

## The Hallmark of Civilization: A Psychoanalytic Study of Ralph in Lord of the Flies

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### Abstract

*The present study is aimed at exploring the psychoanalytical interpretation of Ralph's attempts to return to civilization in the light of theories propounded by Ghazali and Freud. It explicitly describes the profound impact of aq'l and ego on Ralph as he represents order, civilization, and rational thought in William Golding's novel Lord of the Flies. This work focusing on the application of Ghazalian aq'l and Freudian ego provides an exciting opportunity to advance our knowledge regarding psychoanalysis of literary characters and contributes to this growing area of research by probing into the depth of human psyche.*

**Key Words:** Psyche, conscious, aq'l, ego.

### Introduction

The manifestation of life through myriad modes makes literature the philosophical interpretation of life with its exploration of multiple facets of human nature. Man, holding a universe on a micro-level, has been the subject of curious scientific and philosophical investigations from the most ancient to the most modern times. There is no denying the fact that the relationship of literature with psychological theories on one hand, and the philosophical outlook on the other hand, is so intense that the disciplines of Psychology and Philosophy have been considered numerous branches of the same tree. Similarly, in the realm of English Literature, the subject of human nature has been studied through various viewpoints - philosophical, psychological, religious, anthropological and developmental - each with its own lens and focus of attention. However, much uncertainty still exists about the effectiveness of these explorations. In view of all that has been mentioned so far, a need has been felt to unravel some of the mysteries surrounding human mind and its impact on behaviour with a broader and more comprehensive outlook.

Thus, present study is an attempt to explore the intricacies of human mind, as portrayed through Ralph's character in *Lord of the Flies*. For an in-depth analysis of these novels, two legendary intellectuals, i.e., Ghazali, the famous scholar of the Muslim world of the 11<sup>th</sup> century and Sigmund Freud, the genius of the 20<sup>th</sup> century, have provided the theoretical framework. This study also seeks to provide an exciting opportunity in advancing our knowledge of literary analysis, contributing to this growing area of research by probing into the depth of human mind. Of vital significance is the fact that although literary characters survive every interpretation, yet each era uses its own mode of explanation to gratify readers' craving for conceptual understanding. The theoretical framework of the current study, comprising Ghazalian notion of *aq'l* and Freudian *ego*, gives a reader an exciting opportunity to delve into Ralph's mind in order to search for a psychoanalytical understanding of his behaviour, thus enhancing our in-depth cognizance of Literature.

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As mentioned earlier, *aq'l* in Ghazalian theory of soul and *ego* in Freudian psychoanalytic technique have been used to analyze Ralph's character in William Golding's *Lord of the Flies*. This novel, as the greatest literary phenomenon, retained its exceptional success since its publication in 1954. Golding demonstrates unique skills and exceptional employment of literary devices in his momentous portrayal of the inner workings of human mind. Furthermore, the novel has continued to elicit keen interest in scholars and readers alike.

Golding recounts the story of a group of schoolboys trapped on an uninhabited island, leaving the boys all alone to survive against unfavourable conditions and themselves. In the beginning, they try to establish the British system. In Ralph's leadership and direction, they assemble meetings in which all boys express their ideas by taking turns and share the responsibility by taking on different chores like building huts, hunting, gathering consumable water and kindling fire. However, this system stops working very soon. Reason and order leave their place to savagery and terror as soon as the children get the taste of hunting. The only entertainment on the island becomes blood sport, and they start to neglect everything else on the island apart from that ritual. Jack's team, the hunters, do not hunt for living but live for hunting, which makes them forget who they once were. Later on, surviving in the island becomes a matter of being the hunter or avoiding being hunted. Ralph, Piggy, Simon and Samneric have to protect their own society against all odds and resist the beast so as to avoid being hunted down. Nonetheless, all of them except Ralph, saved by a naval officer, end up being victims of the savagery reigning on the island.

What causes those youngsters to turn into savages can be found out through a psychoanalytic study of the characters, which is expected to disclose the source of the beast inside. Golding's sublimity of thought and deep metaphorical meaning in the novel, makes this work an illuminating guide for humanity, beyond geographical limitations and cultural and linguistic boundaries, carrying a message for all people from all times and cultures.

## The Theoretical Underpinnings of the Study

The psychological disposition of the central characters in *Lord of the Flies* display similarities with the theories propounded by Ghazali and Freud, who attempt to highlight the hidden truths of the unconscious mind and their impact on behaviour. As the fundamental focus of the study is on the impact of Ghazalian notion of *aq'l* and Freudian *ego* on Ralph's behavior, so a brief discussion needs to be made regarding the trifurcate model of human mind both the theorists formulate.

Ghazali has been "acclaimed as the greatest . . . certainly one of the greatest" (Watt 1953, vii) and "by general consent, the most important thinker of medieval Islam" (Bagley 1964, xv). Whereas, the discoveries of Sigmund Freud, the father of psychoanalysis in the realm of unconscious and the development of the scientific inquiry of psychoanalysis, heralded the beginning of modern psychology as one of the intellectual milestones of the 20<sup>th</sup> century (Schwartz & Solomon, 1974). Though Ghazalian masterpiece *Ihya Ulum ud Din*, 1993 (*The Revival of Religious Sciences*) is widely known for his psychological insights where he divides the psyche into three categories based on Quran, but Freudian dynamic view on human mind, encompassing its three structures - the *id*, *ego* and *superego* - opened new vistas of understanding and insights into modern psychology.

A close examination of Freudian and Ghazalian theory reveals prominent similarities in "structural and topographic" (Hisham, 2014, p. 332) dimensions of both the models. Human psyche comprises various structures, each possessing a distinctive and highly-defined function. Freud (2010) considers the three components of personality (i.e., the *id*, *ego* and *superego*) constantly functioning in a different direction, which results in psychological conflict and anxiety and a craving for peace of mind. The exact dynamic of *id* and *superego* characterizes *nafs e ammara* and *nafs e lawwama*, the evil and celestial components of human mind respectively, while Freudian construct of *ego* is similar to the Ghazalian concept of *aq'l*. The human mind is prone to irrational, primitive behaviour under the influence of *nafs e ammara* or *id*, despite the existence of a neutralizing force, i.e., *aq'l* or *ego*. So, these conflicting forces, operating on varying levels, cause psychological conflict and anxiety in their desire for mental peace. Besides, both the models are Dynamic which suggest that "there are forces in conflict within the individual and thought; emotion and behaviour are the resultants of these conflicting forces" (Yalom, 1980; p.6).

It is significant to note that Ghazali and Freud have shown somewhat similar attitude on various aspects of *aq'l* or *ego*. Ghazali (1993) offers a leading place to the intellect or *aq'l* which comprises reason, the capacity to discriminate “right and wrong, good and evil, the real and the illusory, all of which enable man to get nearer to God” (Schuon, 2006, p.23). He provides several meanings of this term. However, the philosophical definition shared with his predecessors refers to *aq'l* as the “intellect with which the true nature of things of this material world is known and its seat is in soul” (Ghazali, 1993, p.5). The second connotation is the power to comprehend the mysteries of various learnings. The unique characteristic that distinguishes a man from animal is *aq'l*, which has the potential either to elevate him to the status of angels or debase him to the level of animals. Moreover, as Ghazali highlights, man has been endowed with all faculties for the realization of *fitrah* which can only be achieved by proper application of *aq'l* (Othman, 2016, p.23). Besides, this reasoning faculty of *aq'l* can only be applied through knowledge. According to Uthman el-Muhammady (2003), Ghazalian notion of *aq'l* can be seen in four dimensions of the meanings. The first can be seen as the intellect which sets a human being aside in the animal kingdom. The second is the intellect which develops gradually as the rays of dawn, making him more mature. The third is the intellect which makes him knowledgeable with experience and reflection. The fourth is the intellect which makes him understand the reality of things, beings and events and; hence, he becomes mellowed with wisdom, controlling his appetites and desires in a much effective way.

In Freudian model, the structure of personality that deals with real world has been termed as *ego* or literally the “I” (Friedman & Schustack, 1999). It works on reality principle. Freud considers *ego* as the conscious part of human psyche which develops out of modification of the *id*. According to Harper (1959), “the *ego* is the mediator between the *id* and external reality” (p.27). The demands of *id*, which merely aim at pleasure gratification, get balanced through *ego*'s attempts of providing appropriate satisfaction. Since the *ego* performs the most difficult task, as Hockenbury and Hockenbury (2011) observe, it needs to be “strong, flexible and resourceful” so that it might reconcile the conflicts arising in between the instinctive demands of the *id* and ethical restrictions of the *superego* (p.424).

Thus, both *aq'l* and *ego* are the conscious parts of the psyche, use logical thinking, and mediate between the deep levels of the psyche and the external reality. Freudian *ego* develops out of modification of the *id*, playing the role of mediator “between the *id* and external reality” (Harper, 1959, p.27). Moreover, *ego* provides a socially acceptable outlet to the immediate demands of the *id* which aim at pleasure gratification.

## **Rationale of the Study**

It is quite pertinent to mention that a substantial amount of critical work has been produced on Freudian psychoanalysis to explore human mind in the realm of English Literature, but no research seems to investigate Ghazalian theory of soul for an in-depth analysis of literary characters. Besides, not a single study is found to exist which places Freudian psychoanalysis side by side with Ghazalian theory of soul in the field of Literature, despite having much affinity. Furthermore, the present study is also based on the assumption that although Ghazali is relatively unfamiliar to humanities scholars, still he may offer distinctive potential to the field of literary studies. Thus the current research will hopefully motivate comparative studies in between Psychology and Philosophy to substantiate intellectual pursuit in the realm of English literature.

## **Demonstration of Ralph's *Aq'l* and *Ego***

Ralph is an attractive, charismatic and intelligent elected leader of the boys. Although he seems neither to be the smartest, nor the strongest, but still demonstrates ample common sense. Throughout the course of events, he struggles hard to keep the boys focused on maintaining order and civilized rules, but loses his power and almost his life to Jack's usurpation of power. Rosenfield (1961) states that Ralph's body becomes “the battleground where reason and instinct struggle, each to assert itself” (p. 94). Throughout the course of the events, Ralph seems to oscillate between the voice of reason and the demand of instinct, so time and again, the heavy burden of his status of being a mediator fails his memory and reasoning faculty. This psychic state of Ralph seems to be in complete harmony with Ghazalian analogy where he compares human heart with a battle field between two

conflicting armies, devil versus divine. The role of *aq'l* is to bring man closer to divine, while fighting against the devilish forces.

Golding has portrayed the controlling power of reason and the balance of the soul through Ralph's character, which isolates him from the general anarchy on the island. However, it is striking to discover how Ralph himself is also partially carried away by the anarchy that resides in his heart. Golding's voyage within human soul makes him discover all the dark caves of the hidden uncontrollable forces, which lead people to selfish behaviour and evil acts. Ralph playing the role of *aq'l* or *ego*, facilitates between *nafs e ammara* or *id's* (Jack) demands for pleasure and the pressures imposed by society in the guise of *nafs e lawwama* or *superego* (Piggy).

## Ralph's Physique

Although Ralph is physically strong, his features indicate that there is nothing wild or aggressive in his nature. His character has been developed more fully than any of the other boys. Even the minutest details of his personality have been given proper attention, as at the time of happiness he stands on his head; when disturbed or worried, he is in the habit of biting his nails. His past is delineated as he reminisces a cottage on the edge of the moors and, at the bottom of the garden he remembers his act of feeding the wild ponies that came to the stone wall. He is also a daydreamer and expects his father, a commander in the Royal Navy, to come to rescue him.

Since he is the main quester for order, he possesses a practical intellect and veneration for it, as Golding mentions, he feels "a kind of affectionate reverence for the conch" (LOF p.85). He has naturally been bestowed with the gift to lead and execute his plans, since for him, "thought was a valuable thing that got results" (LOF p.85). The role of *aq'l*, according to [Ghazali \(2000\)](#) is to distinguish order from chaos and truth from falsehood. Similarly, Freudian *ego* decides what is suitable for an individual and which impulse needs to be satisfied and to what extent ([Isaoglu, 2014](#)). Thus, Ralph's rational faculty leads him to sound decisions which aim at disciplining the wild behaviour of savage tribe.

## Ralph's Proposition of a Social Act by Using Conch

The discovery of the conch brings in Ralph the first experience of a new feeling. Previously, he took the situation as an adventure by relishing in being alone and enjoying the thrill of a swim, which modifies his instinct and adapt his behaviour according to natural setting. Golding highlights Ralph's first experience of blowing the conch in these words:

Ralph [...] hit the shell with air from his diaphragm. Immediately the thing sounded. A deep harsh note boomed under the palms, spread through the intricacies of the forest and echoed back from the pink granite of the mountain. Clouds of the birds rose from the treetops, and something squealed and ran in the undergrowth. Ralph took the shell away from his lips. "Gosh!" (LOF, p.18).

Hence, the discovery of this new object enables him to control the activity of all the creatures around, making birds rise and creating havoc undergrowth. Its possession also helps him in becoming the chief since boys vote for him as a special "being" ... "Him with the shell" ..... "Let him be chief with the trumpet-thing" (LOF, p.24).

Similarly, [Bufkin \(1965\)](#) considers conch as a "symbol of order and reason, representing the voice of authority, at first heeded then flouted" (p.46). Whereas, Kinkead-Weekes and Gregor (1968) makes an illuminating study of the contrasting functions of the conch, and argue that its sound comprises "irresponsibility and forethought, childishness and intelligence anarchy and order" (p.5). Thus, in this way, the dynamic role of *aq'l* or *ego* in Ralph's psyche makes him maintain the civilized and democratic values by the discovery of the shell and the loud noise it produces. All the scattered boys gather around the "deep, harsh note of the conch" (LOF p.18). The notion of calling a meeting reveals Ralph's rational mode of thought under the profound impact of the cognitive abilities of *aq'l* or *ego*.

## Ralph's Logical Assumptions Based on Surrounding Facts

Ralph dominates the early phase of boys' island life because he logically proves that in existing environmental

conditions, the most important task is to work for survival. He explores this place to make sure whether or not they are on an island, to devise further strategy for safe rescue, as he declares, "I climbed a rock," said Ralph slowly, "and I think this is an island." (LOF, p.15) "There's no village smoke, and no boats," said Ralph wisely. "We'll make sure later; but I think it's uninhabited" (LOF, p.35).

Ghazali (1998) views *aq'l* as the most important faculty of mind which has been bestowed with the skill of abstract reasoning based on facts. There are certain moments when Ralph moulds the situation according to the surrounding facts. As when he realizes that his action of telling Piggy's name to others has greatly hurt Piggy's feelings, he intelligently deals with the situation, "Ralph looking with more understanding at Piggy, saw that he was hurt and crushed. He hovered between the two courses of apology or further insult. "Better piggy than Fatty" he said with the directness of genuine leadership "and anyway I am sorry if you feel like that" (LOF, p.23). With the consciousness of his mistake, he tries to compensate it to save Piggy from the feelings of future humiliation on being called by this awkward name. He puts the idea in Piggy's mind that this eccentric name is much better than fatty. This incident reflects Ralph's realistic and practical approach towards life.

Similarly, on boys' first expedition of the island, Piggy wants to come with them but Ralph quite rudely hurts Piggy's feelings by asserting that he is not suitable for this task, and on the realization of his mistake, Ralph gives him another task, "Now go back, Piggy and take names. That's your job. So, long." ..... Piggy stood and the rose of indignation faded slowly from his cheeks. He went back to platform" (LOF, p.27). Thus Ralph's realistic handling of the situation saves Piggy from being "hurt and crushed" (LOF, p.27), rather it helps him comprehend the depth of his denial. In this way, Ralph's *aq'l* or *ego* successfully controls the damaging impulses of the *id*, bringing about a healthy mediation between both the conflicting forces.

Another glimpse of Ralph's realistic conduct is revealed at the time of building shelters where "antagonism was audible" as Jack shouts "Are you accusing me?" They were both red in face, found looking at each other difficult. Ralph rolled his stomach and began to play with the grass. "if it rains like when we dropped in..... We need shelters because of the-----" he paused for a moment and they both pushed their anger away. Then he went on safe, changed the subject" (LOF, p.56). His wise act of controlling his anger by playing with grass, diverts Jack's attention and the flames of hostility extinguish.

In a similar vein, Jack tries to persuade the boys to vote for him, but failing that, he threatens to leave "Ralph's lot" (LOF, p.140). Ralph, ignoring Jack's insulting attitude, keeps control on himself and shows his concern even for his rival, "Softly looking at Piggy and not seeing him, Ralph spoke to himself, "He will come back. When the sun goes down, he will come" (LOF, p.141). Revealing his concern about the long-term consequences makes Ralph suppress his feelings of hatred and animosity for Jack. Through his observation, based on logical assumptions, he succeeds in getting acceptance from majority of the boys around him. These incidents give evidence that Ralph's compliance with the demands of *aq'l* or *ego*, enables him to perform the role of a leader that has been assigned to him in the beginning.

### **Ralph Assuming Rationality by the Exact Evidential Consideration**

Ralph struggles to establish his newly formed authority by planning long term and short-term survival strategies. He realistically observes the surroundings and through logical reasoning, decides the steps for giving assurance to everybody, as he affirms:

"We want to be rescued; and of course, we shall be rescued" ..... "My father's in the Navy. He said there aren't any unknown islands left. He says the Queen has a big room full of maps and all the islands in the world are drawn there. So, the Queen's got a picture of this island" ..... "And sooner or later a ship will put in here. It might even be Daddy's ship. So, you see, sooner or later, we shall be rescued" ..... "We can help them to find us. If a ship comes near the island, they may not notice us. So, we must make smoke on top of the mountain. We must make a fire." "A fire! Make a fire!" (LOF, p.41).

In this way, his *aq'l* or *ego* makes him mediate between the gradual development of fear and anxiety in the boys. To a greater extent, he seems to be successful in his attempts to console others as his speech "brought light and happiness" (LOF, p.41); all the boys respond with "sounds of cheerfulness and better heart" (LOF, p.41). Golding also highlights the change in childrens' attitude towards Ralph as "They liked and now respected him....

began to clap and presently the platform was loud with applause” (LOF, p.41). Hence, he makes others feel confident, temporarily saving them from the strong clutches of Jack’s *nafs e ammara* or *id*.

Another important thing to be kept in mind is that Golding constantly deals with the motif of degeneration in the novel, the transformation of the boys from the rational human to the irrational animal state. Ralph’s intelligence has predicted this much earlier as he explicitly warns the other boys that “we’ll soon be animals” (LOF, p.101) and the prophecy becomes a reality.

### **Ralph’s Wise Speculations over Jack’s Technique of Masquerade**

Ralph, symbolizing the civilized world, never yields to a method he perceives as fundamentally savage. According to Freud, *ego* plays a significant role in solving “the conflict between instinctual pleasure and reality which takes place within it” (Hoffman, 1957, p.25). The technique of masquerade makes him reconsider the essence of human identity. He soon realizes the manipulation of the human mind through mask. In his “strange mood of speculation” (LOF, p.83) he comprehends everything as a matter of perception, “If faces were different when lit from the above or below – What was a face? What was anything?” (LOF, p.83). These thoughts bring disillusionment regarding the notion of a stable identity. Since Jack’s mask facilitates him in pretending himself as a mighty, courageous hunter, Ralph recognizes the indistinctness of the firmness of human character. Moreover, Ralph also realizes that mask is a dangerous technique since it makes a man transcend the borders of order and civilization. The destructiveness of mask lies in the fact that the coherence of the island community has badly been affected by letting lose the savage instinct through masks. Thus, Ralph links masks and face painting with violence and brutality and tries to urge the group to hold on to civilization and order: “The fire is the most important thing. Without the fire, we can’t be rescued. I’d like to put on war-paint and be a savage. But we must keep the fire burning” (LOF, p.156). Likewise, Ralph rejects Samneric’s suggestion about painting their faces before encountering Jack’s savages by indicating “we won’t be painted, because we aren’t savages” (LOF, p.191). In reality, Ralph is concerned to keep the fire of civilization burning, so he wants to stimulate the group towards those acts of humanity which can actually get them rescued.

### **Ralph’s Attempts in Ensuring the Survival Strategies**

Ralph is endowed with higher faculty of common sense and the ability to establish the community on democratic principles. Ralph recommends holding the assemblies and restricts boys to speak by turn. He struggles hard to establish a disciplinary mechanism which ensures the supervision of everyone with uninterrupted efforts for their safe rescue. Ralph’s exploration of the territory, right sense of priorities, deep concern for boys’ safe rescue, and sound suggestions, provide ample evidence of the strong working of *aq’l* or *ego* in his psyche, as he informs others, “This is an island.... That’s a reef out in the sea. Perhaps there aren’t any grownups anywhere” (LOF, p.8) .... “We ought to draw a map” (LOF, p.29).

Besides, as soon as Ralph comes to the realization that the land on which they are marooned is certainly an unpopulated island, he starts considering fire as the only hope for safe rescue. He assigns the task of hunting for food to Jack and his band of boys. Some of the boys are instructed to build shelters. He pays the utmost attention to keep the fire burning, as he desperately tries to convince others that,

The fire is the most important thing on the island. How can we ever be rescued except by luck, if we don’t keep a fire going? Is a fire too much for us to make?” He flung out an arm. “Look at us! How many are we? And yet we can’t keep a fire going to make a smoke. Don’t you understand? Can’t you see we ought to - ought to die before we let the fire out? (LOF, p.88).

Thus Ralph struggles hard to create a balance between the wild behaviour of Jack’s *nafs e ammara* or *id* and the rational demands of his *aq’l* or *ego*. The above analysis also reveals that the sensible decisions of Ralph would have saved the boys much earlier, if Jack had not rebelled against his survival strategies.

### **Ralph’s Efforts to Restrict Jack’s Primitiveness by Maintaining Order**

Ralph, time and again, exhibits his fortitude and conviction to restrict the primitiveness of Jack and his tribe. In

reality, conch is not the only thing that differentiates Ralph from others, but his sane approach and dutifulness wins him appreciation in the eyes of other boys. Surprisingly, these mental faculties become prominent immediately after Ralph's becoming the chief. First, he realizes the importance of getting familiar with the names of boys, "We'd better all have names" (LOF, p.22); then, he arranges an exploration to know whether the place where they have landed is an island...

"We'll go to the end of the island," said Ralph, "and look around the corner. If it is an island--" "We'll try climbing the mountain from here," he said. "I should think this is the easiest way. There's less of that jungly stuff; and more pink rock. Come on" (LOF, pp.27-28).

Although, in the beginning, the boys extend cooperation to him, sharing his eagerness for a safe rescue because they find his suggested activities quite exciting, but, afterwards, Jack's interference disrupts the entire order in the island. The boys pursue momentary pleasure, they want to "be happy" here and now and if a particular activity breaks their source of pleasure, they focus on another one, as he complains, "we waste time, rolling rocks, and making little cooking fires. Now I say this and make it a rule, because I'm chief. We won't have a fire anywhere but on the mountain. Ever" (LOF, p.88). From this moment, Ralph's different personality traits arise and he becomes distinct from others. Unlike other boys, he directs his attention towards maintaining order and ensuring safe living in the island.

Moreover, throughout the course of the novel, all his attempts for the achievement of a civilized society, which aim at curbing animalistic passions of man's *nafs e ammara* or *id* without yielding to barbarism, have been subverted by Jack, as he expresses his disappointment over the savage tribe's foolishness, when they set the whole island on fire by saying, "The fools! The fools! The fire must be almost at the fruit trees- what would they get tomorrow" (LOF, p.219).

It is vital to note that Ralph and Jack represent two diametrically diverse ends of human nature, however, Ralph experiences an indefinable and unending connection between himself and Jack. He too, as he confesses, would like to go hunting and swimming, but he builds shelters, tries to keep the island clean, and concentrates vainly on keeping a signal fire going. Rationality and absurdity are the tendencies, diametrically opposed to each other but they keep on growing as vital counterparts in the novel, same as the polar opposites of Ghazalian and Freudian theories, where the principle of polarity is evident. *Nafs e ammara* or *id* is the polar opposite of *nafs e lawwama* or *superego*. Similarly, Jack's absurdity is the polar opposite of Ralph's rationality.

### **Ralph's Attempts to Preserve the Moral Codes of His Community**

Golding has not portrayed Ralph as a governing leader, but rather as an insightful, reverential individual trying to maintain balance in the group. Ralph, somehow, manages to preserve the ethical codes of his community. He agrees with Piggy's idea of arranging a meeting which reveals that he thinks beyond himself. He, according to King (2011) embodies "the value of civilization" (p.xiii). He is the first to reflect upon the necessity of a chief, as he says, "We ought to have a chief to decide things" (LOF, p.23). Accordingly, the boys' need of survival and expectations of being rescued also lead them to choose Ralph as their leader, as he says,

"Listen, everybody. I've got to have time to think things out. I can't decide what to do straight off. If this isn't an island we might be rescued straight away. So, we've got to decide if this is an island. Everybody must stay round here and wait and not go away. Three of us--if we take more, we'd get all mixed, and lose each other--three of us will go on an expedition and find out (LOF, p.25)."

Also, there occurs a gradual change in Ralph's attitude towards Piggy. For the first time, to lit the fire, he supports Jack's bullying to Piggy but next time, he seeks Piggy's permission while approaching him for glasses with his assurance of their safe return. It reveals that Ralph is not only concerned with his social responsibilities but also with the safe survival of the group. Further, this dramatic change in Ralph's attitude towards Piggy highlights Ralph's growing maturity and his ability to perceive Piggy's intelligence and sensibility despite his unappealing appearance. In this way, he brings healthy reconciliation in his relationship with Piggy, same as Ghazalian *aq'l* and Freudian *ego* serve as a bridge between desire and reason.

Throughout the course of the novel, Ralph displays his determination for maintaining order, in spite of encountering hurdles like losing his close friend Piggy. "The rules!" shouted Ralph. "You're breaking the rules!".... Ralph summoned his wits. "Because the rules are the only thing we've got!" (LOF, p.100). Oldsey and Weintraub (1963) carry out an in-depth study of the novel and analyze that Golding identifies Ralph with "the conch and the signal fire, with comeliness and the call to duty, with communal hope" (p.98). In addition, Ghazali and Freud agree on the function of *nafs e lawwama* or *superego*, causing discomfort and guilt, even at the slightest deviation from "ordinary normal morality" (Jones, p.40). So time and again, Ralph becomes guilt-ridden when he fails to conform to social or moral conduct.

## Conclusion

*Lord of the Flies* is a deceptively simple text that can be read as an indictment of human nature and civilization itself. Golding is not disparaging human instincts, rather he is implicating the human tendency to commit senseless atrocities concealed by the civilized deceptions and inventions of morality, justice, and ideology. Ralph symbolically represents order, civilization, and rational thought in the novel. His *aq'l* or *ego* attempts to cultivate an organized civil society on the island by making full use of his leadership qualities like perseverance, integrity, conviction and dedication to bring back control to a civilized society. Moreover, throughout the course of the novel, he displays his determination for maintaining order, in spite of encountering numerous hurdles. Thus, this psychoanalytical study of Ralph's character, comprising Ghazalian notion of *aq'l* and Freudian *ego*, opens new prospects for the comparative studies in between psychology and philosophy to substantiate intellectual pursuit in the realm of English literature.



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