTRODUCTION:**

We live on a planet called Earth. Earth is one of numerous planets existing in the solar system. This planet contains many areas: continents, countries, seas, oceans, forests, mountains, deserts, and so on. There are five continents on the Earth, each consisted of several countries. The relationships between these countries may vary from friendly relations to hostile ones. Some countries may decide to dominate other areas in the world and exploit their resources for their own benefits. Other countries, dependent on their power, will either resist the invading country or try to maintain their independence or give up easily and allow the invading country to loot their resources and properties. These are the points where 'colonization' and 'postcolonization' take place, leading to creation of other terms such as 'colony', 'colonialism', 'postcolonialism', 'imperialism', 'neocolonialism', and 'decolonization'.

Colonialism is a practice of domination involving the subjugation of one people to another. It usually refers to the settlement of citizens from colonial power in the colony and relationship in which one country is subject to the authority of another (Bishop, David, Kastner, & Nassali). World's history involves numerous instances of colonization. Much of the history of international relations, according to Butt (2013), is characterized by the violent attempts of one power to subjugate another. Spain and Portugal were among the first countries to occupy other territories and colonize them. The Portuguese are generally credited with the establishment of the earliest contacts between Europe and Black Africa. Portuguese sailors reached the Senegal River in 1445 in their attempts to find a sea route to India. Once the Portuguese established themselves securely on the continent, they began to teach some Africans how to write in Roman script. Early Portuguese missionaries were determined to provide Africans with some elementary education. Some schools were established by Jesuits, who taught Portuguese as well as Latin and showed some interest in studying local African languages (Baker, 1998). France, Germany, Russia and England, among others, were other countries colonizing other parts of the globe.

Postcolonialism is what mostly occurs after colonialism. Postcolonial theory encompasses discussion about experience of various kinds: migration, slavery, suppression, resistance, representation, difference, race, gender, place, and responses to the influential master discourses of imperial Europe like history, philosophy and linguistics, and the fundamental experiences of speaking and writing by which all these come into being (Ashcrot, Griffiths, & Tiffin, 2003). Postcolonial Studies is the main course for students who study for the MA in Cultures of Empire, Resistance and Postcoloniality. In addition to the postcolonial literature of the colonized, there exists as well that of the colonizers. Typically, the proponents of the theory investigate the ways in which writers from colonized

countries try to articulate and even celebrate their cultural identities and reclaim them from the colonizers. They also investigate the ways in which the literature of the colonial powers is used to justify colonialism through the perpetuation of images of the colonized as inferior (Chambers, 2013). Imperialism and neocolonialism are two terms closely associated with colonialism and postcolonialism. In its most general sense, imperialism means the formation of an empire, and, as such, has been an aspect of all periods of history in which one nation has extended its domination over other neighbouring nations. Imperialism in its more recent sense – the acquisition of an empire of overseas colonies – is concerned with the Europeanization of the globe which took place in three major waves: the age of discovery (fifteenth and sixteenth centuries); the age of mercantilism (seventeenth and eighteenth centuries); and the age of imperialism (nineteenth and early twentieth centuries) (Ashcrot, Griffiths, & Tiffin, 2013). Neocolonialism is another form of imperialism in which industrialized powers interfere politically and economically in the affairs of post-independent nations (Rukundwa & Van Aarde, 2007).

Colonialism and postcolonialism are two concepts which are the main focus of the researcher in this paper. The researcher is trying to gather a sufficient amount of knowledge about colonialism and postcolonialism, as the primary step, in order to proceed to the second step, namely the analysis. In the second step, one of the most globally known novels named 'Animal Farm', written by the British political novelist and journalist George Orwell (1903-50) is analysed and examined based on colonialism and postcolonialism. The two concepts and their terminologies are investigated in each chapter of the novel and concluding points about the whole book are made in order to provide reasonable answers for the research questions and either support or reject its hypotheses.

#### **1.1. STATEMENT OF THE PROBLEM:**

Animal Farm is a novel written by George Orwell about a farmland whose human owners are expelled out and is occupied by a group of animals. After a while, the relationships between animals change in a way that some animals take the control of the farm and exploit other animals for their own benefit. This story is closely related to the notions of colonialism and postcolonialism. Thus the main problem discussed in this paper is to investigate the role colonialism and postcolonialism play in the novel selected by the researcher.

#### **1.2. RESEARCH SIGNIFICANCE:**

Animal Farm is an allegorical work representing the discrimination between members of superior and inferior classes and its consequences. It also represents differences between administration based on benefits of all and force-based ruling. The distinction between animals and human capacities in organizing and supervising an area, their physical skills, their fighting abilities, etc. are

other issues represented by the novel. Thus *Animal Farm* is an appropriate work to be analysed from a variety of viewpoints.

Both colonization and postcolonization have been highly influential in the human's life. The occupation of a territory by a country leads to a variety of changes in many aspects of life of people living in that territory. These changes and their consequences will not be restricted to the period of colonization and may expand to the postcolonial era. It can therefore be concluded that colonialism and postcolonialism are two fields of study worthy of high attention and comprehensive investigation as they cover all dimensions of human life.

### **1.3. RESEARCH QUESTIONS:**

Q1: What is colonialism?

Q2: What is postcolonialism?

Q3: How can colonialism and postcolonialism be viewed in the novel '*Animal Farm*'?

### **1.4. RESEARCH HYPOTHESES:**

H1: Colonialism is the occupation of a territory by a different country for such purposes as enslavement, exploitation, hegemony, and so on.

H2: Postcolonialism refers to the various effects of colonization (including linguistic, religious, political, and economic, etc.) on the colonized country.

H3: *Animal Farm* is the novel written by George Orwell (1903-50), in which a group of animals rebel against their human master and expel him of the farm and they take the control of the farm. This novel consists of two colonial periods, one colonized by the human master and the other dominated by a group of animals, besides a postcolonial period in which the farm is managed by all its inhabitants in a cooperative manner. The novel contains numerous colonial and postcolonial concepts and incidents, including exploitation, enslavement, and hegemony, and imperialism, use of violence, decolonization, indigenous people, independence, and cartography, other, subaltern, and so forth.

### **1.5. RESEARCH LIMITATIONS:**

Both colonialism and postcolonialism have their respective opponents and proponents. Their ideas and viewpoints are mostly against each other's. Although the researcher, writing the paper, has attempted to be impartial, the individuals on each side may find some points in the essay contradictory with their ideas and accuse the author of partiality.

Such a famous novel as *Animal Farm* has been translated into many languages. Its readers may be individuals living in a country with the experience of either colonizing or being colonized. Each of them has different ideas and viewpoints about colonialism and postcolonialism. The former may

consider the novel of high value and significance, while the latter mostly disagree with the work's viewpoint and consider it a book with little, if any, value. Such conflicting points of view can be true for the essay as well.

## **2. LITERATURE REVIEW:**

The devastation of colonized territory (and potentially of the planet) paved the way for the devastation of societies (Ashcrot et al., 2003). The phenomenon of colonization and creation of colonies are not new events. Their occurrence is not limited to the recent time. It is possible to find various instances of colonization in the ancient time. The relationship between the colonizing countries and those colonized was that of superior and inferior.

The act of colonization mostly encounters the conflict between colonizers and the territory colonized. Peoples who observe that their homeland is to be invaded and looted by foreigners resist and attempt to maintain their independence. Violence sounds to be a more successful means to attain independence when the colonial power has invested more in the infrastructure of the colony (Bishop et al.). According to Baker (1998), the native society can be conquered using brutal military force and coercion, but colonial rule must be sustained through persuasion and knowledge of the other. This is the moment at which postcolonization takes place.

### **2.1. COLONIALISM:**

It is not a straightforward task to define colonialism. Various forms of historic and contemporary interactions between different peoples have been described as colonial or neocolonial in character. This poses problems: define the term too narrowly, and particular communities who have experienced injustice which they characterize as colonial are excluded; too broadly, and almost any form of relation featuring inequality of power between different international parties seems to be an instance of colonialism. For some, colonialism means a particular model of political organization, typified by settler and exploitation colonies, and is best viewed as one specific instance of imperialism, understood as the domination of a territory by a different metro pole. Others use it broadly to refer to the general imperial policy of, in particular, Western states from the sixteenth century onward, reflecting an oppressive attitude which, some claim, still persists in the current time, albeit in different institutional forms (Butt, 2013).

We identify three characteristics that regularly emerge in descriptions of colonialism: domination, cultural imposition, and exploitation. First, colonialism is typically described as a form of domination involving the subjugation of one people by another. As Ronald Horvath (1972) writes, 'it seems generally, if not universally, agreed that colonialism is a form of domination – the control by individuals or groups over the territory and/or behavior of other individuals or groups'. This

domination has taken different institutional forms, but in general has taken the denial of self-determination, and the imposition of rule rooted in a separate political jurisdiction. Secondly, colonialism has frequently included an attempt to impose the colonial power's culture and customs onto the colonized, whether as a result of a belief in the racial and/or cultural superiority of the colonizing power; an evangelical desire to spread particular religions or cultural practices; or as a mechanism for establishing and consolidating political control. Finally, the history of colonialism is deeply linked to the exploitation of colonized people. This exploitation has taken many different forms, but we might mention, among other policies, the slave trade, the misappropriation of cultural properties and natural resources, the establishment of exploitative trade relations, and the forcible introduction of capitalist forms of production. As will be seen, the legacy of such practices is deeply contested (Butt, 2013).

Colonialism was indeed a means of claiming and exploiting foreign lands, resources, and people. Enslavement, indentured labor, and migration forced numerous indigenous populations to move from the places they considered home. During colonization, the indigenous cultures of those countries subjected to foreign rule were mostly sidelined, suppressed, and openly denigrated in favor of elevating the social and cultural preferences and conventions of the colonizers. Colonizers often described their colonial subjects as existing outside history in unchanging, timeless societies, unable to progress without their intervention and assistance. In such a way, they justified their actions, including violence against those who resisted colonial rule (Harrison, 2012).

Race is particularly pertinent to the rise of colonialism, because the split of human society in this manner is inextricable from the need of colonialist powers to establish dominance over subject peoples and so justify the imperial enterprise. In colonies where the subject people belong to a different race, or where minority indigenous people existed, the ideology of race was also a crucial part of the construction and naturalization of an unequal form of intercultural relations. Race itself, with its accompanying racism and racial prejudice, was largely a product of the same post-Renaissance period, and a justification for the treatment of enslaved individuals after the development of the slave trade of the Atlantic Middle Passage from the late sixteenth century onwards. In the case of societies where the factor of race was less easily resolved by such internal discriminatory categorizations, the significance of racial discrimination was even more obvious (Ashcrot et al., 2003).

All types of colonialism have directly or indirectly given rise to linguistic changes. Calvet identified two steps involved in linguistic colonization. The first step, called 'vertical step', refers to the social spread of the language. The second step, called 'horizontal step', refers to its geographic spread. In

relation to language, several distinct but interrelated practices can be identified. First, colonization gave rise to a new language hierarchy in which the colonizer's language was inscribed as the most prestigious language and came to dominate the administrative and mercantile structure of each colony. Second, colonial language practices brought about the demise of many languages. Some language shifts reflect a voluntary decision to abandon a language, whereas others are the consequence of coercion. Third, colonization and slave trade led to the creation of new languages. Fourth, in some circumstances, colonial language practices led to a change in the relationship between the different local languages. Fifth, Calvet pointed out that the colonial language hierarchy ensured that the European and local languages influenced each other differently. The colonized populations' languages generally borrowed a significant amount of lexical material from the colonial language (Leglise & Migge, 2008).

The relationship between colonialism and translation studies is also noteworthy. In Spivak's terms, the politics of translation currently gives prominence to English and other hegemonic languages of the ex-colonizers. The linkage between colonization and translation is accompanied by the argument that translation has played an active role in the colonization process and in the dissemination of an ideologically motivated image of colonized people. Translation as a practice shapes and takes shape within the asymmetrical relations of power which operate under colonialism (Munday, 2001).

## **2.2. POSTCOLONIALISM:**

Post-colonialism or mostly postcolonialism deals with the effects of colonization on cultures and societies. As originally used by historians after the Second World War in terms like the postcolonial state, postcolonialism had a clearly chronological connotation, designating the post-independence period. However, from the late 1970s the term has been used by literary critics to discuss different cultural effects of colonization. It has subsequently been widely used to signify the political, linguistic and cultural experience of societies that were former European colonies. The term was a potential site of disciplinary and interpretive contestation almost from the beginning, especially the implications involved in the signifying hyphen or its absence (Ashcrot et al., 2003).

Postcolonialism is now used in wide and diverse ways to include the study and analysis of European territorial conquests, the various institutions of European colonialisms, the discursive operations of empire, the subtleties of subject construction in colonial discourse and the resistance of those subjects, and most importantly, the differing responses to such incursions and their contemporary colonial legacies in both pre- and post-independence communities. It is obvious that postcolonialism, as it has been employed in most recent accounts, has been primarily concerned to

investigate the processes and effects of, and reactions to, European colonialism from the sixteenth century up to and including the neocolonialism of the present day (Ashcrot et al., 2003).

Postcolonial theory deals with the reading and writing of literature created in previously or currently colonized countries, or literature created in colonizing countries which deals with colonization or colonized people. It focuses especially on the way in which literature by the colonizing culture distorts the experience and realities and inscribes the inferiority of the colonized on literature by colonized people which attempts to articulate their identity and reclaim their past in the face of that past's inevitable otherness. It can also deal with the way in which literature in colonizing countries appropriates the language, images, scenes, traditions and so forth of colonized countries. Postcolonial theory is built in large part around the concept of otherness (Chambers, 2013).

Postcolonial literatures are, according to Ashcrot et al. (2003), a consequence of the interaction between imperial culture and the complex of indigenous cultural practices. In recent years it is actually postcolonialism which has attracted the attention of several translation studies researchers. Though its specific scope is occasionally undefined, postcolonialism is generally used to cover studies of the history of the former colonies, studies of powerful European empires, resistance to the colonialist powers and, more broadly, studies of the effect of the imbalance of power relations between colonized and colonizer. The central intersection of translation studies and postcolonialism is that of power relations (Munday, 2001).

### **2.3. IMPERIALISM AND NEOCOLONIALISM:**

Imperialism and neocolonialism are two other concepts closely related to the notions of colonialism and postcolonialism. Like colonialism and postcolonialism, they have received various discussions and have been investigated by many scholars from a variety of dimensions. Despite their significance, however, the researcher has decided to review them briefly as they're not the main focus of the research.

Imperialism is an act of acquiring or maintaining colonies or dependencies. Here one society exercises power over another, whether through settlement, sovereignty, or indirect mechanisms of control. Imperialism does not necessarily include movement of people, but rather control of resources (Bishop et al). Around the mid-nineteenth century, the term 'imperialism' was used to describe the government and policies of Napoleon III, self-styled emperor, and by 1870 was used disparagingly in disputes between the political parties in Britain. But from the 1880s imperialism became a dominant and more transparently aggressive policy among European states for a variety of political, cultural and economic reasons. The significant characteristic of imperialism is that, while

as a term used to describe the late nineteenth-century policy of European expansion it is quite recent, its historical roots run deep, extending back to Roman times (Ashcrot et al., 2003).

Neocolonialism meaning 'new colonialism' was a term coined by Kwame Nkrumah, the first President of Ghana and the leading exponent of pan-Africanism in his Neo-Colonialism: The Last Stage of Imperialism (1965). The term has since been widely used to refer to all forms of control of the ex-colonies after political independence (Ashcrot et al., 2003). According to Bishop et al., neocolonialism means process of rich, powerful, developed states using economic, political, and other informal means to exert pressure on the poor, less powerful, underdeveloped societies.

#### **2.4. A BRIEF HISTORY:**

The goal of European imperialism and colonialism was to expand the economic and power base of European communities and to assert their superiority. In part, this was achieved by the subjugation of local populations. Regarding what are now North America and Australia, for example, local populations were forced off agriculturally valuable lands that were then taken over by European immigrants. In the Caribbean, local populations were also forced to provide hard physical labor for the colonizers which resulted in the death of millions of Amerindians. To substitute these and to expand economic activities, Europeans then transported Africans as slaves to the Caribbean and the Americas and forced them to work under horrendous conditions on (sugar, cotton, coffee, etc.) plantations. The slave trade allowed European nations and the individuals directly involved in it to considerably expand their economic power but led to the death of millions of Africans and a significant diminution of the West African population and also major tension including wars between different population groups in the region (Leglise & Migge, 2008).

Slavery existed in Africa long before Europeans arrived. A slave could often work to earn his/her freedom. But in the 1400s, Europeans introduced a new form of slavery which devastated African life and society. European traders raided African towns and captured their people. Some Africans captivated in wars were sold to European traders by other Africans. From 1520 to 1860, about 10 to 12 million Africans were forced into slavery. They were sent to faraway European colonies in North and South America. Many other people were captured, but they died of disease or starvation before arriving. Besides the Africans captured and sold, many were killed in raids.

When European nations ended the slave trade, they did not lose interest in Africa. Africa was able to supply Europe with raw materials and new markets for their goods. Scientists and explorers were interested in its wildlife and natural resources. European missionaries were going to convert Africans to Christianity. Many missionaries taught European ways of thinking. These often conflicted with or destroyed African traditions.

“The colonial era begins with the first encounter between Africans and Europeans in the fifteenth century and ends with the period immediately preceding the independence of African nations around the 1950s” (Baker, 1998, p.314). In the nineteenth century, European nations began to compete for control of Africa. To avoid conflicts over territory, European and U.S. leaders met and discussed how to divide Africa. No African was consulted. Over the next twenty years, many countries established colonies in Africa. By 1912, only Ethiopia and Liberia remained independent. This colonization mostly increased tensions and resulted in violence among African ethnic groups.

Force alone was not sufficient to drive European imperialist expansion. The imperialist and colonial enterprise was much aided or at last even enabled by the existence of a social system and social ideology in Europe which firmly inscribed, legitimized and naturalized European cultural, social, scientific superiority. The European colonizers and their collaborators who were consistently identified with the positive or prestigious values were firmly located at the top of the social hierarchy, holding the power in the society and enjoying the highest social standing within it. By contrast, the colonized, being identified with the subordinate position, were assigned low social status and granted little or no social power (Leglise & Migge, 2008).

Colonization and its inevitable consequences were not restricted to such continents as Africa and North America. Various instances of colonization and postcolonization can be found in Asia. Unlike African and Northern Nigerian historians, scholars of British colonialism in South Asia have already recognized the existence of British-supervised indigenous colonialisms or sub-colonialisms. The princely states of British India were political contraptions which exemplified this arrangement (Ochoun, 2008).

## **2.5. GLOSSARY:**

The researcher hopes that the reader has got familiar with such concepts as colonialism and postcolonialism. There are many other terms associated with these notions. This section involves a set of words and their corresponding definitions, more or less associated with these two concepts and listed alphabetically. The list given in the following section was taken from Ashcrot et al. (2003).

**Aboriginal/indigenous people:** Indigenous people are those born in a place or region. The word ‘aboriginal’ was coined as early as 1667 to describe the indigenous inhabitants of places faced by European explorers, adventurers or seamen.

**Agency:** In contemporary theory, agency hinges on the question of whether individuals can freely and autonomously initiate action, or whether the things done by them are in some sense determined by the ways in which their identity has been constructed. Agency is particularly

important in postcolonial theory since it refers to the ability of postcolonial subjects to initiate action in engaging or resisting imperial power.

**Allegory:** The simplest definition of allegory is a 'symbolic narrative' in which the major characteristics of the movement of the narrative are all held to refer symbolically to some action or situation. Allegory has long been a prominent characteristic of literary and mythic writing around the globe, but it becomes particularly significant for postcolonial writers for the way in which it disrupts notions of orthodox history, classical realism and imperial representation in general. Allegory has assumed an important function in imperial discourse, in which paintings and statues have often been created as allegories of imperial power. Thus one form of postcolonial response to this has been to appropriate allegory and use it to respond to the allegorical representation of imperial dominance.

**Ambivalence:** Adapted into colonial discourse theory by Homi Bhabha, ambivalence describes the complex mix of attraction and repulsion that characterizes the relationship between colonizers and colonized. The relationship is ambivalent because the colonized subject is never simply and completely opposed to the colonizing subject. Ambivalence also characterizes the way in which colonial discourse relates to the colonized subject because it may be both exploitative and nurturing or represent itself as nurturing simultaneously.

**Appropriation:** Appropriation is a term used to describe the ways in which postcolonial societies take over those aspects of the imperial culture – language, forms of writing, film, theatre, even modes of thought and argument such as rationalism, logic and analysis – which may be of use to them in articulating their own social and cultural identities.

**Borderlands:** The idea of the border is implied in the outreach of European cultures in the colonial era. The region that this aggressive diasporic movement of European settlers reached at any point was defined as the frontier. The settled area adjacent to this was also known sometimes as the borderlands.

**Cartography (maps and mapping):** Both literally and metaphorically, maps and mapping are dominant practices of colonial and postcolonial cultures. Colonization is often consequent on a voyage of discovery, a bringing into being of undiscovered lands. The process of discovery is reinforced by the construction of maps, whose existence is a means of textualizing the spatial reality of the other, naming or in almost all cases, renaming spaces in a symbolic and literal act of mastery and control. In all cases the lands so colonized are literally reinscribed, written over, as the names and languages of the indigenes are substituted by new names or corrupted into new and Europeanised forms by the cartographer and explorer.

**Catachresis:** Catachresis is the process in which the colonized take and reinscribe something that exists traditionally as a characteristic of imperial culture, such as parliamentary democracy.

**Center/margin (periphery):** Imperial Europe was defined as the 'center' in geography at least as metaphysical as physical. Whatever lies outside that center was by definition at the margin or the periphery of culture, power and civilization.

**Cultural tourism:** Following independence many colonized cultures sought different ways to preserve their traditional practices. One of the most controversial and disputed methods has been cultural tourism, that is, the use of culture as an attraction for foreign tourists. Such tourism has also become an increasingly important part of the economy for many postcolonial societies.

**Decolonization:** Decolonization is the process of revealing and dismantling colonialist power in all its forms. It includes dismantling the hidden aspects of those institutional and cultural forces that had maintained the colonialist power and that remain even after political independence is achieved.

**Diaspora:** Diasporas, the voluntary or forcible movement of individuals from their homelands into new regions, is a central historical fact of colonization. Colonialism was a radically diasporic movement, encompassing the temporary or permanent dispersion and settlement of millions of Europeans over the entire world. Many such settled regions were developed historically as plantations or agricultural colonies to grow foodstuffs for the metropolitan populations, and thus a large-scale demand for labor was created in many regions where the native population could not supply the need. The descendants of the diasporic movements generated by colonialism developed their own distinctive cultures which both preserve and mostly extend and develop their originary cultures.

**Dislocation:** Dislocation is a term for both the occasion of displacement which occurs as a consequence of imperial occupation and the experiences associated with this event. It may be a result of transportation from one country to another by slavery or imprisonment, by invasion and settlement, a consequence of willing or unwilling movement from a known to an unknown location.

**Double colonization:** The term 'double colonization' refers to the observation that women are subjected to both the colonial domination of empire and the male domination of patriarchy. In this respect empire and patriarchy act as analogous to each other's and both exert control over female colonial subjects, who are doubly colonized by imperial/patriarchal power.

**Empire:** Empire means something very different from those empires that have been the traditional consequence of imperialism: the extra-territorial extensions of sovereign nations beyond their own boundaries.

**Exile:** The condition of exile includes the idea of a separation from either a literal homeland or from a cultural and ethnic origin. Critics like Andrew Gurr (1981) have suggested that a distinction should be made between the idea of exile, which implies involuntary constraint, and that of expatriation, which implies a voluntary act or state.

**'Going native':** This term indicates the colonizers' fear of contamination by absorption into native life and customs.

**Hegemony:** Hegemony is the power of the ruling class to persuade other classes that their interests are the interests of all. The term is useful to describe the success of imperial power over colonized people who may far outnumber any occupying military force, but whose desire for self-determination has been suppressed by a hegemonic notion of the greater good, often couched in terms of social order, stability and advancement, all of which are defined by the colonial power.

**Hybridity:** One of the most widely employed and most disputed terms in postcolonial theory, hybridity typically refers to the creation of new transcultural forms within the contact zone created by colonization. Hybridization takes various forms: linguistic, cultural, political, racial, etc. Hybridity has frequently been used in postcolonial discourse to indicate cross-cultural exchange.

**Independence:** In postcolonial usage, independence usually involves the achievement by a colony of full self-government. Independence takes a variety of forms and occurs at different times and in different guises, according to the diversity of colonialist practices.

**Metonymic gap:** The word metonymic gap is the cultural gap created when appropriations of a colonial language insert un glossed words, phrases or passages from a first language, or concepts, allusions or references which may be unknown to the reader. There are several ways in which the language can do this: syntactic fusion, neologisms, code-switching, untranslated words, and so on.

**Mimicry:** When colonial discourse encourages the colonized subject to 'mimic' the colonizer, by adopting the colonizer's cultural habits, assumptions, institutions and values, the result will never be a simple reproduction of those traits. Rather, the result will be a 'blurred copy' of the colonizer which can be quite menacing. Thus mimicry locates a crack in the certainty of colonial dominance, an uncertainty in its control of the behavior of the colonized.

**Nativism:** Nativism is a term to indicate the desire to return to indigenous practices and cultural forms as they existed in pre-colonial society. The term is most frequently found to refer to rhetoric of decolonization which argues that colonialism should be replaced by the recovery and promotion of pre-colonial, indigenous ways.

Other: The colonized subject is characterized as 'other' through such discourses as primitivism and cannibalism, as a means of establishing the binary separation of the colonizer and colonized and asserting the naturalness and primacy of the colonizing culture and world view.

Race: 'Race' is a term to classify human beings into physically, biologically and genetically distinct groups. The notion of race assumes that humanity is being divided into unchanging natural types, recognizable by physical features which are transmitted through the blood and permit distinctions to be made between 'pure' and 'mixed' races. Furthermore, the term implies that the mental and moral behavior of human beings, as well as individual personality, ideas and capacities, can be related to racial origin, and that knowledge of that origin provides a satisfactory account of the behavior.

Settler: Within colonial discourse, the settlers generally refer to Europeans who moved from their countries of origin to European colonies with the intention of remaining.

Speciesism: Speciesism is the term coined by animal rights philosopher and activist Peter Singer to designate the belief of most human cultures that they are superior to and very different from other animals. This belief enables humans to justify their killing, eating, abuse, enslavement and experimentation on animals.

Subaltern: Subaltern classes include peasants, workers and other groups denied access to hegemonic power. They have less access to the means by which they may control their own representation, and less access to cultural and social institutions. Only 'permanent' victory can break that pattern of subordination, and even that does not happen immediately.

First, Second, Third World: The term 'Third World' was first used in 1952 during the Cold War period by the politician and economist Alfred Sauvy to designate the countries aligned with neither the United States nor the Soviet Union. The term 'First World' was used widely at the time to designate the dominant economic powers of the West, while the term 'Second World' was employed to refer to the Soviet Union and its satellites, therefore distinguishing them from the First World. The wider political and economic base of the concept was established when the First World was occasionally used also to refer to economically successful ex-colonies such as Canada, Australia and, less frequently, South Africa, all of which were linked to a First World network of global capitalism and Euro-American defence alliances.

### **3. METHODOLOGY:**

This essay has investigated notions of colonialism and postcolonialism in the novel 'Animal Farm' written by the Indian-based British novelist and journalist George Orwell. Such a task was carried out in two subsequent steps: description and analysis. In the first step, colonialism, postcolonialism, and

their fundamental concepts were defined and explained. The second step itself consisted of two phases: analysis chapter by chapter and making conclusions about the novel according to the findings in the previous phases. Starting the second step, the author and his novel were introduced to make the reader familiar with them.

#### **4. DATA ANALYSIS:**

Eric Blair was born in Bengal, 1903 in the British colony of India. His father, Richard, worked for the Opium Department of the Civil Service. His mother, Ida, brought him to England at the age of one. He did not see his father again until 1907 when Richard visited England for three months before leaving again until 1912. At the age of 5, Eric was sent to a small Anglican parish school in Henley, which his sisters had attended before him. After a semester a Wellington, Eric moved to Eton, where he was a King's Scholar from 1917 to 1921. In any event, during his time at the school Eric made lifetime friendships with some of future British intellectuals (Orwell, 1945).

Upon completing his studies at Eton, having no prospect of gaining a university scholarship and his family's means not enough to pay for his tuition, Eric joined the Indian Imperial Police in Burma in 1922. He resigned and returned to England having grown to hate imperialism (as evidenced by first novel *Burmese Days*, published in 1934, and by such notable essays as 'A Hanging' and 'Shooting an Elephant'). He adopted his pen name in 1933, while writing for the *New Adelphi*. Orwell lived for several years in poverty, sometimes homeless, sometimes doing itinerant work, as he recalled in the book *Down and Out in Paris and London*. He eventually found work as a schoolteacher until ill health forced him to give this up to work part-time as an assistant in a second-hand bookshop in Hampstead (Orwell, 1945).

A member of the Independent Labor Party, Orwell felt impelled to fight as an infantryman in the anti-stalinist POUM (Workers' Party of Marxist Unification) during the Spanish Civil War. He was shot in the neck (near Hueska) on May 20, 1937, and experience he described in his short essay "Wounded by a Fascist Sniper", as well as in *Homage to Catalonia*. He began supporting himself by writing book reviews for the *New English Weekly* until 1940. During the Second World War, he was a member of the Home Guard and in 1941 began work for the BBC Eastern Service, mostly working on programs to gain Indian and East Asian support for Britain's war efforts. Despite the good income, he quit this job in 1943 to become literary editor of *Tribune*, a left-wing journal sponsored by a group of Labor Party MPs. In 1944 Orwell finished his anti-Stalinist allegory *Animal Farm*, which was published the following year with great critical and popular success. The royalties from *Animal Farm* provided Orwell with a comfortable income for the first time in his adult life. From 1945 Orwell was the *Observer's* war correspondent and later contributed regularly to the *Manchester Evening News*. In

1949 his best-known work, the dystopian *Nineteen Eighty-Four*, was published. He wrote this novel during his stay on the island of Jura, off the coast of Scotland (Orwell, 1945).

Orwell died at the age of 47 from tuberculosis which he probably had contracted during the period described in *Down and Out in Paris and London*. He was in and out of hospitals for the last three years of his life. Having requested burial in accordance to the Anglican rite, he was buried in All Saint's Churchyard, Sutton Courtenay, Oxfordshire under his real name, Eric Arthur Blair (Orwell, 1945).

During most of his professional life time Orwell was best known for his journalism, both in the British press and in books of reportage such as *Homage to Catalonia* (describing his activities during the Spanish Civil War), *Down and Out in Paris and London* (describing a period of poverty in these cities), and *The Road to Wigan Pier* (describing the living conditions of poor miners in northern England). He is most remembered today for two of his novels: *Animal Farm* and *Nineteen Eighty-Four*. The former is an allegory of the corruption of the socialist ideals of the Russian Revolution by Stalinism, while the latter is Orwell's prophetic vision of the results of totalitarianism (Orwell, 1945).

*Animal Farm* was designed to parody the betrayal of Socialist ideals by the Soviet regime. It is one of the most familiar books in world literature. The novel tells how the livestock and working animals at Manor Farm are given an account of a dream by Old Major, a prize Middle White Boar: 'a dream of the earth as it will be when Man has vanished'. Major predicts an uprising of the animals against their owner, Mr. Jones, and this takes place three months later. Meanwhile the leading pigs, Napoleon and Snowball, and their spokesman Squealer, elaborate Major's ideas into a system of thought which they call 'Animalism', based on the principles of equality among the animals, and avoidance of the vices of humankind. After the overthrow of Jones, the animals run the farm cooperatively, but gradually the pigs take more and more tyrannical control and assume the vices of humanity. They deprive other animals of proper sustenance, and of a say in the running of the farm; they engage in foolish grandiose projects, principally the building of a windmill; they trade and consort with human beings; they kill. At the end the pigs have become men, the other animals are in their customary state of oppressed deprivation. The will has come full circle (Bloom, 2009).

#### **4.1. CHAPTER 1:**

Chapter 1 represents Manor Farm's colonization by Mr. Jones. His exploitation of animals is observable in Old Major's words. He makes animals work to the highest degree of their capacity and uses all their products for his own benefit. The fact that he forces animals to work for him with consideration of almost no rights for them is a good instance of slavery. Old Major attempts to

encourage other animals to rebel against human beings. This is an example of rebellion, what mostly occurs after colonization.

The relationship between Mr. Jones and animals is that of superior and inferior. Animals can be considered as 'subaltern' members of the farm. They are workers who have no access to 'hegemonic power'. 'Permanent victory' is what Old Major regards as the aim which they should seek. Mr. Jones' behavior towards animals shows his 'Speciesism'. He allows himself to treat animals in any manner he wishes: killing, abuse, enslavement, making them work hard, stealing their products, etc.

#### **4.2. Chapter 2:**

Chapter 2 is the point at which decolonization takes place. The pigs' teaching of other animals during the interval between Old Major's death and their rebellion corresponds to what people's leaders in colonized countries do in order to prepare people for their revolutions. Like what happens in all colonial areas worldwide, the brutal behavior of colonizers causes the animals to go out of patience. They find violence the best device to expel the cruel colonial leaders out of their territory and gain their liberty back.

Any revolutionary system will have a set of rules and principles which should be followed by all members of that population and upon which the system maintains its life. These principles mostly involve such notions as liberty, justice, equity, and opposition to colonial rules. This is true for Animalism and its Seven Commandments. Commandments three to six represent opposition to colonial system's rules. The first two commandments are determined to make distinction between members of colonial and postcolonial systems. The last commandment involves justice and equity among all animals. Mr. Jones' expulsion is an instance of 'dislocation'. The animals, either before or after the rebellion, are considered as the 'indigenous' inhabitants of the farm.

#### **4.3. Chapter 3:**

Postcolonialism deals with the effects of colonization. The effects of colonization mentioned in this chapter include animals' satisfaction with their ownership of the farmland and their dislike of Jones back. The ceremony held by animals on each Sunday indicates their desire to celebrate their cultural identity and independence. The relationship between animals and Mr. Jones is obviously 'ambivalent', as Mr. Jones needs them but they dislike him.

Animalism and its Seven Commandments were summarized in a short phrase by Snowball. This is a common practice among postcolonial societies, where the most basic principles of the revolution are expressed in a single short phrase, considered as a motto mentioned by its proponents; something done most notably by the sheep in this chapter. The attempts made by the animals to learn reading and writing are a linguistic change occurring in the context of colonialism and postcolonialism. Its

spread sounds to be more “vertical” rather than “horizontal”, since those with higher status learn it better. This phenomenon exemplifies the introduction of a new language.

#### **4.4. Chapter 4:**

Mr. Jones and the other men accompanying him are of ‘First World’, all the animals living in Animal Farm are of ‘Second World’ and all the animals living in other fields and allied with neither Animal Farm nor Mr. Jones and his men are of ‘Third World’. The attempts made to spread the Rebellion across other fields and the anxiety men feel about it represents the fact, in real context, that postcolonial societies try to motivate other societies to rebel against imperial powers and that the colonizing countries are worried about the expansion of revolutionary ideas across their dominated territories. Animals’ celebration of their victories in their corresponding dates also resembles the real context, where post-independent societies celebrate the anniversaries of their revolutions.

#### **4.5. Chapter 5:**

Snowball and Napoleon are two leaders of the postcolonial society ‘Animal Farm’. Their debates and disagreements are natural since they possess different ideas and characters. Napoleon is the individual who establishes a new empire. He starts a new period of colonialism in the farm by assigning all leading authorities and privileges to the pigs. Growing dogs in privacy and using them to expel Snowball, Napoleon, as a colonizer, uses violence to take the control of the farmland. Snowball’s drawings to clarify his plans for the windmill are instances of cartography and mapping.

#### **4.6. Chapter 6:**

This chapter is the starting point of a new colonial era in the Animal Farm. Napoleon is the new colonial leader, all pigs and the dogs protecting from Napoleon are members of the new colonizing power, and all animals are members of the colonized society. The relationship between the pigs and rest of the animals is that of slavery. One of the inevitable characteristics of colonization is discrimination. Moving to the farmhouse, taking the meals in the kitchen, recreation in the drawing room and sleeping in the beds, among others, are various cases of discriminations made between pigs and other animals.

To view from a different dimension, this period has some similarities to postcolonialism. After the establishment of pigs’ domination over the Animal Farm through force and violence, Napoleon and other pigs move towards the policy of persuasion and manipulation of others’ minds. They use Squealer as a device to meet such a purpose. In various occasions, Squealer attempts to change other animals’ opinions about the pigs and the existing conditions and even direct their attention to Napoleon and other pigs. Based on what was stated here, it can be concluded that the new period may be considered a new colonial period from one dimension and a postcolonial one from another.

#### **4.7. Chapter 7:**

The colonization of Animal Farm by Napoleon and his colleagues is very clear in this chapter. Its best instances include forcing hens to ignore their eggs in spite of their contradiction, killing those animals who have protested to any of Napoleon's decisions, and above all, prohibition of singing 'Beasts of England'. It can be seen that Napoleon not only colonizes Animal Farm physically but also he attempts to colonize their minds and make them think in the way he supposes to be true. His efforts through Squealer to change animals' minds about Snowball and his actions at the Battle of the Cowshed and to compel them to confess what he wishes are two examples of his mental colonizations.

#### **4.8. Chapter 8:**

One of significant aspects of colonialism which can be found in this chapter is what is known as 'mimicry'. In various occasions, animals in the Animal Farm attempt to view the reality in the way inscribed by Napoleon and his agent Squealer. They frequently change their orientation from Frederick to Pilkington and vice versa, as determined by their leader. It is also obvious that due to Squealer's speeches, all animals are persuaded that the Battle of the Windmill was a victory although the story says something else. The event that happened for Squealer in the last part of this chapter reveals that Napoleon, as a colonizer, attempts to dominate animals' way of thinking by making manipulations in the basic principles of Animalism for the benefit of himself and other pigs living there.

#### **4.9. Chapter 9:**

In this chapter, it is said once again that slavery is the condition in which all animals (except pigs and dogs) of the Animal Farm live. The pigs exploit the hens by forcing them to lay eggs more and more (and even beyond their capacity) and sell them for indeed their own benefits. The pigs enjoy the central status and all other inhabitants of the farm occupy the marginal (peripheral) status in the farm's social system. It can be said that the pigs consider other inhabitants of the farm as 'others'. It is also true to say that these 'other' animals comprise the 'subaltern' class of the Animal Farm's inhabitants.

#### **4.10. Chapter 10:**

Death of some animals caused the pigs to decide to bring other animals from outside the farm into it in order to make up lack of working forces they may encounter. This phenomenon resembles the Caribbean and the Americas, where death of millions of Amerindians made the Europeans to transport many African slaves into those areas as a substitution for the missing populations. The pigs' invitation of neighbouring farmers to come as a tour of inspection represents 'cultural tourism'.

The pigs, considering the farm as a postcolonial state, adopt such a policy in order to maintain the traditions of their rule over Animal Farm.

It is obvious from this chapter that the Animal Farm has returned to the period of colonization which existed before the animals' rebellion against Mr. Jones and his expulsion of the farm. The only difference, however, is the colonizing power in which animals are colonized by another group of animals. Napoleon has replaced Mr. Jones and other pigs his men. The new emergence of human beings in the farm and the change made in its name from "Animal Farm" to its previous name "Manor Farm" is two other reasons to prove such a claim.

## **5. Conclusion:**

A large number of famous novels and short stories created around the world were written by authors who have attempted to reflect their beliefs and ideas in their works. Animal Farm is one of such novels written by the anti-colonial and antimonarchist writer George Orwell (1903-50). His life experiences indicate that he was an individual opposed to the system of monarchy and dictatorship. Such an ideology by Orwell is observable in his works, notably among them, Animal Farm.

Animal Farm, as an allegorical work, has been considered to represent the revolutions that have occurred in different parts of the world and their various consequences and impacts on other areas around the globe. The revolution which took place in the USSR is a very obvious example. Animal Farm is a beast fable of the Russian Revolution and its betrayal, created in the sparest linguistic style and more reminiscent of Swift than of Joyce. Orwell's critique of Soviet Communism is a beast-fable, a satiric work in which animals are used to represent human vice and folly. Animal Farm, a brief, concentrated satire, subtitled 'A Fairy Story', can also be read on the simple level of plot and character. It is an entertaining, witty tale of a farm whose oppressed animals, capable of speech and reason, overthrow a brutal master and set up a revolutionary government. They are betrayed by the evil power-Hungary pigs, especially by their leader, Napoleon, and forced to return to their former servitude. Only the leadership has changed (Bloom, 2009).

The basic theme of Animal Farm is very closely associated to the notions of colonialism and postcolonialism. As a whole, Orwell's novel is divided into three subsequent periods, mentioned in a chronological order as follows:

**1-The first colonial period:** This period, the beginning period, starts from the beginning of the story and ends to the point at which the struggle between Jones and animals gets started. It encompasses the first chapter as a whole and the second chapter to the middle. This period is also called the period of Jones colonization (or Jones colonial era). In this era, Mr. Jones is the colonizer and all

animals living in the farm are the colonized society. Mr. Jones exhibits all basic characteristics of a colonizing power (domination, hegemony, exploitation, enslavement and use of violence). The period at which old Major makes the animals aware of human's cruelties and living in a world free from any human hegemony is considered as an introductory point to the postcolonial period that begins in the subsequent chapter.

**2-The postcolonial period:** This period covers chapters 2 to 5. Its starting point is the day at which all animals, suffering from starvation and thirst, burst into a cumulative rebellion against Jones and forces him to abandon the farm. The postcolonial era starts as the animals see themselves released out of human's domination and finds the farm and all its properties theirs. The postcolonial period is finished in the sixth chapter, where Napoleon and other pigs, contributed by the dogs which Napoleon trained secretly to protect from him and his policies, take the control of Animal Farm. Its prefatory point is located in the fifth chapter, the time at which Napoleon commands the dogs (through a particular signal) to attack Snowball and expel him of the farm.

**3-The second colonial period:** Finally there is the second time at which the farm experiences colonization and this time by animals themselves. The second colonial period, also known as the period of pigs colonization (or Napoleon colonial era), begins from the sixth chapter, where Napoleon and other pigs expel Snowball and get the control of Animal Farm and extends to the end of the story. This period resembles the first period in all dimensions except that Jones' leadership and human cruelty is substituted with Napoleon's imperialism and pigs' cruelty. Napoleon, like Jones, exhibits all aspects of a colonial system. He enslaves other animals, exploits their products, and utilizes threat and violence to dominate the farmland and consolidate his dictatorship.

The farm is colonized two times, with a postcolonial interval between them. The postcolonial period, although not too long, shows several effects of colonization. Its necessity is a rebellion which takes place in the second chapter. Like all real revolutions, it does not occur suddenly in a time but requires some preliminary steps which were taken by some animals to prepare others for it. The rebellion has its own opponents and proponents. The most significant effect of the colonial era on this period is the removal of all aspects of colonization. The animals are released from human domination. Their products are no longer exploited and no violence is seen to control the farm. All animals feel satisfied to own their homeland and to work for themselves and not for a brutal non-animal master.

The two colonial periods occurring in the story have one fundamental distinguishing difference. The first period involves only the physical colonization of the farm and its inhabitants. Mr. Jones dominates the animals in a concrete way and pays no attention to their beliefs and feelings. In the

second colonial period, the pigs not only achieve hegemony over the animals and exploit the results of their efforts for their own benefits, but also they try to dominate animals' minds and viewpoints and convince them to agree with their superiority. Squealer frequently attempts to provide acceptable reasons for Napoleon's discriminatory policies. He behaves in a way that shows as though Comrade Napoleon is a perfect figure and never makes mistakes. He even exhibits the truth in a contrary manner so that all good events are oriented towards Napoleon and his wisdom, and any kind of evil act, no different what its real cause to be, is oriented towards Snowball and his treacherous nature.

There are two other basic differences between the first and the second colonial periods. The colonial agent in the first period (Mr. Jones), after the expulsion, was seen once again and tried to get his missed imperialism back, while in the second period, Snowball, considered by the new colonizers to be a treacherous figure, is seen no longer. The two colonizers, on the other hand, had two distinct viewpoints about the future. Mr. Jones has never imagined a rebellion by his animals to take place. The only purpose of his colonial affairs was to benefit him and to enjoy his life. Contrary to Jones, Napoleon, on the other hand, has presumed that his policies may cause other animals to disobey and rebel against him; so he has taken security measures both before and after his victory against Snowball to prevent such rebellious actions to occur and to consolidate his dictatorship. Training the dogs in seclusion, frequent debates and disagreements with Snowball's decisions, killing the animals protesting to him, and also the manipulation of Seven Commandments, among others, are some instances of such a prediction.

It is useful to make comparisons between the events occurring in the Animal Farm and the history of colonization worldwide. Both Jones and his men and Napoleon and other pigs, as the colonizers, correspond to European colonial countries occupying other parts of the world. Other animals, colonized by either Jones or Napoleon, play the role of African, Asian, and American colonized populations. Like Europeans who transported millions of African slaves to the Americas in order to make up death of Amerindians, several animals are transported by the pigs to the farm to substitute missing animals. Like Europeans and Americans who split Africa with no African consulted, the pigs make all decisions by themselves and ignore other animals' right to be consulted.

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