

Death to the welfare state – SCRIPT

(This version of the script is not exactly the very final one that can be seen in the documentation, it's from a short time before the premiere. Most of the texts and instructions are however the same)

Part 1: Birth of the welfare state | 1928 - 1975

Storyteller

Once upon a time there was a small farmhouse just on the edge of one of the big villages in the countryside. On one side of the farm lies fertile arable land, where the animals could grow enough food for everyone. On the other side of the farm there were rich natural resources, protected by large forests and mountains, which the animals could exploit to build up their wealth. The animals on the farm were industrious and resourceful. The horses built their own carriages, which became the safest and most innovative of all carriages, and the birds started a business of small flying machines so that all the animals could see the farm from the air. And even though the winters were terrible and the working conditions unfair, the animals still liked their farm.

This story is set at a time when big changes are taking place on the farm. Out in the big world, different villages were fighting with each other, but the animals on this farm don't like fighting and think it's better for others to resolve their conflicts themselves, on their own. "We don't want to fight with you", the animals said, "but you can buy what we have in the forest and the mountain if you need it". And so the farm becomes

The animals have had enough. They want to create the very best farm of all in the whole wide world, and now that they have established equal and universal voting rights - not just for stallions, boars and roosters, but also for bitches, mares, sows and chickens - but for everyone, they begin the arduous task of organising life on their lovely little farm. Some think it's fine the way it is, others think there should be more sharing of labour and resources. The animals begin to create a "model for a small farm".

Movement duo - Lidia and Camille

The storyteller enters during the movement duo

The dog

The welfare state.

What does it mean? I mean the word. What does the word welfare state mean?

Or the very idea of the word welfare state?

In fact?

What does it mean? The word? The content of the word?

Actually.

It is used in both a broad and narrow sense at the same time.

Actually.

It's about how we animals organise ourselves here on the farm. I know that. But also about the rights and obligations that we animals have created for ourselves.

I know all that. We know.

But what does it mean?

What does it mean? I mean the word. What does the word welfare state mean?

The content of the word. In here. What does it mean? What does it mean - in here? When we think about the word?

What associations do we make? Is it something we think is worth preserving?

Solidarity.

Is it good?

Solidarity.

With the weak animals.

Solidarity with animals at high risk of social problems. Dogs. Horses. Birds. They are given special support by the welfare state. Is this a good thing?

The weak. Should they be helped or not? Should they get help or is it up to them to manage as best they can.

Do we think that the welfare state, the way we organise this farm, is good or bad?

That's what I'm asking. Meaning.

The welfare state redistributes resources between different stages of life and from rich to poor.

Is it good? Is it a good or bad idea? Can we use the money in better ways than that?

When some animals, such as pigs, talk about the crisis, the crisis of the welfare state, the crisis of the economy and the fact that we can't afford it, other animals, such as dogs, talk about the situation more generally:

Like poverty.

Like exclusion.

Such as difficulties in entering the labour market.

The financial crisis of the public welfare sector.

The farm's financial crisis.

"A model for small farms" is the dogs' slogan. It was coined by one of the older dogs.

"A model for small farms"

A home based on us animals, on our need for security and justice.

The 20th century will be the century of dogs.

Now that we have introduced universal and equal suffrage, a right to vote that includes all animals, we dogs wonder: "what will happen now?"

"What will happen now?"

So we ask dogs.

"What do we want with this farm?"

So we ask dogs.

And we dogs have come to the conclusion that the most important issue for the farm to address is the class issue.

The difference between different animals. Between pigs and dogs. Between pigs and chickens. Between pigs and horses.

Class issues. That's what we need to address. And poverty. And the housing crisis.

We need to build an economic and equal society.
We live in cramped, dirty conditions. And we need to change that.

Beats

We dogs want regulated working hours.
We dogs want a regulated labour market.
We dogs want a holiday
We dogs want voting rights for bitches, hens, sows and mares.
We dogs want the right to demonstrate.
We dogs want freedom of expression.
We dogs want labour legislation.
We dogs want solidarity.
We dogs want a national pension.
We dogs want ATP (supplementary public pension).
We dogs want distributive policies.
We dogs want
We dogs want a nine-year primary school for all animals.
We dogs want
We dogs want a puppy bite day.
We dogs want school food.
We dogs want day care centres.
We dogs want a maximum rate.
We dogs want to
We dogs want a pension.
We dogs want security.
We dogs want security for all animals.
We dogs want to
We dogs want to
We dogs want to
We dogs want to
We dogs want to
We dogs want to
We dogs want to
Etc.

The beat stops

EAM 1

Free education in public schools.
Statutory eight-hour normal working day.
At least 36 hours of uninterrupted free time per week.
Ban on the use of animals under 15 years old in industry.
Community control over all farms, which remain in private ownership.

40-hour working week.
Holidays with full pay for all animals.
Special protection measures for animals involved in hazardous work.
Social insurance that provides security for all animals.
Health insurance
Professional indemnity insurance.
maternity insurance,
Unemployment insurance.
Old-age
Invalidity pension.
Family retirement.
Support for families with young puppies.
Counselling for all animals.
Sex education for all animals.
The workload of all females must be reduced by rationalising homework.

Music: NN Beat 1 #2 Mix8 B Vig Vox
Soundscape

1
All means of production should be taken over by the farm.

3
The pillars.

2
The haystacks.

3
The machines.

1
The doghouses.

2
Earth.

1
Tractors.

3
The haymakers.

2

The wheelbarrows.

3

Vigorous measures to reacquire forests and arable land for the state

1

Strong measures for dogs and birds against pig domination.

2

Farmers' board to expand agricultural domains. To support efforts to improve agriculture among livestock, in particular cooperatives, and those who lease their own land, while guaranteeing rational agriculture and safeguarding the autonomy and rights of tenants.

1

A steady course with animal trust

2

Give talented animals a chance even if they are poor.

1

Only a firm political will can distribute the growing wealth fairly.

The old dog's speech

The old dog

I am a dog. As you can all see. Even though I come from a better background than your other dogs, I am still a dog just like you. I am a different dog from the other dogs, the pigs who come from different backgrounds and different money than you other dogs.

I am.

I am a dog who believes in the collective and in the collective and in what we can achieve if we choose to be part of a pack. The pack. I believe on this farm in what we can do together. What we can give each other.

I am a democratic dog and I am proud and happy to be so.

I am it here and here and here and here and in my whole body.

Here and here and here.

And here and here and here.

And here and here and here. and here and here and here and here and here and here.

And I became so when I saw the terrible poverty of the horses, some of which were extremely rich, when I travelled around and saw an even more degrading poverty, in a way, among the pigs, when I came face to face with the unfreedom and oppression and persecution of the hens when I was very young.

I became so when I realised that it was we dogs who broke the ground for democracy here on the farm, when I realised that it was we dogs who lifted the country out of poverty and unemployment, the crisis policy that we had to pursue when the animals on the farm and when

I myself had to face the campaigns of the privileged pigs when ordinary dogs want to secure their old age, because that is what you were doing then.

I became so during many years of working with other dogs, learning about animal welfare and empowerment with close friends like the raven and the horse and the owl who risked their lives in the fight for animal welfare.

But more importantly, my conviction is reinforced when I look out over the landscape and see the other farms, when I see the wars and the arms race and the mass unemployment and the gaps between people.

I am confirmed in my conviction when, in our own farm, I see injustice increasing and speculation and cheating spreading.

When I see how the pig policy in country after country drives the animals into futility and destroys security but still does not solve the problems, and when I look into the future the pigs apparently have to offer where the horses will become poorer and the rich richer, where social security will become more fragile and where solidarity will become weaker and selfishness stronger, where the strong can help themselves and the weak can take the spoon in their hands.

I am a dog and I am this, and in here and in here and in here and in here.

I am proud of what this democratic socialism has accomplished in our country, I am happy because I know that we have important tasks ahead of us so that the pigs don't get hurt.

I am, in a way, with an amused smile because I know that the history of this farm is full of valuable reforms which you have portrayed as wickedness but then you fight for the honour of the reforms once the animals have experienced what it means.

I am a dog, and we dogs have been involved in implementing the right to vote. And it was us who talked about the people's home. And it was us dogs who built social security and we are the ones who protect solidarity and care between animals.

Song: Lise

Soundscape

Part 2. Everyone is equal... | 1975 - 1986

Storyteller

Suddenly the farm is the most egalitarian of all. This was not the case before the "small farm model" started to develop. The animals thought that if everyone is equal, welfare was built on the principle of "everyone should be included". That is, no matter what type of animal you were and where you lived on the farm. All animals paid tax without much difficulty, even the pigs - although they probably thought they could pay a little less tax. All animals knew that they would benefit from good healthcare, good schools for their piglets, foals, chickens and puppies. It was a historic moment. There had never been another example in history of a farm with such small economic gaps between pigs and dogs and horses and chickens and roosters and cats. The small farm, and the process of developing a "small farm model" was simply unique in the whole wide world.

The young dog's speech -> Movement solo starts during the monologue

The young dog

The day is here.

The day is here.

The day is here.

The day has come when we live in a new world.

A world where economic oppression has been brought to its knees?
and where the fields of the farm are finally trampled by us righteous.

All animals are equal: Dogs. Horses. Chickens. Roosters and cats.

Everyone is equal.

All.

All animals are equal and, as of today, free.

Freedom.

Freedom and equality.

Listen to those words.

Put the words in your mouth.

Freedom and equality.

The days of imprisonment are over.

The time when we are forced to sit chained to a zip line and bark at cars passing by on the main road.

The days of the leash are over.

The time of the leash is over and will not bother us anymore.

The time of the leash is over and no more harnesses will hurt us and no more whips will whip our backs.

And all the riches of the whole world - hay and straw and wheat and barley and malt and and clover and beans and potatoes and beetroot and sugar beet and sugar peas and dog bones and everything - are all ours from now on.

Everything. Everything is ours. All wealth is ours.

We live on the best farm in the world.

And as of today, we are free.

We live on the most equal farm in the world.

And as of today, we are free.

Freedom.

Freedom and equality.

Listen to those words.

Put your money where your mouth is.

Freedom and equality.

Let's bring together those who fought for this.

All the cows and horses, chickens and geese, and cats and owls and birds and

And then all you dogs.

Let us together, in the gravity of the moment and the weight of history, observe a minute's silence in honour of this day.

Freedom Day.

Equality Day.

A minute of silence.

One.

Let's listen to the silence together.

Then we will continue to spread the message of Freedom Day, which starts today.

Movement solo in progress and left alone on stage (in silence)

The old dog's speech

The old dog

We dogs promised we would invest in economic progress to create a "small farm model". We would do it with joint commitments and we would face the discontent of all the unsatisfied.

The pigs.

The pigs claimed that we dogs had missed our chance. The pigs claimed that through the prosperity and harvests of this farm, we would pull the rug out from under our politics.

Our "small farm model" may have been something for poor animals on other farms, but not for a farm with such high standards as ours.

We now know that it was us dogs who got it right.

All the animals on the farm have work. All of them. All the chickens and roosters and pigs and all the dogs. All the dogs are better off and all have work.

But this has not made any animal more conservative or selfish or egotistical. Instead, it has led to increased demands in areas that can only be addressed through collective action and solidarity between all animals.

All animals are equal.

All animals are equal. This has been our slogan since the day we started introducing the 'small farm model'. Everyone is equal and everyone should be included.

That's how it is and how it should be. In a way that every animal can understand.

We know that there are demands from the poorest animals for basic needs not only for a few animals but for all. Good stalls, pens and chicken houses. Labour for all animals. Care when an animal gets sick. Care for the old sows and mares and stallions and boars and all dogs.

And this is what we want to fight for. This is the work that we dogs have set out to do ever since the day we coined the term "model for a small farm".

There were many other farms talking about the dissatisfaction of rising expectations. But talking about it becomes interesting only when you examine what causes it, what you can do about it and what view of how a farm should be organised to put these insights into action.

Here, we dogs have taken the lead.

We have gathered all animals "model for a small farm" where welfare is at the centre, where everyone is included and where all animals are equal. And we will carry this success into the future.

We are now faced with the task of safeguarding the success of the farm with such strength that it can offer support to individual animals, but also with a softness that emphasises its intention to serve individual animals.

We are now at a point where society is based on our thoughts and ideas.

Our ideas. Our thoughts. We, dogs.

Us dogs.

Us dogs. We, dogs.

We dogs must now formulate a longer-term vision. We must revise our ideas and create new ones.

We will rely on a lively and ideological discussion across the dog community. Let's think of a new "model for a small farm". And let's do it together.

The animals on the farm

The horse

I voted for the dogs because I want order in the Swedish economy. And now we live in the most equal society in the world. But these taxes that we.

The Rooster

The Lion

I voted for the dogs because I want order in the farm economy. And now we live in the most equal society in the world. But these taxes that we.

The Rooster

I am on the dole, but now I have an internship on the farm. Previously I was allowed to be out in the forest and plant trees and that was outdoors anyway, and there you could run around and bark at birds and chase rabbits and then they say the taxes are far too high and I voted for the dogs but now I'm thinking about the pigs instead. Vote for the pigs because the interest rates and the dog food have become much higher and I didn't want to go to the fields because that's what the horses should do and the cows but it's not possible because I don't have the taxes and so my puppies have to choose their own school where they want to go and work with media and television later. And phones like that, the social heritage, now we've got it better and the dogs haven't done anything so I think of the pigs instead. And taxes and taxes. Because the pigs are still better with lower taxes.

Part 3. Death to the dog | 1986-1991

Storyteller

The small farm had managed to avoid trouble with other villages and at the same time become a farm that said what it thought about how other farms out in the big wide world behaved. They were called Satan's murderers and everybody was equal and everybody had a say and the animals were quite happy in seclusion. But it wasn't all peace and happiness though. There had begun to be great hatred for the old dog. The hatred was widespread: the horses, the chickens and the geese. Everyone disliked the dogs' way of running the farm, "a model for a small farm", and it was the old dog that they disliked the most.

The pig

The dog is our enemy.

I repeat: it is the duty for us pigs to consider the dog an enemy.

I repeat: it is the duty for us pigs to regard the dog as the enemy. And especially the old dog.

The old dog is our enemy.

The old dog is actually a pig. The old dog was born to a pig, grew up as a pig but then became a dog. How can we trust them?

Because this is how it is:

All animals that yelp and bark are enemies.

Any animal that wags its tail and lifts its leg to pee against lampposts is an enemy.

Any animal that says woof woof and woof woof is an enemy.

All animals that are not pigs are enemies of the pigs.

All animals that don't think like pigs are enemies of the pigs.

All animals that are dogs are enemies of the pigs.

We animals have the right to live in houses and sleep in beds, wear clothes, drink alcohol and smoke cigarettes. That's what we pigs think.

We animals must be allowed to deal with money and do business. That's what we pigs think.

We animals don't want to pay taxes to other dogs. We want to keep our own money. That's what we pigs think.

Everything the dogs do is evil. Pure and simple evil. Give away money to tired animals, to weak animals, to animals that don't want to work or can't work. We pigs have worked hard for our money.

No animal should oppress other animals. That's what it says. That's how it has sounded in the "small farm model". That's how it sounds when the old dog makes his speeches.

But the dogs oppress other animals. The dogs oppress us pigs. The dogs force us to sleep in pens, even though we pigs want to sleep in beds, even though there are beds on the farm, even though they are empty, even though the dogs themselves sleep in the beds. The dogs force us to pay taxes, despite the fact that we pigs want to keep the money for ourselves, despite the fact that there is no need for more health, education and care on the farm, despite the fact that everyone can pay for it themselves, despite the fact that the dogs themselves do not want to pay taxes either.

All animals are equal. That's what they say.

All animals are equal. And all seven should be included.

Therefore, we pigs must keep our money, sleep in beds, wear clothes and smoke cigarettes.

But we can't.

Therefore, the old dog must be removed.

That was the only thing I had to say.

Music starts... ambient with some beats...

1

The old dog is both insane and addicted to drugs.

2

The old dog is an enigma and dual nature.

3

Anyone who has seen The Caine Mutiny can see how the old dog is evolving into a small farm's Captain Queeg.

2

An old dog that chooses aggression, lies and half-truths as weapons in the political battle poisons the atmosphere for all of us. The poison of lies spreading in society comes from the top, from the very top, from the leadership of the farm.

3

The old dog is a mentally defective person about to turn the small farm into a communist dictatorship.

1

The old dog is a traitor.

Video: The old dog gets killed

Collective movement (all in a 'system choreography')

Reactions - Lines are performed live and pre-recorded in English, Polish, French, Danish and Vietnamese.

My sorrow in the face of this senseless act of violence is profound. The old dog was one of the world's most respected leaders, a dog who made compassion the hallmark of animal policy.

I pray that mankind will renounce all acts of hate.

The old dog's contribution to international peace and cooperation will be a lasting legacy, especially at the United farmhouses.

The old dog was a politician dedicated to the progressive causes of his time. The tragic death is painful for us. This animal farm has lost a friend.

The old dog was, as a leader, fully committed to peace and particularly to a dialogue between the industrialised farms and the developing farm houses.

The old dog's death has created a gap that will take very, very long to close again.

Europe and the world have lost a fighter for liberty and democracy. We will all miss this great defender of peace.

The old dog 'name and work represented a great brilliance in the world.

The old dog was 'a world-known fighter for peace whose death is sad news.

The old dog was a friend of our animal farm whose abhorrence of the odious practices of colonialism and racial discrimination has, beyond any doubt, identified him with the noble objectives of our farm.

The old dog's devotion and sacrifice to serve the peace and harmony among animal farms.

The old dog was a faithful friend of the animals in our farm.

The old dog was a brilliant figure, sensitive to justice abroad as well as in his own country.

The old dog was a tireless fighter for animal rights, peace and democracy

The old dog distinguished himself because of his active labour in favour of the best causes of humanity.

Why did this awful thing happen?

The old dog was a 'renowned international activist who made positive contributions in his lifetime to the cause of maintaining world peace'.

music

Soundscape

Part 4: Death to the welfare state | 1991-2014

Storyteller

At the height of the crisis, a young pig realised that the best thing for the small farm was to abandon the 'small farm model' and the general welfare introduced by the dogs. The young pig argued that it was better to introduce massive tax cuts while reducing the costs of the farm in terms of education, legislation, culture and media. The young pig wrote a book that presented a dystopian view of the future of the farm. In the book, he wrote that the animals on this particular farm were mentally handicapped and indoctrinated to believe that dogs could create and guarantee the welfare of all animals. The pigs liked that. Ten years later, the young pig would become the farm's new leader.

The sleeping animals

Owl

So you are saying that the welfare state passivates all animals?

The young pig

Yes, basically I mean that, yes.

Owl

So you are saying that the welfare state passivates all animals?

The young pig

Yes, basically I mean that, yes.

Owl

So you are saying that the welfare state passivates all animals?

The young pig

Yes, basically I mean that, yes.

Owl

So you are saying that the welfare state passivates all animals?

The young pig

Yes, basically I mean that, yes. Basically, I mean death to the welfare state.

The ideas and decisions of dogs are often at the heart of every path, paddock and garden, school or field. They have guided this farm since its creation.

And their way of running the farm has left a mental mark on every single animal living here. It's impossible to pinpoint, there's nothing concrete and most animals wouldn't accept that they are victims of the dogs' brainwashing.

But that doesn't make it any less true.

We animals are by nature a bit lazy.

But an animal has characteristics that counteract this. Curiosity and entrepreneurship, for example.

But laziness can also be reinforced into pure passivity if it sends signals that someone else is always taking the initiative.

The "small farm model" security systems remove the need to struggle to make a living.

And the media society and the impact of television are reinforcing this process.

Music Lise

Movement solo 2

Soundscape. Nisse song starts

Pre-recorded voiceover

Suddenly one day, lots of animals from other villages and farms come to seek shelter at the small farm. There are heated discussions between those who think that the gates should be closed so that no one can get in and those who think that they should open their animal hearts to those seeking shelter.

Song. NN song

The young pig

I know I said earlier that you animals are mentally handicapped.
I know I said you were being lulled to sleep by the dogs.
I know I said that the dogs' way of running the farm has left a mental mark on every single animal living here. That they are victims of the dog's brainwashing.
I know I was young when I said that, but that doesn't make it any less true.
Lots of animals have come from other villages to seek shelter here on this small farm.
I know there are lots of heated discussions going on between those of you who think we should close the gates so that no one should come in, and those of you who think we should open our animal hearts to the animals seeking shelter. I want to remind you that we are a farm that has been open in the past when animals have been subjected to difficult ordeals.
We now have animals fleeing in large numbers. Show openness, show tolerance, and also show that you remember that we have done this before. We have seen animals come from stress, escape from oppression and then have come into our farm, have learnt to bark, meow, moo, cackle just like us and then get jobs here on the farm and now help build a better and freer farm. We don't need "a model for a small farm" to solve the challenges we face.
It is enough if we animals open our animal hearts.

Music Beats concludes

Part 5. ... but some are more equal than others | 2016-2018

Storyteller

The old 'small farm model' is being challenged: from open hearts to closed borders. New problems are emerging all the time: income inequality is increasing rapidly, borders have been closed and there is a party in parliament that is critical of all animals not born on the farm. The animals' own and the world's image of the small farm has become more polarised. It is now a question of who is an animal, who has the right to what on the farm and whether things were really better in the past, in the days of the old dog.

1

It was better in the past.
The country is being torn apart.

2

Look at the steady rise in living standards.
Look at it.
Looking at international surveys, the small farm is a model that ranks high in all surveys in terms of high employment,
few poor
long-term unemployed
is also at the top of the "democracy class" with low corruption.
strong confidence in society's institutions.
That is not the case.

3

Economic inequality is growing.

While poverty levels are lower than in most other EU countries, income inequality is growing among the fastest among all wealthy farmers. .

2

We are bad at integration. It takes a long time for animals coming here from other farms to find work and integrate into society.

1

Sweden is still one of the most equal countries in the world.

2

There is a growing gap between insiders - those who have jobs and are in the welfare system - and outsiders. The richest have become extremely rich - one per cent own 40 per cent of the total wealth. The poorest who never get a permanent job - and many of them are immigrants - have fallen behind and risk being trapped in this group; after five years, four out of ten of them are still there.

3

Since the early 1990s, the difference in life expectancy between the low and high educated has doubled in the small farm, from two and a half years to five years. Those with high education have pulled ahead while others are lagging behind.

Music Lise

Inequality destroys dreams for the future

Movement duo begins during the monologue below

The Man

And we have inequalities on this farm, between rich and poor. These inequalities are destroying dreams for the future and they risk tearing our farm apart. The inequalities create a growing underclass here, where social mobility is reduced and life chances are lost. The great task for this farm for a foreseeable future is to fight these inequalities. No task is greater. We animals should stick together, your background should not determine your future. The important thing is not where you come from but where you are going.

Yes, I have made a class journey myself. From dog to pig. I was actually born in a doghouse out here on the farm and then I went to school, received training, and for me the class journey actually began in the classroom. I was trained in obedience. I learnt the word and the meaning of "sit". To sit on command and to remain seated until someone told me to get up. And it was the reaction to the suffocating collectivism of the dogs that turned me into a pig. The dog has no innate understanding of the word "sit" and it doesn't sit by itself. But the pig does. The dog needs to practise and develop that skill in small small steps. But that's not the case for pigs. It

takes time for the dog and it requires patience. That's not the case for the pig. The dog's ability to sit is not stable until it has matured, sometimes not until the age of three. This is not the case for the pig.

This is where the class journey began. For me, the summer is a time for reflection. When I reflect, I feel so grateful for the opportunities that our fantastic farm has given me and that I can now give my piglets. My piglets are growing up on one of the most free and liberal farms in the landscape. But for many others on this farm, summer is anything but a time of freedom. Unfreedom. It becomes even more apparent when summer arrives. And I think of the puppies and the kittens travelling over the summer to the farms where their parents grew up, with a lump of anxiety in their stomachs. What if I, as a puppy, am abandoned and sold. What if, as a kitten, I am castrated? And I think of the foals who have fled poverty and now have to spend the summer in an even smaller paddock. And I think of the chickens who have escaped from foxes and other predators and who have just left a school year behind them with even lower self-esteem. And I think of those who lie sleepless every night because the economy doesn't add up. Those who want to give their youngsters an outing or an amusement park but instead have to turn over every penny. And I think of the parents who live with the fear so close that their little puppies will be caught up in drugs and criminal flocks.

For many, this is the brutal reality. So it is for the piglets at school who are as thirsty for knowledge as mine but who still don't get the same chance. And so it is for the adult roosters, the horses who have the same pride and desire for independence as myself, but who are not given the same opportunity. This is the gap. The gap between freedom and unfreedom. Between dreams and real opportunities. The gaps do not take a summer holiday, they are there all the time. Perhaps it is when the summer is at its most beautiful that unfreedom is felt the most. And for class journeys to become more frequent, the gaps must be reduced and equality increased.

But for the dogs, equality means that the results should be the same for everyone, everyone should be the same. Exactly the same. For them, the gaps are about equalisation. It is always easier to hold back talented pupils than to lift the weakest, so yes, they do that. And it's always easier to fight wealth than to fight poverty, so that's what they do. But I have the opposite view of equality. It is not that everyone should achieve exactly the same results that is important, but that everyone has equal opportunities.

Yes, we are all equal, but some are more equal than others.

Today I see a divided society, people feel solidarity with those who are struggling, but also fear what exclusion can do to their own freedom.

The gap between those born in this country and those born elsewhere is growing. Many foreign-born people live in overcrowded conditions. They find themselves in the foxhole of unfreedom and find it difficult to escape. Time and again I hear the dogs talking about class class journeys and how all must be included. All must be included. That's what they say and they are right when they say that something is breaking. The problem is that they have no ideas to do anything about it. A little more taxes and subsidies are needed. It's just the

opposite, the simple jobs need to be increased and we humans believe that all the animals on this farm should contribute instead of living on benefits.

Movement duo circle composition - alone on stage

Storyteller

So life on the farm continues. The welfare of the farm is still the best in the countryside. Nowhere is it more important than here for father pigs and father dogs to stay at home with their piglets and puppies when they are young. Some animals live longer and others live shorter. We are all equal, some more equal than others, as they say. Today, there is no longer an argument about who is a dog or a pig, well maybe a little, but on the whole everyone agrees that this particular farm is the very best. Although the future looks dark, it is still bright. After all, everyone walks on two legs. everyone who was born here, and everyone knows that everyone on two legs is a little better than those on four.

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