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REVISITING BHABHA'S MIMICRY IN GEORGE ORWELL'S *ANIMAL FARM*

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Abstract: This paper talks about Bhabha's Mimicry's idea in Orwell's novel entitled *Animal Farm*. Postcolonialism theory is used to analyze the *Animal Farm* since the novel portrays the dynamic of animals' lives after being freed from human colonization. Bhabha's mimicry is utilized to demonstrate Napoleon and his pig family as the principal data that portrays animals that are imitating a human as a result of human's colonization. The animal is known as the foe of humankind on the ranch that they live. Mimicry ideas utilized are Bhabha's both ambivalence and term the same but not quite. Those ideas are practised to uncover the pig's propensity and act that represents postcolonial discourse. The mimicry in *Animal Farm* begins with Old Major's discourse that is contaminating all animals on the ranch with his feeling of inadequacy towards the man. It results in another form of colonization directed to the animals as the colonized.

Keywords: *animal farm, mimicry, postcolonial discourse*

INTRODUCTION

In the past, some great countries showed their strength by expanding their territory. Sometimes they need to take over smaller country territory to do the expansion. This act is called colonialism. Colonialism has been an interesting issue for a long time, attracting many scholars and researchers to study it. Several significant issues are the unequal relation between two countries, the impact of colonialism on both colonizer's and the colonized, and the aftermath of colonization. One of the colonialism study branches is how decolonization happens or the after-effects of the colonization both to the colonizer and the colonized sides.

Tyson (2006) states that what left behind by the colonizer is a deeply embedded cultural colonization that covers the inculcation of colonizer's system of government and education and culture, values that denigrate the colonized's cultures, and even the physical appearances of the formerly colonizer's people. Furthermore, the ex-colonizer often left the psychological "inheritance" of negative self-image for the ex-colonized and alienation from their own native culture prohibited or even devalued by the

colonizer so long that much pre-colonial culture or colonized original culture has been completely lost.

In the colonialism state, colonizer takes control of the territory, material, and man resources of the colonized country. They also take control and interfere with the structure of political and cultural of the subjugated one. Pennycook (2002) shares a related argument, “The practice of colonialism produced ways of thinking, saying and doing that permeated back into the cultures and discourses of the colonial nations”. Sometimes, colonialism practices result in the inferiority complex of the colonized since the colonizer successfully subjugated their territory and culture. This inferiority can make the colonized people unconsciously act, behave, or even copy the colonized people’s culture. Memmi (1965) states that the people who are within the colonial spectrum can either consciously or unconsciously act according to society’s rule. It means that by unconsciously doing or acting based on the colonizer’s rule, the colonized creates an inferiority complex to them and they think that their culture has lower quality compared to the colonizer’s one. Nevertheless, by accepting that their culture’s quality is lower than the colonizer, they start to copy or mimic the culture and way of life of those who have higher quality than themselves. Mimicking becomes one of the ways for the colonized to feel escaping their repressed situation.

This paper focuses on analyzing how the process of mimicry occurs in George Orwell’s *Animal Farm*. The writer believes that mimicry is academically interesting, mainly when applied in the political field. Therefore, the writer decides to choose a political situation in Soviet which is shown in George Orwell’s novel entitled *Animal Farm* to become the primary source. By rereading *Animal Farm* using postcolonial theory especially Bhabha’s theory of mimicry, the writer hopes that he will find an allegory that becomes a proof that Napoleon’s act of mimicking man is just a symbol of bigger mimicry which has been done by Stalin who is represented by Napoleon in the novel. Pointing to mimicry’s concepts, this paper will examine processes, acts, and dialogues of animals in Manor Farm, which projects Napoleon’s mimicry. Bhabha’s concept of mimicry describes mimicry as an act of continuation that produces its slippage, excess, and difference to maintain the ambivalence to be effective (Bhabha, 1994). Also, Bhabha states that the colonized in the mimicry process act as a subject of a difference that is almost the same but not quite. Bhabha creates a limit in which one

mimicry can produce by emphasizing that phrase. Therefore, Bhabha's concept of mimicry will help find those points stated above.

REVIEW OF LITERATURE

As Donald E. Morse states, *Animal Farm* is a book about the fantastic transformation convention from man to pigs and its reversible process from pig to man (Morse, 1995). *Animal Farm* has a fable characteristic as its surface because it tells the reader about animals that speak like men and have man qualities. Furthermore, this novel is also seen as an allegory because each character corresponds or mirrors man characters that exist in the real world and also, at the end of the novel, those pigs which represent man turn themselves into man literally so that the other animals cannot recognize them as pigs anymore because of the perfect transformation. *Animal Farms* allegory that events and characters that appear there correspond and mirror the Russian Rebellion's events. Orwell uses this novel as an allegory to speak out his hatred toward dictatorship, imperialism, and global fascism, especially in Russia at that particular time (Kirschner, 2007). Although most studies have explored how *Animal Farm* is an allegory of the Russian Rebellion and its aftermath, this paper puts forward the issue of colonialism and exploitation. This paper's stance is how the colonialism in Russia is internal colonialism; with the government is the colonizer through their oppressive policy. In this case, either the Russian Empire before the Rebellion and the Soviet Union are both the Russian people's colonizers.

METHOD

The methods employed to conduct this study are the library method focusing on close reading techniques and qualitative analysis.

FINDINGS AND DISCUSSION

Injustice by Man

Orwell's *Animal Farm* shows that mimicry can be done by any kind of colonization process, especially the interaction between the colonizer and the colonized. The social order shown in the novel resembles or even mimics an original system that refers to European Socialism. The allegory of the animals' oppression in the beginning

by the man mirrors how the colonized are exploited for the colonizers' benefit. Mr. Jones is the farm owner and the representative of the old order in parallel with Czar Nicholas II. From the point of view of animals that live there, the owner of Manor Farm, Mr. Jones, shows a dictatorship. Old Major's speech shows this fact as the leader of pigs in the early part of the novel.

“Now, comrades, what is the nature of this life of ours? Let us face it: Our lives are miserable, laborious, and short. We are born, we are given just so much food as will keep the breath in our bodies, and those of us who are capable of it are forced to work to the last atom of our strength, and the very instant that our usefulness has come to an end we are slaughtered with hideous cruelty. No animal in England knows the meaning of happiness or leisure after he is a year old. No animal in England is free. The life of an animal is misery and slavery that is the plain truth.” (Orwell, 1979)

This speech contains parallel meanings. One of them is how Mr. Jones has mistreated the animals as the owner of the Farm. Said once said that colonial discourse can always show the unequal relationship between the colonized and the colonizer, and the oppressed and the oppressing (Yang, 2006, p. 287). Through Old Major speech, *Animal Farm* reveals the inequality between humans and animals. How the animals on the Farm see Mr. Jones as the colonizer. Although it seems familiar to the man as a reader, the Old Major as the animal's representative in the Farm states that the owner's treatment is far from what they call justice. The other purpose of the speech is to ask the rest of the Farm to do a radical movement to take ownership of the Farm from the man. It despises the dictatorship system applied by Mr. Jones.

Old Major is the first animal in the novel that raises awareness of human injustice to the animals. As an allegory, *Animal Farm* is similar to the condition of the Soviet Union in its Rebellion time. Old Major, who gives the speech, is a parallel with the combination of the philosopher Karl Marx and the implementer of Rebellion, Vladimir Lenin (Menchofer, 1990). In that speech, Old Major explains that the role of animals in the Manor Farm is colonized by emphasizing the cruelty of the man owner, Mr Jones, and also the misery of the animals who live on the Farm. Mr. Jones' role is as the colonizer by exploiting animals' strength and claiming every resource that they produce, such as milk, egg, and other products. Old Major also states that Mr. Jones, as the owner, only consumes while he produces almost nothing. He also does not have enough strength to pull his plough in the field and does not have enough speed to catch a rabbit, so he uses horses and dogs to do those jobs for him.

According to Old Major, the cruelty is shown in how Mr. Jones only gives those animals that he exploits a bare minimum that is only enough to prevent them from starving while the rest of the resources that animals produce will be kept for himself. Furthermore, for the rest of the animals unable to do their job, they will receive a crueler fate to end their lives. For example, those animals will end as food for men, or they will be sold to the knackers or even drowned in the pond by a man. Old Major's speech refers to the definition of internal colonization, which is stated by Vladimir Lenin. Lenin states that this colonization only happens as the physical conquest of one political region. He also emphasizes Tsarist autocracy as a perfect example of colonization, which centred its political region in Moscow and St. Petersburg (Calvert, 2001, p. 51). As the allegory of that event that happens in the real world, *Animal Farm* can be categorized as the internal colonization of how Mr. Jones colonizes his Farm.

Old Major's speech and premonition have quite positive feedback from all of the animals in the Manor Farm. The awareness of the injustice of human raises one significant idea to fight back. They are planning a Rebellion toward Mr. Jones. The word Rebellion, which appears in the novel, has the capital 'R'. It shows that Rebellion, which will be held by all animals in *Animal Farm*, becomes the grand narrative, a thing that the animals considered sacred in the Manor Farm. By doing Rebellion, they think they will find a perfect harmony or utopia. It means that Rebellion's act is a holy act for animals in the Manor Farm since it will free them from the demon of dictatorship, Mr. Jones, so it is essential to use a capital letter at the start of this word. Old Major states the sentence that becomes a symbol of communism in the Manor Farm in the middle of its speech, "All men are enemies. All animals are comrades". Old Major says that all animals are comrades in arms. They have an equal position in front of each other.

Unconsciously, through his speech, Old Major asserts the hierarchy system on the Farm. Old Major plants the feeling of inferiority to another animal. They think human's position is always above them. For that purpose, Orwell also uses a capital letter to start the word Man only in every animal speech other than the word Rebellion. It means that although they think badly about every aspect of man and their cruelty, they still see man as a being that is more superior. Old Major is unsure when the rebellion will occur at Manor Farm because he realizes the man's strength and capability. It also thinks that the Rebellion is still a dream when he utters the speech. This way of thinking

also becomes mimicry's start when they think that every man's act and appearance are way more superior as a colonizer than what they have as a colonized. It means that Old Major encourages the animal to fight the man because he has an inferiority complex toward humans, especially Mr. Jones as the owner of the Farm. This way of thinking is also causing more debates inside animals with similar ideas with Old Major and others that are still happy with Mr. Jones's leadership. Mollie still wants to wear every accessory that Mr. Jones gives to him, for example, a ribbon in his mare.

The bad feeling planted in the animal is also combined with Old Major's hate of humans. Old Major states that every animal is prohibited from behaving like the man in every aspect in the last part of his speech. They cannot adopt man vices and their acts; for example, they cannot live inside a house, sleep in a bed wearing clothes, drink alcohol, and smoke tobacco. Men's acts are also forbidden, just like trading. Old Major argues that humans are evil, so their habits are also evil. Also, dictatorship is forbidden among animals because they think that dictatorship is a human characteristic. Therefore from those arguments, Old Major forbids every animal on the Farm to do mimicry on a man because they cannot act like a human in any aspect.

After Old Major's long speech about injustice by a human, the animals should avoid mimicry acts and act like animals. Despite that, the animals start to form a hierarchy system in their community's body. It also becomes the start of inequality that can lead to injustice by their kind. The start of inequality is shown when all animals think that the pigs are the most intelligent animal on the Manor Farm, so they left the pigs to teach and organize other animals. The cleverest here means that the pigs can think nearest to man level compared to other animals. By teaching and organizing the animals, the pigs will make all animals in the Manor Farm think and act like them in which they see as the most superior animals, thereby having the most creative brain. They are encouraged. After all, they become leaders because they are the animals that most resemble the man in brain capacity. This way of thinking also could be one reason why pigs are so eager to do mimicry. To prove the most intelligent animal's capability, one of the pigs, Snowball, secretly goes to Mr. Jones' library to read about human knowledge. By applying that knowledge, Snowball is unconsciously doing mimicry as a means of resistance toward the human.

Mimicry as a Mean of Resistance

As pointed earlier, pigs introduced in early chapter 2 have qualities that make them more able to do mimicry than other animals on the Farm. They are the figures that more resemble man than the others. They are Napoleon, Snowball, and Squealer. Napoleon, a large, rather fierce-looking Berkshire boar, is a representative of Joseph Stalin. He symbolizes a new revolutionary order that resents the old and previous political system and wants to change it. Snowball (Trotsky) at first helps Napoleon (Joseph Stalin) in the Rebellion to roll over the government's dictatorship although, in the end, both of them become an opposition party to the other because they have a different perspective about politics and ideals. A small fat pig, Squealer is the representative of the official newspaper at the Soviet Rebellion, which was named Pravda (Menchofer, 1990). Both of them spread Napoleon and Joseph Stalin's propaganda to all sides of Manor Farm and the Soviet. Squealer uses sheep to do his job, influencing Manor Farm animals with Napoleon's way of thinking. Those animals are the pioneer of mimicry in the Manor Farm. They are also the leader of the Rebellion.

In the six months after Old Major's speech, the animals do the Rebellion, which everyone thinks is done much earlier and more efficiently than they expect. They can do the action because, at the time, Mr. Jones had fallen to the evil days since he becomes a drunkard. Aside from that, some of his henchmen are dishonestly and silently betray him by abandoning the Farm. The Farm is full of weeds, and all of the properties are nearly destroyed. Also, they do not feed the animals. The pigs see this as a big chance to move all animals' hearts on the Farm to the Rebellion. One day in June, Mr. Jones and four of his henchmen are driven out from the Farm by the mass of animals who want to own the Farm by themselves. So, the Rebellion ends with significant success. Humans are running.

After the pigs drive humans away from the Farm, they reveal to another animal that they learn to write and read before the Rebellion. The pigs start to do mimicry a long time before the Rebellion is held to write in human language right after the Rebellion is successful. They do that to legitimate their position as a perfect human on the Farm. They feel proud of changing the word Manor Farm to Animal Farm in the gate. It means that one of the motives of mimicry by pigs is to show to another animal that they can do what humans can do. The mere animals as a colonized can do what the

human as colonizers do. This event shows what Huddart says that mimicry is also a form of mockery (Huddart, 2006).

At the end of the Rebellion day, the pigs announce The Seven Commandments of Animalism, which can be seen as ironic.

It was very neatly written, and except that 'friend' was written 'freind' and one of the 'S's' was the wrong way round, the spelling was correct all the way through. Snowball read it aloud for the benefit of the others. All the animals nodded in complete agreement, and the cleverer ones at once began to learn the Commandments by heart. (Orwell, 1979)

The irony of the Seven Commandments of Animalism is that they are written in human languages. Although they forbid man's act by not wearing cloth and not sleeping in a bed, they study other human things, such as writing and reading, even far before the Rebellion occurs.

According to Byrne (2009), mimicry happens as a response to stereotyping. By declaring and writing commandments, the animals are stereotyping men by the accessories and habits. They are stereotyping human by the way they write. Their shape of writing characterizes human. In this case, by doing the man's stereotype, writing a human's letter, the animal can be declared violating the commandment. The act of stereotyping subtly appears long before this one. Old Major, in his speech, was stereotyping man as a cruel creature. A stereotyping can be one of the causes of mimicry that happens on the Farm.

It can be seen as a simple mimicry because they cannot fully copy the man's writing. They still cannot write 'friend', and the shape of the letter 'S' is one way around. This slippage is an example of the pigs' early mimicry as the smartest animal on the Farm. It reveals one of Bhabha's theory about the ambivalence of mimicry, which states that mimicry practises almost the same, but not quite (Bhabha, 1994). One example is stated above about how the animals are trying to mimic men from how they write, although they cannot entirely be the same. However, this incomplete and straightforward form of mimicry becomes a successful strategy to make Mr. Jones run from the Farm. This mimicry is also a perfect strategy to show that the pig is the most superior animal among all animals on the Farm.

The Rebellion can happen because Snowball studies the art of war and fight from Mr. Jones' house. He uses his brain's capabilities, which almost as perfect as a man, to overthrow Mr. Jones' leadership. Despite his appearance as a pig, Snowball has

a man's way of thinking. He fights like a man, not like an animal that uses pure brute strength to defeat its enemies. Snowball can successfully get rid of Mr. Jones with all of his knowledge from the book. It means that Snowball uses man's habit and act to win the battle with a human. As Lacan said in the opening of Bhabha's notion about mimicry, mimicry's effect is camouflage, like man's technique used in warfare. Snowball camouflages himself with human knowledge to beat them. Also, as Huddart says, mimicry is a repetition with a difference. It is not evidence of the colonized servitude (Huddart, 2006). Snowball proves that by doing mimicry, studying a man, and reading the book, he does not show the colonized side's servitude. Instead, he uses that opportunity to learn about the man and use it to destroy them.

The manifestation of mimicry in the novel continues at the Rebellion by animals to overthrow Mr. Jones begins. All of the pigs, especially the three prominent figures, Napoleon, Snowball, and Squealer, are planting the concept of 'do not copy human' to the Manor Farm animals. While they start to forbid mimicry, some animals are still happy wearing human accessories. Molly, the cart horse, and the rest of the horses become examples of how the pigs apply their rules to other animals. Snowball takes away ribbons from their manes and burns them to a crisp. He said that every ribbon is considered as a man's clothes and can be seen as a mark of a man being. He also states that all animals should go naked instead as a form of rejection to man. Snowball also emphasizes the ribbons as a badge of slavery. These facts about clothes actually can be seen as slippage in the mimicry, which later is done by the pigs. This conflict between the follower of mimicry and the side who oppose mimicry continues to grow and splits the Farm into two different parties. Further explanation will be elaborated in the following section.

Conflict between Napoleon and Snowball

As mentioned, the reception of human knowledge is different from one animal to another. On the one hand, some animals accept the knowledge and apply it in their daily life, such as Snowball. Some animals firmly refuse anything that smells like a man. Napoleon, as the most fierce-looking animal there, leads them despite his change of mind later. Both of them are the most influential animals, even among the pigs themselves. They also hold Old Major's belief about equality and utopia tightly. Those

two prominent figures become the symbol of one significant conflict that happens in the novel. Snowball, who practices mimicry, receives two different sides: one that supports and denies him. Napoleon leads the opposite party. This conflict reflects the early impact of mimicry that separates the colonization side into two fractions. First is the side that thinks that colonizer culture is more beneficial than theirs, so they decide to embrace the culture and apply mimicry. The other one keeps their original culture tightly and denies the colonizer's culture. This conflict happens in the early part of *Animal Farm*.

Manor Farm is going through tremendous changes after the man reign of Mr. Jones over. They apply man cultures to their daily life. One of them is how they hold a funeral on the Farm. At first, only the three most prominent figures were applying mimicry to the man cultures. Nevertheless, they want to implement those cultures to all other animals on the Farm. One example is after the battle of retaliating, in which Mr. Jones tried to take his Farm back from the grasp of his ex-owned animal. The animals on the winning side of that battle are doing some kind of funeral to commemorate their dying comrades. The animals are doing some kind of ceremony which is usually done by a man. Even at the end of the ceremony, someone gives a speech, in this case, Squealer, as the Pigs representative, who encourages the other animals to die for the Farm's sake willingly. This kind of culture is not familiar with the animals when Mr. Jones still owns them. This ceremony is adopted from man's or soldier's ritual when their comrade has fallen on the battlefield. Not only commemorating their fallen comrade on the battlefield as stated before, but they also hold ceremonies after the battle of defending the Farm. For example, they set the gun up at Flagstaff's foot and fire them twice in a year, October the twelfth as the anniversary of the Battle of the Cowshed and once in a Midsummer Day the anniversary of their win at the Rebellion toward Mr. Jones (*Animal Farm*, p. 17)

The conflict starts with a crumble of the concept of equality, which occurs in chapter 3 when Orwell states that the pigs do not work at all on the Farm, but they use their cleverness to supervise and direct other animals. The pigs start to act like the former master of Manor Farm, Mr. Jones. They refuse to work directly but, instead, they order other animals to do their works. Despite that, they do what pigs say without any hesitation and happily. This situation is far from what Old Major has predicted in the

earlier chapter when he states the equality of animals in Manor Farm. The other animals, besides pigs, return to their previous life, a full day labouring. The difference is the state of colonizer holder where the previous one is Mr. Jones while later taken by the pigs as the animals' leader there.

The other difference is, while they are kept colonized, though, by a different agency, the animals in the Manor Farm feel a significant distinctness. They do not feel pressured at all, or in other words, they do not feel colonized. That happens because pigs still inject the animal with Animalism belief; what they produce is what they consume. The animals are happy as they had never conceived it possible to be. Besides that, the amount of production they have is more than when Mr. Jones owned them. They have plenty of production, whether they are food or other harvest product to be allotted.

In the pigs' governance as the most top animal in the Manor Farm, mimicry practices encourage the other animals. Pigs, like the smartest animal, make themselves busy with various man activities. Furthermore, they learn those activities from books which are found in Mr. Jones' house. As the most intelligent animal, they become role models that are considered an inferior one. The pigs become more and more obsessed with man's knowledge. They even decide to make some committees to watch over animals' daily productions, such as Egg Production Committee to watch over the hens, the Clean Tails League for the cows, and the Whiter Wool Movement for the sheep. Those committees seem like an implementation of man governance. Pigs use knowledge from books found in Mr. Jones' house to apply political systems based on the man world.

Pigs' ideas do not always go smoothly. Those committees that they build are not operating like they want to. Those projects are considered a failure. However, that committee's primary purpose is to tame the wild one to behave 'man' just as pigs and leave their basic instincts as animals because it is hard to control. After those failures, they decide to make a school to teach literature to all animals in Manor Farm. The reading and writing classes were a great success. By the autumn, almost every animal on the Farm was literate to some degree (Animal Farm, p. 13).

Bhabha once quotes Macaulay's study about colonization in India. Macaulay states that colonialism in that country results in a class of persons Indian in blood and

colour, but English in tastes, opinions, morals, and intellect (Bhabha, 1994). Macaulay also mentions 'mimic man raised through our English school' due to colonization in India. It supports the idea that colonizer needs to give their knowledge and cultures to the colonized to show their power as the ruler. Sometimes they build an institution to make the colonized study the colonizer's knowledge and cultures. That institution can be in the shape of a school. As in *Animal Farm*, Napoleon also does similar things by building a school for the animal to learn what the pigs learned from a man. This school is compulsory. It means that everyone on the Farm must attend school no matter what their excuse is. Napoleon will punish every animal that skips the school. This policy also reveals Napoleon's dictatorship by forcing his authority to make his people do his bidding.

The abilities of animals therein, which before shown by how strong they are cultivating the soil, or producing food, now is moved to how they can read and write. The pigs, as the most superior animals there, can correctly read and write. Like dogs and goats, others can adequately follow the lesson, although they are the pigs. The others who used to work using Clover and Boxer strength the horses fall in the most behind. They cannot understand letters. It seems that the animals there now can be divided into two factions: the one who uses the brain and the others who use muscle. George Orwell even uses the term 'stupider animal' to emphasize the animals who cannot read, even understanding the Seven Commandments of Animalism. From this part of the novel, equality becomes more and more unseen. The concept of togetherness that Old Major proposes at the start of the novel disappears. Not only that, the promises of pigs that they said when the animals' revolting almost wholly lost because they stray far from the concept of Animalism that they propose at first.

The pigs not only keep the benefit of doing mimicry of man by themselves. So, as stated before, they build a school for an animal on the Farm. This school teaches little pigs and other animals to read and write. Despite that, this agenda is based on self-interest only. The pigs enforce the mimicry to all animals on the Farm to make their job on the Farm easier by implementing man knowledge in all of the daily lives. Consciously or not, they feel that they need man's skill so they can go advanced. This knowledge enforcement is a form of submission to a higher level of power. Pigs as an animal do not feel strong enough to cultivate the land and progress the Farm's product

by the skill of mere animals although in some cases, some animals are more capable than a man, for example, in terms of brute strength a horse or an ox. As the most intelligent animal on the Farm, Pigs cannot do their job alone, so they need to balance intelligence level in a whole farm.

Despite the school's noble purpose, which is to make the Farm's residence has balance knowledge, there are still hidden agendas in this program. This school and the committee that is proposed by Snowball are an attempt to tame the wild inhabitants of the Farm. It means that the school is treated only as a fence to make the disposition under pigs control easier to watch. Besides, Napoleon itself as the pigs' leader, sometimes does terrible things in justification of knowledge.

Snowball, as the pigs' leader, forms institutions on the Farm. As can be seen in the passage, those institutions have a hidden agenda to tame wild animals such as rats and rabbits. School is one of those institutions which are built by Snowball also has disposition as its agenda. Despite that, those institutions are proven to fail in the process. The animals that are supposed to be mild and can be controlled easily are still following their instinct to be animals.

The line between mimicry and the animal's original self is visible after the Rebellion. After this event, the animal starts to change their culture to the culture that helps them win the battle against Mr. Jones. In other words, the animals have to act similarly to men to be victorious against a man. After the Rebellion, debates then occur about the ongoing necessity of mimicry. The conflict between Napoleon and Snowball can be read as their differing interpretation regarding the degree of mimicry. They start to gather forces to hold a campaign and defeat the other side. Right after the campaign, mimicry practices become farther from subtlety as animals' mimicking acts –pigs mostly- more and more resemble man instead of an animal.

To enforce their power, Snowball as the main talker of the pig side often promotes mimicry's benefit by showing the greatness of man's creation. As a result, of Snowball's reading books in the library, which is placed in Mr. Jones' house, he becomes more knowledgeable about man's inventions and technologies. He often promotes how those things can be a massive benefit for animals' lives on the Farm. Snowball also encourages all animals to do what he does; in other words, he asks other animals to do mimicry with the purpose of the Farm's prosperity. This intention

becomes the fire that ignites the conflict between Snowball and Napoleon to become more and more complicated because Napoleon is a side that disagrees most with the idea of adopting man's knowledge into the animal's life.

Napoleon's conflict as the animal who grasps the old traditions firmly with Snowball, who applies a new tradition of combining man's knowledge with animal's daily life grows stronger day by day, and it develops into a political war. Napoleon focuses his campaign on maximizing food production. He also used the animal resource as the primary defense of the Farm by procuring firearms and training themselves to be ready for the moment when man invades their Farm. Napoleon's fraction uses food as their main slogan, and it sounds "Vote for Napoleon and the full manger" (Animal Farm, p.20). On the other side, Snowball fully uses his brain to win the Farm's heart. He proposes the windmill as a tool to make every work on the Farm much more comfortable. Snowball gets this idea from books about buildings in Mr. Jones' library. Unlike Napoleon, who uses strength as a defense method, Snowball proposes using pigeons to stir out other farms' rebellions, and they do not need to defend themselves. Those pigeons would make animals in the neighboring farms of Manor Farm do a revolt. So they do not need to strengthen themselves because the other man owner of the neighboring Farm will be busy with revolting animals on their Farm and do not have time to pay any attention to the Animal Farm. Snowball himself has a program that if he becomes the farm leader, they only need to work three days a week because he thinks that three days is enough to cultivate the Farm as long as the work is efficient enough. Therefore his slogan is "Vote Snowball and the Three-day week." (Animal Farm, p.20)

This conflict shows how animals apply man style politics by doing campaigns and future programs if they become leaders. Furthermore, malicious intention and acts, which we usually see in man's campaign, also manifest in the novel in which the animal does it. They also use promises and prosperity agenda as the weapon to attract other animals to join their fraction. Although only Snowball reads the book of man from Mr. Jones library, Napoleon as the side who oppose man's knowledge also applies those ways to do his campaign because at first, Snowball gains much attention from other animals because he convinces them that by applying man knowledge to their life they can make daily works much more comfortable and more efficient.

CONCLUSION

Animal Farm reveals how the mimicry is done with an inferiority complex as its background. The mimicry is started with Old Major's speech as the self-proclaimed luckiest pig on the Farm and the oldest one. He encourages the young animals to regain their pride and retake what they should own. What visible here is how the Old Major reveals the tyranny that is brought to them by one man named Mr. Jones, the legal owner of the Farm. The less visible one is how Old Major describes his utopia version that every animal on the Farm should live on equal terms. He also plants the inferiority complex he owns to the rest of the animals, so they also think that man is far superior. Therefore without any external help, it is impossible for them as inferior beings to defeat the superior one. There is not any fear of their life beyond the man's dictatorship. Also, Old Major hopes that energizes and burns the spirit of animals despite the flawed foundation that will cost them doom fall in the middle until the end of the novel.

As a result of colonization, mimicry starts to manifest right after the Old Major finishes his event of encouragement. Snowball, who is the smartest pig, breaks into Mr. Jones' library. In that place, he finds many books that show man's knowledge of how they make war to the system of life, such as farming, gardening. From the inferiority complex planted in him, Snowball studies more and more in the library, so he gains much knowledge from the library that no animal ever has.

Bhabha mentions that mimicry is built around ambivalence, almost the same but not quite (Bhabha, 1994). This ambivalence is essential to show the colonized resistance because it shows that the colonized is mocks the colonizer. However, on the other hand, this ambivalence also can be seen as a process; in this case, the process of mimicry. As time progress, the mimicry, which is done by the colonized, becomes complete. The process of mimicry is also the process of learning. If someone tries to mimic something or someone, they cannot be entirely the same at first. There are processes to get the highest phase of mimic. That is what happens to the novel *Animal Farm*. Napoleon and his pig family are not doing perfect mimic at first. They keep making mistakes, for example, by writing S in reverse shape. However, inflow with the story, they become accustomed to doing the mimicry. They start to walk like a man, drink and eat like a man, also smoke tobacco like a man. In the end part of the novel, they even have a similar status as men in the meeting between animals and men.

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