



**CLASSISM, DISTRACTION STRATEGIES AND PSYCHOPHANCY:
A CRITICAL DISCOURSE ANALYSIS OF GEORGE
ORWELL'S *ANIMAL FARM*.**

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ABSTRACT

This paper critically examines George Orwell's Animal Farm using Critical Discourse Analysis (CDA), focusing on classism, distraction strategies, and psychophancy (sycophancy) as mechanisms of ideological domination. The modern CDA scholars argue that discourse is never neutral but embedded in systems of power that shape social reality (Machin & Mayr, 2019; Wodak & Meyer, 2016). In Animal Farm, Orwell constructs a symbolic universe where language becomes a tool for political manipulation, allowing the ruling pigs to reproduce inequality under the guise of equality. The study finds that classism emerges as a restructured hierarchy legitimised through ideological language (van Dijk, 2018), distraction strategies function as propaganda tools to redirect resistance (Reisigl & Wodak, 2017), and psychophancy sustains domination through voluntary compliance and internalised ideology (Fairclough, 2018). Overall, the novel demonstrates how linguistic manipulation shapes perception and maintains unequal power relations in post-revolutionary societies as demonstrated in the allegorically fabled text.

Keywords: Critical Discourse Analysis, Classism, Propaganda, Sycophancy, Language Manipulation, Orwell



1.0

INTRODUCTION

George Orwell's *Animal Farm* (1945) is widely regarded as one of the most enduring literary texts for understanding political allegory, authoritarian governance, and ideological manipulation. The novel presents a seemingly simple narrative of farm animals who revolt against human oppression in pursuit of equality, justice, and collective ownership. However, as the story unfolds, this revolutionary optimism is gradually replaced by a more complex and troubling reality in which the pigs particularly Napoleon and his inner circle emerge as a new ruling class. This transformation illustrates how revolutionary movements can be diverted into systems of domination that reproduce the very inequalities they initially sought to eliminate. Contemporary discourse scholars interpret this shift not merely as a political failure, but as a linguistic and ideological process through which power is reconstructed and legitimised (Machin & Mayr, 2019).

From a Critical Discourse Analysis (CDA) perspective, language is not a neutral medium of communication but a powerful social tool that shapes how reality is understood, interpreted, and organized. Based on this, power is not only exercised through physical control or political authority but also through discourse practices that influence thought and perception. CDA theorists such as Fairclough (2018) and Van Dijk (2018) argue that discourse plays a central role in shaping social cognition, controlling access to knowledge, and constructing ideological frameworks that determine what is accepted as truth. In *Animal Farm*, this theoretical position is clearly illustrated through the strategic manipulation of language by the ruling pigs. The repeated use of slogans, the gradual rewriting of the Seven Commandments, and the selective presentation of events all function as discursive tools used to legitimize inequality and suppress opposition.

For example, slogans such as:

“Four legs good,
two legs bad”

reduce complex political and ethical realities into simplistic binary oppositions that discourage critical thinking. Similarly, the gradual alteration of the original



commandments reflects how language can be systematically restructured to align with the interests of those in power. These linguistic strategies demonstrate that control over discourse is effectively control over perception itself. As Fairclough (2018) emphasises, ideology is often embedded in everyday language use, making it appear natural and unquestionable even when it serves unequal power relations.

Recent developments in discourse and ideology studies further highlight that modern forms of domination are rarely maintained through direct or visible force alone. Instead, power is increasingly sustained through subtle linguistic practices, persuasive communication, and normalised ideological assumptions that shape public consciousness without immediate resistance (Wodak & Meyer, 2016). In this regard, Orwell's *Animal Farm* can be understood as a literary anticipation of these dynamics, where elites construct and maintain reality through strategic language control rather than overt coercion. The pigs' ability to redefine truth, reshape memory, and manipulate collective understanding reflects how discourse operates as a hidden mechanism of governance.

Aim of the Study

The aim of this study is to examine how classism, distraction strategies, and psychopancancy function as mechanisms of ideological domination and power maintenance in George Orwell's *Animal Farm* through the lens of Critical Discourse Analysis (CDA). Specifically, the study seeks to:

1. Investigate how the ruling pigs construct and legitimize a new class hierarchy through linguistic and ideological manipulation.
2. Analyze the deployment of distraction strategies as propaganda tools to divert attention from internal corruption and suppress resistance.
3. Explore psychopancancy (sycophancy) as a form of internalized obedience that sustains the pigs' authority through ideological conditioning.



2.0

LITERATURE REVIEW

2.1 Conceptual Review

Building on these theoretical foundations, this paper examines *Animal Farm* through three interrelated thematic dimensions that reveal the linguistic architecture of power within the narrative. First, it explores classism as a linguistically constructed hierarchy, showing how inequality is naturalized and justified through ideological language rather than physical force (Machin & Mayr, 2019). Second, it investigates distraction strategies as ideological propaganda tools, focusing on how attention is diverted from internal corruption through scapegoating, slogans, and emotional manipulation (Reisigl & Wodak, 2017). Finally, it analyses psychopancy (sycophancy) as internalized obedience and ideological reproduction, demonstrating how individuals come to accept and reinforce their own domination through repeated exposure to controlling discourse (Fairclough, 2018). Together, these themes provide a comprehensive understanding of how Orwell's novel exposes the deep connection between language, ideology, and power in both fictional and real-world political systems.

2.2 Theoretical Framework: Critical Discourse Analysis

Critical Discourse Analysis (CDA) is a multidisciplinary approach that examines how language functions as a mechanism for producing, maintaining, and legitimizing power relations and social inequality within society. Rather than viewing language as a neutral tool for communication, CDA understands discourse as a form of social practice that actively shapes reality and reflects existing structures of domination. CDA is premised on the idea that discourse and social processes are inseparable, interconnected (Baxstar 2003). This approach equally aligns with social linguistic perspective and emphasizes the linguistics dimension of social and cultural phenomenon (Fairclough and Wodak, 1997: 271, Onucheyo et al 2025:121). In this sense, discourse is both a product of social conditions and a means through which those conditions are reproduced and sustained (Machin & Mayr, 2019). Van Dijk (2018) reinforces this position by arguing that discourse plays a crucial role in shaping mental models, influencing social attitudes, and embedding ideological control within everyday communication. Through repeated exposure to dominant



narratives, individuals begin to internalize particular worldviews, often without recognizing the underlying power structures that shape them. Language therefore becomes a subtle but powerful instrument for legitimizing dominance and maintaining inequality.

Fairclough (2018) further develops the analytical strength of CDA by proposing that discourse operates across three interconnected and mutually reinforcing levels. The first level is the textual level, which focuses on linguistic features such as vocabulary choices, sentence structures, tone, and rhetorical strategies. These linguistic elements are never random; they are carefully selected to produce particular meanings and emotional effects. The second level is discursive practice, which involves the processes of producing, distributing, and interpreting texts. At this level, attention is given to how meaning is constructed, who controls communication, and how audiences interpret messages within specific contexts. The third level is social practice, which situates discourse within broader institutional, cultural, and ideological systems of power. This level explains how language contributes to the reproduction of social hierarchies and political domination in society. Taken together, these three dimensions demonstrate that discourse is deeply embedded in power relations and cannot be separated from the social structures in which it operates.

In a similar vein, Wodak and Meyer (2016) emphasize that discourse must always be analyzed within its historical and socio-political context. They argue that meaning is not fixed but is continuously shaped by ongoing struggles over power, identity, and ideology. This means that texts cannot be fully understood in isolation; instead, they must be interpreted in relation to the historical conditions and political environments that produce them. From this perspective, discourse becomes a site of conflict where competing ideologies struggle for dominance, and where language serves as a key battleground for shaping public consciousness.

When these theoretical insights are applied to George Orwell's *Animal Farm*, the relevance of CDA becomes even more apparent. The novel vividly illustrates how revolutionary language can be transformed into a tool of domination. At the beginning of the revolution, language is used to promote equality, unity, and



collective ownership. However, as power becomes concentrated in the hands of the pigs, the same language begins to shift in meaning and function. Slogans such as “Four legs good, two legs bad” demonstrate how complex political ideas are reduced into simplistic binary oppositions that discourage critical reflection and independent thought. Similarly, the gradual revision of the Seven Commandments, culminating in the contradictory statement “All animals are equal, but some animals are more equal than others,” reveals how linguistic manipulation is used to justify inequality while maintaining the appearance of fairness (Machin & Mayr, 2019). Through these examples, Orwell’s narrative aligns closely with CDA’s argument that language is a central instrument in the construction and maintenance of ideology.

3.0

METHODOLOGY

Methodology

This study adopts a qualitative research design grounded in Critical Discourse Analysis (CDA). CDA was chosen as the most appropriate methodological framework because it allows for the systematic examination of how language constructs, legitimizes, and sustains power relations, ideology, and social inequality in texts (Fairclough, 2018; van Dijk, 2018; Wodak & Meyer, 2016).

Research Approach

The study employs Norman Fairclough’s three-dimensional model of Critical Discourse Analysis as its primary analytical framework. This model examines discourse at three interconnected levels:

1. **Textual level** – Analysis of linguistic features such as vocabulary, grammar, syntax, rhetorical devices, and semantic relations.
2. **Discursive practice level** – Examination of the processes of text production, distribution, and consumption, including how meaning is constructed and interpreted.



3. Social practice level – Exploration of the broader socio-political and ideological contexts within which the discourse operates.

This multi-dimensional approach enables a comprehensive analysis of how language functions as a tool of power and ideological control in Orwell's *Animal Farm*.

Data Source

The primary data for this study is George Orwell's novel *Animal Farm* (1945/2021). The entire text was purposively sampled, with special attention given to key passages, dialogues, slogans, the Seven Commandments, speeches (particularly those by Squealer and Napoleon), and narrative descriptions that illustrate power dynamics, class relations, and ideological manipulation.

3.3 Data Collection

Relevant textual extracts were systematically collected based on their relevance to the three major themes of the study:

- Classism and the emergence of a new elite
- Distraction strategies and propaganda
- Psychopancy (sycophancy) and internalized obedience

Data collection involved close reading of the novel, identification of significant linguistic features, and documentation of recurring patterns of ideological discourse.

3.4 Data Analysis Procedure

The analysis was conducted in three stages:

1. **Descriptive Analysis:** Identification and description of linguistic features such as metaphors, slogans, euphemisms, repetition, passive voice, and lexical choices used by the ruling pigs.
2. **Interpretive Analysis:** Examination of how these linguistic elements construct meaning and shape the animals' perception of reality.



3. **Explanatory Analysis (Critical):** Linking the discursive practices observed in the text to broader issues of power, ideology, class domination, and social control.

The study specifically focused on how discourse naturalizes inequality, diverts attention through propaganda, and produces sycophantic subject positions among the oppressed animals. Analytical categories were derived from key CDA scholars including Fairclough (2018), van Dijk (2018), Machin and Mayr (2019), and Wodak and Meyer (2016).

3.5 Trustworthiness and Rigor

To ensure analytical rigor, the researcher engaged in repeated reading of the text, cross-referencing of themes, and constant comparison between textual evidence and theoretical concepts. Interpretations were supported with direct quotations from the novel to enhance transparency and credibility.

4.0 ANALYSIS , FINDINGS AND DISCUSSION

4.1 Classism in *Animal Farm*

Classism in *Animal Farm* refers to the re-emergence and consolidation of hierarchical inequality within a system that was originally established to eliminate all forms of social stratification. Although the animal revolution is grounded in the ideology of equality and collective ownership, the reality that unfolds after the overthrow of Mr. Jones demonstrates how new class structures can emerge even within revolutionary settings. CDA scholars argue that such class formations are rarely accidental; instead, they are often produced and sustained through discourse that naturalizes inequality and presents it as logical, necessary, or unavoidable (van Dijk, 2018). In *Animal Farm*, the pigs gradually distinguish themselves from the other animals through linguistic, educational, and ideological superiority, thereby reconstructing a new ruling class under the guise of leadership and intellectual authority.



4.2 Emergence of a New Elite

The emergence of a new elite in *Animal Farm* illustrates how revolutionary movements can unintentionally reproduce the very class structures they aim to dismantle. After the overthrow of Mr. Jones, the pigs especially Napoleon and his close associates gradually consolidate authority by monopolizing key resources such as food distribution, education, and decision-making processes. This concentration of power is not immediately recognized by the other animals because it is justified through ideological language and framed as a necessary condition for effective leadership. Machin and Mayr (2019) argue that elites often sustain dominance by controlling access to knowledge, since knowledge determines how reality is interpreted and who is considered capable of authority. In the novel, this is evident in the pigs' exclusive access to literacy and their role as interpreters of the Seven Commandments, which effectively places them in control of both information and ideology.

Although the revolution was originally founded on the principle of abolishing class distinctions, the pigs gradually redefine leadership in terms of intellectual superiority and administrative necessity. This shift is significant because it transforms inequality from something political and contestable into something seemingly natural and rational. By presenting themselves as more intelligent and therefore more suited to governance, the pigs construct a discourse of legitimacy that disguises domination as competence. From a CDA perspective, this represents a clear case of ideological framing, where language is used to normalize unequal power relations and make them appear beneficial to the collective good (Fairclough, 2018). As a result, the emergence of a new elite is not only a structural development but also a linguistic achievement sustained through discourse control and ideological persuasion.

4.3 Ideological Justification of Inequality

The ideological justification of inequality in *Animal Farm* becomes most visible through the gradual modification of the Seven Commandments, which originally function as the moral foundation of the animal revolution. Over time, these commandments are subtly altered to reflect the increasing privileges of the pigs, without openly acknowledging the shift in power relations. Fairclough (2018)



explains this process as “naturalization,” where ideological meanings are embedded in language in such a way that they appear normal, unquestionable, and self-evident. In this context, inequality is no longer presented as oppression but as a logical outcome of leadership and necessity.

The final commandment:

“All animals are equal, but some animals are more equal than others”

represents a powerful example of paradoxical discourse used to stabilize domination. This statement is logically contradictory, yet it functions effectively as ideological control because it destabilizes the original meaning of equality while still preserving its appearance. Reisigl and Wodak (2017) note that such contradictions are common in political discourse, particularly in authoritarian systems where language is strategically manipulated to conceal power asymmetries. Rather than directly rejecting equality, the ruling elite redefines it in a way that accommodates inequality, making exploitation appear justified.

Thus, classism in *Animal Farm* is not only a social or structural phenomenon but also a discursive construction. It is produced and maintained through linguistic manipulation that reshapes meaning, alters perception, and weakens resistance. Through this process, language becomes a central instrument in sustaining inequality under the illusion of fairness.

4.4 Distraction Strategies as Tools of Control

Distraction strategies in *Animal Farm* function as deliberate ideological techniques used by the ruling pigs to redirect attention away from internal exploitation and prevent collective resistance. Machin and Mayr (2019) explain that propaganda often operates by simplifying complex realities and shifting public attention away from structural inequalities toward emotionally charged or easily understandable issues. In Orwell’s narrative, distraction becomes a key mechanism through which domination is sustained without constant physical coercion. Instead of directly confronting the growing inequalities on the farm, the animals are continually guided toward external threats, symbolic struggles, and emotionally engaging narratives that prevent critical reflection.



4.5 Creation of External Enemies

One of the most effective distraction strategies employed by Napoleon is the construction of external and internal enemies, particularly through the scapegoating of Snowball. Snowball is consistently portrayed as a traitor responsible for sabotage, failure, and instability on the farm. This narrative allows Napoleon to shift responsibility for any negative outcomes away from his leadership while simultaneously reinforcing his authority. Van Dijk (2018) explains that political elites often construct “in-groups” and “out-groups” in discourse to legitimize their power, unify followers, and suppress dissent. In this case, Snowball becomes a symbolic enemy who embodies all threats to stability, whether real or imagined.

In addition to internal scapegoating, humans are repeatedly framed as the external enemy of the animal society. This framing persists even when the pigs themselves begin to adopt human behaviors such as sleeping in beds, wearing clothes, and engaging in trade. The contradiction is not critically questioned by the other animals, demonstrating how ideological framing can override logical reasoning. Wodak and Meyer (2016) argue that discourse often shapes perception in such a way that contradictions are normalized rather than interrogated. As a result, the animals remain focused on external threats while internal corruption continues unchecked.

4.6 Rituals and Slogan-Based Control

Rituals and slogans play a central role in maintaining ideological control in *Animal Farm*. Slogans such as “Four legs good, two legs bad” serve as simplified ideological tools that reduce complex political realities into emotionally appealing binaries. Fairclough (2018) notes that repetitive linguistic structures are often used in discourse to reinforce dominant ideologies by limiting interpretive complexity and discouraging critical thought. In this way, slogans function not only as communication tools but also as mechanisms of cognitive control.

Beyond slogans, collective rituals such as weekly meetings, public speeches, and ceremonial chants create a sense of participation and unity among the animals. However, this participation is largely symbolic rather than substantive, as real



decision-making power remains concentrated in the hands of the pigs. Machin and Mayr (2019) observe that authoritarian discourse often relies on emotional engagement rather than rational deliberation, as emotional repetition strengthens ideological acceptance. Consequently, these rituals serve to distract the animals from their declining conditions while reinforcing loyalty to the ruling class.

4.7 Control of Information

Control of information is one of the most powerful tools of domination in *Animal Farm*, primarily exercised through the character of Squealer. Squealer functions as the propaganda agent of the ruling elite, responsible for manipulating facts, revising history, and reshaping collective understanding. Van Dijk (2018) observes that access to information is a fundamental dimension of power, as those who control knowledge also control how reality is perceived and interpreted. In the novel, Squealer ensures that the animals are consistently presented with distorted versions of events that favor the pigs' interests.

Through selective statistics, fabricated comparisons, and emotional persuasion, Squealer convinces the animals that their living conditions are improving even when evidence suggests otherwise. This manipulation reflects Wodak and Meyer's (2016) argument that discourse constructs social reality by defining what is accepted as truth and what is excluded as falsehood. By controlling both historical memory and present interpretation, the pigs maintain ideological dominance without needing constant physical enforcement. Ultimately, information control ensures that resistance remains limited because the animals lack access to alternative perspectives or objective verification.

4.8 Psychopancy and Power Maintenance

Psychopancy in *Animal Farm* refers to the ideological condition in which individuals demonstrate excessive obedience, loyalty, and emotional dependence on authority figures, often as a result of sustained ideological conditioning and discourse manipulation. In CDA terms, sycophancy is not merely a personal weakness but a socially produced phenomenon that emerges from unequal power relations and the strategic use of language to shape belief systems. Fairclough (2018)



states that discourse plays a central role in producing subject positions roles that individuals unconsciously adopt within power structures. In this sense, sycophancy becomes a mechanism through which domination is maintained from within, as individuals begin to reproduce the very ideology that oppresses them.

4.9 Squealer as Ideological Mouthpiece

Squealer functions as the primary ideological instrument of the ruling elite, embodying institutional sycophancy through his constant manipulation of language in defense of Napoleon's authority. He does not merely communicate decisions; he actively constructs narratives that make those decisions appear logical, necessary, and beneficial to all animals. Fairclough (2018) describes such figures as "ideological intermediaries," meaning individuals who translate raw power into socially acceptable discourse. Squealer performs this role by reinterpreting contradictions, altering facts, and using persuasive rhetoric to neutralize resistance.

His speeches frequently rely on emotional appeals, fear tactics, and selective presentation of information, all of which serve to obscure reality while maintaining the appearance of transparency. For instance, whenever the pigs violate earlier principles, Squealer reframes the action as beneficial to the collective good, often asking rhetorical questions that discourage critical reflection. Van Dijk (2018) notes that ideological discourse often operates through such cognitive manipulation, where the audience is guided toward predetermined conclusions without being aware of the process. Through Squealer, Orwell illustrates how language can transform oppression into perceived rational governance, making domination appear both legitimate and unavoidable.

4.10 Boxer and Internalized Submission

Boxer represents the most tragic form of sycophancy in *Animal Farm*, as his loyalty is not enforced through propaganda alone but deeply internalized through belief and habit. His repeated motto "Napoleon is always right" symbolizes absolute trust in authority, even when evidence suggests exploitation. Van Dijk (2018) argues that domination becomes most effective when it is cognitively internalized by the oppressed, meaning individuals begin to accept dominant ideology as part of their



own belief system. Boxer's character reflects this process clearly, as he consistently prioritizes obedience and labor over critical thinking or self-preservation.

His relentless work ethic, captured in his belief that "I will work harder," demonstrates how ideology can lead individuals to participate in their own exploitation. Rather than questioning worsening conditions, Boxer attributes failure to personal inadequacy or insufficient effort. Machin and Mayr (2019) observe that discourse plays a crucial role in shaping identity, particularly when repeated messages reinforce compliance and discourage dissent. In Boxer's case, slogans and leadership narratives shape his worldview to the extent that self-sacrifice becomes a moral duty. His eventual betrayal by the pigs further highlights the vulnerability of individuals who internalize authority without critical awareness.

4.11 Psychological Dimensions of Obedience

The psychological foundation of sycophancy in *Animal Farm* is deeply rooted in fear, limited education, and the human desire for stability in uncertain environments. Wodak and Meyer (2016) argue that ideology often functions by reducing complexity and uncertainty, offering simplified narratives that make individuals feel secure even when those narratives are misleading. In the novel, the pigs exploit this psychological need by presenting themselves as protectors of order, consistently framing obedience as the only path to safety and survival.

The animals' lack of education further reinforces this dependency, as most of them are unable to critically evaluate the information provided by the pigs. This intellectual limitation makes them more vulnerable to manipulation and more likely to accept authoritative claims without question. Fairclough (2018) emphasizes that discourse is most effective when it becomes invisible when individuals no longer recognize that their thoughts are being shaped by external ideological forces. In *Animal Farm*, this invisibility allows domination to operate smoothly, as obedience is mistaken for loyalty and exploitation is interpreted as necessity.

Thus, Orwell demonstrates that psychological submission is more powerful than physical coercion. When individuals internalize authority, they not only obey it but also defend it, making resistance increasingly difficult.



Data Analysis

The data for this study were analyzed using the principles of Critical Discourse Analysis (CDA), with particular emphasis on how language is employed to construct, legitimize, and sustain relations of power within George Orwell's *Animal Farm*. The analysis focused on selected textual extracts, character interactions, slogans, commandments, and narrative events that reflect ideological manipulation and social control. Drawing on the theoretical insights of Fairclough (2018), van Dijk (2018), Machin and Mayr (2019), and Wodak and Meyer (2016), the study examined the linguistic and discursive strategies through which domination is produced and maintained in the novel.

The analysis was organized around three major themes identified from the text: classism, distraction strategies, and sycophancy. These themes emerged as dominant mechanisms through which the ruling pigs consolidate authority, justify inequality, suppress resistance, and secure obedience from other animals. Through a close examination of discourse practices within the narrative, the study reveals how language functions as a powerful ideological tool for shaping perception, controlling information, and reproducing unequal social relations.

4.2 Discussion

The analysis of George Orwell's *Animal Farm* demonstrates that the maintenance of power within the narrative is achieved through a sophisticated system of discursive practices that operate simultaneously at ideological, social, and psychological levels. Through the framework of Critical Discourse Analysis (CDA), the study reveals that language functions not merely as a medium of communication but as a strategic instrument for constructing, legitimizing, and reproducing unequal power relations.

One of the major findings of the study is the emergence of classism as a discursively constructed social hierarchy. Although the revolution was founded on the principles of equality and collective ownership, the pigs gradually established themselves as a privileged ruling class through the manipulation of language and control of knowledge. The analysis shows that inequality was not imposed solely through force but was normalized through ideological discourse that portrayed the pigs' dominance



as necessary for the survival and progress of the farm. This finding supports the argument of Machin and Mayr (2019) that dominant groups frequently employ linguistic strategies to naturalize social inequalities and present them as legitimate social arrangements.

The study further reveals that distraction strategies constitute a central mechanism for maintaining political control. The continual construction of enemies, particularly Snowball and human beings, redirected the animals' attention from the growing inequalities and corruption within the farm. Through slogans, propaganda, ceremonial rituals, and emotionally charged narratives, the pigs successfully diverted public attention from internal contradictions. These findings align with Reisigl and Wodak's (2017) position that political discourse often relies on scapegoating and ideological simplification to suppress critical consciousness and maintain public compliance.

Another significant finding concerns the role of sycophancy in sustaining domination. The analysis demonstrates that obedience in *Animal Farm* extends beyond physical submission and becomes deeply internalized through repeated ideological conditioning. Characters such as Boxer and Squealer illustrate different dimensions of this phenomenon. While Squealer actively reproduces and defends the dominant ideology, Boxer passively accepts it as unquestionable truth. This internalization of authority confirms Fairclough's (2018) assertion that discourse shapes social identities and subject positions, thereby encouraging individuals to participate in the reproduction of existing power structures.

Furthermore, the findings indicate that classism, distraction strategies, and sycophancy are not isolated phenomena but interconnected elements of a unified system of domination. Classism establishes the structural basis for inequality; distraction strategies conceal and justify that inequality; while sycophancy ensures voluntary acceptance and reproduction of the dominant ideology. The interaction of these mechanisms creates a self-sustaining cycle of power in which resistance becomes increasingly difficult. This observation corroborates van Dijk's (2018) argument that discourse influences both cognition and social behaviour, enabling systems of domination to appear natural, legitimate, and unavoidable.



At a broader level, Orwell's *Animal Farm* transcends its immediate historical reference to the Russian Revolution and offers a timeless critique of authoritarian governance, propaganda, and ideological manipulation. The novel illustrates how those in positions of authority can control public perception by regulating information, redefining truth, and shaping collective memory. These concerns remain highly relevant in contemporary societies where political institutions, media organizations, and other centres of power continue to influence public understanding through strategic communication practices.

Ultimately, the study demonstrates that discourse is a powerful mechanism of social control capable of shaping beliefs, regulating behaviour, and maintaining unequal power relations. By exposing these hidden linguistic processes, Critical Discourse Analysis provides valuable insights into the ways language can be used to legitimize domination and influence social reality. Orwell's *Animal Farm* therefore remains a significant literary text for understanding the enduring relationship between language, ideology, and power in both historical and contemporary contexts.

5.0 CONCLUSION AND RECOMMENDATIONS

5.1 Conclusion

George Orwell's *Animal Farm* remains a powerful and enduring critique of political domination and the fragility of revolutionary ideals. Through the lens of Critical Discourse Analysis, this study has demonstrated that classism, distraction strategies, and psychopancency operate as interconnected mechanisms of control that sustain inequality within the narrative. These mechanisms are not independent processes but part of a unified discursive system that shapes perception, constructs ideology, and regulates behavior.

Contemporary CDA scholarship (Fairclough, 2018; van Dijk, 2018; Machin & Mayr, 2019; Wodak & Meyer, 2016) reinforces Orwell's central insight that language is never neutral. Instead, it is deeply embedded in power relations and can be strategically manipulated to produce and maintain social hierarchies. When discourse is controlled, reality itself becomes negotiable, and truth becomes a matter of interpretation determined by those in authority.



Ultimately, *Animal Farm* serves as a timeless warning about the dangers of unchecked power, ideological manipulation, and passive acceptance of authority. It also underscores the importance of critical literacy the ability to question, analyze, and resist dominant narratives as a necessary tool for safeguarding equality and justice in any society.

5.2 RECOMMENDATIONS

Based on the findings of this study, the following recommendations are made:

1. **Promote Critical Language Awareness:** Educational institutions should integrate Critical Discourse Analysis (CDA) into literature and language curricula to equip students with the skills to identify and resist linguistic manipulation and ideological domination in political and social contexts.
2. **Strengthen Critical Literacy:** There is a need for continuous public education on critical literacy so that citizens can recognize distraction strategies, propaganda techniques, and sycophantic behaviors often employed by those in power to maintain dominance.
3. **Encourage Vigilance Against Classism:** Political leaders and policymakers should be mindful of the re-emergence of class hierarchies even in systems established on egalitarian principles. Mechanisms should be put in place to prevent the monopolization of knowledge, education, and resources by a privileged few.
4. **Resist Internalized Obedience (Psychophancy):** Individuals and civil society organizations should cultivate a culture of constructive questioning and accountability rather than blind loyalty to authority figures. This can be achieved through civic education and the promotion of independent thinking.
5. **Media and Information Regulation:** Governments and media regulatory bodies should work towards reducing the spread of manipulative narratives and disinformation by promoting transparency, fact-checking, and diverse sources of information.



6. Further Research: Future studies should apply Critical Discourse Analysis to examine classism, distraction strategies, and psychopancy in contemporary African political leadership, social media discourse, and governance systems to assess the continued relevance of Orwell's

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