



## The Notion of a Symbolic Reading of Orwell's "Animal Farm" Inconsistency of "The End of History" by Francis Fukuyama

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### Abstract

This paper is limited to one author, namely George Orwell and his novel "Animal Farm" (1945), it discusses the appeal of communism, the state of totalitarianism and the central moment of unfolding its precarious inheritance, through a symbolic acts of the animals as a cautionary and archetype of human political behavior. In this sense Orwell expresses the event following the Russian Revolution and the slow stages through which a system of tyranny was established under Stalin. In this notion Orwell decides to monitor Karl Marx on his prediction of communism that would displace capitalism. Inconsistency, Fukuyama's position contradicts these ideas in his essay "The End of the History" (1992), that is, the end point of mankind's ideological evolution and the universalization of Western liberal democracy as the final form of human government. A symbolic Textuality is a significant methodology as a discourse analysis that is used her as an anatomy of the temptation of political contradiction that fall as quarries of tyranny. The paper concludes that the novel warns people against consequences of oppression in awaken of violent revolutions. In the end this paper affirms hegemony of capitalism ambitious system together with globalization and increasing demands for transparency and fair governance.

**Keywords:** novel, revolution, communism, democratic, totalitarianism, tyranny

### LITERATURE REVIEW

Eric Arthur Blair (1903-1950) who was known by his nickname George Orwell is regarded as a foremost political English novelist of the 20<sup>th</sup> century. Orwell was an essayist, a journalist, and a critic, his vocation is noticeable by thought style, consciousness of community unfairness, disagree to dictatorship, and frankness to support of democratic socialism. New reading of Orwell's major fiction became more imperative due to the new political realities of the 1990s and on. Orwell shifts his allegiance of politics during the events of the civil war in 1937, which offered him the opportunity crystalize his vision and to prepare him for a later great writing. He volunteered to fight for the republican against Franco fascist uprising. He joined the militia of socialist POUM (worker party of Marxist unification). He detects his view of the state of totalitarianism in which communism has degraded under Stalin. His primary goal was to counteract the high steam by which Russian was held in the west due to

participations in the alliance against Germany. "Animal Farm" was an instance success because the Cold War immediately took place and he was further encouraged to probe even deeper into the political implication of absolute totalitarian trend in which communism was heading. This produced the masterpiece 1949 which envisions a dystopian world devoid of personal freedom and where the state controls everything even language and thought. Orwell died shortly afterwards in 1950 on account of chronic tuberculosis, having both the finest journalist of his day and wintry conscience of his generation, according to his biographer Geoffrey Meyer (1994:19). The pessimistic vision was continued in *Nineteen Eighty-Four* which gives a picture of an absolute tyranny and was partly influenced by Orwell approaching death due to tuberculosis. The images of Big Brother, The Thought Police and the image of the perpetual war as the only kind of peace possible have become recognizable all over the world. The novel was seen as literal readings of communist Russia and enjoyed a great deal of popularity during the second half of the 20th century. In this novel Orwell briefly and decides early in favor of the pig leadership, presumably on account of their cleverness and cunning. More partially the focus is on two young pigs candidates who work in harmony for some times in the euphoria that follows the triumph by animal. As a matter of fact that Orwell spends too much time in idyllic attribution of enthusiasm of the animals over their new gained freedom. In actuality the political honeymoon is really so long and inevitable struggle for power between leaders of rebellion ( Napoleon and Snowball was bound to take place much earlier yet some important things are accomplished in meanwhile, a paradise state is established against which to measure the subsequent degeneration of animals while the initial state of solidarity and communal spirit is to be caricatured when the tyrannical and divisive rule of Napoleon . it is a reflection of a historical episode in a Russian when Stalin and Trotsky vied for power with Stalin's ruthlessness ensuring him victory another example is the struggle between Rohm and Hitler in 1934 when the former was purged in The Night of Long Knives. Its fierce nature of the revolutionary will paradoxically culminate in dictatorship of Danton and Robespierre and famous guillotine where crime far worse than those of the previous monarchy were perpetuated. In due time, the absolute tyranny of Napoleon Bonaparte (who predecessor of Hitler, Mussolini and Stalin) would reign all over France. Hence, the illusory vision of the future will end up in classic disillusionment.

Orwell's animals are a model and paradigm of how the muddles are politically befuddled and comprise by an idea world that will supply all their present physical and psychological needs. It is a world of plenty (not disregarding the political dreams of democracy that may be played down until the physiological needs are fulfilled). Some opportunistic revolutionary leader will proffer this dream world by violently usurping power himself and giving it back to the masses. Nor the awaiting masses are aware that the apple is at once charmed and delightful, corrupting and venal. Hence the very fact that power was clutched in a bloody fight or rebellion will privilege those who had the lion share in the process to compensate for this by bringing themselves in limelight and being prone to the perpetuation of aggregating power themselves, thus perpetuating the vicious circles and fulfilling Orwell's early warning on (p.7)

"fight against Man., we must not come to resemble him. Even when you have conquered him, do not adopt his vices. No or sleep in a bed, or wear clothes, or drink alcohol, or smoke tobacco or touch money, or engage in trade ... and above all, no animal must ever tyrannies against his own kind. We are all brothers. All Animal are equal"

the pound had naturally to be in animal terms against the archival of Man. However, Man can be equated with any at ate of political oligarchy (a Russian term) that has to be abolished through force for a group of (typically young) a mess revolutionaries signaling a political millennium. "Animal Farm" on the other hand marks the beginning of the last phase of Orwell's writing career, the period in which he turn to explicit political writing rather than realistic depiction of social conditions as he did earlier. It was his preoccupation with the Soviet communism (with which he sympathized in principle) and its manipulation at the hands Josef Stalin (1880-1953) that provided the driving force. It might be claimed that the novel didactic and ideologically-laden since it means to expose the understanding of Marxist creed in modern times. In 1946 essay "why I write" Orwell wrote that "Animal Farm" was the first book in which he had tried, with full consciousness of what he was doing to fuse political purposes and artistically purposes into one whole. These developments had serious implications for the readership of Orwell's works. A new framework was needed or the novels would become anachronistic and part of history. It must be proved that Orwell's texts have artistic and ideological merits that transcend the temporality of communism. An allegory is necessarily tied to one place and time, but the appeal of Orwell is global. His political message can be applied to the human condition everywhere. As communism has fallen, there must be a shift from allegorical to symbolic interpretations of Orwell's novels. Unlike allegory, a symbol is timeless and placeless in its references. Applying this principle, Orwell's concern is power and its tendency towards ever more tyranny.

The 'Berlin Wall', the most famous symbol of 'The Cold War', broken in 1989. Two years later Eastern Europe were liberalized and The Soviet Union broke up and so did the communist ideology. Western capitalism had won The Cold War and The End of History was famously proclaimed by Francis Fukuyama in 1992. This is a reflection of the famous remark by the historian Lord Lytton (1889) Power corrupts and absolute power corrupts absolutely. It is not important whether the political system exercising the power is communist, Islamism, socialist or royalist. Consequently, Orwell's work is to be read as document on the roots, establishment of dictatorships everywhere from Russia to Syria, North Korea, Iran or Cuba. Some of these dictatorial trends can even be found in the increasing surveillance tools in America which threaten privacy and is an actualization of the Big Brother nightmare. In so doing Orwell's characters and themes will be symbolic and universal as Shakespeare's Macbeth. The two, despite some differences, represent the instinctual human lust for power and tyranny.

Francis Fukuyama is a conservative political philosopher and economist. He was politically active during the Reagan administration, when he worked for the State Department, and also during the Clinton years, mainly through Washington think tanks. During the earlier years, Fukuyama was interested in US foreign policy, later becoming increasingly interested in broader, long-term political goals in the hope of providing

solutions to problems on a global scale. The core of the book came from a paper written by Fukuyama in 1989 entitled "The End of History". In it Fukuyama noted that Western liberal democratic traditions have maintained their place in politics over the last hundred years despite the successive rise of alternative systems of government: liberal democratic government has outlasted monarchism, fascism and communism. His contention in this book is that liberal democracy is the final form of government for the world, and the end of human ideological struggle. Fukuyama would perhaps say that countries such as Russia and China have not yet reformed their systems to incorporate both liberalism and capitalism because there is reluctance amongst the ruling elites to completely abandon communist ideals, although at the same time they do see the need to participate successfully in the global market. The problem for both Russia and China is the attractiveness of liberal ideals, which appear to go hand in hand with a free market economy. In the book, Fukuyama argues that the advent of Western liberal democracy may signal the endpoint of humanity's sociocultural evolution and the final form of human government. What we may be witnessing is not just the end of the Cold War, or the passing of a particular period of post-war history, but the end of history as such: that is, the end point of mankind's ideological evolution and the universalization of Western liberal democracy as the final form of human government.

Fukuyama's position contradicts that of Karl Marx, who predicted that communism would displace capitalism. Fukuyama himself identifies on some level with Marx, but more strongly with the German philosopher Georg Wilhelm Friedrich Hegel, by way of Alexander Kojève. Kojève argued that the progress of history must lead toward the establishment of a "universal and homogenous" state, most likely incorporating elements of liberal or social democracy; but Kojève's emphasis on the necessarily "post-political" character of such a state (and its citizens) makes such comparisons inadequate, and is irreducible to any mere "triumph" of capitalism. As metaphors for recurrent themes in exercising power by tyrannical regimes as determined to affirm whether this novel is historically conditioned and condemned by circumstances under which it was produced or whether it reveals timeless traits in human political behavior. In contradiction of Fukuyama who noted the Cold War and Western liberal democratic traditions have maintained their place in politics over the last hundred years despite the successive rise of alternative systems of government: liberal democratic government has outlasted monarchism, fascism and communism. The primary data-gathering technique of this paper will be based on the textual methodology as an explication of Orwell's works. It's an anatomy of the temptation of political leaders to fall as preys of tyranny and analyses the. The analysis will also touch on the conditions of Orwell's times and the rise of Fascism, Nazism and Communism, which form the background of the novel.

Against Fukuyama "The End of History" 1989 .. Conclusion Orwell's works can offer a good model for analyzing the psychology and structures of power within dictatorships that is still relevant to the 21st century. A symbolic reading of Orwell we restore the reputation of the author as a an original and political writer rather than a propagandist Orwell's satires have special significance in The Third World where the mechanisms and

stages he detailed are still widely applied. Western capitalism had won The Cold War and The End of History was famously proclaimed by Francis Fukuyama in 1992.

## **METHODS**

The primary data-gathering technique will be based on the critical discourse analysis and textual explication of Orwell's works. Accordingly to Carter arguments of this method the texts will carefully be analyzed against a framework of the stages and tactics used by dictators irrespective of their political ideologies. Literary criticism, dealt with stressing, close reading and detailed analysis of a particular text. Interpretation is covering all themes, characters and literary devices in these works and will be analyzed as timeless symbols for human traits. Hence, the methodology will include the traditional communism-based interpretations the tendency of the novel to equate social and linguistic theory with political commitment. The analysis also touches on the conditions of Orwell's times and the rise of Fascism, Nazism and Communism, which form the background of the novel. In fact, Orwell was so interested in linguistic manipulation and his ideas will be further developed using the tools of Critical Discourse Analysis to investigate the relationship between political regimes and a dominant order of discourse. The analysis therefore, is a good deal of conceptual contradiction of Fukuyama who notes liberal democratic government has endured monarchism, fascism and communism, and investigates the Cold War and Western liberal democratic traditions as the successive rise of alternative systems of government. Finally, the researcher will utilize textbooks on the theory of dictatorships, their types, characteristics and development so as to relate them to the framework of power structures offered by Orwell's novel.

## **DATA ANALYSIS**

In the closing years of the twentieth century, political issues continue to be at the very forefront of Orwell criticism, in such books as *A symbolic reading of Orwell* we restore the reputation of the author as a an original and political writer rather than a propagandist. Orwell's satires have special significance in *The Third World* where the mechanisms and stages he detailed are still widely applied. The victory of capitalism systems and its principles of democracy, human rights and justice in the end of history in the words of Fukuyama and his believes of these terms as the ultimate goals realizations of human political dreams, and which can flourish only under Western Form of Democracy. While not totally subscribing to this view.

## **CONCLUSION**

In this conclusion Orwell is considered as 'corrections' measures of communism, for the simple fact that communism itself is now a defunct system, since he was enduring beyond that historical epoch, and immortal human political traits, of which communism and Stalinism were only two extreme forms. His work is marked by lucid prose, awareness of social injustice, opposition to totalitarianism, and outspoken support of democratic socialism. The analysis will also touch on the conditions of Orwell's times and the rise of Fascism, Nazism and Communism, which form the background of the novels. The primary data-gathering technique will be based on the textual explication of Orwell's works. A

symbolic reading of Orwell we restore the reputation of the author as a an original and political writer rather than a propagandist Orwell's satires have special significance in The Third World where the mechanisms and stages he detailed are still widely applied. But as Eagleton (2008) notes, 'a literary work is artistically weak if it depends on a historical context for its interpretation'; great works must be ambiguous Empson (1990) and be capable of many shades of readings: ideological, psycholinguistic, deconstructive, feminist, post-colonial, etc. This is precisely what Orwell's works have lacked. They have become facile tools at the hands of Western democracies against the communist bloc.

Equally, as Moreno (2014) points out, Orwell novels have been read as treatises on proletariat dictatorships than literature. But is a novelist whose interests were universal and address the enduring human values of freedom, justice and dignity. Through this study it is noticed that Fukuyama's interpretation, borrowed (and heavily adapted) from the German philosopher G.W.F. Hegel, history is a protracted struggle to realize the idea of freedom latent in human consciousness. In the 20th century, the forces of totalitarianism have been decisively conquered by the United States and its allies, which represent the final embodiment of this idea - "that is, the end point of mankind's ideological evolution and the universalization of Western liberal democracy." In consistency Orwell's works can offer a good model for analyzing the psychology and structures of power within dictatorships that is still relevant to the 21st century. Orwell's works can offer a good model for analyzing the psychology and structures of power within dictatorships that is still relevant to the 21st century. This paper recommend more studies to offer post-communist symbolic reading for readers of Orwell in the second decade of the 21st century.

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Orwell and the Evolution of Utopian Writing 249

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