

BAD FAITH UNDER TOTALITARIAN REGIMES IN GEORGE ORWELL'S ANIMAL FARM

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Abstract

This study analyses how the character Boxer in George Orwell's *Animal Farm* represents bad faith and how that bad faith constructs identity under a totalitarian regime. Using a qualitative textual analysis grounded in Jean-Paul Sartre's existentialism, the study focuses on Boxer as the research object, with *Animal Farm* as the primary data source. Data were gathered through close reading and analysed through data condensation, data display, and conclusion verification. The findings show that Boxer's bad faith emerges through self-limitation in learning, repeated acceptance of slogans, labour-centred self-imposition, and the postponement of self-development. Despite Boxer occasionally showing moral hesitation and brief recognition of contradiction, these moments remain fragile and do not develop into sustained resistance. The study concludes that the interplay between totalitarian pressure and self-imposed compliance shapes Boxer's identity. Thus, bad faith functions as a process of existential self-construction rather than a single act of obedience. The study contributes to existentialist literary criticism by expanding existentialist literary criticism to identify identity development under totalitarian conditions.

Keywords: Animal Farm, Bad Faith, Existentialism, Sartre, Totalitarian

INTRODUCTION

Existentialism is one major branch of philosophy. Existentialism is a study that offers the individual, endowed with free will, the capacity to construct the meaning of life through choices and actions, a process inextricably linked to accountability and the individual's freedom. (Lendl et al., 2018). Existentialism includes theistic and atheistic branches whose ideas circulate within a framework that holds that human existence comes before essence (Andayani, 2018). In the

modern era, amid vast, rapid globalisation, existentialism remains relevant because it explains how individuals understand themselves and act in the world. Feriyansyah & Supartiningsih's (2024) study shows that existentialism offers a way to think through how rigid social norms can restrict freedom and the formation of identity. Existentialism also addresses identity crises by underlining self-awareness and authentic meaning. Berenpas (2013) shows that even under extreme oppression, as seen in the French occupation in Algeria, where Algerians come

to live in poverty and inhuman treatment, individuals are not absent in actualising their self-freedom. Even under severe facticity, individuals may still resist oppression. Consequently, the study of existentialism remains relevant as it helps individuals critically understand freedom and responsibility.

Discussion of existentialism appears not only in philosophy but also in literature, theatre, and other cultural media. Literature is a medium that conveys stories and ideas through artistic language (Palmer, 2025). According to Shalghin (2025), literature presents a strong representation of human existence and conflict through figurative characters. Studying literature can deepen understanding of consciousness and social norms. For that reason, literature is one of the most effective instruments for conveying philosophical ideas. Mysovskikh Lev (2022) notes that Jean-Paul Sartre, a prominent French existentialist philosopher, treats literature as a preferred medium for expressing philosophical ideas. Literary works such as *Notes from the Underground*, *The Stranger*, and *Nausea* present how existential issues can be dramatised through characters' narratives.

A literary work that provides an interesting ground for existential study is George Orwell's *Animal Farm*. Published in 1945, it is widely regarded as a significant political allegory that examines authoritarianism and the betrayal of revolutionary ideals (Zumi et al., 2025). The novel depicts how revolutionary promises can turn into totalitarian oppression and social suffering. CliffsNotes (2013) notes that Orwell's inspiration for the novel was his observation that animals could be exploited when they did not recognise their own strength. Beyond its political allegory, the

novel presents the struggles of the animal comrades. Among the animals, Boxer is especially notable for his narrative dedication to *Animal Farm*. Among those animals, Boxer offers a unique case of self-imposition into constructed social roles in the midst of oppressive conditions without question. Such a condition among individuals provides fertile ground for existential analysis, particularly Sartre's existentialism.

Jean-Paul Sartre is a prominent philosopher whose existentialism provides the main framework for this study. Sartre's work is mainly composed of concepts of being-for-itself (*être-pour-soi*), bad faith, and authenticity. These concepts form the core of Sartre's existential philosophy, which links freedom to individual existence (Onof, 2015). Sartre's existentialism is important in this study for understanding how an individual's identity is formed in a situation where an oppressive structure restricts freedom. According to a study by Özen Baykent (2023), totalitarian regimes such as the Soviet Union under Stalin and Nazi Germany under Hitler utilised propaganda and surveillance. They controlled every aspect of their citizens' lives, which oppressed individual freedoms. Within such oppression, individuals are often forced to conform to the collective order and ideals imposed by the ruling authority. State-controlled education and media can suppress critical information and normalise official narratives. A contemporary example of totalitarian control is the situation Eritrean citizens face under Isaias Afwerki. Shiker & Tsegay (2025) explain that the Eritrean government controls the education curriculum and devalues democratic propositions by aligning educational material with its ideology. Education that imposes the ruling party's values limits critical awareness and promotes obedience. This condition

weakens critical thinking and normalises conformity as identity. Consequently, Orwell's novel parallels contemporary dictatorial conditions, underscoring the relevance of this study.

Existentialism, as a philosophical movement, emerged prominently in the 20th century, although the term itself was first introduced by Gabriel Marcel in 1943. Existentialism became prominent in Europe, especially in France, as a response to historical crises that raised questions of death, freedom, and meaning. Earlier philosophical roots of existentialism are often traced to thinkers such as Kierkegaard, Nietzsche, Husserl, and Jaspers (Aho, 2023).

Existentialism is often discussed in theistic and atheistic forms. Kierkegaard's theistic existentialism emphasises freedom of choice and self-understanding through a relation to God. Jaspers likewise links existential freedom to a personal relation with the divine. Both thinkers associate existence with freedom of choice and self-awareness through the divine. In contrast, Sartre argues that existence precedes essence and that human beings define themselves without reference to God. Nietzsche similarly questions divine grounding through the declaration that "God is dead". Both of them place greater significance on the absence of a predetermined essence in human freedom, grounding the person's self-understanding in human autonomy itself, without interference or relation to higher existences. The discussion of existentialism, whether theistic or atheistic, emphasises existence as personal and specific, focusing on the meaning of being. It consistently presents the individual with various options from which one must select and to which one must ultimately dedicate oneself (Kumar Singh, 2025.; Singh et al., 2018).

In *Being and Nothingness* (1956), Sartre explains that consciousness is central to existence and creates distance between the self and the world. This provides individuals with the freedom to shape their identity through experiences rather than as fixed traits, and also serves as a moral right, where choices are inseparable from the responsibility for them. In Sartre's notion of existentialism, the concept of being-for-itself (*être-pour-soi*) is introduced as a human being's self-defining consciousness. Being-for-itself refers to human beings who define and make themselves through their own lived experience. By contrast, Being-in-itself (*être-en-soi*) is explained as a fixed, object-like existence. Being-in-itself is interpreted as a thing that is fixed and unchangeable, lacking self-awareness and existing as matter, such as a stone. (Sartre, 1956; Siame, 2025). Sartre's intrinsic basis, "existence precedes essence", means that individuals create meaning through experience rather than follow a predetermined purpose. The idea asserts that individuals are free to shape their lives and are responsible for those choices. Radical freedom, which Sartre believes exists within every individual to live and make choices in life, requires responsibility because choices affect both the self and others, and choices equip individuals with challenges that provide opportunities to construct self-meaning, leading to true existential freedom (Siregar et al., 2025).

Radical freedom also brings the burden of choosing without external approval. No correction of the action one chooses, or leading an individual on to advise values on anything that causes a certain feeling of anxiety, which leads the individual to take paths to escape by finding excuses to avoid utter freedom and the repercussions of accountability, which is referred to as bad

faith. Bad faith (*mauvais foi*) is a contradictory behaviour of an individual nature that denies itself. It is self-deception that denies authentic existence. The individual intends this action to conform to societal roles in order to avoid liability. The reason for bad faith stems from facticity: limitations that are outside of choice and control, such as birthplace, cultural settings, and material conditions. External pressures can suppress genuine striving and reduce individuals to fixed objects. Sartre gives the example of a waiter in a café, who behaves in such an exaggerated and autonomous way that he is identical to a machine rather than a person with freedom. Sartre treats this as an error because it reduces the self to a social role and an object. Sartre holds that individuals possess freedom and consciousness; thus, they cannot be objects, and to believe otherwise is to live in denial, which leads to inner conflict and objectification (Rana, 2024; Sartre, 1956; Siregar et al., 2025).

Sartre strongly opposes a life of self-denial, arguing that it reveals an inauthentic state of a person's life. However, to avoid such, individuals must live honestly and free from self-deception; thus, one must have the determination to acknowledge one's total freedom and act in correspondence with the ideals one has constructed, even if it confronts social expectations. Sartre called this living in authenticity. Authenticity is a way of living that involves accepting responsibility for one's choices and deeds and for one's freedom. Individuals are naturally free, and with that freedom comes responsibility for that freedom and for made-up choices, rather than leaving it. Living authentically means dismissing predetermined, socially imposed roles and engaging in the ongoing process of self-reflection and personal formation.

Authenticity also brings ethical conflict, estrangement, and anxiety. These tensions are part of the ongoing confrontation with freedom and self-formation. Sartre argues that once individuals commit to living authentically, they must also recognise others' freedom because others share similar conditions and responsibilities. Therefore, living authentically also means not denying others their freedom. (Lubao et al., 2024; Rana, 2024; Sartre, 1948; Siregar et al., 2025).

Previous studies have examined Sartre's existentialism and Orwell's *Animal Farm* in literary contexts. Previous research regarding *Animal Farm* shows that the novel is widely studied as a political allegory of power, domination, corruption, and totalitarianism. Yahya Al-Hilo & Gebreen (2021) analysed the political discourse, showing that Orwell uses it to criticise dictatorial language and the use of deception to preserve authority. Arifriarni (2021) analyses the novel's socio-political life through the lens of hegemony and finds that the leaders build power by combining consent and coercion to rule the animals. Studies like Rekha (2024) discuss the power struggle that leads to deprivation and exploitation. Studies that focused on Sartre's existentialism, such as Marcelina & Tuaderu (2022), which examined the film *The Danish Girl*, show that the character lives in bad faith by hiding his true self and conforming to social standards. Sun's (2025) research on *American Psycho* reveals that bad faith, alienation, and identity dissociation can emerge from modern consumer culture, notably among individuals concerned with others' gaze. Siti Ghaisani et al.'s (2025) study on *Neon Genesis Evangelion* unveils the character's bad faith, rooted in a desire to avoid responsibility and social anxiety. Gnanamani et al. (2024) analysis of *Strain* emphasised existential issues such as

isolation, alienation, and self-discovery. A previous study that analysed *Animal Farm* through Sartre's existential philosophy (Yang, 2020) shows that the animals' catastrophic situation results not only from the farm as a whole but also from their choices within it.

The previous studies show that both *Animal Farm* and Sartre's ideas captivated academic attention. Studies of *Animal Farm* have primarily focused on issues of political authority, totalitarianism, and hegemony. Research grounded in Sartrean existentialism largely explored concepts of freedom, authenticity, and bad faith within literary works. The study provides a relevant connection between Orwell's work and Sartre's idea, as Yang's (2020) analysis remains largely centred on the reciprocity between situational restraint and free choice as experienced by the animals collectively. Thus, the gap in depth analysis on an individual remains underexplored. This study aims to examine how bad faith is presented in *Animal Farm* and how it shapes the characters' self-imposed identities within a rigid and oppressive society. This study is guided by two questions: how Boxer represents bad faith and how bad faith shapes his identity. By applying Sartre's existentialism, the study shows how freedom, responsibility, and self-imposition operate within an oppressive narrative environment.

METHODS

This study employs qualitative research and textual analysis to explore and interpret data arising from Sartre's existentialism. The researcher used qualitative research because the purpose of the study is to analyse a character and provide an interpretation of the subject that goes beyond variables and statistical procedures. According to John W.

Creswell (2009), qualitative research is a means of investigating and interpreting the meanings that individuals or groups assign to social or human problems. By this, the study, grounded in the novel, projects the existential matter, explained through qualitative methods, which is relevant to use. The research is based on Jean-Paul Sartre's theory of existentialism, established notably in three concepts: being-for-itself (*être-pour-soi*), bad faith, and authenticity. The researcher used the theory as a theoretical foundation for classifying and analysing data. George Orwell's *Animal Farm* is the study's primary data source, containing texts involving the characters' presence. Additionally, the secondary sources in this study are articles, books, and academic journals that review Sartre's existentialist theory and related readings.

The data collection method used is close reading, which involves carefully reading texts and gathering specific textual details to understand how they construct meaning and achieve their textual effects (Ohrvik, 2024). The researcher read the novel to identify narrative content related to Sartre's concepts. The researcher documented the data for analysis using Miles and Huberman's qualitative model (2014). The analysis consists of data condensation, data display, and conclusion verification. In the data condensation phase, the researcher selected and grouped passages related to Boxer's actions, speech, and narrative portrayal in accordance with Sartre's concepts. The grouped data were arranged in an organized display to compare textual evidence and trace the character's development. Finally, the displayed data were interpreted to draw and verify conclusions within Sartre's existentialist framework.

RESULTS AND DISCUSSION

Boxer's Bad Faith and Temporary Authenticity

Sartre's perspective means bad faith, as it does not necessarily emerge with certain obedience to authority, but may appear through the abandonment of one's possibilities. The passage "Boxer could not get beyond the letter D." (Orwell, 1945, p. 26) appears as an early limitation of the character's perception. Although he briefly struggled to learn to pass the letter, he knows that by trying as hard as he could, he learned the letter four letters after D. He had managed to forget the four letters before. Eventually, the passage "Finally, he decided to be content with the first four letters..." (Orwell, 1945, p. 26) marks the end of his educational struggle. This moment in the narrative reads as a self-limitation. It is interpreted as bad faith because Boxer settles for a diminished understanding rather than continuing his education and pursuing his fuller self-development. He may show difficulty in understanding materials in his learning. However, it does not mean he fails to learn more letters. His acceptance of the limitation was perceived as sufficient effort. This becomes his vivid first step in a wider pattern of self-confinement, in which he begins to live as though his available horizon were fixed, even though the text shows his potential for further growth.

The similar pattern follows through the narrative later and intensifies when Boxer constructs his maxims, "I will work harder!" (Orwell, 1945, p. 23) and "Napoleon is always right" (Orwell, 1945, p. 44). It shows that his signification begins to interpret his existence through work and obedience to authority alone, without independently judging the situations he faces, choosing absolute

obedience over personal responsibility. This construction of identity is also visible in the way Boxer treats intellectual growth as something deferred indefinitely. The novel records his hope, after retirement from long, labourious works, his passages, "he looked forward to the peaceful days...It would be the first time that he had had leisure to study and improve his mind." (Orwell, 1945, p. 90) shows his intention to improve his perception and also "...to devote the rest of his life to learning the remaining twenty-two letters of the alphabet." (Orwell, 1945, p. 90) present his dedication towards self-development. However, his aspiration was never achieved. This is noted as a future possibility rather than a lived practice.

Boxer's habit of responding to difficult situations with more labour is consistently found in the narrative. "I will work harder!" appears repeatedly (Orwell, 1945, pp. 23, 44, 48, 57, 88). The repeated quotes show Boxer does not ask why things go wrong, who benefits, or whether the system itself is responsible for the overall outcome. Instead, he turns every setback and self-imposed hardship into another reason to work more. The notable founding of the Boxer does not function as a means toward his actually chosen goal; it becomes his identity. He becomes an individual whose labour is the only primary duty of self-definition. His mind deepens progressively until his being is treated as an overworked tool,

Boxer's self-imposed identity is also evident in how he works at night, refuses to rest, and hides his pain so it does not hinder his activity (Orwell, 1945, pp. 53, 83). His action is marked by devotion to labour at the expense of his self-preservation. The same tendency was also found after injury and exhaustion in the Battle of the Windmill, when he "...only one real ambition left to see

the windmill well underway" (Orwell, 1945, p. 83). This means the regime has successfully reconfigured Boxer's own notion of self-worth into values that prioritise continued usefulness over individual freedom.

Boxer's labour activity in the narrative is utilised by the regime for exploitation, as shown when Boxer's work ethic inspires other animals. Squealer's speeches about "Joy of service" and "dignity of labour" (Orwell, 1945, p. 57) exploit Boxer's example to normalize sacrifice. The findings show that Boxer becomes an exemplar for the animals in the farm because his labour seems to confirm the regime's moral claims. This also means that his voluntary exploitation supports the political order that benefits from it. The outcome is that Boxer's obedience is it becomes structurally useful to power. Indirectly, Boxer helps stabilize the oppressive system that subjugates him, which makes him the victim and inadvertent sustainer of the regime.

Within Boxer's overall findings of Bad faith, there are occasional moments when his ethical consciousness becomes visible before being overtaken. In the passage "I have no wish to take life, not even human life" (Orwell, 1945, p. 23), it shows that Boxer is not conscientiously apathetic. Boxer can register the sincerity of violence and certain feelings. Boxer's reaction shows awareness of others, even his enemy. He is not mechanically obedient in every situation. However, this awareness is not sustained. His chance to perceive truth remains possible. However, it is too fragile to resist the system he lives within.

Moreover, in the narrative of the Battle of the Windmill, Boxer shows his recognition of contradiction. The passage "What victory?" after Squealer explaining the destruction of the windmill as a victory, which he discloses "...we have won back what we had before," (Orwell, 1945, p. 79). His dialogue reveals that

Boxer is not blind to the regime's inconsistencies. Nevertheless, Boxer quickly returns to his obedience after Napoleon's authority is invoked. The same logical line of his also appears when he is apprehensive about Snowball's hearsay, but accepts the information with the passage "If Comrade Napoleon says it, it must be right." (Orwell, 1945, p. 63). The pattern vividly present in Boxer enables him to understand the contradiction, but does not sustain an oppositional position sufficiently to convert his own awareness into action.

The final chapter of Boxer's life in the novel shows the tragic end of his way of life. The narrative describes Boxer being taken away in a van titled "Alfred Simmonds, Horse Slaughterer and Glue Boiler..." and trying to escape by kicking his way out. However, his poor condition undermined his efforts. It ended with the passage "Boxer was never seen again" (Orwell, 1945, p. 92) demonstrates years of labour that reached a biological limit. Boxer's self-imposed identity narrates that his dedication has been exploited. He lives as though labour is his essence, and the regime repays it as a disposable object. After Boxer is removed, Squealer announces that he has died in the hospital while reconstructing his final words as praise for Napoleon and the regime (Orwell, 1945, pp. 92–93).

Totalitarian Power and Bad Faith

The narrative findings showed that the maintenance of totalitarian authority in the novel was closely associated with the manipulation of language and collective understanding. Data repeatedly show the regime's control of meaning through simplified slogans and manipulative speech. The passage "FOUR LEGS GOOD, TWO LEGS BAD" (Orwell, 1945, p. 27) shows the indoctrination that reduces complex political

realities into a principle that discourages critical thought. Similarly, in the passage uttered by Squealer, "...Many of us actually dislike milk and apples." (Orwell, 1945, p. 28) and "Milk and apples...contain substances absolutely necessary to the well-being of a pig." (Orwell, 1945, p. 28) show a manipulative defence of the pigs for privileges. The passage "Do you know what would happen if we pigs failed in our duty? Jones would come back!" (Orwell, 1945, p. 28) shows the utilisation of fear of the Farm's owner's return to silence objections. These simplified slogans and manipulative speech lead the animals in the narrative to surrender their critical judgment without question. The speech's impact on the farm becomes a mechanism of obedience. Boxer's dependence on his own maxims shows that linguistic conditioning later becomes internalised.

The findings show that the regime controls education. Napoleon takes the puppies away from their mothers, isolates them in the loft, and declares that "...the education of the young was more important than anything that could be done for those who were already grown up." (Orwell, 1945, p. 27) The interpretation as control of education recurring because the puppies are denied the chance to learn and develop independent judgment. Moreover, the puppies' education is monopolised to shape their beliefs in line with Napoleon's interests. This reveals that the regime does not wait for the younger generation to grow until adults become resistant. It intervenes in early stages, shaping the conditions under which thought itself develops. The vast oppressive condition shows that it produces subjects who are more likely to accept authority before they can question it. The environment itself reveals Boxer's lasting bad faith. Boxer lives in a

situation where critical independence is weakened.

The novel records repeated instances in which freedom of speech is silenced by fear. When the pigs protest the abolition of the meetings, they are quickly silenced by the dogs (Orwell, 1945, p. 50). Another moment is when Snowball is expelled, and the animals are frightened into passivity (Orwell, 1945, pp. 41–42). Later, the enactment of public confessions and executions became routine (Orwell, 1945, pp. 64–65). The pattern shows that bad faith is not restricted to Boxer only. The system makes opposition dangerous and obedience safe. The regime shapes the animal's mentality through fear. The environment pushes Boxer toward compliance.

The violence in the novel that is found as part of the regime's political practice. When the dogs attack Snowball (Orwell, 1945, pp. 41–42) and later extract confessions from the pigs, the animals witness the regime's violent practice (Orwell, 1945, p. 65). The violence perpetrated by the regime creates an environment in which freedom of speech becomes dangerous, and silence becomes safer. The fear implanted in the animals affects them emotionally and cognitively. Fear makes it harder for individuals to face their facticity. In these scenes, the animals hesitate to question the regime because the outcomes become life-threatening.

Representation of Bad Faith under Totalitarian Rule

The novel's content and the data indicate that Boxer represents bad faith not merely because he obeys authority, but because obedience becomes the form through which he organises his own existence. From the existentialist perspective, bad faith is a form of self-deception in which

consciousness flees authentic being and tries to conceal the rupture within existence (Sartre, 1956). Boxer's labour, loyalty, and reliance on slogans consequently do more than display political conformity. It reveals a consciousness that converts existential anxiety into routine and continuously into an alternative for self-definition. The farm's ideological order does not abolish freedom, but rather offers a prefabricated meaning that makes voluntary suspension seem responsible and virtuous. Boxer shows how bad faith can become socially respectable when the subject mistakes repetition for identity. Yang (2020) analyses *Animal Farm* through the relation between situation and free choice, which clarifies Boxer's case: choice does not disappear, but it can be repeatedly redirected toward individual delimitation rather than personal development. Studies by Lubao et al. (2024) and Rana (2024) strengthen the arguments on authenticity by demonstrating that its failure can stem from a desire for certainty and a stable identity that conceals consciousness from responsibility. Boxer's bad faith presents an existential paradox: although he is forced into a role, he repeatedly chooses to inhabit that role as though it were his truth.

Another implication concerns temporality. Boxer refuses freedom in the present; he also repeatedly postpones identity to a future that becomes less a prospect of becoming and more an alibi for compliance. Sartre's account of being-for-itself (*être-pour-soi*) asserts that consciousness is never a static object, arguing that it "is always beyond that which it is by the very fact that it is it for-itself and that it has to be it" (Sartre, 1956). Boxer turns that futurity into a defence against present individual observation. The future functions as the place where improvement may later be secured, while the present is

considered as the place where obedience must be undergone. The temporary distortion shows totalitarian power unnecessarily eradicating transcendence directly; instead, it teaches the subject to suspend it indefinitely. The future in Boxer's case becomes an excuse for the present, and bad faith is maintained through the habit of promising identity a freedom that never actualised. The motif broadens the discussion of existential responsibility in Siregar et al. (2025) by showing responsibility cannot be postponed without consequence. Postponed identity gradually becomes a structure of personal understanding, until compliance is perceived as preparation rather than surrender. The novel suggests that oppression becomes compelling when it colonises possibility and convinces the subject that authenticity can be postponed.

The temporary moments of Boxer's hesitation or recognition of contradiction are significantly crucial, for they prevent bad faith from becoming total. Sartre's notion of consciousness explains that it does not allow the self to be fully absorbed into any fixed identity, since "the original structure of "not being what one is" renders impossible in advance all movement toward being in itself" (Sartre, 1956). Consciousness can evade freedom, but cannot fully erase the fact that it experienced freedom. Boxer's ephemeral morality thus means less as resistance than as evidence that awareness survives within self-deception. Boxer is not consciousnessless. The narrative presents him with a consciousness that still expresses contradiction, yet is unable to sustain recognition long enough for it to manifest in decisive action. The discussion incorporates Marcelina & Tuaderu (2022), which treat self-deception as a response to social pressure or responsibility avoidance. Boxer's case reveals

that political discipline can keep conscious awareness viable while remain practically passive. Bad faith does not fully eliminate moral awareness; instead, it diverts into harmless hesitation. The existential implication is severe: the individual recognises impropriety but does not refuse it.

Identity through Bad Faith

The findings indicate Boxer's identity is not presented as a fixed essence imposed totally from the regime. It is gradually constructed through repeated acts and processes of consent. Identity is continually made through choice because individuals' freedom comes before essence and enables self-definition (Sartre, 1956). Beneath the facticity of farm life and political oppression, Boxer repeatedly obliges to labour as his measure of life's worth. The choice is existential as he begins to interpret his identity through usefulness, despite it exhausting him through work and obedience. The maxims "I will work harder!" and "Napoleon is always right" consequently operate as personal narratives by which Boxer can avoid the accountability of introspection. The issue found is that Boxer makes certain choices in a difficult situation, and the choices made settle him into a habit of defining his own identity. Repetition preserves identity as his submission to return to labour defines the role, and each confirmation makes further thinking implausible.

Boxer's identity transforms under the gaze of authority. Sartre's existential ideas explain that the self can become aware of itself as an object through the gaze of another. (Sartre, 1956). In Boxer's case, objectification is internalised as a way of seeing himself. Boxer begins to determine his own worth through values the regime imposed on labour, loyalty, and discipline. Boxer inhabits an evaluative

outlook supplied by the regime's authority and ideology. The outcome presents a subject who sees significance as established through usefulness to others. Studies like Arifriarni (2021) and Yahya Al-Hilo & Gebreen (2021) explain the structure of power in the narrative, while this study extends that work by showing how such structures develop into the lived reality of identity recognition. In Sartrean terms, the self begins to favour the fixity of objecthood over the openness of being a project, and the internalised gaze limits the possibility of transcendence. (Sartre, 1956).

The final stage of Boxer's identity construction shows his voluntary exploitation is the culmination of a self-imposed role. His refusal to rest, concealment of pain, and prioritisation of labour over himself uncover that the regime's values have been integrated thoroughly. The body signifies an individual's factual existence, his presence in the world. It sets physical boundaries on what the consciousness can achieve in or through the world (Sartre, 1956). Boxer converts his facticity into fixed certainty by accepting fatigue as evidence of worth. The body becomes the site where bad faith is embedded. Boxer's disposability is existentially significant as it is the culmination of arduous work in which personal neglect is perceived as virtue.

Totalitarian Oppression and Violence

The collected data shows that oppression and violence create the conditions that reinforce Boxer's bad faith. The repression of protest, the authoritarian environment, and the confession routine frighten the animals and reorganise their critical thinking and action. Facticity structures the way which freedom is lived (Sartre, 1956). In totalitarian conditions, the

available possibilities are minimised until compliance emerges as the only apparent response. Boxer consciousness is therefore exercised to interpret fear as a reason to delay reasoning that leads to consent. The significant finding is that violence functions as both an instrument of rule and a tool of identity construction. Yang (2020) and Rekha (2024) show that oppression works effectively when it is integrated as rational practice. The subject submits to command and begins to act in accordance with the oppressor's expectations. The regime's oppression is existentially substantial as it suppresses speech and reshapes the individual's freedom of choice.

The internalisation clarifies why bad faith becomes socially stagnant. When fear is custom, silence begins to appear safer than recognising, which leads individuals to convert danger into justification. The animals' fear of punishment becomes a form of internal control that makes oppression adjust from within. In Sartre's notion, oppressive conditions expose the difficulty of choosing responsibly (Sartre, 1956). Boxer's living conditions demonstrate that when the environment is flawed by terror, responsibility is altered into isolation in the individual consciousness, where it is easier to evade. This shows that the narrative's terror is not only thematic, but also conceptual as it reshapes what individuals allow to know, speak, and what they consider themselves.

Boxer's Final Bad Faith

The narrative's findings reveal the outcome of Boxer's final pages. His removal from the farm signifies the regime's role in shaping the identity that had already conditioned him as an instrument. The reconstruction of his death shows that oppression remains after physical collapse

through narrative construction. The regime rewrites Boxer rather than discarding him. This matter demonstrates that bad faith can have a postmortem form when the subject's identity is confiscated. From Sartre's viewpoint, Boxer's case shows the individual that becomes identified with the past, while the meaning of existence is later constructed through the interests of others (Sartre, 1956). The tragedy of Boxer is not only that he is sold, but also that his identity is reconstructed within the oppressive structure's ideological framework. The findings show that when the subject is reduced to utility, the meaning of its disappearance is simplified.

The final chapter further elaborates the relation between labor and meaning by showing that labor, first configured through bad faith as essential to identity, can later be appropriated by the regime against the individual. Boxer's identity becomes narratable by the regime because he accepted maxims in which worth is measured by service. The narrative presents an existential framework: the subject is first reduced into function, then removed, and ultimately represented according to the past role. The silence surrounding Boxer is inseparable from his labour because of the regime's ideological rewriting. The completion portrays the subject's ultimate vulnerability as lying in the fact that once identity has been colonised, even death may be narrated by the regime that oppressed it.

CONCLUSION

The study shows that Boxer represents bad faith as a continuous renunciation of freedom rather than a single act of obedience. His self-limitation in learning, the reciprocal acceptance of maxims, and the constant replacement of thought with labour reveal a

consciousness that repeatedly evades responsibility by indulging in an imposed identity as a source of security. Therefore, Boxer's bad faith is not passive; rather, it is an existential choice maintained through self-imposition, as even brief moments of awareness show that freedom is never fully extinguished.

Boxer's character is constructed through continuous existential choices that transform labour, obedience, and ideological submission into his identity. The regime provides the conditions, yet Boxer himself adopts them and deliberately becomes a fixed object rather than a conscious individual. This study contributes by analysing bad faith in *Animal Farm* as a process of identity construction under totalitarian conditions, thereby expanding the field of existential analysis beyond freedom and authenticity and refining interpretations of Orwell's political discourse.

The results suggest that oppression endures when individuals volunteer to normalise their own subordination through self-imposition and conformity. Future research may examine other characters or Orwell's books through an existential lens, compare Boxer with figures in other dystopian stories, or research existential concepts to resist bad faith. Ultimately, this study simplifies how individual freedom, responsibility, and identity deteriorate from within, which perceives Boxer's tragedy as substantial beyond its narrative.

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