

## **Chapter 3**

# **Critical Study of the Novels**

In the previous chapter, a critical study of the life and works of both the authors, George Orwell and Shrawan Kumar Goswami have been discussed. The candidate tried to present the vision of life of both the authors and thus perspectivize the authors and particularly these two novels of these authors. In this chapter, the endeavor of the candidate has been to present a detailed critical analysis of the two novels in consideration only.

Orwell and Goswami both have written dystopian novels. The dystopian novel forms a genre in itself, like novel of ideas among other things. This novel has its own aesthetics and vision of life. Such novels are written all over the world in all languages. In spite of their being found across the languages and globe, it is possible to find many similar traits in these novels. Therefore, the candidate believes that it forms a genre itself. This chapter would show how both writers deal with the content in a similar manner. It is true that the writer of such a novel is mainly concerned with depicting a definite kind of society, which is unlike the one found in romantic fiction, among other things.

This chapter has been subdivided into two sections; the first one discusses the *Animal Farm* of George Orwell, while the second one discusses the *Jungletantram* of Shrawan Kumar Goswami.

## **A Critical Study of *Animal Farm***

*Animal Farm* has been considered as the most successful novel of George Orwell. It brought Orwell both name and fame. His name and fame mainly rests on this novel. According to Graham Greene,

It is a welcome sign of peace that Mr. George Orwell is able to publish his 'fairy story' *Animal Farm*, a satire upon the totalitarian state and one state in particular. I have heard a rumour that the manuscript was at one time submitted to the Ministry of Information, that huge cenotaph of appeasement, and an official there took a poor view of it. 'Couldn't you make them some other

animal,' he is reported as saying in reference to the dictator and his colleagues, 'and not pigs?'

For, this is the story of a political experiment on a farm where the animals, under the advice of a patriarchal porker, get organised and eventually drive out Mr. Jones, the human owner. Finally he thought of publishing it privately with an essay on the freedom of the press. But soon there was a change in the political climate. His book was published and it got a great fame. It was translated in many languages of the world. Especially in America, its success was greater than in any country of the world. (195-6)

*Animal Farm* is a great political satire. Orwell aimed at the presentation of the Soviet-myth in this novel. In fact this novel is an attack on the policies of Stalin in Russia. The death of Lenin in 1914 was an important event. Because of the sudden demise of Lenin, Trotsky and Stalin tried to dominate the country. It was Stalin who succeeded in driving out Trotsky from the scene. Stalin expelled Trotsky and his accompanists from the party. Thus, Stalin became a great dictator. Exactly the same situation is presented by Orwell in this novel. Trotsky and Stalin symbolize Snowball and Napoleon respectively in the novel. Snowball is expelled from the Manor Farm by the dogs of Napoleon and finally the reins come in the hands of Napoleon.

In order to present the background of the Russian Revolution, political ups and downs in Russia and many more things, he uses the literary device of allegory and animal fable. Animal fable is the best form of the presentation of political satire. The novel starts with the revolt of animals against man in a farm. Old Major becomes the prophet of a revolution launched by the pigs to overthrow man's tyranny. Animals take charge of this farm by driving out the farmer. They organize it for the benefits of all. In this novel Old Major represents Lenin and Marx. The animals drive out a farmer from the farm

and a Government formed under the control of the pigs. But through their tyranny and ruthlessness, they establish their own tyranny over others. By combining hypocrisy and ruthlessness they rule, with a tyranny the like of which they have replaced and they themselves enjoy all the privileges of the human beings, whom they hated. At the end of the book it is confirmed that power had corrupted both the species.

The novel is written with a purpose. There is a story or a fable and there is also a message. The novel has both imagination and allegory. Mr. Jones the owner of the Manor Farm is not a good master. A good number of animals habitat on the farm but Mr. Jones is a heavy drunkard and thus does not take good care of the animals. The animals get together at this farm as they are inspired by Old Major. Old Major sends messages to all cattle to assemble at midnight in the store cellar stating in the message that he wants to have some consultation with them. All animals gather on the farm and take their comfortable seats.

As soon as he finds that all the animals have gathered, Old Major starts addressing them he calls upon them to think about their own plight. Calling them Comrades, he says that the animals lead a very painful and unhappy life. They undertake heavy labour and die early. In order to satisfy or appease their masters the animals have to undertake momentous efforts and heavy labour but in exchange for this they get their food only in small measure just enough to keep them alive. He says that no animal is free in England. Life of an animal is nothing but pain or grief and slavery. He then questions why they should live in miseries. They are of the opinion that the animals produce every thing while man produces nothing and yet he consumes everything. Then he asks a vital question to the animals and says,

Our master is very cruel and as soon as the animal becomes useless he butchers it in cruelest manner. No animal can escape the sharp edge of the butchers' knife. (10)

In this way Old Major gives a call for a rebellion against their master, the Man. He wants to dethrone the authority of the man over the animals

completely. He regards all men to be his enemy and all animals to be his friends. He further says that even small creatures like rabbit are his friends. In short any one living and walking on two feet is the enemy and quadrupeds or winged soul is a friend of animal. In order to dethrone the human race he asks the animals to stop imitating man. No animal shall live in a house, will not lay or sleep on bed or mattress nor shall he clad his body with garments. The animals will not consume wine, shall not chew or smoke tobacco nor shall take money nor engage in any trade or merchandise. No animal shall kill or prey upon any other animal because all animals are inhabitants of the same land.

Old Major had a vision, a dream which he wanted to pass on to all the animals. His dream is of a time when there will be no man on the earth. He sings a song for the animals he calls the song 'Beasts of England'. This sings about the glorious future when all the animals shall enjoy their freedom. Practically all the animals join the chorus and try to remember its contents, especially the pigs and dogs who are more intelligent than others and can recite it. When the chorus grows loud Mr. Jones wakes up from sleep and fearing that a fox might have entered the farm. He fires from his pistol. After this all the animals disperse and go to their own places for rest and sleep.

Old Major dies three days later and his speech to the animals brings forth expected reaction. The lecture that he had delivered before the animals had a deep and powerful impression on the minds of the animals. They started to look upon things with a new vision - new perspective. One day Mr. Jones got heavily drunk and simply forgot to provide any cattle feed to animals. This provides the animals the much needed chance. The animals were restless due to hunger and since they could no longer bear the pains and pangs of hunger. They united to revolt against Mr. Jones and soon drove away all the Men. Thus Manor Farm became Animal Farm. The animals living on the farm have become their own masters and tasted freedom from slavery of Man. They were no longer required to obey the oppressive dictates of Mr. Jones.

The animals are extremely happy due to their victory and resort dancing and jumping flying. All the objects and things denoting objects of

their prior slavery are either thrown away or torched. Mainly these are objects such as hunting knife, whip and reins and its metal frames to be inserted through the noses and nostrils of the animals. Mr. Snowball has ordered that all the animals should discard all clothing or cover and move about totally unclad. Boxer too burns his Hat made from grass – Animals never had sound sleep up till now and they always enjoy deep slumber. The animals were served with a morning breakfast and after that they blissfully roamed on the farm. Inside the farm there were many objects of luxury and indulgence. Sight of such means of easy life had a deep impact on the animals.

The name of the farm was changed from Manor Farm to Animal Farm. The new name was painted on the gate. The pigs worked out the basic qualities and shaped them into seven commandments. These seven commandments were as under:

- (i) *Whatever goes on two legs is an enemy.*
- (ii) *Whatever goes upon four legs, or has wings, is a friend.*
- (iii) *No animal shall wear any clothes.*
- (iv) *No animal shall sleep in a bed.*
- (v) *No animal shall drink alcohol.*
- (vi) *No animal shall kill any other animal.*
- (vii) *All animals are equal.*(23)

All these commandments have been worded and written in a beautiful and attractive style. There is just one spelling mistake. Snowball exhorts all the animals to under take hard labour and to go to the farm and reap the food grains, in such a way that they may complete the work in time lesser than that taken by men.

The cows have not been milked for some twenty four hours and therefore they were in great trouble and pains because on that day the pigs were busy on the farm harvesting. All the animals are baffled and ask each other as to what should be done with the milk. Napoleon insists that reaping the grains is more important than any thing else. The animals are then

engaged in farm work for the whole day and when they return in the evening they find that there is no milk for them.

The pigs do not work nor toil, they just give orders and oversee the things. Animals make great efforts and complete the reaping and harvesting in short time. Pigs do not labour, do not perform any arduous work but only provide guidance to the worker animals and supervise their work. It is only for this reason that they are the leaders of the animal kingdom as they and only they have the best and most adoptable know how. All animals, small and big toil very hard. Ducks and hens put in great labour during the daylight hours. The task of reaping is completed by them in a record period of only two days while it took a fairly longer time for the labourers employed by Mr. Jones. Further, the quantity of food harvested was the highest so far. Also there is no loss during reaping as also the animals do not pilfer or steal food grains. The animals put in great labour in their work and in return also enjoy more leisure time.

On Sundays no body works but after morning breakfast a function is held on the farm that has not been given any name. A green flag is unfurled as the green colour represents the green fields of England. On the flag a round belt and pair of animal horns are painted which indicate the future of democracy coming on the farm. It is hoped that such democracy shall descend on the English soil after all human beings perish. After the celebration a meeting follows where in plans and programmes for the next week are hammered out and resolutions are passed in the meeting. Curiously, all the resolutions are presented by the pigs only and are voted by other animals who sometimes deliberate about how to vote about the resolutions. But their minds are not capable of thinking about the resolution. Snowball and Napoleon, only these two participate in discussions. They never agree with each other on any proposal. The meeting concludes with the song "Beasts of England."

In the afternoon there is no work or activity except leisure and entertainment. Pigs always study artisans' crafts. Pigs had always shown deep interest in learning various crafts such as smithy (Iron- Working) carpentry etc. Snowball was busy most of time in formation of committees of animals. He toils and labors without any rest. He is founder of committee for

augmenting egg production. He is also founder of the clean tail league for the cows. He is the head of a movement called white wool for the sheep. He also conducts classes of basic education i.e. reading and writing. By November each animal on the farm is properly literate. Pigs also learn how to read and the dogs also are able to read, a dog named Muriel is able to read better than any other dog. Benjamin is capable of reading as good as any other pig but he is not bothered about learning. Cobber learns the whole alphabet but Boxer cannot go beyond D. Mollie can read only six letters which form her name. None of the other animals could read beyond A - L (12 letters of Alphabet). Other average animals like fox, sheep, hen, duck, etc. can scarcely remember or recite the seven tenets and thus these seven tenets are restricted merely to a vague announcement in only one slogan *four legs are good. Two legs are bad.* The basic instincts of Animalism are seen only in this slogan. Birds have some doubts/ misgivings about the intention of the animals but these are dispelled by words of Snowball who says wings should be held as good as feet.

Sheep take the declaration promptly and earnestly, shouting "Four legs are good. Two legs are bad." Napoleon has no interest in any of the committees and emphasizes the need for literacy among the animals, especially the next generation and teaches them. All animals soon come to know that pigs have consumed complete milk and apples (an item of their breakfast) and the items were kept under watch for pigs only. Squealer informs other animals that both milk and apples should be kept aside for pigs alone. This is what pigs are plotting. He further tells that such a food will keep their health and fitness in good shape. They have the ability to get benefits for other animals.

We eat apples and drink milk for your sake. Do you know what would happen if the pigs do not fulfill their duty? Jones would come back ! (32-3)

Since no animal wishes to see Mr. Jones back on the farm all the animals agree to milk and apples being consumed by pigs only.

Soon the news of Mr. Jones being exiled from farm and conquest of the animals on the farm is circulated to other farms. The tunes of the song



Beasts of England, its words and poetry came to be mastered by other animals and were soon adopted as their song. There are two more farms near the animal farm, owner of one is Mr. Pilkington and the other is owned by Mr. Frederick. Mr. Pilkington is a man who loves rest and leisure. He passes his days either in fishing or in hunting depending upon the climate and season. This farm was known as "Foxwood". The second farm was a little smaller but it was maintained in good shape. Its owner Frederick was very strict but an intelligent man.

Both the owners were afraid of the rebellion on the animal farm. Earlier they thought that the animals would not be able to manage the affairs of the farms. They refused to call the farm Animal Farm but referred to it as Manor Farm. They spread false news their animals on the farm were fighting with each other and were dying of hunger. All the animals were busy in creating hardship and trouble for others. Soon it was disclosed that whatever was being propagated about animal farm was totally false and incorrect and no animals were dying of hunger. On hearing that animals living on other surrounding farms, too had started to sing the song "Beasts of England." The owners of the two farms are enraged. Mr. Jones also attempted to seize, recapture, his farm with the support of other people who owned the surrounding farms.

Snowball evolves a defense strategy. He has studied books about the battle campaigns of the renowned Roman emperor Julius Caesar. He wants to create confusion among human beings. Thus he prepares a defense plan and leads the animals in an ambush on the men. Boxer fights courageously, as does Snowball, and the humans suffer a quick defeat. Jones and his men return back and their plan to recapture the farm results in great failure. The animals lose only a single sheep, whom they give a hero's burial. Boxer expresses his regret at taking a life, even though it is a human one. Snowball tells him not to feel guilty, asserting that "the only good human being is a dead one." (39) The animals are very happy at their victory. They begin to sing the song, 'Beast of England'.

Mollie, as is her custom, has avoided any risk to herself by hiding during the battle. She remains in the stable and does not take part in the fighting. Snowball and Boxer each receive medals with the inscription

“Animal Hero, First Class” and “Animal Hero, Second Class”(40) respectively. They call the battle, ‘the Battle of Cowshed’. The animals discover Mr. Jones’ gun where he dropped it in the mud. They place it at the base of the flagstaff, agreeing to fire it twice a year: on October 12th, the anniversary of ‘the Battle of the Cowshed’ —as they have dubbed their victory—and on Midsummer’s Day, the anniversary of the Rebellion. (40)

Despite the early difficulties being overcome gradually the modalities and practices on the Animal Farm were not working in a satisfying manner. The lasting struggle between Napoleon and Snowball grew to be more accentuated with passing of each day. Napoleon used to ridicule the plans put forth by Snowball. Snowball felt that this wave of revolution should be spread over to other adjoining farms, for instance he believed that a wind mill (powered by natural wind) need to be installed on the farm. He tells the farm hands that by installing wind mill they will not have to undergo toil and labour in such excessive measure. It is fact that they will have to work for any three days in a week such a plan naturally got acceptance by all the animals. Snowball gets busy in design and installing of the wind mill. But Napoleon opposes the work on the wind mill and in a feat of rage pisses (i.e. urinates) on the drawing of the wind mill. Then an acrimonious debate takes place at the end of which Snowball succeeds in converting the animals to his side but Napoleon unleashes his trained dogs to attack Snowball and thus Snowball has no option except to flee from the farm for which he is branded as a traitor. All the animals on the farm are again and again threatened that if they would not toe the line and behave properly result may be the return of Mr. Jones as the owner of the farm. All the animals on the farm agreed that Mr. Jones should never return to the farm and hence all the animals accepted the leadership of Napoleon.

Napoleon now rises to become the sole and all powerful leader on the farm and with the aid and assistance of his cronies he indulges in to false propaganda and disinformation against Snowball. A strange development that takes place is that now Napoleon too is willing to install and make use of the windmill. Squealer, a favorite of Napoleon propagates false news that it was Napoleon who had invented the wind mill and Snowball had stolen the

project papers. The animals living on the farm have to put in a very hard labour to erect the windmill. The pigs have now seized the power and become rulers and they enjoy all the facilities and privileges. The benefits of wind mill in terms of less labour intensive activity would accrue only to the pigs. He tells Squealer and his companions that the windmill was erected solely for the benefit of the pigs since the pigs have to engage in some mental pursuits they need food suitable for the mind. The other animals consent to this as they have no other way out. Napoleon plans and works for his own empowerment.

After achieving supremacy on the farm, Napoleon takes measures to strengthen his foot-hold on the animal state. All attempts are aimed at keeping him the leader of the animal state. Wild and ferocious dogs are his bodyguards who serve him with all loyalty. Squealer is capable of persuading animals to agree to, accept practically anything. Napoleon and other pigs take bribes against the Code of Conduct (Commandments) on the animal farm. Again many also commit a breach of the fourth canon of Code of Conduct which forbids any animal from sleeping on any bed.

The animals have laboured in a very huge and tiresome extent but soon the wind mill is shaken and stumbles down in a gush of wind storm. The animals on the farm feel dejected and let down because all the amount of labour that went into erecting of the windmill has come to a naught. At this juncture, Napoleon meets other animals on the farm and informs them that the windmill has been destroyed not by the winds but by Snowball. They also announce that Snowball has taken a refuge and is hiding some where in a near by farm and his spies have penetrated the animal farm and they are active. He also discloses that the animal that broke into godown was none other than Snowball and he alone had destroyed it. Napoleon gets excited by any insignificant gossip against his authority and he can not bear any opposition against his regime. He perpetuates his regime of fear and intimidation without any constraint. The animals revolted against him are taken care of by his dogs. Some pigs and hens who opposed the decisions in the assembly are captured and forced to confession of their crime and killed. This violates that no animal shall kill any other animal which is the Seventh Commandment of the Code of Conduct.

In the very harsh winter all things can not be produced. Napoleon ignores one holy canon, viz no animal should have any dealing with mankind. He decides to sell the log (i.e. wood) to a farmer Frederick. The sale is concluded and Frederick has to make cash payment. The payment is of course, made in cash but the currency notes turnout to be fake – counterfeit. The animals on the farm are angered and displeased with Frederick. Napoleon now seeks and avails the help of Pilkington to oppose and defeat Frederick. At the same time Frederick and his men attack the farm and destroy the windmill. This is the second war of the animals versus mankind and is known as war against the evils of the windmill. The attacking men were killed and so also some animals.

Napoleon was now regarded as a father-figure (master) of all the animals and ballads were recited to praise and honour him. The Pigs now resorted to drinking. This was in gross violation of the Fifth Commandment which laid down that no animal should consume wine. The windmill is erected once again which entails heavy labour. For this a trained Boxer had laboured very hard but Boxer soon gets old and cannot under take heavy work nor can he walk nor work for long hours. He is greatly eulogised when he is of no use to anyone and the animals have great sympathy but Napoleon, on his side has no care for Boxer. Instead of sending him to any hospital Napoleon dispatched him to hired killers. All the animals are deeply distressed at this thought of Boxer but have no courage to speak against Napoleon and his atrocities, as Napoleon is the unfettered despot of the Animal Farm.

A few days after the bloody executions, the animals discover that the Commandment reading “No animal shall kill any other animal” now reads: “No animal shall kill any other animal without cause.” As with the previous revisions of Commandments, the animals blame the apparent change on their faulty memories—they must have forgotten the final two words. The animals work even harder throughout the year to rebuild the windmill. Though they often suffer from hunger and the cold, Squealer reads continuously from a list of statistics proving that conditions remain far

superior to anything the animals knew under Mr. Jones and that they only continue to improve.

Napoleon has now taken the title of “Leader” and has dozens of other complimentary titles as well. Minimus has written a poem in praise of Napoleon and inscribed it on the barn wall. A pile of timber lies unused on the farm, left over from the days of Mr. Jones, and Napoleon engages in complicated negotiations for the sale of it to either Mr. Frederick or Mr. Pilkington. When negotiations favour Mr. Frederick, the pigs teach the animals to hate Mr. Pilkington. When Mr. Pilkington then appears ready to buy the timber, the pigs teach the animals to hate Mr. Frederick with equal ferocity. Whichever farm is currently out of favor is said to be the hiding place of Snowball. Following a slew of propaganda against Mr. Frederick (during which Napoleon adopts the maxim “Death to Frederick!”), the animals are shocked to learn that Mr. Frederick eventually comes through as the buyer of the timber. The pigs talk endlessly about Napoleon’s cleverness, for, rather than accept a check for the timber, he insists on receiving cash. The five-pound notes are now in his possession.

Soon the animals complete the construction of the windmill. But before they can put it to use, Napoleon discovers to his great outrage that the money Mr. Frederick gave him for the timber is simply a stack of forgeries. He warns the animals to prepare for the worst, and, indeed, Mr. Frederick soon attacks Animal Farm with a large group of armed men. The animals cower as Mr. Frederick’s men plant dynamite at the base of the windmill and blow the whole structure up. Enraged, the animals attack the men, driving them away, but at a heavy cost: several of the animals are killed, and Boxer sustains a serious injury. The animals are disheartened, but a patriotic flag-raising ceremony cheers them up and restores their faith somewhat.

Not long afterward, the pigs discover a crate of whisky in the farmhouse basement. That night, the animals hear singing and revelry from within, followed by the sound of a terrible quarrel. The next morning the pigs

look bleary-eyed and sick, and the animals hear whisperings that Comrade Napoleon may be dying. By evening, however, he has recovered. The next night, some of the animals find Squealer near the barn, holding a paintbrush; he has fallen from a ladder leaned up against the spot where the Seven Commandments are painted on the barn. The animals fail to put two and two together, however, and when they discover that the commandment that they recall as stating "No animal shall drink alcohol" actually reads "No animal shall drink alcohol to excess," (93) they once again blame their memories for being faulty.

Napoleon had evolved his working system in a very strong and systematic manner and in an even and slow pace. The progress whatever that could be achieved was all due to his intelligence. Whatever the shortcomings they were attributed to Snowball, Squealer was very sharp in statistics. He says that production has increased by two hundred percent though he does not care for facts, for instance Snowball was never awarded the medal "Animal Hero First class" in the battle of cowshed. By deriding and castigating Snowball Napoleon seeks to present him as lackey of the ruling class. The ruling coterie has no thought about morality. It is only the animals the working class who try to erect the windmill again and again and the mill (windmill) is named after their hero "Napoleon". The phobia of Mr. Jones returning to the farm which was captivating the minds of the animals before the revolt as well after is now deeply rooted in their minds.

Showing partiality and preference for Mr. Pilkington and Mr. Frederick results in Napoleon's declaration of sympathy for animals seem dubious, doubtful and superficial. While fixing a deal with Frederick, Napoleon assured and pacified the animals that all the gossip surrounding Frederick are totally false and exaggerated. These canards have been circulated by Snowball and his lackies. Snowball has never taken a refuge in Pinchfield and had never visited the place. He was living a life of comfort and ease in Foxwood. Boxer was surprised to hear Squealer claiming that the animals have vanquished Frederick. The animals regarded the so called conquest over man a natural event and did not hesitate to show off this victory.

The animals soon returned to work to erect the windmill. Also, some rules or laws are enacted for the inhabitant animals and are also soon enforced. The age of their retirement was fixed and retirement – old age pensions for animals were approved. Boxer who has lived a life full of hard labour, now desires to go to retirement. Life on the farm was always dangerous and constantly challenging life. Winter was always dangerous and cureless season. With the exception of pigs and dogs, the ration made available to other animals was drastically cut. Squealer desires to assure all the animals that there is no shortage what so ever of any grain. He never uttered or mentioned the word “cut”. Instead he uses a word readjustment. New born pigs enjoy a special attention from Napoleon they are not allowed to play and run and camper. A new law has been enacted which stipulates that whenever an animal comes across any pig, the other animal should stop walking and step a side. Pigs are also permitted to tie a green ribbon to their tails on each Sunday, this is their special privilege.

Once again there was a further cut in the quantity of ration made available to the animals. However, Pigs continue to get their due share of grains and grow fatter and fatter. Barley is grown on plots of land earmarked for the purpose and pigs are supplied beer to drink. Napoleon himself is given half a gallon of wine every day. All the animals live in squalor, poverty and innumerable hardship yet they live in the false and imaginative world presuming that they are the happiest lot and responsible citizen of Napoleon’s state. Loud singing, lectures and taking processions seem to be the order of the day. It is further decided that every week all the animals shall hold strong and rigorous processions. Animal Farm is soon declared to be a republic and since a President has to be elected Napoleon was declared elected, unopposed. New documents were also forged to prove that Snowball was an agent of Mr. Jones and the wounds seen on Snowball’s back were caused by Napoleon also the attack was seen by all the animals.

Around the middle of the summer season a black crow named Moses arrived on the farm. He did not work, was not engaged in any profession, but would always tell the animals about the Sugarcandy Mountains. Gradually the animals were always facing hunger began to trust his words. They were led to believe that somewhere a better world, a Utopia, does exist. It only

needs to be discovered. Napoleon had planned for setting up of a school of young offspring of pigs. Obviously this meant that some extra labour had to be put in. Boxer desired that before he retires and ceases to work he should accomplish maximum work possible. Once, carrying a heavy load of stones towards the site of the windmill he had passed out - once and fell on the ground. On hearing about his fall all the animals had rushed and collected at the spot. Seeing the plight of Boxer, Clover is deeply pained and also pained is Benjamin. Napoleon is sought and requested to come there. He would not come down there but deputed Squealer. He declares that Boxer would be sent for treatment at Wellington hospital. But the animals would not like to have Boxer treated in a hospital managed by men. Squealer again reassures them while Clover is extremely worried about Boxer's health. Soon a van comes on the scene and takes Boxer away. Benjamin totally exasperated by this asks all the animals to gather on the farm. All other animals are equally perplexed at the news of Boxer being moved to a hospital run by men. However they bid farewell to Boxer. The animals growl in awful and ferocious wails asking Boxer to jump out of the van. However they cannot do anything about this and Boxer is taken away to the hospital. Soon Boxer dies in the hospital at Wellington.

Squealer gives out details of Boxer's death. He informs the animals that Squealer was there on the next bed on the hospital when Boxer left this world. Squealer also dispels all the doubts and misgivings in the animal community and says that though the van that carried away Boxer was a Butcher's van, Boxer did not go to the abattoir but he was duly taken to his hospital. He was given all the medical care and attention. Finally, the animals are satisfied by the information given to them by Squealer.

Time passes, rather flies very speedily. Now pigs too had started to earn and amass wealth. They drank whiskey and often engaged in drunken brawl. Clover, Benjamin, Mosses and with the exception of some pigs, no one recalls olden days. Muriel is now no more in this world. So also Blue Bell, Jessie and Pincher all are dead. Even Mr. Jones has died. No one remembers Snowball not even Boxer. Squealer has grown very old and has retired long back. But the fact is this that no one ever retires from politics. Napoleon has grown very fat and heavy. Squealer has also become



extremely fat. He can see any thing around him with difficulties i.e. he is practically blind. Only Benjamin has retained his shape. There are quite good animal in the new generation who are very eager to work on the farm and are also good and exemplary comrades. But they are fools as well. Though they trust and place their belief in Basic Animal Instincts in reality they hardly know any thing about their best instincts.

It is good that there is progress but animal life is still painful, yet some measure of equality has not been achieved. As the novel advances towards its end a status of comparison clearly presents itself with regards to the days of rule of Mr. Jones and the present rule. The two are more or less equal and similar in nature and content.

The farm has been properly and beautifully renovated and there is progress and development all around on the farm. The farm's land size has been increased by purchasing and annexing the farm from Pilkington. One more wind mill is being constructed. The facilities that were promised by Snowball on completion of wind-mill were never made available to the animals, yet no one speaks about providing hot and cold water electricity for shops or reduction of three working days per week. Napoleon has termed such thoughts as opposition to "animalism". His professed idea of happiness lies in hard work and less and less spending. Though he is getting richer and richer every day with the exception of pigs and dogs none of the animals can ever grow rich.

Squealer goes on telling all that the work of supervision and organisation on the farm, entrusted to the pigs is a very huge and momentous task. Squealer often uses words like file report, proposal etc. every now and then but none of the animals can grasp any meaning. The only thing that they can understand is that pigs and dogs are not meant to work. The fortunes of other animals are always sunk and time and again they are told that their life is now better then that under the control of Mr. Jones on the farm. Squealer also tries to prove with the aid of statistics that every day a new way opens up for a better social order. Benjamin the oldest of them all, is capable of remembering the life's journey and he keeps on telling others that the conditions of the animals were never any good or satisfactory and it shall never be improved. Starvation, hardship and

dejection are the inescapable facts of the life of all the animals. Life of an animal is always journey undertaken and accomplished with hard work and none of their hopes have ever been realised. However animals here, on the farm, have just one satisfaction of knowing that they are some what different from the rest of the animals in England. No animal is addressed as “Master” on the animal farm because all animals are equal.

Animals sing a new chorus. Four feet are good two are the best. They emulate walking on their two feet. All the animals are shifted to some private land where Squealer is to teach and train them for singing a new song. Squealer surprises the animals by walking on a pair of hind legs. Napoleon also starts walking on hind legs and holding a whip in his hand (Front legs). Animals could not enjoy this spectacle nor felt any surprise but only fear. It seemed that their world had turned topsy-turvy (up side down) sheep were about to recite the song four legs are good but two are the best. Benjamin was asked by Clover to read out some orders. It was clearly written in the order that all animals are equal but some animals are more equal or above equality, pigs resorted to imitate men in many ways in daily life. They have installed wireless sets, telephones and they are also fond of reading paper. Napoleon is used to smoke pipe and puts on the clothes left by Mr. Jones.

A delegation of men from the surrounding farms came to the animal farm. Animals looked at the men but were quite puzzled about who should they be more afraid of, whether pigs or men. Both men and the animals are seeing/ meeting each other as equals. Animals are extremely surprised and get together in garden of the farm house. Half a dozen of pigs and equal number of other animals take seats around a table. Napoleon is sitting on a huge chair. Pigs are sitting comfortably and are playing cards; some are drinking beer. Pilkington stands up to deliver his first speech and says that in the beginning some misunderstanding or false impression had come up and he thought a farm owned and cultivated by pigs was something extraordinary but now old doubts and misgivings have ended. He also praised the modern farming techniques adopted on the Animal farm especially the obedience and disciplines were highly praised.

Concluding his lecture Pilkington stressed the need for man taking a cue from the animals and introduced elsewhere the methods of the Animal

farm. There should not be any conflict between men and animals since both of them are facing similar problems. He further says labour problems are similar every where. You (pigs) have to keep the animals, contented and happy and we have to keep labouring man also happy and contented. He congratulates the management of animal farm for successfully implementing longer working norms and limited food. He then takes his seat. The host offered and insisted for glass of wine which he then accepted and toasted to the welfare of the farm.

Napoleon rises to give a fitting rejoinder and says that he desires to have good relations with his neighbors. The farm which is under his control is managed on the basis of co-operation. In the ownership deed (record) all the animals have been mentioned as owners. He also announced that old harmful practices and traditions shall soon be discarded. They were calling each other comrades and marching before the skull of pig on every Sunday morning. The flag on the farm will also undergo changes – now the picture of the symbolic painting of the hoofs and horns shall be removed and the flag shall be a piece of green colored cloth. The name of the farm Animal farm shall be changed and the old name, that of Manor Farm shall be adopted, which was a correct and age old name.

It is then proposed to drink for the prosperity of the farm. All these happening are watched by the animals who have gathered at the yard on the farm. They find this abnormal and puzzling. The faces of pigs appear like faces of Human beings. They disperse peacefully and on getting away to some distance they hear loud noises of shouting and brawl. There is no difference between man and pig. It is hard to tell who is man and who is animal just by looking at the faces.

Thus we can say that *Animal Farm* is a great political satire. Orwell aimed at the presentation of the Soviet – myth in this novel. In fact this novel is an attack on the policies of Stalin in Russia. The main thematic emphasis of this novel can be stated in several ways: the betrayal of the revolution, the development of dictatorship, the failure of a bright vision, and the pressure of the status quo on ideas that would change it. Old Major becomes the prophet of a revolution launched by pigs to overthrow man's tyranny. The

animals drive out a farmer from the farm and Government falls under the control of pigs. But with the help of their tyranny and ruthlessness they establish the tyranny. At the end of the book it is confirmed that power had corrupted both the species.

The satire, dark humor, which is an accomplishment of Orwell's creativity is more evident in the last paragraph of the novel more than any where else. Orwell's aim is to represent the realistic picture of that period and vehemently criticised the false notions of the Communism.

*Animal Farm* is a great dystopia. Sir Thomas More used the word for the first time for his famous book *Utopia* which presents a fictional ideal commonwealth called Utopia. Thus *Animal Farm* is a dystopian novel which presents an ideal state, description of a perfect society, written for the improvement of his own society. This novel is an allegory, one allegorical world, standing for quite another one. The characters in the novel are animals and yet they behave like human beings. These characters move along with each other, also discuss so many things, also they have their leader whom they respect. They, like human beings have some ambitions and each animal has a character and an individuality of its own. The story dealing with life of some animals on an upper or surface level sheds satirical light on the social and political conditions and contexts of the twentieth century.

In this book, Orwell satirises the sincere utopia by showing the failure of the animals' dream of an ideal society. Old Major had a vision, a dream which he wanted to explain and narrate to all the animals. He was actually aware of the fact that he might die sooner than expected but there was a noble sentiment in his heart for the well being of the next generation. He declared his opposition to the slavery (of mankind) and also opposed the order – social order which allowed fruits of labour being enjoyed by some one else who happened to own the farm. Marx had called for uprooting the capitalist structure of economy. Hence Old Major called for the uprooting of terrorism by mankind. Major was of the opinion,

Man is the only real enemy we have. Remove Man from the scene, and the root cause of hunger and overwork is abolished forever. Man is the only creature that consumes without producing. He does not give milk, he does not lay eggs, he is too weak to pull the plough, he cannot run fast enough to catch rabbits. Yet he is the lord of all the animals. (9)

He issued a new directive – a new order under which all the animals were equal and also use what they would produce. Animal too, have a right to live and they have to fight fierce battle.

*Animal Farm* is not only a political satire but also an allegory. Orwell has chosen this medium to keep his satire under control. The novel presents many events in the story which resemble the events took place in real history of Russia. Orwell has used a number of symbols in the novel. Some are related to human beings and the evil they represent to the animals: the house, whips, and walking on two legs. At first, these symbols are associated solely with Jones. But when the pigs adopt them at the end of the novel, they indicate how the pigs have become indistinguishable from the animals' former master. *Beasts of England* is a symbol of the hope and the enthusiasm with which the animals respond to Old Major's vision; though later the singing of this song was prohibited by Napoleon.

Jones the owner of the Manor Farm has been delineated as a careless member of the wealthy society of England. The overthrow of Jones is analogous to that of Nicholas II by the Bolsheviks. Old Major has been portrayed as a combination of Marx and Lenin. Marx, the novel enunciated, saw a strange dream a vision which he shared with world at large. Like the Great Russian Revolution (1917) the revolt on the animal farm, too, was quite unanticipated event. It is clarified in the novel, that the animals had no intention to revolt against the system.

The Manor Farm in the novel symbolizes Russia or the Soviet Union under the Communist Party rule but it can be said that Animal Farm stands

for any human society, be it capitalist, socialist, fascist, or communist. Animal Farm possesses the internal structure of a nation, with a government (the pigs), a police force or army (the dogs), a working class (the other animals), and state holidays and rituals. The farm is surrounded by a number of hostile neighboring farms which stands for neighboring countries. In the same way the barn at Animal Farm, on whose outside walls the pigs painted the Seven Commandments and, later, their revisions, represents the collective memory of a modern nation. The ruling-class pigs altered the principles of Animalism and the working-class animals accept these changes. It shows that an institution in power can revise a community's concept of history to keep its control for ever.

In the same way the idea of windmill is considered as a symbol of the Soviet Five-Year Plans. From an allegorical point of view, the windmill represents the enormous modernization projects undertaken in Soviet Russia after the Russian revolution. The first Five Year Plan was followed by a lot of hardship for people in Russia and many of the rich farmers expressed their unwillingness to co-operate. The egg rebellion of the hens in the story is a representation of this very thing. Stalin's ruthless oppression finds its parallel in the actions of Napoleon. The rulers led by Napoleon have no real sympathy or any feeling for their aides and supporters and all that they desire is to consolidate their power and authority forever while all others should be kept in dark, ignorant and credulous and under their authority so that good things in life can be enjoyed fully and permanently.

In the novel another parallel is presented. Mr. Jones attempted to seize, recapture, his farm with the support of other people who owned the surrounding farms. But eventually he was defeated in the Battle of Cowshed and the neighboring animals recognize Manor Farm as the Animal Farm. A parallel of this is found in the history of Russia. Great Britain and the U.S.A. sent troops to assist in the overthrow of Lenin's Party. But this counter – revolution was routed completely by Lenin in 1921. 3

*Animal Farm* is the only work by Orwell in which the author does not appear conspicuously as a narrator or major character. The anonymous narrator of the story is almost a nonentity, notable for no individual idiosyncrasies or biases. The story of this novel is told from the point of view of the common animals of Animal Farm, though it refers to them in the third person plural as "they." The point of view in this novel is derived from its genre, which is impersonal and detached in tone. The story of *Animal Farm* is told in the third person, and the author does not intrude his own personality into the story. Nor do we enter into the minds of either Napoleon or any other pig or human in the story. The story is narrated from the point of view of the ordinary animals and it is only into their minds that we are permitted to look into. This point of view is introduced by Old Major himself who is the champion of the revolution. He says,

Is it not crystal clear, then, comrades, that all the evils of this life of ours spring from the tyranny of human beings? Only get rid of Man, and the produce of our labour would be our own..... That is my message to you, comrades: Rebellion! I do not know when that Rebellion will come, it might be in a week or in a hundred years, but I know, as surely as I see this straw beneath my feet, that sooner or later justice will be done.... pass on this message of mine to those who come after you, so that future generations shall carry on the struggle until it is victorious. .... Man serves the interests of no creature except himself. And among us animals let there be perfect unity, perfect comradeship in the struggle. All men are enemies. All animals are comrades. (10-11)

This novel successfully combines the characteristics of the fable, the satire and the allegory. The sub title of the novel *Animal Farm* is *A Fairy Story*. There is a story or a fable and there is also a message. It is a product of imagination on one hand but not completely divorced from the world of

reality. The animals are meant to represent certain types of human beings, not complex individuals. Using animals as types is also the way of keeping their hatred and anger against exploiters under control. Each animal character is a type with one human trait, or two at most traits usually associated with that particular kind of animal.

Animal fables have been considered as the best means to present satire. Here the animals are made to speak and act like human beings. Orwell has succeeded in this novel in ridiculing the follies and political behaviour of the individuals. *Animal Farm* is a political satire on the Russian communism. According to him Socialism was the only political system based on hope and that all others were movements of despair and disillusion. Orwell was a staunch believer of socialist ideals, but he was thoroughly dissatisfied by the Soviet ruling elite's - particularly that of Stalin - terrible perversity. In this satirical novel Orwell depicts the degeneration of ideals by those in power. In *Animal Farm* Orwell criticizes the horrifying hypocrisy of tyrannies based on the very ideologies of liberation and equality they propound. A warning of the imminent failure of Soviet communism on account of violence against human freedom, logic and ideals is clearly seen in this novel.

George Orwell has chosen this medium to universalize the phenomenon called Revolutions begin with an undercurrent of brother hood and camaraderies but later which end into frustration. Some people are able to manipulate things in such a way that all the power remains with them only and the plight of the poor common man remains unchanged but quite truly at times their plight only worsens. Thus Orwell voices his protest against the failure of revolution and against the Soviet Union during the Stalin era. The world of *Animal Farm* has parallel in history of the real world.

The power struggle between two pigs Snowball and Napoleon is much like the battle for preeminence between Stalin and his rival Leon Trotsky. Pig Snowball (as Trotsky) who is politically less powerful, is expelled from the revolutionary state by the pig Napoleon (as Stalin). Stalin's rule with heavy-fisted tyranny and his wanton abandonment of the



sacred founding principles of the Russian Revolution are brilliantly portrayed in this work.

*Animal Farm* is the most remarkable work of Orwell. It has a well constructed plot. The story of the novel is undoubtedly realistic and convincing in the main and it has been very well told. Our attention is held throughout and at every step we wait for what is to come next. The plot of the novel is so well constructed that it does not suffer from any undue interruptions or digressions. The author has shown a remarkable capacity for condensing his material, so that the narration of the story is marked by an economy which gives to the plot a remarkable compactness. The plan was made with care and Orwell saw to it that the episodes were inter-connected. There is nothing in this work which should not have been there and anything taken out would destroy the unity.

Orwell's purpose in this novel is more or less to present the history of Soviet Russia, from the days before the Revolution to the time of Orwell's writing, but the chronological order of this history is compressed and sometimes changed to adapt it to the demands of the structure. In addition, some incidents are given perhaps more emphasis while others are ignored completely. Again, the reason for these changes is the demands of the structure, as well as the animal-fable form. The history of Russia of that time is presented through the medium of animals. His purpose is to show the readers the rise of Animal Farm in Old Major's bright vision and how and why it falls under Napoleon. He leads us to the drunken brawl in which the pigs and the humans are indistinguishable.

Characterization helps in developing the plot and the interrelations of characters maintain the flow of the story of a novel. Orwell's characterization in this novel is remarkable. The characters in the novel are animals and they behave like human beings. The characters of this book, as of any other fable, are animals who talk and act like human beings while retaining their animal traits. These characters move along with each other, also discuss so many things, also they have their leader whom they respect. They, like

human beings have some ambitions and each animal has a character and individuality of its own in allegoric stories such as *Panchtantra* of Sanskrit literature or dwarfs and pigmies of *Gulliver's Travels* this imagination based narrative the animals are made to stand for and represent mankind to tell about the virtues and vices of men.

Although in this novel Orwell could not develop characters as the author of a traditional novel does, he achieved an interesting effect by slowly revealing the personalities of such characters as Napoleon, Snowball, Squealer and Boxer. Even minor characters such as Benjamin, show more of themselves as the plot unfolds, though there are - never any surprises. Small, quick details are used to create convincing portraits. Moreover, Orwell was able to evoke emotional reactions to his characters. Squealer is detestable, Boxer is admirable and lovable. The reader cares about what happens to them, and reacts to the characters themselves, not only to the incidents involving them. This is a considerable achievement for a fable.

The characters in the *Animal Farm* are static and flat. That is the characters are given only those characteristics that fit them for a particular role in the scheme of the novel. They are more or less pre-determined and follow a set pattern of behaviour. It is seldom that they change. The animals of *Animal Farm* are one - dimensional types, which means that they do not undergo drastic changes in the course of the unfolding of events. A character simply gives an indication of what he is and we know it for certain that he will remain the same throughout. Boxer is given all the characteristics of a loyal worker, basically, he is only that. Napoleon is a leader, and only that, albeit a very clever one. Benjamin's display of emotion and concern over the injury and the subsequent tragic end of Boxer is an exception. But this may not be regarded as so much change as the revelation of character brought forth by a particular situation. Until the fall of Boxer, we did not have any other way of knowing that Benjamin was made of a compassionate fibre. He simply revealed a new trait about himself and he did not actually change.

It is very clear that once the basic characteristics of each animal have been established, they do not change. Perhaps Boxer is somewhat disillusioned at the end of the novel, but he has the same basic characteristics at the end of the novel that he had at the beginning. Even Napoleon, who brings about the changes that are apparent in the novel does not basically change; the inclination and taste for innovations are the inherent characteristics which he displayed at the beginning of the novel. Of course, these progressively restrictive and self-serving manifestations of Napoleon's taste for personal power change the situation in which the animals must exist, but the animals themselves do not change.

The characters in *Animal Farm* are all carefully drawn to represent the history of the Soviet Union. We may say that all the major characters in the novel are in some way thematic. In fact this novel is an attack on the policies of Stalin in Russia. The death of Lenin in 1914 was an important event, because of the sudden demise of Lenin, Trotsky and Stalin tried to dominate the country. It was Stalin who succeeded in driving out Trotsky from the scene. Stalin expelled Trotsky and his accompanists from the party. Thus Stalin became a great dictator. Exactly the same situation is presented by Orwell in this novel. Trotsky and Stalin symbolize Snowball and Napoleon respectively in the novel. Snowball is expelled from the Manor Farm by the dogs of Napoleon and finally the reins come in the hands of Napoleon. Snowball was created on the model of Trotsky, who was an avid organiser. He allows himself to become the necessary tool or scapegoat of any totalitarian state. Napoleon is a representative of Stalin, or in other words, any kind of ruthless dictator. His nine dogs represent the secret police, required in any totalitarian state to subdue uprising and to see that the people do not step out of the bounds of meekness and submissiveness.

The corruption of absolute power is a major theme in *Animal Farm*. *Animal Farm* allegorizes the rise to power of the dictator Joseph Stalin. The main object of the communist party was to create a classless society while the Bolsheviks attempted to uproot and throw away the oppressors and anarchists. Instead, soon Joseph Stalin rose to become a Dictator and

dethroned or suppressed both the communists as well as Bolsheviks. They announced their ideal statehood in which each and every man would be a leader and an owner but in practice these ideals were replaced by Hero-worship. The ideal of anti capitalism was quite forgotten and these societies and governments (China also) adopted the means and practices of the capitalist economics.

Orwell has chosen this medium to state that all the Revolutions begin with an undercurrent of brotherhood and camaraderies but later end into frustration. Some people are able to manipulate things in such a way that all the power remains with them only and the plight of the poor common man remains unchanged but quite truly at times their plight only worsens. Another important issue the writer has discussed in the novel is of exploitation around which the animals unite. Initially, the animals do not realize Jones is exploiting them. Human tyranny has been replaced by the tyranny of pigs and they are hell bent on full exploitation of other animals. The living condition of the pigs is worse than the days of ownership of Mr. Jones. Orwell's vision, in a way, indicates some sort of future political system for the mankind. He seems to indicate that in a Unitarian, Authoritarian polity or Dictatorship rule the people - the citizen of that country have only grief and hardship to their lot. They have no control over their destiny.

Orwell also delineates the final state in the evolution of pigs, which is quite amazing. His repeated saying 'This is not surprising at all' points out to a possibility that he wished to say something very quickly and in an impressive way. Further he wanted to state that there was no difference in the nature of men and pigs. The paragraph entitled "After one week" amply and ably makes at least one level of equality between men and pigs. Gradually it becomes more evident and clearer. Both men and pigs enjoy the same kind of luxurious living. Mr. Pilkington is always bending to please and is full of praise beyond reason, is adept at speaking for both men as well as pigs. He is, perhaps a reincarnation of Squealer. He is despised by men as well as pigs and other animals.

Orwell's lesson in his satiric utopia might seem very pessimistic. He does not mean to say, however, in *Animal Farm*, that all utopian ideals will necessarily fail; nor does he mean to say that all revolutions will necessarily fail. He wants to warn that ideal and abstract — utopian — solutions to political and economic problems must be tested on individuals in practice. And he teaches that flawless societies cannot be built with flawed individuals. Therefore, he indicates, there must be some unchanging moral law — such as the Seven Commandments— by which to guide our actions. John Atkins quotes Stalin from Dallin's in the following words,

*Animal Farm* is woven round the revolutionary ideology of CLASS STRUGGLE. It shows how the hopes of the masses, are kindled by the false promises of social, political and economic justice which are later belied after they bring about a revolution and the new governing class takes over. It aims to expose the machinations and tyranny that the revolutionaries resort to suit their selfish interest. Indeed *Animal Farm* amounts to an attack directed against revolutions in general. We are told how leaders, who claim to be the saviour of the downtrodden, ultimately capture power to become a new governing class. The revolution described in *Animal Farm* symbolizes not only the revolt of the animals —the exploited proletariat, against their exploiter—the man but also the failure of all revolutions caused by the identical oppressive characters of all ruling classes irrespective of their background. The revolution of the animals led by the pigs against the oppression and exploitation of the man master culminates in their subjugation to pigs who replace the old master but continue to perpetuate the old tyranny and ultimately fraternizes not with animals but man. In the ultimate analysis, the book does not seem to have many themes but effectively treats several facets of one and the same theme i.e., the exploitation of man by man in both the condemned capitalist and much lauded communist societies. (188)

Orwell's *Animal Farm* is not just an allegory or a political satire but a great work of art. The first quality of this work which makes it so popular is undoubtedly the prose style. Orwell writes in the language of the working people. Many of those most influenced by this book were probably because of its simple prose style. One of the reasons of the popularity of this work with the children is its simple and clear language. The prose is simple, energetic and instantly comprehensible. It possesses the virtues of greatest prose that is clarity, economy of expression and absolute effectiveness. In that respect, it is the most accessible text. One could cite many examples here since his imagery is derived from the experience of country folk and expressed in a language familiar to them.

No doubt Orwell's prose style is simple but he is a writer who writes with some purpose. He does not write just for the sake of writing. He makes his stand very clear in his essay *Why I Write*,

What I have most wanted to do throughout the past ten years is to make political writing into an art. My starting point is always a feeling of partisanship, a sense of injustice. When I sit down to write a book, I do not say to myself, 'I am going to produce a work of art'. I write it because there is some lie that I want to expose, some fact to which I want to draw attention, and my initial concern is to get a hearing. But I could not do the work of writing a book, or even a long magazine article, if it were not also an aesthetic experience. Anyone who cares to examine my work will see that even when it is downright propaganda it contains much that a full-time politician would consider irrelevant. I am not able, and do not want, completely to abandon the world view that I acquired in childhood. So long as I remain alive and well I shall continue to feel strongly about prose style, to love the surface of the earth, and to take a pleasure in solid objects and scraps of useless information. It is no use trying to suppress that side of myself. The job is to reconcile my ingrained likes and dislikes with the

essentially public, non-individual activities that this age forces on all of us. (102)

Undoubtedly Orwell has strong and supple style. He admitted the fact that he laboured a lot in making his language simple and clear. The tone of the novel is that of an animal fable which is liked and enjoyed by children also. They may not understand the hidden meaning or its moral significance, but they understand the story. Readers do not find any vagueness in the style. Orwell has avoided the use of Latin or Greek words in the novel. He says that “good prose is like a window pane.” (102) Thus, the language of *Animal Farm* is unadorned and simple, and the story is expressed in a straightforward and logical way. We can observe very well in the following passage that his language suits to his quality of writing the novel in a descriptive manner –

These three had elaborated Old Major’s teachings into a complete system of thought, to which they gave the name of Animalism. Several nights a week, after Mr. Jones was asleep, they held secret meetings in the barn and expounded the principles of Animalism to the others.

At the beginning they met with much stupidity and apathy. Some of the animals talked of the duty of loyalty to Mr. Jones, whom they referred to as ‘Master,’ or made elementary remarks such as ‘Mr. Jones feeds us. If he were gone, we should starve to death.’ Others asked such questions as ‘Why should we care what happens after we are dead?’ or ‘If this Rebellion is to happen anyway, what difference does it make whether we work for it or not?’ and the pigs had great difficulty in making them see that this was contrary to the spirit of Animalism. The stupidest questions of all were asked by Mollie, the white mare. The

very first question she asked Snowball was: 'Will there still be sugar after the Rebellion?' (16)

Orwell's style is nowhere clogged with unnecessary metaphors or made obscure with vagaries of thought. It is the clearest and most transparent expression of what is meant to be conveyed. No doubt he strives for simplicity of language and expression, however, Orwell makes effective and subtle use of atmosphere, of careful organization for a cumulative effect, and of humor, satire and irony. And he has the capacity to make his concern, anger, and passionate belief shine through his prose, without losing control of the tone. Orwell's essay on style and language, entitled "Politics and the English Language", reveals the rules by which he wrote *Animal Farm*.

To begin with it has nothing to do with archaism, with the salvaging of obsolete words and turns of speech, or with the setting up of a "standard English" which must never be departed from. On the contrary, it is especially concerned with the scrapping of every word or idiom which has outworn its usefulness. .... though it does imply using the fewest and shortest words that will cover one's meaning. What is above all needed is to let the meaning choose the word, and not the other way around. In prose, the worst thing one can do with words is surrender to them. When you think of a concrete object, you think wordlessly, and then, if you want to describe the thing you have been visualizing you probably hunt about until you find the exact words that seem to fit it. .... Proably it is better to put off using words as long as possible and get one's meaning as clear as one can through pictures and sensations. ... (136)

Orwell is such a great artist that he believes in the simplicity of his prose style. He has propounded his own theory of prose style and strictly



follows it. He never uses a metaphor, simile, or other figure of speech which one is used to seeing in print. He never uses a long word where a short one will do and if it is possible to cut a word out, he always cuts it out. He never uses the passive where he can use the active. He never uses a foreign phrase, a scientific word, or a jargon word if he can think of an everyday English equivalent. And finally he is of the firm opinion that if we have to break any of these rules sooner than say anything outright barbarous. Orwell concludes,

These rules sound elementary, and so they are, but they demand a deep change of attitude in anyone who has grown used to writing in the style now fashionable. One could keep all of them and still write bad English, but one could not write the kind of stuff that I quoted in those five specimens at the beginning of this article... I have not here been considering the literary use of language, but merely language as an instrument for expressing and not for concealing or preventing thought. ...If you simplify your English, you are freed from the worst follies of orthodoxy. (136-7)

The result, in *Animal Farm*, is language that can be understood and appreciated by anybody. The style is perfectly suited for the rural setting and the simple-minded animals from whose viewpoint the story is told. Orwell possesses the ability in a remarkable degree to attribute to the animals human tendencies. They have in them these traits and characteristics in a subtle manner without losing their essential animal-hood. Orwell has taken care of this since the diction varies to maintain the balance.

Orwell has also adopted the conversational technique of narrating the story. It means that the narration of the story is dramatic in nature. Dialogues form a prominent feature of the narrative of this novel. The writer interferes less in the narration with his own comments and descriptions. In the same way the writer has taken the help of the device of using long speeches for

the development of the story. The characters are independent to play their part freely and reveal themselves to the readers without the aid of their creator. Conversational style and dialogues serve several purposes in this novel such as they serve the purpose of revealing the character.

‘Now, comrades,’ said Snowball, throwing down the paint-brush ‘to the hayfield! Let us make it a point of honour to get in the harvest more quickly than Jones and his men could do.’.....

‘What is going to happen to all that milk?’ said someone.

‘Jones used sometimes to mix some of it in our mash,’ said one of the hens.

‘Never mind the milk, comrades!’ cried Napoleon, placing himself in front of the buckets. ‘That will be attended to. The harvest is more important. Comrade Snowball will lead the way. I shall follow in a few minutes. Forward, comrades! The hay is waiting. (24)

There are numerous such examples of conversation in the novel employed by the writer which help in the development of the story. But more important device used by Orwell is the long speeches by important characters in the novel which reveal the characteristic traits of these characters. Old Major gives a call for treason a revolution a rebellion against their master the Man. He wants to dethrone the authority of the man over the animals completely. He regards all men to be his enemy and all animals to be his friends.

I have little more to say. I merely repeat, remember always your duty of enmity towards Man and all his ways. Whatever goes upon two legs is an enemy. Whatever goes upon four legs, or has wings, is a friend. And remember also that in fighting against Man, we must not

come to resemble him. Even when you have conquered him, do not adopt his vices. No animal must ever live in a house, or sleep in a bed, or wear clothes, or drink alcohol, or smoke tobacco, or touch money, or engage in trade. All the habits of Man are evil. And, above all, no animal must ever tyrannise over his own kind. Weak or strong, clever or simple, we are all brothers. No animal must ever kill any other animal. All animals are equal.  
(11-12)

Old Major is aware of the fact that he may die sooner than expected but there is a noble sentiment in his heart for the well being of the next generation. He declares his opposition to the slavery (of mankind) and also opposes the order – social order which allows fruits of labour being enjoyed by some one else who happens to own the farm. Marx had called for uprooting the capitalist structure of economy. Hence Major invokes all the animals for the uprooting of terrorism created by mankind. He issues a new directive – a new order under which all the animals shall be equal and shall also use what they would produce. Animal too, have a right to live and they have to fight fierce battle.

This address by Old major is a significant one; we are already aware of his advanced age, his intellect and liberal views. Hence when he stands up and makes a speech, the listeners have an emotional impact. Before coming to the main points, he employs the tricks and techniques of the great orators and garners sympathy of his audience, as also keen and lively interest in what he is about to say. He addresses them as comrades and soon treats them as comrades. He denies his role as a leader as also as some one as an aspirant for any office. He creates in the minds of his audience a desire to solve the mystery of his dream by describing the dream in good details while has a strange vision an unintelligible dream, his other argument is about abridgement taking away of their rights.

On the other hand, Napoleon, who was quite opposite to Snowball, had his assistant in Squealer used to address other animals on behalf of

Napoleon. Squealer serves as Napoleon's public speaker. Squealer twists and abuses the language to excuse, justify, and extol all of Napoleon's actions. In all of his work, Orwell made it a point to show how politicians used language. When questions persist, he usually uses the threat of Mr. Jones's return as justification for the pigs' privileges.

Comrades, I trust that every animal here appreciates the sacrifice that Comrade Napoleon has made in taking this extra labour upon himself. Do not imagine, comrades, that leadership is a pleasure! On the contrary, it is a deep and heavy responsibility. No one believes more firmly than Comrade Napoleon that all animals are equal. He would be only too happy to let you make your decisions for yourselves. But sometimes you might make the wrong decisions, comrades, and then where should we be? Suppose you had decided to follow Snowball, with his moonshine of windmills — Snowball, who, as we now know, was no better than a criminal?’

‘He was the one who fought bravely at the Battle of the Cowshed,’ said somebody.

‘Bravery is not enough,’ said Squealer. ‘Loyalty and obedience are more important. And as to the Battle of the Cowshed, I believe the time will come when we shall find that Snowball’s part in it was much exaggerated. Discipline, comrades, iron discipline! That is the watchword for today. One false step, and our enemies would be upon us. Surely, comrades, you do not want Jones back? (50)

Looking to the detailed study of this novel we can say that Orwell has succeeded in his mission to present the stinging criticism of the rhetoric of the Russian Revolution. He used the device of an animal fable to retell the

story of the emergence and development of Soviet communism, and allegorizes the rise to power of the dictator Joseph Stalin. Orwell has chosen this medium to universalize the phenomenon called the Revolutions which begin with an undercurrent of brother hood and camaraderies but later end into frustration. Some people are able to manipulate things in such a way that all the power remains with them only and the plight of the poor common man remains unchanged but quite truly at times their plight only worsens. Thus, Orwell voices his protest against the failure of revolution and against the Soviet Union during the Stalin era.

### **A Critical Study of *Jungletantram***

*Jungletantram* is Goswami's first novel and it brought to him immense popularity and prestige. This novel shows the realistic picture of society. In this novel he has portrayed a true picture of the society, particularly the hypocrisy of the upper classes. He exposes hypocrisy and double standard or double dealing of political leaders, bureaucrats and business class people. In this novel the Rat is a universal figure to stand for the oppression, injustice, humiliation of the general public. Dr. Ashok Priyadarshi in "Dr. Goswami: My Colleague", mentions,

I never thought to mention this but the concealed satire present in Goswamiji's novels especially his first work *Jungletantram* has been based on the characters and events experienced by him in those days..... His novel *Jungletantram* was published during these decades (1979) by M/s. Rajkamal Publishers of Delhi. It was also reprinted in paper back edition. A Ranchi based news paper *Ranchi Express* had constituted a 'Radha Krishna Award' with the object of keeping alive the memory of Shri Radha Krishan's. The award was to be given away to a writer hailing from Chhota Nagpur

and Santhal Paragana for his life time contribution or any particular work. Goswamiji was the first recipient of this award in 1981. (35-36)

Though *Jungletantram* is Goswami's best known and most widely read and discussed novel, it was not an easy job getting it published. It was published in the year 1979. With the publication of *Jungletantram*, he had firmly associated himself with that brand of writers who saw political, social and human causes as genuine impulses for the base of a work of art. For Goswami, literature should be an interpretation of the truth of people's lives. It was for this reason that he presented the true picture of the Indian democracy, the corrupt and rotten political system, bureaucrats, business class on one hand and the trials and tribulations of the poor and the working class on the other hand.

Each generation has its own problems of life, which are the results of changes in the external environment, since literature is the record and expression of life, it must reflect the spirit of the particular set of ideas through which life is seen and lived. Goswami has created this novel with purpose since he is a writer who is aware of his social responsibilities. Devesh Thakur writes in "Jantantra ke Jangalikiran ki Katha", regarding this novel thus,

*Jungletantram* is perhaps the first novel of a serious thinker and a person aware of social contexts and relevance. The coterie of writers who achieve fame and respect from their first creations is very small. The recognition bestowed by his first novel has been further amplified by his later novels. More than one reason as causes may be attributed to this extensive fame and the all abounding acceptance of both the creator as well as his creations. But first and the foremost reason is sincerity of his vision of the literary

art of novel. Coupled with objectivity Goswami has viewed his society and societal milieu with an open unfettered consciousness and has delineated it with earnest respectful approach. (83)

*Jungletantram* as a work of art has a contemporary significance, its inherent value lies only in the context of social and societal references and relevance. His creation leaves an indeclinable imprint of sincerity and credibility in a comparable and appreciable extent and parameters based on the extent to which he creates with in-depth feelings and a true and factual level of his experiences and narration thereof. But this sincerity or credibility is not an end in itself or the purpose of his creation. The value, or role, or social relevance of his novel to be specific to our study, in fact, lies in the purposeful and positive insight. This moralising attitude is pre - determined in the theme and gradual evolution of the plot needs no proclamation. This purposeful narration may also be referred to as the writer's intention and interpretation of social good and well being.

It would also be but natural to expect that thematic narration and well defined concept and philosophy of the author do play a role that would reach out to the down trodden played by socio economic disparities and exploited sections of the society. An attempt to gauge such an impact would be welcome. The value or acceptance of a novel can not be judged within the limits of factual narration of theme but also as an expression of a positive attitude as implicit motif in the story. In assessing the literary and social impact of any novel these two characteristics/ features, narration of facts through the author's eyes and positive attitude, are main touch stones.

Goswami begins the story in a very interesting way. We feel as if the grand mother is narrating the story to the children. However to our surprise the pace of the narration is suddenly changed. The grand mother used to

narrate the fairy tales to the children but she was fed up with the imaginary tales of the gods and goddesses and demons. The grandmother realises that there is no use of telling false stories to the children. In fact, she felt that she was committing a sin by telling the children stories of kings and queens, fairies and giants and magic and charm. Thus, she decided that she won't proceed with such tales. She was aware of the fact that the children are the future of the country, so they must be well prepared to face the difficulties. They must be acquainted with the stark realities of the life. The grand mother says,

मैने इस कापी में तुम्हार लिए एक लबी कहानी लिख रखी है । यह कहानी पच्चीस रातो तक सुनी जा सकती है । म यह कहानी तुम्हे बहुत पहले सुना देना चाहती थी, पर नही सुना सकी, क्योकि कुछ दिनो के लिए मै खुद भी छलावे म आ गई थी । पर, अब वह छलावा टूट चुका है । मै यह कहानी तुम लोगो को साप जाना चाहती हूँ, क्योकि तुम्ही लोग भविष्य का निमाण करोगे । तुम लोग ही भावो नेता हो । तुम्हे इस कहानी से सोख मिलेगी । मेरी तो वे पच्चीस कोमती राते सुनहले सपने देखते-देखते गुजर गई थी, जब मैने यह कहानी लिखी थी । मगर आज वे सपने कहाँ दिखाई पडते है ? वे पुरी तरह टूट चुके है । खैर, छोडो इन बातो को । बोलो शुरू करू कहानी ? (9)

The grand mother wrote the story for the children. Long ago, she had a desire to tell them the story but withheld it as she had fallen a prey to some illusion herself. She felt completely disillusioned then she wanted to leave that story with the children. Since the children are the builders of the nation and the future leaders of the country, she wanted to teach something to the children with the help of that story. She just went on enjoying golden dreams



of those twenty-five precious golden nights when she wrote that story. Sadly, there are no dreams today as the dreams are completely shattered.

The grand mother narrates the story. When the Lion, the Peacock, the Serpent and the Mouse used to live together in the close proximity of Lord Shiva they were friendly, safe and secure. They never had the idea to kill any other animal. We know that a serpent is coiled round the neck of Lord Shiva, Lord Ganesh rides a mouse, Lord Kartikeya sits on a peacock and Goddess Parwati rides a Lion. The Lion, the Peacock, the Serpent and the Mouse lived a friendly life in the same premises but suddenly the Lion was possessed by some sinful and evil design to kill the Peacock. Followed by the Peacock, the Serpent also became the victim of such sinful thoughts.

One day, the Lion went to the Peacock praised him like anything and finally requested him that he wanted to see his dance. Hearing its praise, the Peacock began to dance, when the Peacock was engrossed in its dancing the Lion tried to overpower the Peacock but immediately it disappeared into a narrow bush. When the Peacock came to its senses he thought that the Lion had played foul then he should also follow the footprints of the Lion. With this thought in mind, the Peacock came out of the bush. The Peacock went to the Serpent and started praising the Serpent as he was himself praised by the Lion earlier. Then, the Peacock and the Serpent began to dance and were fully engrossed in it, the Serpent's tail happened to be under the Peacock's feet. Thus the Peacock got the opportunity to injure the Serpent with its beak. The Serpent very swiftly crept into its hole and began to wonder why it happened so.

The Serpent also decided to follow the foot prints of the Peacock. It was proved that the strong oppresses the weak. Thinking that way, the Serpent came out of its hole and approached the Mouse, the carrier of Lord Ganesh. Same thing happened with the Mouse also. Both of them, walked together. Suddenly, for a second, the moon was hiding behind the clouds and there was deep darkness all around. Just then, the Serpent tried to trap the Mouse. The Mouse was already cautious; still its tail was caught in the

Serpent's mouth. When the Mouse exerted to free itself its tail was cut, though its life was saved.

The Mouse was very unhappy. The Mouse began to think that it was the smallest and weakest, 'today the Serpent has cheated, tomorrow the Peacock will cheat, and day after tomorrow the Lion may follow the same trick.' It would be very difficult to maintain the safety of his life in such a situation. Lord Shiva was surprised to notice the shortened tail of the Mouse. Others also felt sorry and surprised to see its tail cut. Lord Shiva was entrusted with the task of doing justice in the matter. Lord Shiva was of the opinion that they were no longer worthy to live in the heaven. They had given place to unfaithfulness and artfulness, violence and sin in their hearts. So he decided to send them all to the earth. There they might live in a jungle and do whatever they wanted to do -

अब तुम लोग यहाँ रहने के योग्य नहीं । मुझे यह भी नहीं मालूम था कि तुम लोगो के हृदय में भी छल-कपट, पाप और हिंसा के भाव समा गए हैं । अगर तुम लोग अपने में आपसमें लड़ना ही चाहते हो, तो मैं तुम सबको मर्त्यलोक में भेज देता हूँ । वहाँ तुम लोग किसी जगलमें रहना और आपसमें खूब लड़ना-मरना । (14)

The novelist has presented his point of view here with the help of Lord Shiva and at the same time with Lord Ganesh. Lord Shiva is omniscient, knows very well the nature of all these animals and what is there in their mind. The Mouse is the weakest and smallest of these animals but the strongest in power. If it utilises its intellect carefully it can perform miracles and can bring any change. We know that the Mouse represents the common man who has a strong power to elect the government of his choice and can dethrone the corrupt and undemocratic government any time since the voting power is in his hands. At that time Lord Ganesh said

चूहे, भगवान ठीक ही कह रहे हैं । तुम निर्बल नहीं ।  
तू इन सबमें सबसे ज्यादा शक्तिशाली है । जिस दिन  
तुझ अपनी शक्ति का वास्तविक ज्ञान हो जाएगा, उसी  
दिन ये सब लोग तेरे सामने घुटने टेक देंगे । तू निर्भय  
हो कर इनके साथ जा । हाँ, आवश्यकता पडने पर तू  
केवल एकबार हमारे पास यहाँ आ सकता है । (15)

In order to give them some sort of punishment, Lord Shiva sent them to the earth. While wandering through the earth they reached a jungle. As they reached there from the heaven, the Lion decided to assign the duty to all. The Mouse was of the opinion that he was such a small creature that he could do nothing at all so he should be entrusted with some light work. The Serpent said that he could not labour at all. He could merely coil around somebody's neck. He had always been a beautiful garland around the neck of Lord Shiva. He was of the opinion that he was the best of all. And the best, as a rule, occupies the highest post. The Peacock said that he was the prettiest of all, knew dancing and the whole world praised his dance. So, he should be given the highest post. When they were sent to the earth by Lord Shiva their minds were poisoned with evil thoughts and became the staunch rivals and enemy of one another. The Lion said,

वाह ! ख़ुब है !! यहाँ तो सभी नंबर एक होना चाहते हैं  
। कोई किसी से भी दबने को तैयार नहीं । पर, मेरे  
बेवक्फ़ साथियों, तुम लोग यह क्यों भूल जाते हो कि  
तुममें से किसी में भी यह सामर्थ्य नहीं है कि कोई भी  
नंबर एक बन सके । चूहे को नाग निगल सकता है,  
नाग को मोर मार सकता है और मोर को मैं । यहाँ सभी  
कमजोर हैं, लेकिन मैं सबसे ज्यादा बलवान और बड़ा  
हूँ । मेरे पेट में तो इतनी अधिक जगह है कि मैं एक

ही सांस में तुम सबको निगल सकता हूँ । मेरे विचार से, तुम सबकी खैरियत इसी में है कि तुम लोग मेरी अधोनता स्वीकार कर लो । (17)

The Lion entered the forest where a dead lion was lying whose meat was being consumed by the animals living there. They suddenly saw the Lion (living one) standing by and tried to run away to save their own lives. When they started running away to see the new Lion, he stopped them with great difficulty and told them that it was he who freed them from that tyrant Lion. In response, all the beasts said in a chorus, "Long live the new King!" The Lion was overjoyed to hear it. Assuring them all, he said, 'Celebrate your freedom like this, I'll return here in a moment with my companions.' Saying it, the Lion moved on to see the Peacock, the Serpent and the Mouse.

The Lion was accepted by all other animals as their king – the king of the jungle. The Lion was a very shrewd and crafty and before going to his old companions the Peacock, the Serpent and the Mouse, he rolled his body on a huge boulder piece of piercing stone and also bruises his body with his own claws thus scratching the body and a bleeding face. This was done so that he could claim that he had killed a lion who was the ruler of the jungle. In this way, he wanted to prove himself to be the great and reluctant one renouncing one and obviously by these pretences become the ruler of the jungle. Thus, by consensus he was elected as the master of that jungle. The Lion was well acquainted with their merits, so he assigned them their portfolios.

मेरे वर्गीकरण के अनुसार यहांभी चार ही वर्ण होंगे-सिंह-वर्ण, मोर-वर्ण, नाग-वर्ण और चूहा वर्ण । सिंह-वर्ण में मैं अपने को रखता हूँ और मैं ही प्रशासन की बागडोर सभालूँगा । मोर, तू कही भी, कभी भी और

किसी के भी सामने नाच सकता है । तुझमें यह एक बड़ी विशेषता है और यही कारण है कि तू शासनत्र को अच्छी तरह सभाल सकता ह । मैं तुझे यही काम सौपता हूँ । इस तरह तुम्हारा नंबर दूसरा हुआ । नाग, तू तो सचमुच बड़ा भाग्यवान है ! हम तीनों ने जिदगीभर किसी के शरीर का बोझ ही उठाया है, पर तू तो शिवजी के गले का हार बना रहा । लेकिन, तुझमें एक बुराई है । तू जहर उगलना नहीं छोड़ सका । तुझमें एक बुराई और भी है । तू जबान का पक्का नहीं, क्योंकि तेरे पास दो जीभे हैं ।

(19)

The Lion declared himself as the king of the *Jungletantram*. At the same time, he also declared that there would be only four classes – the Lion class, the Peacock class, the Serpent class and the Mouse class. He placed himself under the Lion class. The responsibility of tackling administrative problems goes to the Peacock due to his ability to dance before any one at any place. The Serpent has two tongues and he can also spit venom and accordingly he is entrusted the department of business and industry. But at the same time, the Lion warns him that in spitting venom as also in biting other animals, the Serpent should not exceed certain limit or else his neck shall be twisted. And the Mouse was entrusted with the biggest task of doing Service. According to the Lion, service is the best thing in the world. The Mouse has several qualities. He can live anywhere, whether in a jungle or field, town or country. He can live in mountains as well as in a ditch. He can bear heat and cold and rain alike. He has a small stomach, so he can fill his stomach with anything. Thus, the Lion convinced the Mouse.

Just like the politicians in India, the Lion also makes a show that he is devoted to the Mouse class and his sole aim is to take care of the down trodden. He says that he can be the ruler as long as he is pleased. His descendants can also succeed to the throne after his death. But the world

has changed and he doesn't believe in imperialism. He believes in equality. They all will together run the government of this state and this government will be known as Jungletantra. In Jungletantra everybody will have equal rights. Nobody will be considered either smaller or bigger than others. The Lion declares,

तुम लोगोने एक मत होकर मुझ जगलपति बनाया है, इसलिए अगर मैं चाहूँ तो बराबर राजा बना रह सकता हूँ। मेरे बाद मेरी जगह पर मेरी औलाद भी इस गद्दी पर बैठ सकती है। पर, दुनिया बदल गई है, इसलिए मैं राजतंत्रमे विश्वास नहीं करता। मैं समानतामे विश्वास करता हूँ। यहाँ का राज्य हम सभी मिलकर चलाएँगे और इस राज्य का नाम जगलतंत्र होगा जगलतंत्र मे सबके अधिकार समान होंगे। न यहाँ कोई छोटा होगा और न बड़ा। यह सही है कि हम लोगो के बीच चूहा सबसे छोटा, कमजोर, पिछडा, अशिक्षित, दलित और दुखी है, इसलिए इसकी उन्नति एवं समृद्धि पर हम सबसे ज्यादा ध्यान दगे। चूहे की शिकायतो को जडसे मिटा देना ही हमारा सकल्प होगा। (20)

In fact, the Mouse is the smallest, weakest, backward, illiterate, downtrodden and oppressed subject. According to the Lion, it will be their solemn vow to eradicate all his complaints. They should have to take care and ensure his welfare. These words from the Lion, the lord of the jungle unsettle the Peacock who represents the Bureaucrats and the Serpent also as he represents the Capitalists. Hence, the Peacock warns the Lion saying that he has given undue importance to the Mouse and now onwards the Mouse shall not pay any heed towards them. The Lion is a politician and he understands the nerves of the common people. He knows how to puff up and please the ordinary creatures. In a very sarcastic manner, the Lion rebuked the Peacock and said that he was a simpleton foolish creature who knew only dancing but could not make others dance to his tunes. The Lion

clarified the point that when one has to inflate and flatter someone whom he wishes to make a fool of, one has to suffer the kicks of a milking cow. It was the Mouse on whose existence all the burden of their lives was heaped and so it was necessary that the Mouse should get some air to breathe. The Lion said,

मोर, तू बेवकुफ है । तू सिर्फ नाचना जानता है, पर दुसरे को नचाना नहीं । सुन, जिसे उल्लु बनाना होता है उसे कुछ चढाना पडता है । क्या तु नहीं जानता की दूधारू गाय की लोग लात भी बर्दाश्त कर लेते है ? चूहे की उपर हम सबका बोझ है इसलिए उसे हवा देना जरूरी था । जगलतत्र का एक सविधान होगा, जिसमे कहा जाएगा । जगलतत्र एक एसी शासन-व्यवस्था है, जो जगल के लोगो की है, जगल के लोगो के द्वारा सचालित है और जगल के लोगो के लिए है । देख, उसने यह लिखना कभी मत भूलना की जगलतत्र की राजभाषा जगली-भाषा होगी, पर अभी काम चलाने के लिए मोर-भाषा का प्रयोग उस समय तक किया जाएगा जब तक कि जगली-भाषा का पुरा विकास नहीं हो जाता । ... इस सविधान मे चूहे को दिये गए आश्वासन भी शामिल होंगे, जिन्हे देख कर चूहा और उसकी बिरादरी के लोग बराबर सतुष्ट रहेगे और जब तक ये लोग सतुष्ट रहेगे, हमारे ऊपर किसी प्रकार का भी सकट नहीं आ पाएगा । बोल समझ गया कि नहीं । (21-22)

The Peacock and the Serpent were dissatisfied with the approach of the Lion. The Mouse was assured of giving so many facilities and what not. Under the pretext of development of rodent community huge projects are worked out, embarked upon and the poor mice are deceived by false allurements. All the activities embarked upon in the name or stated purpose

of their upliftment invariably offer rich creamy benefits to the Lion, the Peacock and the Serpent. But, the Serpent and the Peacock could not understand the truth behind these false promises. When the Serpent approached the Lion with complaints, he convinced the Serpent also. He tried to convince the Serpent by saying that he was made the master of the riches on the earth. According to him, wealth is the most important thing in the world. The wealthy man is regarded as the greatest scholar. There's nothing in the world which lies beyond the reach of wealth. It is a fact that the world belongs to the businessman and the richest man is considered as the more respectable and powerful in the world. The Lion said,

क्या बकता है । यह क्यो नही कहता कि जगलतत्र की स्थापना करके मैने तुझे कुबेर का खजाना ही सौप दिया है ! तुझे मैने अधिकार दिया है की तु सबके गले से लिपटेगा और अपनी मीठी-मीठी बातों के सहारे सबके गले भी काटेगा । तुझे इससे अधिकार और क्या चाहिए ?... सुन, धन ही ससार की सबसे बडी चीज है । यह जिसके पास होता है, उसके सभी मित्र होते है । धनवान ही सबसे बडा पडित माना जाता है । ससार मे एसी कोई भी चीज नही, जो धन से नही प्राप्त की जा सके । जिसके पास धन है, वह वृद्ध होकर भी युवक है और जो निर्धन है वो सुंदर युवक होकर भी वृद्ध है । समझ गया न ?... इतने से सतोष न हो तो काला बाजारी कर, चदे उगाहकर हजम कर जा-खूब धन मिलेगा । लेकिन सबसे अच्छा तरीका है वाणिज्य-व्यापार करना । इससे जो बेशुमार धन मिलता है, वही सबसे उत्तम धन कहलाता है । मैने तुझे इसी धनका अधिकारी बनाया है । बोल, समझ गया की नही ? वाणिज्य-व्यापार और उससे प्राप्त धन के चलते तेरे पास मोर भी आएगा और चूहा भी। तु यह अच्छी तरह जान ले की यह दुनिया बनियों की है । जो जितना बडा बनिया है, वह उतना ही सन्मानित और शक्तिशाली है । (23)



The constitution of Jungletantra was being framed and the Mouse class had been given special privileges in it. At the same time, several measures were also taken for their progress. The fact is that, just like the constitution of India is written in English in the same way, the constitution was framed for the jungle-folk but not in the language of the Jungle (not in Hindi). It was framed in the language of the Peacock. As the judges of law courts knew only the Peacock language and not the Jungle language. The Lion succeeded in convincing the Mouse.

The Lion tried to convince the Mouse that both the Serpent and the Peacock were opposing the Mouse and they were afraid of the constitution of Jungletantra. The constitution incorporates special measures for the progress of the Mouse class which worried the other class. Actually, the Lion wants to poison the ears of the Mouse and wants to play the policy of divide and rule. The Serpent and the Peacock were of the opinion that the Mouse will have the upper hand in the long run and they will pale into insignificance. As a matter of fact, the Lion too, wanted that the Peacock and the Serpent should lose their weight. The Lion wanted support of the Mouse class. He tried to assure him that nobody could harm him at all so long as he was there. The Peacock and the Serpent will not have any say in jungletantra. But, he'll have to support him. The Mouse also assured him of the full support and said that he would always follow him and none else.

The constitution of Jungletantra was enforced with effect from the third day. A big celebration was arranged on a very big ground. According to the Lion, Jungletantra means a state to which all people of the jungle have equal rights. In this state all of are equal; both the subject and ruler. He was the King just for the purpose of running the administration and integration of the jungle. But the truth is that he is the greatest servant. It's his motto to serve subjects of the jungle. The Peacock is a servant of the state who is responsible for maintenance of the laws of the land. Similarly, the Serpent runs trade and business. But there is also one class of people who has been suppressed in every rule and that class is the class of the poor and humble creatures like the Mouse class which is also known as the proletariat class.

The people of this class are weak; so the people of other classes took undue advantage of its weakness. But this thing will not be allowed to continue. The Mouse and all other creatures like it are equal with the upper class people. All of them have been ensured equal status in the constitution of Jungletantra. Now, the time has changed and this is the age of Jungletantra. Now nobody can look down upon the Mouse and other humble creatures like it. They all have also sworn to keep pace with the world in the march of progress. Several steps are being taken for the progress of the jungle-folk — schools and colleges will be established, factories will be opened, to curb the current of rivers dams will be constructed, giant projects will be made for the improvement of the jungle and all round progress will be made. They vowed to show the world how great and powerful our Jungletantra is. They have a positive faith in Jungletantra. As a proof of it, they will hold general elections and all will contest the election and exercise their franchise.

In this novel, the Lion wants to control the charming Peacock out of sheer unethical motives and to this purpose, the Lion hatches conspiracy after conspiracy but does not succeed. The peacock symbolizing the administration follows the suit and tries to suppress the Serpent a capably resourceful yet comparatively powerless creature, standing for vulnerable poor citizen in the society. The Serpent deploying his skills succeeds in saving his skin but is also enamoured by evil thoughts and attempts to capture the mouse in the net of his evil design. The Mouse although manages to save itself but is always frightened at the thought of its future and ensuing calamity – a fear which is ever present.

Though the language of the Jungle was declared as the language of the State Official Language, yet was argued that this language of Jungle (Hindi in fact) was not fully developed and till this language could be adequately developed the language of the bureaucracy (English) could be treated and regarded as the language of the State Governance. Once, all the arrangements are completed, the game of 'Jungletantram' begins to unfold.

While this government does not perish from the earth, thanks to the collusions and evil designs of the Peacock and the Serpent, hardships gradually flourish in the lives of the Mouse. A regime of graft and price rise seems to be setting up. The price of all essential commodities like rice, wheat, maize sky rocket very rapidly. In such a painful and depressing ways, the oppression of the Mouse, its sheer exploitation at the hands of all the three viz. the Lion, the Peacock and the Serpent continues undeterred and reaches the heights. Every now and then, the Lion is aided by the Fox who is a turncoat. There are also the cunning Wolf and the Chameleon to help those who change the colours i.e. loyalty very frequently. Significant point to note is the unsettled stands often taken by the intelligentsia on important public issue which causes either to baffle or to revolt on the part of the common man.

The Mouse is exploited and oppressed because in the of absence of vigilance and practical wisdom, he can not be aware nor be able to take up differencing between what is right and what is wrong. The Mouse is unable to realize that the Lion, the Peacock and the Serpent are responsible for his poor condition and ill luck, sometimes he holds the Lion to be the cause of his abject conditions and at some other point of time he thinks the Peacock and the Serpent to be the cause of his poverty. The result is that at times he loudly cheers the Lion and after some time he opposes him (the Lion). Finally, he realizes that the Lion, the Peacock and the Serpent all are his adversaries and are in collusion with one another.

The Mouse realised everything that there was no one to take care of the lot of the ordinary class. The Mouse was of the opinion that though they had Jungletantra in name, yet in this Jungletantra their condition was deteriorating day by day. There's nobody to listen to them. The Peacock and the Serpent together made everything difficult for them to keep their body and soul together. All animals of this class decided that if their corrupt practices were not controlled, they would hold demonstrations. Therefore,

the Mouse organises a huge rally and visits the Lion to complain against the malpractices resorted by the Peacock and the Serpent.

Consequently, both were called to appear before the Lion. Both, the Peacock as well as the Serpent realised that they could not ignore the needs and demands of the Mouse and also continue to enjoy their high standard of living. The Lion advised both to go to the Mouse and plead before him in flattering tone on being confronted with price rise. The Serpent argued that he was helpless and could not find any solution since he had to play and dance to the tune of the Peacock and had to comply and fulfill all sorts of demands and whims of the entire family/ clan of the Peacock. How such demands could be catered to if Jungletantram do not resort to some price-rise and mal-practice.

The Serpent advises the Mouse to publish a newspaper, which is the only way to fight back. He also lends financial support for the news paper. This causes worry and helplessness both to the Lion as well as the Peacock. The Lion has, before this, already nationalized the banking services which result into increase in the hardship for the Serpent. The Serpent desires that the Mouse should oppose the policy of Mangalwad (the concept of benevolent governance aimed at welfare of all) through this paper. The Mouse observes that the measure of nationalization of banking services is only a democratic step that would benefit all, by this monopoly of the Serpent on the wealth and resources shall be removed. Therefore, he refuses to take up any resistance against the bank nationalization. The Serpent in a clever move, threatens to discontinue the publication of the daily.

The Serpent opened a giant printing press at a very high cost and started printing two daily newspapers — one in Jungle language and the other in Peacock language. Besides them, several fortnightly and weekly journals also began to be published. These publications created a sensation in all quarters. This worried the Lion very much. Every journal started publishing things of all sorts. The secrets hitherto known only to the Lion now

became public knowledge. The files in the Peacock's offices started disappearing one after another and their confidential contents saw the light of the press. As a result of it the Lion began to lose his popularity and the administration was in mess. The Mouse was already annoyed with the Lion. It published articles against the Lion and gave speeches, too. The misdemeanours of the Lion as well as the Peacock began to see the light of the day. These efforts of the Mouse brought about a new awakening in the jungle.

The Lion, a leader, a public figure, always has to maintain his fame and image. Therefore he reaches an accord with the Peacock and the Serpent by which each of them can share the spoils. This unholy alliance lures the Mouse whose number abounds and exceeds all others into making them in dreaming of advancement and their welfare and well being and the Lion, the Peacock and the Serpent are able to do whatever they desire. In a very surprising move, the Lion could see in the news paper that the Peacock was dancing with She Serpent. The Lion scanned the photograph minutely and realized that it was all because of such union, the Serpent had become so bold. He remembered the words of the Serpent that through the money power he could enslave anybody.

This reminds us of the democratic set up of a great country like India. False promises are given to the lower and lower middle class people which are never fulfilled. In the highly deplorable social order the three milk the common man. Glowing tributes are paid to the qualities of the common man at the time of political elections. He is captivated by brilliantly coined enticing slogans. Restrained by the limit of understanding caused by his naivety and foolhardiness, the common man becomes an easy prey of the machinations of the politicians. The moment a politician wins an election, he kicks out the common man to suffer and fend for himself in the days to come.

When the Lion was made the target and his rule was criticized like anything by the Mouse, the Lion decided to address the common inhabitants of the Jungletantram from Voice of Jungle. The writer has given here the pen

picture of the politicians of India. He addresses them that they do not get even food to eat, but there's no scarcity of it in the black market. They don't easily get clothes to cover their body because the profiteers have hidden them on a large scale. When he addresses this way his target is the Serpent and even the Peacock also. He also referred that he had heard that their problems at all places were attended to only when they gave bribes.

मुझे मालूम हुआ है कि आपको खाने के लिए अन्न तक नहीं मिलता, लेकिन कालाबाजार में अन्न की कोई कमी नहीं है। आप को तो तन ढँकने के लिए कपड़े भी आसानी से नहीं मिलते क्योंकि मुनाफाखोरो ने ढर-सारा माल छिपा रखा है। जंगल का प्रत्येक प्राणी, चाहे वह किसी भी वर्ग का हो, समान है। मे यह कभी बर्दाश्त नहीं कर सकता की किसी के पास इतना धन हो जाए वो सँभाल तक न सके और किसी के पास खाने के लिए दो दाने भी ना हो। यह असमानता में नहीं सह सकता। यह समानता दूर होनी ही है। मे इसके लिए कुछभी उठा नहीं रखूँगा, लेकिन जब आप लोगो भी इसे दूर करना चाहेगे, तभी यह दूर हो पाएगी। (42)

Actually, the Lion is responsible for the plight of the common jungle creature. It is very ludicrous, when he says that every creature of the jungle, of its class, is equal. He can never tolerate it that one has so much wealth that one can't even manage it and the other doesn't even have a hand of grains to eat. Just for the sake of saying, he says that they have to establish an ideal administrative set-up give one and all equality and justice and opportunity to live well. He also assured that they would have to adopt the concept of 'welfarism'. In the welfare society there would be no room for black marketing. Nobody will be in a position to accept bribes. No one will

keep with him more wealth than is necessary for him. Everything will be under the control of the government.

The message to the jungle broadcast by the Lion had a mixed response. In its newspapers and journals, the Mouse published an exaggerated report of the Lion's speech. The Lion was described in them as Messiah of the jungle. Indirectly, the Serpent was criticized at the same time. Likewise, the Peacock was also taken to task. The Serpent wanted the Mouse to openly oppose welfarism in newspapers, but the Mouse didn't do so. The Serpent felt hurt very deeply. It threatened to close down the press, but it fell flat on the Mouse. It went on writing in favour of the Lion and his welfarism. As a result, such an atmosphere in the jungle was created in which, nobody could speak against the Lion.

Once, the Lion called the Mouse to him. This time, the Mouse was warmly welcomed. It was given a high chair and treated to sumptuous dishes. After the Mouse finished eating and drinking, the Lion assured the Mouse that he would assist in running the press. There would be no financial difficulty to the Mouse. And thus the daily continues to be published. It was all because the Lion was about to declare the general elections and the Serpent was the chief opponent. The 'government take over' of banks and dissolution of the jungle assembly created vibrancy in the whole jungle. Some regarded these actions as good while some others called them bad. The Mouse in its newspapers hailed these measures taken by the Lion as historic and conducive to welfarism. Only the Serpent criticised these quite vehemently, but nobody would listen to it. No one was ready to listen to any complaint against the Lion. The Serpent was of the opinion that the Lion had no majority in the jungle assembly, so it had dissolved the jungle assembly. It also said that had the Wolf and the Jackal not voted for the Lion, he would have been defeated on the floor of the house.

The election campaign was in full swing. The Lion seemed to have a better chance to win the election, but he was afraid of the Serpent as the Serpent was spending money like water. On the other hand, with the help of

the bureaucrats, the politicians follow and observe unfair practices for their personal gain. They become puppets in the hands of bureaucrats. During the election, the Peacock managed for the Lion by following unfair means, plenty of money for election campaigning and that through the medium of the Serpent. There was a row of serpents in front of the Lion each one holding a purse on his hood. The Lion was pleased to get this amount and in return he sanctioned the permission to the Serpent to bite anybody, anytime, anywhere and in any way at his wish. Not only this, the Peacock suggested another way of corruption to the Lion. That was to declare all vehicles with the government and the army as condemned to auction them. In the auction, they will manage that his nephew gets the order. Prior to it they would get them painted in different colours. He also suggested that the vehicles would be sold to his party at brand new vehicles price.

In this situation, the writer has introduced the characters like Chameleon, Mongoose, Squirrel, Hare etc. The symbol of Chameleon employed here is quite apt and serves its purpose in the narrative as the Chameleon chooses to side with either politician or the capitalist as may suit and serves his purpose. All the while,, he never misses a chance to utter words of sympathy for the suffering common jungle creatures. He raises the questions that the Lion has brought welfarism for them but really they were not equal in this Jungletantram. According to him it was just a drama. Their children go to the ordinary schools but the children of the Lion, the Peacock and the Serpent go to the special schools. It was the state of the common creatures than the state should use the language of the common people as their official language. Earlier they were the slaves of only one Lion but they have become the slaves of the three i.e. the Lion, the Peacock and the Serpent.

Finally, the Lion won the election. Not only this but ninety percent of his supporters were elected to the jungle assembly. It was all because of the wonderful job done by and full support of the Mouse. The political party of the Serpent was completely routed. But the fact is this that the Lion won the election because of the financial support of the Serpent. The Serpent raised



the prices of all the essential commodities. There was scarcity in getting edible items and food grains.

On the other hand, there was a terrible flood in the jungle. Thousands of small creatures like mouse were washed away by the flood. On one hand thousands of jungle creatures lost their lives and the politicians, bureaucrats and capitalists got opportunity to multiply their riches. All such corrupt and opportunists were interested to take part in the relief works. It was the Mouse who tried his best to draw the attention of other jungles towards the victims of flood through his news paper and journals. That resulted in tones of food grains, edible items and other things began pouring in for relief work. Climax of this situation is this that the Lion engaged all his companions, party workers and close associates for the relief works so that they can be benefitted by this adverse situation. The Mouse started writing in the news paper and journal against the corrupt practices of the Lion and his associates. Even they organized large processions against the administration. The Mouse addressed the procession and his fiery speech infuriated the Lion and others. By the time, the Lion had become a perfect politician. He decided to address the procession with crocodile tears in his eyes. He tried his best to comfort and console the jungle creatures. But a very noticeable statement made by the Lion is exactly similar to the statements of the politicians of India the “Hand of Foreign Element” in any activity if it goes against the general public.

In a very vindictive move, the Lion instructed the Peacock to issue notice to the Mouse that from now onwards he should not be able to publish a newspaper having more than one page and at the same time, on half of the page there must be an advertisement. Because of such instructions, the Mouse started publishing small pamphlets and due to his efforts an explosive situation was created. In order to divert the attention of the general public from the local problems, the politicians can go to any extreme. Even they can declare war against the neighbouring country. The same thing

happened with the Jungletantram also. Under the pretext of a small event, the Lion decided to declare war against the neighbouring Jungleland as some hare and mice of that jungle entered the border of the Jungleland and the beasts of Jungleland had killed them.

Then, there is a war with the neighbouring country of Junglistan (Bangladesh) and in this the Mouse community promptly comes forward to defend the Jungle (their country). The Mouse Class gives away their ornaments and also other valuables in addition to lay their lives for the sake of their country. The state of emergency was declared. The trio of the Lion, the Peacock and the Serpent derive fullest benefit from the warfare while the Serpent manages to make huge profits and the Peacock takes the advantage of the adverse situation by creating numerous facilities and concessions. The Lion cleverly transforms the public dissatisfaction to his advantage and makes moves to consolidate his following. Later on the ornaments and jewellery given away by the Mouse class is found to be offered for sale in the market. Also on the pretext of the conditions of the armistice (ceasefire) the lands conquered by the army of the Jungletantra, is returned to the neighbouring country (Bangladesh). The soldiers who sacrificed their lives for the sake of their Jungletantram were not given proper honour and respect. The Squirrel was the mother of a dead soldier. She was literally weeping. Her son was to be awarded a medal in the capital, the Peacock was supposed to escort the Squirrel. But nothing happened of that sort. Very surprising thing happened there that she travelled in the third class compartment but her first class travelling allowance bill was claimed. When she returned back the bank officials did not co-operate her in encashing the cheque as she did not know the Peacock language. Peace-talks between the two Jungle heads were initiated but there were no fruitful results of such high level talks.

Once again, the disturbance is caused by the wrong policies of the Lion. The Mouse started publishing and printing the newspaper of eight pages once again. It was all, because the Supreme Court of the Jungle

declared the order of the Lion illegal. The judges of the Supreme Court were honest and just but when they gave the judgement against the Lion, he appointed a very junior judge as the head of the Supreme Court. Nationalisation of banks and proliferation of commercial activity by the government makes the life of the common people very hard. The following items were being junglised with the immediate effect – all items of food and drink, all items growing on land and underground, fruits and other things growing on trees, all mills and factories of the jungle and all institutions that transact money. The Lion took pride that the educational institutions and hospitals were not junglised. Thus there is open and full fledged revolt which is ruthlessly suppressed. The Tiger was hit by the agitating mob. He was wounded very badly. He brought the news that whatever he had seen in the jungle was beyond description. The processionists had blown up the party office, set the bungalow of the Peacock on fire and the wife of the Peacock was badly wounded. According to the Peacock, the root cause of all these anti-activities was the Mouse. Finally they decided to work on a plan to imprison the Mouse to kill him in the prison. So, the Mouse seeks refuge of Lord Shiva in a state of depression, grid and exploitation. Lord Shiva addresses the Mouse and consoles him at the same time educates him about the power and potential that he wields. The Mouse, rejuvenated with newer power and determination moves again to the Jungle.

*Jungaltantram* is perhaps the first novel of a serious thinker and a person aware of social contexts and relevance. The coterie of writers who achieve fame and respect from their first creations is very small. The recognition bestowed by his first novel has been further amplified by his later novels. More than one reason or causes may be attributed to this extensive fame and the all abounding acceptance of both the creator as well as his creations. But first and the foremost reason is sincerity of his vision of the literary art of novel, coupled with objectivity. Goswami has viewed his society and societal milieu with an open unfettered consciousness and has delineated it with earnest respectful approach.

This novel successfully depicts and portrays in an aptly civil and cultured diction the period of the first two and a half decades of post independence society where the conspiracies hatched by the unholy trinity-leaders, administrators and capitalists who in the name of public interest indulged in working out alliances and hatched plots for exploiting the common man. All these are narrated in a simple forthright and satirical language with a fair degree of success and respectful restraints.

The novel is crafted in the style of *Panchtantra* which presents the symbolic stories of moral and wisdom. In the same way in *Jungaltantram*, the novelist has presented the symbolic characters in the form of animals wherein the Lion stands for political leadership and polity, the Peacock symbolises the administration and the Serpent represents the capitalists while the poor and helpless Mouse stands for the common man. The story exposes the evil designs and conspiracies of these social classes in symbolic ways.

In *Jungletantram*, Goswami creates a typical utopia by representing the Indian society after Independence. That is, he goes to great lengths to describe in detail the social, economic and political life of the society of the animals by representing the corrupt politicians, bureaucrats and businessmen. He satirises the sincere utopia by showing the failure of the animals' dream of an ideal democratic society. *Jungletantram* by Goswami is a great satiric dystopian novel. Sir Thomas Moore used the word for the first time for his famous book *Utopia* which presents a fictional ideal commonwealth called Utopia. Thus *Jungletantram* is a dystopian novel which talks of an ideal state, description of a perfect society, written for the improvement of the writer's own society.

The realism as depicted in this novel is too simple and evident to have any literary or critical value. It is necessary to understand the peculiar aspects of his plot, and the realism in its full nature need to be properly grasped. Though the realism as delineated in Goswami's hands has a plane

a background of its own but it is universally accepted only because the centre of his variation of realism has but one character, its commonness of realism. This novel takes up study of the characteristics of a whole class or section of our society, the personal identity of the individual is absent and hence the realism too is found to be imprisoned in the well thought periphery of the theme, well measured and externally just quite common in contents and nature. But at the same time there are some characters which display the depth of characterization and intensity of reactions and have been able to achieve some sort of individual identity. Goswami writes in his “Abhigyan-Atmakathya”,

If there appears some stuff or substance in all my writing, till now more than anything else, credit for depiction thereof would go to my surroundings. It is those surroundings which lend theme (story) character, language, dialogue and style to my work. I have rarely attempted to employ gainfully this legacy of thought seeds. The process of creation develops and activates of its own volition, but this creation has to be given a proper shape – an amalgam of all the indispensable ingredients of the recipe have to be broiled and an elixir of distilled substances has to be prepared and this is the part, perhaps played by my creativity. ... Because I am interested in the art of story narrative my efforts are always aimed at keeping my eyes ears and brain open and responsive at all times.

I must also confess that these three perform the work of an automatic camera. I must admit here that at times I feel totally surprised when my mantel camera automatically and effortlessly transfers its pictures on paper and this process is externally guided as I can not

recall what I had seen experienced and what is being written.

Some instances are permanently printed or etched in my mind. But there is always an apprehension that a good number of incidents may be forgotten. So I note them down in a diary. Some events tend to agitate my mind and it is at such moments that I settle be down to write. Some times again I have started to write about one particular thing, but I end up essaying some thing quite different. I have not been able to know before hand as to what/ which particular incident would become source of my writing and when. Perhaps an incident which has a powerful imprint on my mind pushes other incidents in to background and takes the centre stage of creative process. (19)

This novel is an allegory, one allegorical world, standing for quite another one. The characters in the novel are animals representing human beings. These characters move along with each other, also discuss so many things, have some ambitions and also try to resolve. The word allegory means a simple that can be objects, characters, figures or colours used to represent an abstract idea or concepts. Goswami uses this novel to criticise the political condition of India of the Post Independence and to make a satire of the failure of democracy in our country. *Jungletantram* has established itself as a classic for young people. Its appeal to young minds is due to the fact that it is, on the surface, a fairy story of strange wonderful land. As a matter of fact, it is taken by the mature reader as an allegory.

It is clear from the history that all the great nations have to face crisis at some point of time. Independent India also faced such a worst condition in the time of 'emergency'. Many journalists described that period as the Dark Period of Independent India. Mrs. Indira Gandhi's party won the Indian general election of 1971 by a huge margin. From the day one of their win, the opposition parties blamed the party for the mal-practices committed in

the elections. The person who was defeated by Mrs. Indira Gandhi, Raj Narayan, lodged a case of fraud and use of state machinery for the election purposes against Mrs. Indira Gandhi in the Allahabad high court. On 12<sup>th</sup> June 1975, Allahabad high court found the prime minister guilty on the charge of misuse of state vehicles for her election campaign. The court declared her election null and unseated her from her seat in the Loksabha. The court also banned her from contesting any election for an additional six years. Another significant event was the “JP movement”. Jaya Prakash Narayan initiated the peaceful “total revolution” movement. And he also demanded the resignation of Mrs. Indira Gandhi. These incidents made Mrs. Indira Gandhi to announce emergency period according to the constitution.

Whatever happened or happens, the ultimate sufferer is the common man in any history. Mrs. Indira Gandhi imposed all the possible bans on media. The very fundamental rights that every Indian got from the constitution were brutally killed. Many opposition leaders were arrested in the period of emergency. After that Mrs. Indira Gandhi called for national elections, in which the Janata Party under the guidance of Jaya Prakash Narayan won the elections. It was the first non-congress government that formed in India. Mrs. Indira Gandhi herself defeated by Raj Narayan in the Loksabha elections of 1977. But this period was short lived; Mrs. Indira Gandhi spectacularly came back in the year 1980. Whatever might be the causes, whatever might be the consequences, the fundamental rights of each individual were brutally killed. Thus, *Jungletantram* is a faithful record and a transcription of the plight of the general public in our country.

The animals in the story who act as the main characters may seem like regular animals to a child, but upon closer examination and historical reference these are actually representatives of political system of our country. *Jungletantram* draws parallels between the characters in the book to the leaders in the Indian political system. It exhibits a sharp eye for appreciation, understanding of power structure and also has a purposeful narration of the same. Goswami, as an author is endowed with a definite

progressive humane conscience, an ability to connect himself and the reader with the common man and this is evident with ample sincerity and care for human concerns, His purposeful efforts, are empowered by maturity of thought. His pen is guided and directed by a keen desire to bring about a positive and creative social evolution.

The allegorical novel *Jungletantram* reminds readers of the fable of *Panchtantra* (Written in Sanskrit). The moralistic and socially conscious thinking reflected in *Panchtantra* is obviously on a different plane and the creativity inspired by a desire to teach or to counsel future royalties as moral code and practical decisiveness in any untoward and unfavorable conditions by substituting animals symbolizing humans (or various sections of the society). The form, style of narration and construction of the plot takes the novel *Jungletantram* into a close proximity of the original fables. It aims to lead the reader to practical applying in daily life moral teaching and it touches life of an individual. It may not be serious or thought provoking in narration yet its themes are statements or canons of good moral living the tone being just assertive its object to be addressed or advised to in an individual.

On the other hand, *Jungletantram* creates its impact by employing allegories and symbols. The avowed aim of *Panchtantra* is to provide guidance in the context of moral behaviour and ethical knowledge and thereby pave and indicate a way of day- to- day existence. It attempts to discipline man's character on the strength of his cleverness. There is no such objective in the theme of *Jungletantram*. It aims to bring about a development by changing the decayed polity and immoral order.

This theme is based on four animal creature the Lion, the Peacock, the Serpent and the Mouse, where in the Lion stands for political leadership and polity, the Peacock symbolizes the administration, the Serpent



represents the Capitalist (traders etc) while the poor and helpless Mouse stands for the common man. The story exposes the evil designs and conspiracies of these social classes in symbolic way.

We find here the mirror image of a democratic country like India. The common man is very feeble and power-less, deprived of any means and power, and is, therefore, deprived of minimum basic amenities. On the other side of this divide, there is a leader a political social entity and hence has a special status. He is endowed with riches, means as well as power. At a specific juncture what is needed of him is that he deploys his means and power for development and well being of the society and the state. Armed with the means and power needed he is able to dictate and manipulate the whole spectrum of social, political and economic law frame work. If the powerful resourceful faction of the society behaves in corrupt and insincere attitude with the purpose of perpetuating his sovereignty and fame, social mis-management and mal-practices will be on an increase, resulting into injustice and hardship to the common man making his life miserable.

In *Jungletantram*, the Lion is the lord of the jungle and denotes the ruling class. It is he who has established, *Jungletantram* in the forests. His rank and status is those of a super leader though he calls his style of government a Democracy. The Lion, being from the first class *Simha-Varna* (Lion genre) he holds all the reins of governance. The Peacock belongs to the second class *Mor-Varna*, represents the officialdom. The Serpent belongs to the third class *Nag-Varna* has been allowed to carry out trade and business. The Mouse representing the fourth class *Chuha Varna* represents the people or the common mass. This section comprises of all helpless small creatures.

The distinction between the terms *Varna* and *Varga* may be appreciated here. Both the terms are words nearly similar in Hindi Script as well as the pronunciation, the former represents a class socially more or less well to do but the latter only the downtrodden and the oppressed, signifying the class, society and in a way, those 'scheduled' away. The symbolic difference between these two divisions of the society would be understood

only if we know the reality of authoritarian belief and actions under the pretense of democracy. The importance of the terms would be even better appreciated, if we can realize that the author aims at symbolic criticism of the current Indian political system and the developing authoritarian mentality in the leaders and the ruling class of Indian democracy. The Lion declares his policies and makes a declaration:

मैं राजतंत्रमें विश्वास नहीं करता । मैं समानतामें विश्वास करता हूँ । यहाँ का राज्य हम सभी मिलकर चलाएँगे और इस राज्य का नाम जगलतंत्र होगा जगलतंत्र में सबके अधिकार समान होंगे । न यहाँ कोई छोटा होगा और न बड़ा । यह सही है कि हम लोगों के बीच चूहा सबसे छोटा, कमजोर, पिछड़ा, अशिक्षित, दलित और दुखी है, इसलिए इसकी उन्नति एवं समृद्धि पर हम सबसे ज्यादा ध्यान देंगे । चूहे की शिकायतों को जड़से मीटा देना ही हमारा संकल्प होगा । (20)

The Mouse who regards itself to be extremely weak and powerless thinks of itself as a happy creature. But the secret and unknown truth about this announcement by the Lion is the machination and treachery to perpetuate his power, at all times at any costs. This is the real agenda of the Lion.

This is the one aspect of political conspiracy that the Lion indulges in proclaiming to be the benefactor of all the three: the Peacock, the Serpent and the Mouse at different times. For instance when the Peacock and the Serpent are disturbed and threatened by his declared aim of welfare of the Mouse, the Lion persuades each of them by separate counseling trap. In reality the burden of the living of all the creatures is on the back of the Mouse, and the promises made to the Mouse are made only to falsely

assure him. He reassures the Serpent that he has authorized him to clasp and embrace the Mouse and by this the Mouse shall stab them secretly.

The Lion declares the establishing of *Mangal Vaad* (Beneficiary state policies) in the *Jungletantram* from time to time and yet there appears to be no connectivity between the Lion and the intellectual aspiration of the subject (i.e. public). However, with the aid of captivating words and slogans, it is always possible to misguide the public and hold a strong sway over the administration. It is always the practice of corrupt politicians to trap the public in a blind race for attaining what is in fact only a mirage. If this conspiracy is put into practice by the Lion, it is only repeating or replicating of what is prevalent in society and polity. No doubt it is only the small creatures like the Mouse who are subjected to exploitation. The question thus arises, why is it so? Is the Mouse really helpless? But this and all such arguments are in fact, totally baseless and full of doubts and uncertainty.

Truth is entirely different. If the Mouse is exploited and oppressed it is because in the absence of vigilance and practical wisdom he can not be aware nor be able to take up differencing between what is right and what is wrong. He is easily tempted by the exploiters. He is unable to realize that the Lion, the Peacock and the Serpent are responsible for his poor condition and badluck, sometimes he holds the Lion to be the cause of his abject conditions and at some other point of time he thinks the Peacock and the Serpent to be the cause of his poverty. The result is that at times he loudly cheers the Lion and after some time he opposes him (the Lion). Finally, he realizes that the Lion, the Peacock and the Serpent all are his adversaries and are in collusion with one another. This realization is the subject-aim that the poor majority is neither poor nor helpless but wields equal power with one other creatures of the jungle.

India has been hailed as the world's largest and most vibrant democracy. The world is full of praise for the rule of law and democratic freedom enjoyed by the Indians. But the fact is this that even after twenty five years of Independence democracy has failed however, to improve the lives of the masses in India. Very few freedom fighters will exclaim proudly that their sacrifices in the struggle for independence were worth it. Democracy has not helped improve the lives of the ordinary Indians. Democratically elected leaders have done nothing but make themselves rich at the expense of the state, while at the same time extorted as much taxes out of the middle and salaried class under the pretext of using the money to develop the country.

In Indian democracy, all parties talk of the developmental agenda. All advocate capitalistic point of view means industrialization of the country, regions, areas for ultimate goal of bigger welfare agenda. People cast their votes and send these politicians to state legislative assembly or parliament but at the end they do not do anything on the name of development or industrialization but starts weeping as they do not have power so they were unable to do anything for that region. So does it mean that common people who have cast their votes in their favour, will be deprived of development and welfare which are given to those areas which belong to elected representatives of the party in power. This is absolutely wrong and full of vices and prejudice.

There are various issues which are hanging every time in our mind and society, ultimately the Common Man feel cheated and hurt. So, to keep an eye on above issues and many more, the writer has discussed these issues in this novel by giving real examples from the Indian democratic system.

Goswami has very severely criticized the bureaucratic system in the Indian democracy. Bureaucrats are a power centre in their own right at both the national and state levels and are extremely resistant to reform that

affects them or the way they go about their duties. They have been represented in the novel by the Peacock. Today bureaucracy is regarded as the greatest obstacle to a borderless world. Have the tables been turned on the tyranny of bureaucracy by the world of profit, or would it be closer to the truth to say that any particular bureaucracy is regarded by all other bureaucracies as the obstacle? It is probably a bit of both. The bureaucracy is generally seen to be tardy, inefficient and unresponsive. This concept is developed by the writer in this novel by representing the Peacock.

Indian politics is often considered a synonym for corruption and misuse of power. Most of the politicians in India consider themselves to be beyond and above any law of the land. The daily corruption and power abuse is in full swing mainly because of the lack of exposure of the wrongdoers, and the fear of retaliation against those who dare to report them. The government system is completely corrupt and the officers suffer from terminological ineptitude.

We have to admit this that to bribe the government officials to get any work done is very common and it has become a menace in our society. The Serpent and the Peacock are the best examples of such type who adopt such means. Corruption in all the walks of life is a reality in India. Corruption in Indian politics and bureaucracy has taken toll on the overall development of the country. We all know very well that our country is facing lots of problems. Corruption is running rampant in every nook and corner of our society. It is believed that government action is not sufficient due to political compulsion to sort out those issues which are directly or indirectly hurting the common man and society at large. Now a day, in our democracy, respective governments are not doing enough to look into various problems related to common man, they are only thinking to play politics to make platform for next formation of government.

Goswami, in his novel *Jungletantram* tries to present that today politics has become profession for politicians who are thinking how to be in power so that they can get money and unlimited power for carrying out their

selfish activities. They have forgotten the 'meaning of welfare of the public' for which they are elected by common man and common man feels repeated 'deceive' and fraud. Politicians set their agenda during their election campaign and forget them to fulfill after election. The common man does not have time to question as single person can not take on to political leaders as they have power or group to harass, implicate or torture by many means, and also they are busy in making both hands meet or themselves and their families, they can not afford to spend time in such activities by which they may be in fear of losing everything. There has been conspiracy and harassment against common man at every level of governance. At state level and central levels all parties want to come in power by any means and have forgotten the common man who have given them power and authority by electing them so that they can look after their welfare.

Goswami is a great creator of character. His knowledge of human nature is vast and deep and most of his characters are convincing whether they are animals or gods and goddess. The portrayal of these characters is suited to his design and they are full of life and vitality. In this novel the writer has allowed his characters to reveal themselves through incidents and through deeds and actions and at the same time through dialogues also. Dialogue plays quite as much part in revealing the characters as incidents and events do. Infact, it would not be wrong to say that at some places dialogue plays an even more important part in revealing the characters than incident does. In other words we can say that the characters in the novel are introduced to us as much through their actions as through dialogue.

The essential traits of these characters shine through their conversation with various other characters in the novel. Goswami's attitude, coupled with his perception of life, provided a unique ability to fuse characters and actions, and an ability to use ordinary events to create a connection in the mind of the reader. There seem to be at least three fairly distinguishable types in which Goswami's characters may be classified – human beings, gods and goddess and animals.

All the characters in *Jungletantram* are but symbols mostly representing a class or section of the social order, whether it is a lion, a peacock, a serpent or a mouse. The specific voice or clamour in *Jungletantram* is the reminder of Jungle Kingdom where might is right and each kind of might has its claim to righteousness. Its law is not based on jurisprudence conscience or any kind of logic, but the only orders that can be visualized is of excessive brutal force. It is an ancient belief that the oppression of the weak and helpless is a natural order. If the so-called order becomes a reality of our social and political life this disruptive force would be sufficient to paralyze our human sensitivities and intellectual thinking. Under such an order any show of concern for people's welfare would only be a means of some gains or personal achievements. The resulting disruption creates a socio- economical condition under which the bear-hug just chokes the social order into breathlessness. Dr. Kali Kinkar writes in "Dr. Shravankumar Goswami - As I Know Him "-

And really it is this humanitarian aspect that provides a special context and dimension to his literary art. A deep and firmly rooted belief in human values is evident in all his works. He is not affiliated with any political party and yet one will find numerous realistic portrayal of wide spread malaise and excesses. It is only because Goswamiji is deeply profoundly interested in the grief and sufferings of the people at large that he is able to fully express the woes and sufferings of the people. His readiness to participate in and to alleviate the grief and tragedy is prompted by an ever ready attitude. (39)

*Jungaltantram* can be read with delight for its own sake. It is an allegory; it is a thinly disguised satire on Indian democracy and political

system. The animal characters are interesting in themselves and it is a matter of little or no significance for us whether they symbolise something else also. We love all the animals. We have sympathy for them and for their efforts and sacrifice. The animals are interesting for their own sake and not because they serve as parallels of the figures of the real world. We need not be told that the Mouse or the Serpent or the Peacock and the Lion represent a particular class or a group of people.

The Mouse Class represents the common man - the powerless and the weakest of the weak. Actually this Class possesses the reins of the governance. We like the Mouse for its inherent qualities of honesty and selflessness and if we pity him for his want of critical faculty. We like the company of these animals and hear them with respect. We are astonished at the Mouse's wisdom and his remark that poverty and hardship are the unalterable laws of life. It has undoubtedly a story interest; it has besides a sense of inevitableness which is essential to every work of art. The animals and their behaviour as they are presented in convincing circumstances are artistically described. The novel may be read with interest without the knowledge of the human world from which it is derived. It presents a world with its own charm and beauty, its own evil and hate, its own meaning and excitement.

*Jungletantram* has a well constructed plot. The chief point to note here is that the representation of individuals representing four different classes has in such a way been knitted and interwoven with the general public events that they seem to be part of the other. The political, economical and social events are closely integrated with our day to day life that we do not feel any jerk or jolt when we come across such representation in the novel.

The story of the novel is gripping in its interest and it moves fast. The story progresses at a brisk pace and we pass from one chapter to the other with great curiosity about what will happen next. There are numerous suspenseful moments in the story which arouse many feelings like anxiety,



disappointment, joy, hope fear and many more. There are no sub plots in the novel to mar its unity. So far as the plot of this novel is concerned one point is to be noted that the introduction of supernatural characters of gods and goddess does not disrupt the plot and continuity in the narration has skillfully been maintained.

The story of this novel is undoubtedly realistic and convincing and it has been very well narrated. Our attention is held throughout and at every step we wait for what is to come next. The novel has a well constructed plot which does not suffer from any undue interruptions or digressions. The author has shown a remarkable capacity for condensing his material, so that the narration of the story is marked by an economy which gives to the plot a remarkable compactness.

The novel contains a simple plot, without any sub-plot or side plot. The result of this single plot maintains the unity of impression throughout the narration. The story progresses in a straight line and does not halt much anywhere on the way. Another feature of the plot is that it keeps moving at a fast pace, so that there is no feeling of boredom caused by too much slowness in the narration or an excessive lingering over the details. The real skill of the writer in constructing plot of this novel lies in the manner in which he has interwoven the story of gods and goddess with animals.

The structural oneness of the novel is also very clear. Our curiosity about what will happen next is always kept on edge. The very beginning of the story mystifies us. Goswami is a good story teller and grips the attention of the reader with the first sentence of the novel and does not allow it to loosen till the end. He is a very serious novelist to conceive of an organic structure for his novel. He does not muddle up an incoherent mass of episodes nor strings them loosely on to the life of his characters. Instead he is very careful of those aspects of his art that would ensure the structural unity of the novel. To begin with he gives his plot an organic unity. It means that the majority of incidents contrived by him are held in organic relationship

with one another; they grow out of the former incidents and however trifling they might be, they help to advance the story.

Goswami observes a very good harmony among the character, plot and style. It implies that the incidents are shaped by the characters and the characters are affected by the incidents and style is adapted to the total design of the novel. In a good novel, a strict correspondence between plot and character is very essential. In the novel *Jungletantram*, action follows logically from the characters. The characters and action are wonderfully diversified, yet all is so natural, and so pleasant while reading the novel we are pleasantly struck with certain harmony of composition. *Jungletantram* is a well organized work of art knit into a single whole in various ways. The novel possesses narrative unity, unity in terms of themes, patterns and intentions and an overall structural unity that embraces all these aspects.

Goswami has earned enough praise for the spontaneity, naturalness and vigour of his style as for the architectonic qualities of his plot construction or his perceptive portrayal of his characters. He is equally at ease whether his style is plain and homely or majestic and dignified. He can be familiar, ironical, satirical or poetic at will and nowhere does his style give the impression of being labored and affected.

We feel the utmost simplicity joined to the greatest effectiveness. The sort of simplicity Goswami evinces is certainly not easy to achieve but in his case, it creates an impression of effortless ease. His style is nowhere clogged with unnecessary metaphors or made obscure with vagaries of thought. It is the clearest and most transparent expression of what is meant to be conveyed.

As regards the style of the novel, by and large the novel is in a descriptive form there is third person narration. There is irony and humour in presenting the dialogues. The language of the novel is simple and clear. It is apt to the narration of a tale. Proper words have been carefully fused and small, simple sentences are used. The style is strong, fine and supple.

The style and language both are transparent which shows that the imagination which has used it is clear and intensively active.

Goswami's writing style is very simple and unpretentious with a natural element of humour about it. It focuses on ordinary people, reminding the readers of all classes of their own representations, thereby providing a greater ability to relate to the topic. Critics have made observations that Goswami has used in his writings, the simplicity and the gentle beauty and humour even in difficult situations. We have noted that his writings tend to be more descriptive and less analytical; the objective style, rooted in a detached spirit, providing for a more authentic and realistic narration. He avoided the use of highly Sanskritised Hindi and instead used the dialect of the common people. The main characteristic of Goswami's writings is his interesting art of storytelling and use of simple language.

In this novel, the writer has employed a novel attempt in which an abstract thought or emotions are morphed or transformed into living, creative, full of blood and veins, in a form which is symbolic. The narrative is spread, structure wise, into various locations that are interlinked with each other and the flood of narration is not hampered. In the beginning of the novel, we have been introduced with the grand mother and the children. Every night she narrates the stories to the children. Then, the writer introduces the heavenly abode of Lord Shiva. In the third stage, the Jungletantram is introduced i.e. a forest in which all the animals live. Finally, the satirical, comic or scornful portions and chapters employ a language as a sharp weapon but the language is free from any stress born of out of the situation, comic, ridiculous or other wise. Simplicity of the words and diction is totally unaffected by the burden of circumstances and incidents.

Goswami is essentially a story teller like all novelists, a representative on the current stream of creative conviction coupled with factual narration through his eyes and positive attitude reflected in the story line. The existing social order with mutual contradiction and ambiguous aspects of thought process has generated the ugly and complicated

circumstances which engulfed the healthy wholesome attitude towards living. The all pervading doubts and despair of modern living, despicable strategies and hatching of conspiracies vitiate the atmosphere. This is the satirical vein of the narrative and also the structure or form of his work. He has accepted the satirical form of narrative for major number of novels.

Thus, Goswami's first novel is at one and the same time a fine piece of creative work in terms of its own artistic integrity and an indication of its author's humanistic commitments and future novelistic directions. Goswami initiated satire as serious business in Hindi by publishing his *Jungletantram* in a true sense in modern Hindi literature. He used this satirical novel as a means to make serious and even frightening remarks on the dangers of the sweeping social, economical, political changes taking place in our country. The novel shows that Goswami is very sensitive, who has the eyes of a critic and has the power of narrating serious and critical subject through humorous and satirical methodology.

The next chapter deals with the core aspect of the thesis i.e. a comparison of the two novels taken up for the present study. It presents critically the similarities and dissimilarities between the two works.

## REFERENCES

Atkins, John. *George Orwell: A Literary Study*, London: John Calder. 1954.

Goswami, Shrawan Kumar. *Jungletantram*, Rajkamal Publication , Delhi, India, 1979.

Goswami, Shrawan Kumar. *Jungletantram*, Rajkamal Publication, Delhi, 1979.

Green, Graham. "Animal Farm-1945" in *George Orwell: The Critical Heritage*, Meyers, Jeffrey. London: Routledge & Keganpaul, 1975.

Kinkar, Kali., "Dr. Shrawan Kumar Goswami- As I Know Him", in ed., Shareshchandra, Chulkimath., *Upanyaskar: Shrawan Kumar Goswami*, Mumbai: Sankalp Prakashan, 1995.

Orwell, George. , *Animal Farm*, Delhi: Surjeet Publications, 2007.

Orwell, George., as quoted in Nayar, M.G., *Selected Essays of Orwell*, Macmillan's Annotated Classics, Delhi, Macmillan India Limited, 1980.

Priyadarshi, Ashok. in "Dr. Goswami: My Colleague" in ed., Shareshchandra, Chulkimath., *Upanyaskar: Shrawan Kumar Goswami*, Mumbai: Sankalp Prakashan, 1995.

Sonia Orwell and Ian Angus, eds, *George Orwell: The Collected Essays, Journalism and Letters* London: Secker & Warburg, 1968.

Thakur, Devesh. "Jantantra ke Jangalikiran ki Katha", in ed., Shareshchandra, Chulkimath., *Upanyaskar: Shrawan Kumar Goswami*, Mumbai: Sankalp Prakashan, 1995.