



The inner Struggles of Jack in William Golding's Lord of The Flies: A Psychoanalytical Exploration

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ABSTRACT

This research looks at the psychoanalytical interpretation of Jack's attempts to grab power in the light of Sigmund Freud's psychoanalytical theory. Psychoanalysis of Jack gives a clear reflection of his mind's unconscious working. Implicit id-dominated psychic patterns mainly construct his mind. Thus, the psychoanalytical lens of criticism lays a platform to delve deep into Jack's unconscious makeup of mind as portrayed in the novel bringing out the understanding of his actions. The psychoanalytical study of Jack reveals the enormous impact of the id on Jack on Jack, who grows into becoming a symbol of lust for power, chaos, and savagery. This research focuses on the application of psychoanalytical theory to dive deep into the depth of Jack's unconscious mind.

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1. Introduction

Literature is the essence of human life. It is the "manifest destiny" of human life. It is vast and universal. Man and literature are so interwoven that they cannot be separated. Man is the essential ingredient of the universe, and it is said that man holds a universe thus, he has been the keen object of the inquisitive scientific and philosophic inquiry from the most primitive to the post-modern times. It is universally acknowledged that the bond of literature with psychological theories on one side and the philosophical perspective on the other is so complete and highly detailed that the fields of psychology have been understood to be the many roots of the same shrub. The kingdom of English literature has spread out so that the subject of human nature has been examined from different viewpoints, such as philosophical, psychological, religious, ethical, anthropological and developmental. Each subject possesses its point of view and a pivot of attention. Nonetheless, the effectiveness of these viewpoints is still shrouded in uncertainty. Whatever has been mentioned thus far, there still arises a need to unearth many of the difficulties to understand the mysteries covering the human mind and the effects it puts on the behavior of individual human beings.

As it has already been mentioned, Freud's psychological technique has been used to analyze the character of Jack in William Golding's Lord of the Flies. It was first published in 1954. Since its publication, it has maintained value and literary aura. It has not lost its charm and message. It has always been relevant since its publication. William Golding's mastery comes to the fore when he illustrates his unique skills and brilliant use of literary devices in his larger-than-life portrayal of the complex action of the human mind. In addition, the novel has remained a lighthouse to insight into the interest of scholars and readers alike.

William Golding's narrative about a bunch of youngsters stranded on an island is more than an adventure. It is a parody of the widespread pessimism in society. The dark side of human nature manifests when people are unchecked, uncivilized, and driven mad. When their plane goes

down in the middle of a nuclear war, a group of schoolboys are left on an island. In order to ensure their survival in the absence of parental oversight, they must collaborate and cooperate. At the outset, the guys exhibit signs of civilization and proceed to select a leader democratically. Ralph, a preadolescent individual of twelve years, is chosen through a democratic process to assume a position of authority or responsibility. On the first day, the proceedings transpire with relative ease, wherein the participants' discourse about the rescue operation and the tasks that necessitate completion before its commencement. Ralph is determined to establish a smoke signal, thus assigning the responsibility of igniting and overseeing a signal fire to the twins. The choristers, for instance, autonomously choose to assume the role of hunters, fulfilling the responsibility of procuring food for the community. Jack, a twelve-year-old with a strong will, commands them.

Aside from these lads, the Littluns are a group of younger boys around six. Ralph immediately enlists the help of Simon, an educated and spiritual young man, and Piggy, a scientific thinker. Killing sows becomes increasingly crucial to Jack and the hunters. They take up face painting and pursuit of the animals. All of the boys begin to be terrified of a rumored jungle beast. Their fears are compounded when a body in a parachute appears at the top of the mountain. The boys begin to perceive Jack as a protector and leader, with some looking up to him and others fearing him. Simon becomes insane after seeing a sow's head put on a stake while hiding. He thinks the head is trying to communicate with him. To explore the beast, he decides to climb the mountain. He discovers the truth: it is only a dead man with a parachute, not a beast, and goes to the beach to inform the others, who have turned into savages, performing daily tribal dances and even torturing rebellious members. He tries to tell the youngsters the truth when he arrives at the beach, but he is mobbed and killed. The water has washed his body away.

Except Ralph, Piggy, Sam, and Eric, plus a couple of the Littluns, Jack's gang quickly develops to encompass practically every boy on the island. One night, Jack's tribe invades Ralph's camp, stealing Piggy's glasses. Ralph visits them the next day and requests that the glasses be returned. Sam and Eric are kidnapped, Piggy is killed, and Ralph is injured. A manhunt is launched the next day, and the tribe pursues Ralph to kill him. Ralph is rescued by a British military commander on the beach who sees his ship's smoke signal and runs to his aid. Ralph uncontrollably sobs as he considers everything that has happened.

1.1. Rationale of the Study

It is pretty relevant to describe that a considerable amount of critical works has been manufactured on Freudian psychoanalysis to delve deep into the human mind in the infinite kingdom of English literature however, there is a dearth of research when it comes to psychoanalysis of Jack, a character in William Golding's *Lord of the Flies*. The research aims to study the balance of id, ego, and superego is disturbed when man flies out of the ties of civilization and society.

Many studies have been conducted about adult characters rather than child characters. Children are part of human beings, so their psyche must be analyzed using psychoanalytical theories. Though much of the work has not been done yet it must be. The current study pursues to achieve this goal.

1.2. Research Questions

- 1) What unconscious desires and unresolved conflicts drive Jack's descent into savagery and his pursuit of power on the island?
- 2) How does the loss of societal constraints and authority figures affect Jack's psyche, leading to the emergence of his primal instincts?
- 3) What role does the 'beast' play in Jack's subconscious, and how does it symbolize his inner fears and suppressed emotions?

1.3. Objectives of the Research

- i. To evaluate the desires and unresolved conflicts which derive Jack's decency into savagery.
- ii. To highlight the harms of losing societal constraints and authority figures.
- iii. To find out the role inner beast in Jack's subconscious.

1.4. Significance of the Study

The present study significantly evaluates Jack's character from a diverse angle. This study would also highlight the importance of a civilized social authority to pass the civic sense to the coming generations.

1.5. Organization of the Study

The first chapter of the study is of Introduction, which is comprised of the Rationale of the Study, Research Questions, Objectives of the Study, Significance of the Study, and Organization of the thesis. The second chapter is of Literature review. Research Methodology is the third, and Discussion is the fourth chapter of the study. The fifth chapter is the Findings of the Study.

2. Literature Review

The psychological exposition of Jack's character in *Lord of the Flies* brings forth the theory presented by Freud, whose constant effort is to bring to the light the hidden truths of the iceberg mind and its effects on actions as the basis of the study is covered in psychoanalytical theory about Jack's behavior. Hence, there is a need to describe the theoretical underpinning of psychological study.

Psychoanalysis, or the 'talking cure,' described by Saul McLeod (2007) on his website, is a therapy method in which patients discuss their issues with a certified psychiatrist. As stated, patients are encouraged to express suppressed feelings or responses for the psychiatrist to assist them in finding a solution. In contrast, the patient talks about their life experiences during treatment. In other words, psychoanalysis, as defined by McLeod, is a psychological therapy that focuses on repressed feelings or emotions, as well as the patient's unconscious anxieties and moods. Freud recommended treating patients by facilitating the process of bringing their unconscious thoughts and drives into conscious awareness, leading to the acquisition of insight. Psychoanalytic therapy aims to bring the unconscious into awareness by facilitating the release of repressed emotions and experiences. Psychoanalysis is commonly employed for the treatment of depression and anxiety disorders. McLeod (2007) states that individuals can only heal and recover through a cathartic experience.

Psychoanalysis is a literary approach concerned with a person's or character's unconscious state as seen through the author's eyes. As a literary work, a book represents the author's unconscious thought, which he or she wishes to portray but cannot express in words. Novels express themselves in their unique method, depending on how the author wants the reader to learn. As defined by Sigmund Freud, psychoanalysis is the study of how the human psyche influences the conscious mind. He divides the mind into three parts: the id, the ego, and the superego. The id reflects our instincts, the ego depicts the realities of human civilization, and the superego, the ultimate part, symbolizes one's morals in society. Sigmund Freud also stated that there may be conflicts between the id and the superego due to this unconscious representation of the psyche. Because of these tensions, the mind develops a self-defense mechanism, basically a suppressed reaction to feeling oppressed. Psychoanalysis encompasses multiple roles, both a therapeutic approach, a theoretical framework, and an "investigative tool" (Lothane, 2006, p. 711). Through these three components of psychoanalysis, Freud helped us get a deeper and deeper understanding of the workings of the human mind.

One of Freud's most important theoretical contributions to our understanding of human nature was his argument that people are essentially animalistic and driven primarily by their instincts (Freud, 1915a, 1920). According to his perspective, these instincts undergo a universal process of development known as psychosexual stages, which are influenced by familial and societal factors. This contradicted the prevailing notion of the era that human beings were the supreme creation of God. This disturbing idea that humans are motivated by improper and, therefore, repressed aggressive and sexual urges that are always at odds with the "civilized" self was introduced to the world by Freud (1908), who broke the commonly held assumption that humanity is logical and primarily directed by reason. The *Studies on Hysteria* (Breuer & Freud, 1893) are considered by Freud himself and Freud scholars (Jones, 1954; Strachey, 1955) to be the birth of psychoanalysis as a theory and treatment. The initial papers assert that the origins of hysterical and other psychological symptoms are primarily rooted in the psychological realm, as opposed to the neurological realm (although this differentiation is now considered obsolete).

Because of this viewpoint, the cause of hysteria and other psychiatric disorders is no longer seen in the brain but rather in the mind. This realization prompted a shift in how human mental activity was perceived, as only a basic vocabulary and understanding existed of this phenomenon. Many theoretical principles that organized the first clinical observations have become standard psychological ideas. Among these guiding principles are repression, the Unconscious, and hidden meaning. Freud's psychoanalytic theory rests on the idea of the Unconscious, from which he developed the notions of hidden meaning and repression. Understanding the idea of repression is essential to both the Unconscious and psychoanalysis. It is the "cornerstone" of psychoanalysis, according to Freud (Freud, 1914g, p. 16), and repression is "the prototype of the Unconscious" (Freud, 1923a). According to Freud, repression is a cognitive process that gives rise to the Unconscious. Freud's psychoanalytic approach aimed to facilitate the manifestation of the effect associated with a traumatic encounter, a phenomenon referred to as catharsis, while also facilitating the retrieval of repressed trauma into conscious awareness, termed as abreaction. The term "unconscious" suggests that there are internal processes at work that influence our decisions and behaviour but that we are not consciously aware of. It is the centre of dynamic psychological activity — where desires, urges, and drives reside, free of the limitations of socially acceptable behaviour and the realities of logic and time. The contents residing within the Unconscious are often associated with distressing or prohibited experiences. Consequently, individuals tend to repress or exclude these contents from their conscious awareness to mitigate the accompanying feelings of anxiety, guilt, or internal discord. Repression is a defense mechanism that inhibits unconscious content from coming to the surface of consciousness. However, because the prohibited content is so emotionally charged, it demands expression, it continues to impact behaviour. Individuals express repressed thoughts or emotions through indirect and symbolic means, such as dreams, tongue slips, jokes, and symptoms. Sigmund Freud referred to this phenomenon as "the return of the repressed" (Freud, 1915b, p. 148). Enactment refers to this process. (Cambray, 2001; Chused, 2003; Eagle, 1993; Friedman & Natterson, 1999; Ivey, 2008). In order to achieve a "cure," it is necessary to uncover and consciously re-experience the underlying significance of symptoms, along with their associated emotional responses. Freud's initial theory on affect-trauma in mind functioning is considered significant, as it aligns with contemporary psychoanalytic approaches that focus on early relational trauma and utilize holding therapy to establish a connection resembling the mother-child dyad (Holmes, 2011).

Conclusions drawn from studies of post-traumatic stress disorders in military personals who had returned from World War 1 significantly impacted Freud's analytical development. Sigmund Freud, before 1920, thought that suppressed sexual desire in infancy was the root cause of most neurotic symptoms. Following this period, Freud prioritized the trauma experience, a significant pillar of later psychoanalytical thinking and conjecture (Miliore, 1998; Mills, 2004; Muller, 2009; Naso, 2008; Oliner, 2000). The tragedies of war and the continual prospect of death must be the closest thing to reliving the experience of baby helplessness and terror. The infant's concerns, rooted in a distant and outdated past, are elicited by the trauma that occurs in close proximity, leading to the development of a psychological condition known as traumatic neurosis. Freud recognized that those with symptoms like nightmares or reliving their combat memories were involved in a psychological process designed to help them cope with the trauma. Freud saw the "compulsion to repeat" (Freud, 1893b, p. 105) in the transference dynamic between the analyst, the early patients, and real-world settings. According to his analysis (Freud, 1893b, p. 105), this is a type of memory.

Freud (1914g) suggested in *Remembering, Repeating, and Working-Through*, he concluded that psychopathology, specifically neuroses, can be understood as an amplification of shared human experiences (Van Haute & Geyskens, 2007, p. 33). In subsequent encounters with situations involving threat, anxiety, and loss, individuals often re-experience the feelings of helplessness and dependency commonly associated with infancy. In contrast to subsequent theorists such as Donald Winnicott and John Bowlby, who posited that adequate maternal care could potentially prevent or alleviate infantile trauma, Freud maintained that the primary trauma experienced by infants could not be averted due to the inherent helplessness they feel about their instincts. Consequently, Freud posited that infantile traumas possess a universal nature, with variations in intensity among individuals, and exert a pervasive influence on subsequent developmental processes. The infant "attaches" to its mother because it fears feeling powerless and dying if it is not cared for by loving adults; so goes the theory. As a result, the desire for contact and attachment is a secondary inclination arising from anxiety. Attachment theorists later questioned this position (Bowlby, 1940, 2018). Freud reviewed and revised his theories in *The*

Unconscious, published in 1915. He hypothesized Conscious, Pre-Conscious, and Unconscious 'psychical systems,' which he called the 'psychical topography.' To emphasize that he had progressed beyond the discipline of 'psychology of consciousness,' he coined the phrase 'depth psychology' (p. 173). Freud classified psychological phenomena into three distinct perspectives, namely the topographical, economic, and dynamic, which he referred to as metapsychology. The topographical analysis was utilized to ascertain the framework within which psychic activity occurred. The economic analysis was employed to quantify the amount of psychic energy that was utilized. Additionally, the dynamic analysis was conducted to explore the conflict between instinctual desires and the ego's defensive mechanisms, which are employed to inhibit the release of repressed material deemed forbidden (Quinodoz, 2005). According to Freud's 1923 structural model, we might consider our personalities a system of forces and counterforces. This system's main job is to control and direct aggressive and sexual energy in healthy ways (Gramzow et al., 2004).

This paradigm re-emphasized the importance of social context and relationships with primary caregivers (Mayer, 2001). The id, ego, and superego, as suggested by Freud, are three structures. We are all born with an "id" - sexual and violent urges that seek fulfillment (Freud, 1923a, pp. 109-140). The id, which houses unconscious desires and impulses, follows a primary process distinct from the conscious mind or a secondary thinking process. It is fantasy-driven by visual imagery and has no regard for rationality, chronology, or order. The personality's ego, reality tester, or reasoning side develops with the infant. This 'structure' in Freud's structural paradigm was actually denoted by the German word *Ich*. This word was translated into English as 'ego,' although its true meaning is 'I,' or the portion of the self that a person identifies as 'me.' Keeping the primitive id's urges in check, as well as the unyielding and punitive demands of the superego and the demands of external reality, is the ego's responsibility. Ego defenses (defense mechanisms) prevent repressed material from emerging into awareness and being processed by the conscious mind (Freud, 1937).

The child learns to delay gratification, negotiate, accept limitations, and cope with inevitable disappointments. Sigmund Freud provided two definitions of the ego: first, as a structure that needed to be protected from the Unconscious, and second, as a repressive force that kept unsettling material at bay. The presence of an unconscious element within the ego is necessary for repression, as repression is an activity that operates on an unconscious level. With this insight came a shift in how people thought about anxiety. According to his early theories, anxiety was associated with the fear of releasing undesirable sexual or aggressive desires. Sigmund Freud (1926) agreed and saw anxiety as a feeling of impending danger and the need to take preventative measures in the mind. Freud initially posited that anxiety was a consequence of repression, but he subsequently revised his perspective to propose that repression was actually prompted by anxiety (Freud, 1926). Freud identified four fundamental risk situations: the loss of a significant relationship, the loss of love, the loss of one's physical integrity, and the loss of affirmation by one's conscience. When people detect one of these threat scenarios, they become motivated to defend themselves. Sigmund Freud distinguished between two types of anxiety: traumatic (primary) anxiety and signal (secondary) anxiety. Traumatic anxiety is a psychological state of helplessness when confronted with intensely distressing emotions, such as fear of abandonment or attack. On the other hand, signal anxiety is an anticipatory fear that forewarns a lessened recurrence of the traumatic event. This type of anxiety enables individuals to take precautionary measures to prevent re-traumatization. He also changed his mind about what was repressed, determining that repression is motivated by contradictory emotions, wishes, and desires and the anxiety that comes with them. As a result, Freud switched his attention from outward trauma to internal conflict as the central theme of psychoanalysis (Eagle, 2011).

According to Freud, the superego undergoes development during the period spanning from four to six years of age. The superego is formed through the internalization or introjection of parental and societal values and functions as an individual's conscience. This conscience establishes an ego ideal, serving as a self-evaluation benchmark (Kilborne, 2004). Research into the subsequent attempts by psychoanalytic scholars to include topographical and structural models is beyond the scope of this article; for a comprehensive explication, see Sandler and Sandler (1983). The schematic form (Figure 1) below illustrates the fundamental features of this psychoanalytic meta-integrated theory's topographical and structural aspects.

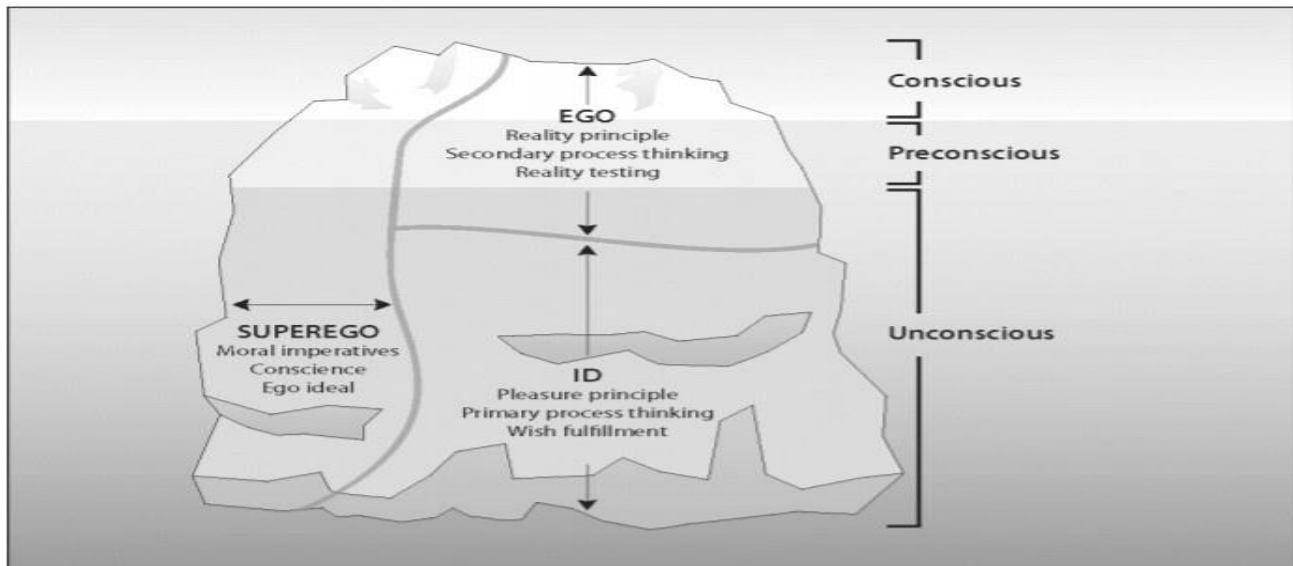


Figure 1: Freud's model of personality structure (from Kenny, 2014)

The early writings contained several fundamental concepts that would later form the foundation of psychoanalytic theory. Notably, Sigmund Freud's work, "The Psychotherapy of Hysteria" (Freud, 1893d), introduced vital concepts such as the Unconscious, resistance, defense mechanisms, transference, and the analytic attitude. The approach employed by Sigmund Freud needed to be grounded in theoretical principles. The researcher employed an intuitive and evolutionary approach, utilizing theoretical frameworks to elucidate the clinical phenomena observed. We will now provide a concise overview of the fundamental characteristics of his methodology, which the researcher will contend are the most enduring elements of Freud's contribution to contemporary psychotherapy.

Many researchers have evaluated Golding's *Lord of the Flies*, but a research gap exists in evaluating a single character to be addressed. The researcher has tried to address this research gap proficiently.

3. Research Methodology

This research will adopt a qualitative approach, analyzing and interpreting Jack's character and actions in *Lord of the Flies* from a psychoanalytical perspective. The primary data source will be the novel, supplemented by scholarly articles, journals, and other relevant literature discussing psychoanalysis and its application in literary analysis. Close reading and textual analysis will be used to extract pertinent examples and evidence for supporting the research questions. The research method used in this study is textual analysis. Textual analysis is a broad phrase that refers to various study approaches for describing, interpreting, approaching, and comprehending texts. The current study is qualitative.

The primary source of the data is the novel under consideration, and the secondary source of data is based on research papers, articles, and books.

4. Discussion: Unleashed inner beast: Jack out of Social Ties

The present study focuses on the attempts to unravel the complexities of the human mind as depicted through Jack's actions and character in *Lord of the Flies*. No doubt, this is a mind-blowing masterpiece of William Golding to understand the character of Jack particularly. The theoretical framework has been borrowed from perhaps the greatest psychologist ever named, Sigmund Freud, on whose credit is the theory of psychoanalysis. This study is also an opportunity to advance our knowledge of literary analysis, which nourishes the façade of research by keeping into the depth of the human mind. One cannot deny that literary characters are not found to the intricacies of time and its underlying interpretations; however, readers' desire for conceptual understanding by each era's mode of explanation. The current study of Jack's character is based on Freud's psychoanalytical framework, and it gives readers an exciting chance to dig deep into Jack's mind to look for a psychoanalytical understanding of his actions, deeds, and thoughts, thus improving our understanding of literature.

The Lord of the Flies, authored by William Golding, features a character named Jack who is particularly interesting. In the literary work, a bunch of boys find themselves stranded on an uninhabited island due to a shipwreck, necessitating their collective efforts to ascertain how they can sustain their existence. Golding adeptly crafts a captivating character in Jack, skillfully portraying his evolution from an innocent and gentle child to a hazardous and wild adolescent. Through psychoanalysis, we can look into how this transformation occurs. According to Freud's theory, Jack still cares about his reputation and follows the norms of society at the beginning of the novel. When he captures a pig and goes to slaughter it, we are informed that "he had not because of the enormity of the knife falling and cutting into its flesh." The usage of the term "enormity" to describe the magnitude of Jack's task serves as a reminder that he is struggling to murder a living creature for the first time. As Jack attempts to carry out a massive act of murder, the little distance the knife travels seems like a lifetime. Jack still feels bad for the pig and has no intention of killing it, as shown by his use of the phrase "live flesh." It is clear that Jack still wants to do the right thing and thinks it is wrong to hurt someone else intentionally. This clearly shows that his superego compels him, although it is evident that his id will rise eventually. The rise of the id can be found in the coming events. Over time, Jack loses his mind and becomes more violent. It is clear that Jack's job as a hunter is taking its toll on his mental health, as he has developed a "compulsion to track down and kill things" that is "sucking him up." The word "compulsion" suggests that Jack cannot stop feeling this way and maybe some irrational addiction. The fact that he felt that a pig was the only thing he could think of murdering just contributes to the impression that this emotion was 'swallowing' him up. This is where he loses his superego completely. Freud believed that a sense of masculinity is inculcated in the child in childhood, which falls into the trap of sexual repression in the later stages of life. Jack's fixation may have arisen from feelings of inadequacy and diminished masculinity resulting from his initial failure to kill the pig. Consequently, he may be driven to demonstrate his masculinity by successfully hunting and killing a pig. This intrigues Jack since it is tough to comprehend why someone would want to murder anything or be so fixated on it unless they were insane. Jack does succeed in killing a pig, but this just seems to fuel his rage and make him more deadly. He then has the kids do a war dance around the dead pig while shouting, "Kill the pig, slit her throat, and spill the blood." These lads seem too young to do such awful actions; the picture is horrifying. Jack does succeed in killing a pig, but this just seems to fuel his rage and make him more deadly. He then has the kids do a war dance around the dead pig while shouting, "Kill the pig, slit her throat, and spill the blood." These lads seem too young to do such awful actions; the picture is horrifying.

Jack's confrontation with Ralph shows that his superego retreated, his ego submitted, and his id conquered him and his mind. Jack's behavior shifts again after questioning Ralph's authority on the island. To settle the argument about who will go up the mountain and find the beast, Jack says he will, and then he turns to Ralph and asks, "Coming?" This is a disrespectful and nasty question. Jack claims that Ralph is too cowardly to climb the mountain, and that he can prove to the boys why he should replace Ralph as their fearless leader. The situation becomes captivating as Jack manipulates circumstances to assert his dominance over the group, thereby displacing Ralph. Freud almost gave equal footing to sex and aggression. He opined (1926) that by showing aggression, sexual urges could be minimized. Although Jack is not fully conscious of sexual urges, he is aware of aggression and masculine power. His id directs him to be the "Lord." In the end, Jack gets what he wants and becomes the leader of the lads. Nonetheless, he had them under his control via fear rather than affection, and we are informed that he was "the youngster who ruled them," as seen by his contact with Roger: "Jack had [Rodger] by the hair and was brandishing a knife." The term "boy" suggests that Jack's leadership is inexperienced, but the phrase "controlled" suggests that Jack is a strong dictator. The incident with Roger raises concerns since it shows Jack utilizing physical force and intimidation to gain control over the other boys. It is appealing to see Jack degraded into his worst self on the lawless island.

Conflict among Jack's id, ego, and superego remains constant throughout the novel. One must keep in mind that it works on the "pleasure principle," the ego follows the "reality principle," and the superego follows the "moral principle." Jack's hunt for pleasure becomes evident when he declares, "*I ought to be chief..... because I'm chapter chorister and head boy. I sing C sharp*". (Chap# 01). From his declaration, it is evident that his claim as the boys' natural leader on a set of dubious criteria is based on falsification. As Piggy casts his deciding vote, Ralph Jack is not chosen as a leader, but Ralph permits him to keep the leadership of his band. His desire for

power is overshadowed by the time being, but his id is not ready to yield to the reality principle of ego.

Jack is the inhabitant of British society, which believes in power, machoism, aggression, and masculinity. Jack is part of British society, so he inculcates these attributes in his unconscious mind. Although he is marooned, he considers himself part of a society that prides itself on sexual power and aggression. He is not exposed to sexual ways as he is a child; nonetheless, he gives into aggression when he snaps a wild idea that Piggy's spectacles can be utilized to ignite a fire on the Island, so he roars, *"His specs-use them a burning glasses!"* (Chap# 02). This incident highlights Jack's masculine power and physical dominance over Piggy; due to his softness and peace-loving nature, he becomes a symbol of a feministic figure. It is the unconscious mind of Jack that directs him to dominate Piggy. This incident also is evidence of his id's never satiating pursuit of happiness, overwhelmed by a peculiar sense of masculinity.

In Chapter 2, his ego influences his id when he proclaims, *"I agree with Ralph. We've got to have rules and obey them. After all, we're not savages. We're English, and the English are best at everything. So we've got to do the right things."* (Chap # 02). This proclamation can help us understand his self-defense mechanism. He is fully aware of the reality of the rules of British civilization. So putting aside his id, he follows the moral principle of the superego and insists the boys follow the rules, and irony can be seen in his comment because, on the one hand, he is eager to disregard societal limits and succumb to savagery. However, unconsciously the values taught by British civilization instruct him to be a follower of rules. This is where he leaves any tendency to follow id and ego. It is the point where the superego prevails.

The ascendancy of the superego is short-lived. He is again attracted to the machoism of id and confesses to Ralph his frustration at his incapacity to kill the Pig. *"I thought I might kill"*. (Chap # 03). His arrival in the tent of id becomes obvious in the chapter 4 when he finally spears the Pig and yells, *"Eat! Damn you!"* (Chap # 4). This act of his is testimony that he takes refuge in the arms of the id by eventually killing a pig. His machoism and aggression grow exponentially, and along with it comes his ferocity. He demands that the group eat in honor of his accomplishments as a hunter by relinquishing aside his superego. He realizes that his wrath evokes respect from the other boys, and he acknowledges his need for power and control over others. After this, his life becomes a striking tale of the subsequent defeat of his ego, superego, and perpetual reign of id.

Jack unconsciously follows the id due to societal structures built around power, lust, aggression, and violence. He raises the flag against Ralph and asserts, *"Bullocks to the rules! We're strong- we hunt! If there's a beast, we'll hunt it down! We'll close in and beat and beat and beat-!"* (Chap # 5). To be or not to be a hunter becomes his life's most serious and significant question. In this quest, the superego haunts him not to be a savagery and power-stricken hunter. Ego insists on waiting for a suitable time, and id incites him to be a hunter. Under the influence of the id, he assumes that being a hunter is more significant than observing Ralph's rules. Assaulting, murdering, and hunting are more important to him than participating in the Island's order and civilization. As he fully follows his id, he attempts to construct a totalitarian regime based on hunting and barbarism. His id never satiates, and he continues to exhibit his rising desire for authority over others. In his lust for power, he completely disregards his ego and superego. His id reigns supreme.

5. Findings of the Study

The research finds that it is evident that man's inner beast comes to the conscious mind from the unconscious when there are no societal or authoritative checks and balances. As Aristotle rightly called man "A social animal", this study also proves that man becomes a beast or a wild animal without a society and a balance among id, ego, and superego.

5.1. Conclusion

Lord of the Flies is, to a greater extent than appears the case, a simple text that might be interpreted as a critique of human nature and civilization. In the novel, Golding does not condemn human inclinations. Rather he implies that humans have a proclivity for committing mindless cruelties masked by civilized deceits and innovations such as ideology, justice, and morality. Humans tend to follow the id and rebel against the ego and superego. Jack represents the conquest of the id over the ego and superego. His ego attempts to inculcate the sense of following

rules, and his superego instructs him to follow the canons of morality. However, his brought-up in a society that is hedonistic to the core influenced him unconsciously to tread unconsciously on the trodden path of happiness. In the quest for happiness, his unconscious leads him to follow the id; following the id, he grows power-lusty, aggressive, machoist, and a symbol of unbridled aggression.

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