

**"Evil Forces in William Golding's Lord of the Flies:
A Study in the Sources of Evil from Past to Present and the Misuse of Inventions**

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Abstract:

It is evident that drastic changes occurred in societies after the Second World War. Modern society, as always before the twentieth century, has struggled against evil forces that spread very fast, yet they take on different forms. One of the forms, or let's say, shapes is the misuse of inventions and technology that kills innocent people or enslaves them one way or another. Unfortunately, dictators worldwide control such kinds of inventions and use it for their benefit; hence they play with the people's lives as they wish. In this case, Golding's *Lord of the Flies* becomes a moral lesson that must be continuously and consciously studied and used a cure to treat evil power in society. This paper, in the main, aims to illustrate the impact of evil on generation and how the misuse of inventions leads to inevitable death. People must be educated to protect slavery and submit themselves against tyranny.

Key Words: *Lord of the Flies*, evil forces, inventions, modern society .

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قوى الشر في رواية وليم غولدنج "امير الذباب" : دراسة في مصادر الشر من الماضي الى الحاضر
وسوء استخدام الأدوات المخترعة

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الملخص :

من الواضح ان هنالك تغيرات عنيفة حدثت داخل المجتمعات بعد الحرب العلمية الثانية. فالمجتمع و بعد ان وضعت الحرب اوزارها، اعتاد كما هو الامر دائما قبل بداية القرن العشرين و لازال ان يصارع ضد قوى الشر المنتشرة بسرعة فائقة. لكن قوى الشر الشر اخذت أوجه مغايرة. واحد هذه الأوجه، او لنقل، الاشكال، هو إساءة استخدام للادوات المخترعة او التكنولوجيا التي باتت تقتل الكثير من الناس وتستعبدهم بطريقة او باخرى. ولسوء الحظ، فالقادة الدكتاتوريون في كل العالم يسيطرون على هذه الأنواع من التطورات والأدوات المخترعة الحديثة ويسخرونها لتحقيق مآربهم ؛ ولهذا فهم يغامرون بحياة الناس كما يشاؤون . وفي هذه الحالة، على اية حال، أصبحت رواية " امير الذباب " لوليم غولدنج درسا أخلاقيا يجب ان يدرس ويستمر في الازدهان ويستعمل كعلاج مضاد للحد من قوى الشر وتقليلها وتقنينها داخل المجتمع. يهدف هذا البحث ، أساسا، لايضاح اثر قوى الشر على كل جيل، وان كل سوء استخدام للادوات المخترعة يؤدي الى الموت المحتوم. فالناس يجب ان يعوا ويتعلموا الاحتجاج ورفض للاستبداد.

الكلمات المفتاحية : امير الذباب ، قوى الشر ، الأدوات المخترعة ، المجتمع المتحضر .

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1.1 Introduction

The misusing "technology and invention" is one of the factors that drives people to their doom. It is indeed like a two edged weapon. It is true that technology, if adequately used, develops the world and societies on all paths of life; on the one hand, the inappropriate use of it causes crises for humankind on the other. For instance, America, whose use of technology and inventions is not only to generate electricity and develop economic sources (Ahearn, 2012) but also made thousands of people perish and even laid two big urban cities in ruins: Hiroshima and Nagasaki. In this sense, the case here entails two aspects of technology: preservation and destruction. Borg states that "there are now more avenues for technology to be used justifiably in level" ways because innovation appears to have changed forward towards the growth of social injustice" (Borg, 2022, pp.13-28). Thus, the idea that technology is value-neutral is at the heart of the problem of the contemporary generation. When technology is initially produced, it is neither imbued with ethics nor devoid of it; yet, it lacks direction and orientation (Richard, 2016, pp. 224, 862).

Moreover, the aim is that technology and inventions will serve the public good and be lucrative if ethical concerns are included; if not, the consequences might be equivocal at best and disastrous at worst to be an evil force (De Beauvoir, 1962). Further, in a clinical rather than theological sense, Steven James Bartlett states that humans have an intrinsic illness that leads to violence and environmental devastation and that this pathology might be labelled as evil. Given that technology is a human creation, it stands to reason that it may manifest the same illnesses as people (Bartlett, 2013:1-20). So, studies of technology should be normative in opposing destructive evil technologies.

Evil force keeps expanding and stricken like an uncontrollable avalanche, as strikingly shown in William Golding's *Lord of the Flies* (1954), who won the Nobel Prize for Literature in 1983. The story traces a gang of British youths plane-crashed on a deserted island and their tragic effort to self-govern. Also, it explores the conflict between individualism, intellectuality and emotionality, and morality and immorality, among other subjects. Further, *Lord of the Flies* has been extensively studied as an archetypal myth with the focus on its sociopolitical and moral content. However, little attention has been paid to the abuse of technology, as reflected in the images of nuclear bombs which have evolved into an evil power killing innocent people. The novel could be read as an electrical shock for human beings, yet, because of the misuse of either technology or power, people are killed and their houses destroyed; therefore, the rapid change in technology and the number of victims trapped unwillingly in its negative use, people must unite against the evil duality of using it in the long run. So, technology is referred to in the novel such a way as to highlight the dangerous impact of their irresponsible use and how innocent people have been ruthlessly affected (vaidyanathan, 2012, p.42).

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1.2 Literature Review

1.2.1 Golding's Contribution in English Novel

Evil power in modern society takes on multiple shapes that have paralyzed people and tore them apart. Fragmented societies succumb mindlessly to their executioners (rulers). In this sense, people are neither aware of their fate nor the future of the generations to come. Their cultural background decays; the corrupted politicians enjoy reaping the harvest and watching society grow weaker and weaker became the more quickly the society degrades the easier it is for them to rule.

1.2.2 Synopses of Theories of Evil

The paper is going to show some of the theories that study the evil forces for different theorists as well as analyze the criteria of different religions that discuss evil forces.

1.2.2.1 Freud's Theory of Evil

In his *Theory of Evil* Freud states that humans have two basic instincts. One is an instinct for life, Eros, aiming to preserve the individual. Eros is responsible for creating civilization "whose purpose is to combine single human individuals, and after that, families, races, peoples and nations into one great unity, the unity of mankind." Another basic instinct is the death instinct; it aims to dissolve the individual and bring him "back to the *primaeval*, inorganic state." The death instinct can come under the influence of Eros, which will divert the instinct of death "towards the external world" through "aggressiveness and destructiveness." The individual will destroy some other thing, whether animate or inanimate, instead of destroying his self" (Freud, 2015. p.78).

Conversely, any restriction of this aggression directed outwards would increase self-destruction. Eros, the instinct for life is omnipotent and has control over nature. Therefore, when Eros directs the instinct of death outwards, the ego experiences satisfaction because the aggression and destruction it has caused fulfil Eros's wishes for omnipotence and control over nature. Human beings have tried controlling this tendency for aggression via civilization and religion, which, through their teachings and trainings, internalize a person's aggression by directing it towards the person's ego. A portion of the ego takes over There it and acts as the conscience or superego, making the person feel guilty when he does evil, thereby curbing the aggressive desire (P.78-84).

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1.2.2.2 Alford Fred's Theory of Evil

On the other hand, another theorist tackle the evil powers from different corners that is Fred Alford. Alford's *Theory of Evil* interviews working people, convicts, and college students about evil. From these testimonies, he concludes that humans dread being "human, vulnerable, alone in the universe, and doomed to die" (Alford, 1997,p.3). Doing evil is a way for evildoers to eliminate fear. Evildoers abuse victims in order to make them feel terror. When people can not deal with their anxiety, they see others' innocence and kindness as a betrayal of their inability to cope (p.71). Because evildoer inflicts fear on his (her) target , that person who does the wicked acts, feels empowered. Evil acts are motivated by a misplaced desire for power to help people cope with their fear of dying. Since fear is an internal state that can not be eliminated, so it fails terribly. The best approach to deal with our fear is to give it a symbolic shape and learn to live with it. "If we can learn to express our evil more abstractly, in stories and pictures, we shall be less likely to do it"(Alford, 1997,p.12).

1.2.2.3 Thomas Hobbes's Theory

Moreover, Thomas Hobbes' Theory of Evil elucidates that everything we do on our own will is done for either pleasure or survival. For instance, giving money to a beggar is an act of self-gratification, even if the intention is to help others. Conflict, deceit, theft, murder, and other vices arise because the world does not provide enough material to meet everyone's needs. Due to competitiveness, people become distrustful of one another, leading to increased conflict. Consequently, those with much money or material possessions are usually aggressive toward others to maintain their strong reputation. Again, Hobbes wrote, "All mankind [is] in a perpetual and restless desire for power... that [stops] only in death". This kind of life of human beings is in an unending "war against all", (in which there can be no industry, commerce, or civilization, which makes the life of human beings "solitary, poor, nasty, brutish, and short)." The fear of death, the desire to have an adequate living, and the hope to attain prosperity through one's labour drive people to establish government. At the same time, humans who occupy a particular region enter into a social compact through which they grant the power to enact and execute laws to an individual or group of individuals. One of the finest types of governments exists when people are too terrified to act on their primal urges to harm others, steal, lie, cheat, kill, or oppress because the government has the power. Furthermore, to live in harmony with one another, people need to be controlled by a powerful and fearful government (Addis, 2023, p.7). In a sense, they need the power of a government to alleviate evil doing.

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1.2.2.4 Jean Jacques Rousseau's Theory of Evil

Additionally, Jean-Jacques Rousseau's *Theory of Evil* avers that self-preservation and compassion are ingrained in us from birth. Unless his survival is in jeopardy, a human being untainted by society will not harm another human being. The first if a youngster is mauled by a fierce animal, even the most aggressive offenders from its jail cell will feel sad. Humans, once more, lived solitary lives and drew their sustenance from the abundant resources of nature, but this changed when families were formed by men and women sharing a home with their offsprings. Neighbours often compared their talents and successes to one another, which led to jealousy and enmity. These sentiments sparked conflicts, criminality, and mistrust. Incorporating property into the equation made things worse. Men fought in order to maintain their property or get more of it to keep and extend their money and power, strong persons with property persecuted the weak ones without property.

Furthermore, corruption increased in the long run because individuals who suffer from a lack of luxury felt envious of those who had it, people will fight each other for the sake of superiority and sense of distinguishability. Since people who have the wealth will be considered a higher rank class and gain the advantages of this class on the contrary those who do not have the wealth will be degraded and looked down by other people. (Rousseau, 1762, p.24). In this sense, the more illicitly is gained, the more evil human beings become.

1.2.2.5 Thomas Jefferson's Theory of Evil

In his book " *Vessels of Evil*" (Chapter II), Thomas Jefferson talks about his *Theory of Evil*. He thinks that humans are not predisposed to do evil, yet they are also not very good. Most people abhor performing evil, sympathize with others' plight, and desire to alleviate their pain; nonetheless, they are wary of making sacrifices for others, particularly those whom they do not know. People all want peace and happiness for everyone, but they do not want to give up too much to achieve. Though they are not philanthropic, these people are not particularly nasty either. Various factors and conditions may impede or divert the development of a person's empathy. When individuals are influenced by peer pressure, obedience to authority, the loss the attainment of power, they might be swayed from modest virtue to depravity. Even though an individual may have never physically harmed another human being, he(she) may be influenced by a learned obedience to authority to perform medical experiments on inmates. People's fragile goodness extends to their belief that they do not have to be consistent in their actions. Somebody can firmly believe in principle yet not feel remorse for breaking it in a different context. In spite of people's rights to life, liberty, and the pursuit of happiness and held enslaved people despite his (her) belief that all people were created equal (Thomas, 2006, p.41).

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1.2.2.6 Plato's Theory of Evil

Moreover, Plato's view of evil (The Republic, 2002, Book IV) differs from the above because he opines that a person's psyche consists of three parts. The first part comprises sensory demands: hunger, thirst, pleasure, and lust. Part two refers to a person's inner soul or will. It may be defined as a combination of a strong sense of self-reliance, a willingness to take action, a burning desire to put all into whatever one is doing, and a range of positive emotions. It is seen in a state of fury and encouragement. The intellect employs reason to acquire information and direct the other two components. The sensuous side of one's soul takes over when one neglects to cultivate one's intellect or spirit. A person will be prone to wickedness because he will be enslaved to lust through these techniques and frauds. Firstly, he(she) may resort to criminal means to get a desired thing. Secondly, he (she) may resort to savagery if he (she) fails to achieve his goal. Thirdly, he (she) may resort to unethical behaviour when he (she) is envious of someone else's success. Attaining his (her) goals does not satisfy him (her) since the sweetness of the reward wears out after a while, and he (she) needs something new to stimulate his (her) pleasure centres. When the mind and spirit take control of the body, it is possible to break free from the tyranny of sensual desire. As an example, if a person sees a gold chain around another person's neck and wants to take it but can rationalize that this person would not gain any new knowledge or satisfaction by doing so, and if he (she) has the power of will to carry through his realization, he (she) will resist the temptation to do so (Addis,2023).

1.3 Synopses of Religious Theories and Opinion about Evil

This section sheds light on the perspectives of different religion concerning the matter of evil forces and how these powers effect and currupt the society.

1.3.1 The Buddhist and Hindu Theory of Evil

In addition, the Buddhist and Hindu Theory of Evil maintains the idea of humans' efforts to fulfil their selfish goals are the source of evil. Pleasure, material possessions, power, glory, security, and many other wants are all desires that a person's self has. When a man cannot get what he (she) wants, he (she) will cheat, steal, lie, and even murder. A man may lie, fight, or murder if someone attempts to steal anything he values. If someone gets what she desires, he (she) will be envious and want to steal it from him (her). Even his (her) devotion to her ideals drives his (her) to evil since she punishes anybody who disagrees. He (She) may resort to violence to get it if he (she) is not treated respectfully. The only way to escape this vicious, self-centred situation is to stop living for yourself. The ego does not exist in Buddhism; it is an illusion. We do not discover anything when we try to locate the self inside ourselves. According to Hinduism, the ego is an illusion that covers our inner nature and pervades the whole universe: what is inside me is within everyone and everything. It is a formless, spaceless, timeless, imperceptible, unimaginable, and

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inexpressible pure undifferentiated mind(Puligandla, 1975). Because we are fooled by our empirical ego, the self that feels, wants, wills, acts, thinks, and experiences emotions, we fail to recognize this all-encompassing self. The inner self makes us assume we are superior individuals, yet this is a fallacy. Living for this false self creates evil in both faiths because the false self has necessary needs, and individuals often do evil to fulfil this lusty self. Selflessness requires living without attachment to the outcomes of one's activities and doing tasks with maximum attentiveness. That is, a man must limit his urgent needs so as to cope with paths of his daily life. A person who accomplishes this will achieve joyful harmony.

1.3.2 Christian Theory of Evil

Additionally, a variant ideas can be found in the Christian Theory of Evil. It elucidates that humans have a proclivity for evil. They act in vain, cheating, lying, killing, destroying, and engaging in other wicked activities. It is the past sins of ancestors and wickedness that resulted in this lousy predisposition. God bestowed humanity with free choice while ordering them not to eat from the Tree of the Knowledge of Good and Evil. Because they imagined they would gain God's authority and glory, but Adam and Eve disobeyed Him. Their prime sin has left an indelible mark on individuals, their offspring. We all have a tendency to commit a sin from the moment we were born, and there is a desire to test things but the only way to resist it is to seek God for assistance. We do not have the power to overcome the wicked inclinations on our own. God sent Jesus of Nazareth to guide us by teaching us about God's way, leading us to Him, and atoning for our sins by dying on the cross. We get grace from God by believing in Jesus, obeying His teachings, and praying to Him. This grace rids us from our depraved condition and frees us from our original sin. When a Christian was "baptized into his (Jesus Christ's) death . . . (his) former self was crucified with him so that the self which belonged to sin was destroyed and freed from the slavery of sin . . . and he lives his life with God" (Kruse, 2012, pp. 4-10). The Holy Spirit gives us greater power to be virtuous by keeping our thoughts and spirits focused on God. Some criminals do not believe neither in God nor Jesus, do not attempt to follow His teachings, and do not pray to Him. As a result, they cannot accept God's mercy to overcome their original sin. Instead, they embrace and revel in their nefarious nature and tend to justify their misdeeds. They feel fulfilled if they satisfy their cravings, yet their desires are insatiable. Furthermore, instead of living according to God's will, they live for themselves, for their worldly achievements, their objectives, and their pleasures. Thus, Christianity urges man to seek God's assistance and mercy to curb and eliminate evil drives.

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1.3.3 Islamic Theory of Evil

As to the Islamic View of Evil, Islam is not far away from the realm of Christianity regarding evil and fear of Allah. Allah, in Islam, is the creator of the whole world, including everyone. For our survival, we rely on Allah. We would be nothing if it were not for Allah. As a result, we must all be Allah's servants. When a person serves himself instead of Allah, evil ensues. He (she) does not endeavour to follow Allah's precepts, which are spelt down in the Quran, and Islam's sacred books, and he (she) does not consider his (her) societal obligations. He (she) believes that he (she) is significant and does not take Allah's supreme significance seriously. He is driven by his (her) ambitions, his belongings, his pleasures, and of his many desires. Lying, cheating, abusing others, and even murder are some of the ways he (she) tries to fulfil his urges. He has no qualms about abusing his (her) neighbours and no desire to improve society. He (she) is just interested in himself (herself). In the sense that, no one else matters. One must recognize that he is nothing compared to Allah to correct this situation. Human was created from a single sperm, and he (she) is ungrateful to Allah for his (her) existence when he (she) lives for himself (herself). He (she) must give Allah his(her) priority in life and recognize Muhammad(PBUH) as His Prophet. He (she) must read the holy Quran and pray to God five times daily on his (her) knees. He (she) must support people in need by giving to them and assisting them in improving their lives. He must fast throughout Ramadan, the Islamic holy month, when Muhammad got his first revelation and embarked on his journey from Mecca to Medina. Finally, if he has the opportunity, he must visit Mecca at least once. People will live divinely if they follow these fundamental commandments, and rid wicked activities will be infrequent(Armstrong,1994 Book V).

1.3.4 Theory of Demonization

As *Theory of Demonization* in which historians maintain that numerous groups of people have believed that only their understanding of God was correct, only their scriptures were divine, and only their way of life was divine, and only their authority understood God's teachings. When other individuals had opposing or different ideas, they were labelled as enemies of Allah, offsprings of Satan, or heathens. Everyone must follow his (her) own interpretation of God and his (her) own texts and authority. Allowing others to believe in another religion or ideology would make it impossible for people to remain faithful to God or their faith. As such, they must oppose, persecute, and even murder anyone who does not believe in the "true religion" as committed followers of God, His scriptures, or His prophet (Addis, 2023). For example, the early Christian leader Irenaeus despised the Gnostics, a group of Christians who understood Jesus' teachings differently from the Roman church. According to Irenaeus, these persons were possessed by a Satanic spirit. Religious believers often assume that if they do not battle their opponents, the opponents will ruin God's church, civilization, or just system(Alford, 1997,p.87).

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1.3.5 Judaism Theory of Evil

However, even more evidence of the prevailing stumbling block of evil, as demonstrated by Judaism, is that humans are barbarous species. They will be at one other's throats if left to their own devices, and society will be in chaos. As a result, moral limitations are required for human individuals to be free to operate in society and for society to work smoothly. The Torah, or Book of the Law, includes 616 items that govern human conduct, and the Jewish articulation of those limitations is found there. The Ten Commandments are at the centre of the Torah, and four deal with controlling people's conduct toward their neighbours. They are the bare minimums that allow collective life to exist. People may quarrel and fight, but murdering is outlawed because it leads to mass murder, which breaks a society apart. When acquiring riches, a person may gather as much as he wants and be as wise and crafty as he (she) wants, but he (she) cannot steal since it produces unforgivable animosities. Finally, a person may lie and equivocate, but when confronted by a court, he (she) must reveal the truth to serve justice properly. Some of those who commit evil do not respect the holy Torah and do not strive to follow it. These individuals must be severely punished, if not expelled, for the Torah to be honoured. Evil reigns supreme in society when Torah transgressors are not harshly punished, and the holy Torah is no longer revered (Smith, 1991, p.137). However, this paper will discuss how technology and inventions take the shape of evil and how many innocent people have to undergo it in Golding's *Lord of the Flies*.

1.3.6 Golding and Other Scholars' Views of Evil

Evil is, therefore, a term referring to "immorality, wickedness, and depravity. Everyone has a tiny amount of evil in them, but whether or not they exhibit it is up to them. While shipwrecked on an island in William Golding's novel *Lord of the Flies*, a group of lads demonstrate the evil inside themselves. They quickly realize the actual evil they are capable of due to the circumstances they have been pushed into. The boys in the novel demonstrate evil through their desire for power and violent activities. When the lads first arrive in the island, they are all British schoolboys who have grown up in a society with set laws and norms." Humankind seems to have an enormous capacity for savagery, brutality, lack of empathy, lack of compassion" (Golding, 1986, pp.72). The views of William Golding and Annie Lennox on society are similar: intrinsic human wickedness. In William Golding's fictitious work *Lord of the Flies*, his perspective on humankind is fundamental to human wickedness. As the characters Roger and Jack grow through the narrative and civilized society crumbles, Golding demonstrates this.

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Besides, Golding first expresses his view on humanity when Roger is introduced into the book. Roger who represents all evil in the novel is characterized as having a face of "unsociable remoteness" and "uncommunicative by nature" (Golding, 1986, pp. 60, 121). He started to ruin the littluns' sand castle, "burying the flowers, scattering the chosen stone", amusing himself (Golding, 1986, p. 60). He introduced the concept that humanity's embrace of individuals runs deep even when they have been taken away from their typical structure. The taboo of Roger's life limits him from throwing the rocks at Henry.

Additionally, according to (*Oxford Wordpower*, 2010, p. 273) evil is defined as "morally incorrect or wicked; malevolent". William Golding's novel *Lord of the Flies* demonstrates how everyone in the society is more evil than good and how evil may get the best of everyone. The book links society's issues back to human nature and the barbarism within the human race. In as much as they lose the qualities society and civilization provide them, Golding depicts how the absence of parental authority and norms ruin their humanity. Golding argues that human nature can be ruthless, and he depicts that in his novel, showing the savage behaviours of children, killing each other out of selfishness. Olsen states that "Savages are not immoral but amoral; they are not bad merely because they do not know what it is to be good; for it is neither the development of understanding, nor the restraint of law that hinders them from doing ill; but the peacefulness of their passions, and their ignorance of vice" (Olsen, 2000, p. 29). Olsen's article conveys that Golding states, "Man is born to sin. Set him free, and he will be a sinner..." (Olsen, 2000, p. 2), meaning that we are more liable to be evil than good. It is just how society and culture have been placed on all of us. In Golding's "*Lord of the Flies*" the moment the lads left their country everything became worse and the system is left aside and each wants to be a leader whatever the matter costs. Ralph and Jack each that he is the most suitable person to lead the other. However, Ralph tries to persuade the other lads, Jack obliged and threatened them to follow him.

1.4 Symbols of Evil Forces in Golding's *Lord of the Flies*

1.4.1 What Is Meant by a Symbol?

Firstly, let's define the term "symbol". In the general sense, a symbol is anything which refers to something else; that is to say, all words are symbols. In dealing with literature, however, the term symbol is relevant only to a word or a phrase that denotes an item or an event which in its turn refers to something beyond itself (Abrams and Harpham, 2009, p. 358). moreover, "something standing for something else" (Duffy and Pettit, 2008, p. 121).

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William Golding's *Lord of the Flies* is a twentieth century novel. It is written to reflect the case of the modern people who transformed from modernity and civilization into primitivity and savageness of the middle ages. These ages were full of wars and murders before the inventions of technology. This section will show the inaccurate usage of technology. Scientists invent some instruments to help human being develop his(her) ability to work, to study, to travel but the evil inside human beings leads them to deviate the usage of these instruments. These instruments are exploited as helpful parts to accomplish their goals to submit each other, to fight each other and to kill each other. As a result this tendency of deviation brings disaster to humankind because of the evil rooted inside themselves.

1.4.2 The Plane

The First Symbol is the plane. We need much from the Wright brothers, who invented the first successful aeroplane in 1903 (Omokaro, 2018). This technology is used as a symbol of transportation. Then, it was developed to be used as a weapon for killing with turn of the century to help the armies during the war, as it happened in Hiroshima. In *Lord of the Flies*, the plane is first used in the novel to take the British school boys to a safe place away from the war, but unfortunately, the plane is attacked by another fighter and shot them down, Piggy states "When we were coming down I looked through one of the windows. I saw the other part of the plane. flames were coming out of it." (p.3). So, we can see how the aeroplane technology was changed from a symbol of transportation into a symbol of killing. So the technology which is supposed to be useful and helpful for the human beings now deviated to be a destructive power.

1.4.3 The Glasses

The Second Symbol is Piggy's glasses. Specs is a vital technology invented in Italy during the thirteenth century to help in vision correction (Dreyfus, 1988). In *Lord of the Flies*, Piggy is the intellectual boy. He is a short-sighted boy (i.e. myopia). So, he has been using glasses from the very beginning of his life. "He took off his glasses and held them out to Ralph, blinking and smiling, and then started to wipe them against his grubby windbreaker . . . He smeared the sweat from his cheeks and quickly adjusted the spectacles on his nose"(p.3). His glasses are one of the most important symbols. It symbolizes life and death. When the novel begins, the boys use it to make fire. The fire was used for warming, cooking and as a signal to get rescued, "Ralph moved the lenses back and forth, this way and that, till a glossy white image of the declining sun lay on a piece of rotten wood. A thin trickle of smoke rose almost at once and made him cough. Jack knelt too and blew gently, so the smoke drifted away, thickening and a tiny flame appeared" (p.32). In another incident, when Sam and Eric, the twins, watch the signal fire at night, they see "a sudden bright explosion and corkscrew trail across the sky; then darkness again and stars. There was a speck above the island, a figure dropping swiftly beneath a parachute, a figure that hung with dangling limbs."(p.83).

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Nevertheless, this tool is used arrogantly and stupidly by Jack. One night, Jack and his followers stole it from Piggy. They also attack Ralph and the others, biting and kicking them severely. When the novel ends, the glasses are used as a weapon. Jack would have burnt the island to kill Ralph, who stands against his barbaric principles "They had smoked him out and set the island on fire."(p.37)

1.4.4 The Spear

The Third Symbol is the spear. A spear is one of the human's oldest inventions. The spear has been used throughout human history as a hunting and fishing tool and weapon. In the novel, the spear is used first for hunting the pigs, "he raised his spear and sneaked forward. Beyond the creeper, the trail joined a pig-run that was wide enough and trodden enough to be a path"(p.40). However, at the end of the novel, the spear is used to kill. When the boys kill Simon, mistakenly thinking he is the beast and who is about to kill Ralph on purpose because they consider him an outcast, "Jack made a rush and stabbed at Ralph's chest with a spear." Moreover, Jack gives his order to his savage followers to kill Ralph: "We've got to be careful and throw our spears like at a pig"(p.170).

1.4.5 The Ship

The Fourth Symbol is the ship. The earliest attestations of ships in maritime transport in Mesopotamia are model ships, which date back to the 4th millennium BC. In archaic texts in Uruk, Sumer, the ideogram for "ship" is attested, but in the inscriptions of the kings of Lagash, ships were first mentioned in connection to maritime trade and naval warfare at around 2500-2350 BC. In the time of Mesopotamia, Ancient Persia, Ancient Greece and the Roman Empire, warships were always galleys (such as biremes, triremes and quinqueremes): long, narrow vessels powered and rowed by sets of rowers, and they were designed to ram and sink enemy vessels, or to engage them bow-first and follow up with boarding parties. The development of catapults in the 4th century BC and the subsequent refinement of this technology enabled the first fleets of artillery-equipped warships by the Hellenistic age. However, in this novel this tool is transformed from its original use (helping and saving people) into another destructing use by killing them during wars. When the novel begins Ralph is sure that his father who is a sea-captain on the ship-cabin. Ralph and Piggy first meet on the island after the crash, Piggy tries to rationalize the idea that they are missing and nobody can find them. Nevertheless, Ralph assures him that his father can find them all because he is "He's a commander in the Navy"(p.7).

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Not only this but also, Ralph's father avers that the sea captains have great knowledge about the untrodden islands and states that "..... 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 got a picture of this island." Again came the sounds of cheerfulness and a better heart. "And sooner or later, a ship will put in here. It might even be Daddy's ship (p.29). At the novel's end, "A naval officer stood on the sand, looking down at Ralph in wary astonishment. On the beach behind him was a cutter, her bows hauled up and held by two ratings. In the stern-sheets another rating held a sub-machine gun"(p.180).

Conclusion

Evil forces are widely spread in the twentieth century, especially after the second world war. Inventions and technology are not kept innocent, but they are misused to support the strong people and the enemies in their struggle against each other. Though all religions, scientists, social laws and bills were against these evil powers, they are still used to fulfil their desire to rule the people and weak countries. In his masterpiece, Golding shows us some educated people who were detached from their system all of a sudden; not only this, but they try to kill each other using their judgment and intrigue to reach their targets. Worse, they tend to ignore the principles and norms they got at school and are stimulated by the evil forces implanted in their inner souls. So their souls lead them to subdue each other to rule and subject everything under their grasp.

Twentieth century people transform the use of the beneficial tools and inventions into something destructive and evil. The evil inside those people makes them neglect the rules of the societies and trespass the law bills everywhere and the religious instructions of all the holy books. Those people are led by their impulses to succumb and subdue people of different races to seek victory and enlarge and extend their reigns and land whatever the cost is.

So, they deviate the use of aeroplanes from a means of transportation for carrying people from place to place into a destructive force by adding bombs to them. They also change the use of glasses from a beneficial tool that helps the short-sighted people into a tool to reduce the ability of their enemies just like what had happened to Piggy the short-sighted boy. They also use the glasses to bring about fire in the island not as a mark to help others see them but to make their enemies lose their ability to move freely like the case of Jack who tries to imprison Ralph to kill him so that Jack will be the leader of all boys. The spears are also no longer a means of hunting animals to feed the boys but they are (the spears) are used to kill each other by the confronted teams. The ships are not spared in the world war confrontations. They are transformed from transportation into warships to weaken the counterparts. So, in this war means justifies the end. People use evil forces to rule, succumb and kill each other to reach the purposes and achieve their desires.

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